SCIENCE, MORALITY, SUPPLEMENTED BY AN EXALTED THE BIBLE OF THE FUTURE.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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A TIMELY WARNING.

Trying to Be Sarcastic at the Expense of Our Cause.

"The question of ways and means to advance our cause is one that should interest every Spiritualist.' So says Brother Francis in his editorial, "Hints for the Good of the Cause," in The Progressive Thinker, No. 541. Now, if he or some good brother or sister away down there in the middle rows somewhere will kindly explain and define for us just what "Our Cause" is, that we are interested in and should advance, maybe this will help us all to understand just where we are "at" in relation to it. It might be well for us to know just what it is that we should unite on; that in spite of our lethargy and stupidity, egotism and arrogance, Brother Francis says it is making itself felt everywhere; cutting up "high jinks" among the pulpiteers, irritating and worrying "great preachers" and gradually but surely cutting away the ground from under their feet and thus relieving our Christian brethren and co-workers of the mistakes of the past that have for so long a time handicapped them and us.

Will some one who shall build wiser than he or she may know, plainly express in simple language just what we mean by "Our Cause" so that we may unite thereon and therein in a brotherly sisterly endeavor to aid just a little more than we are doing, the glorious reformation we see going on about us?

I suppose it may be considered something of an advance to have it openly acknowledged that we have a "Cause," even if we dare not put it in print; possibly, this is a distinctive gain for us, an improvement over simple disjointed presumption. I have always felt that there may be "something" in Modern Spiritualism; that it really might be a first-rate basis for a "Cause," and now that Brother Francis admits it, maybe we should go just a little further bye and bye, and tell a few of our particular friends, "on the quiet," just what we imagine Modern Spiritualism stands for.

I know, of course, we should be very cautious in this regard for, if we are too radical and progressive everybody will soon know as much as we do about our "Cause," and what it means for them all. I expect we have been too careless about this already, or it may be that the originators of it are no respecters of persons and are just simply going ahead with their projected work, without our aid or advice, just as though we did not know it all anyhow. I hardly know what to make of this, but I suppose they, the aforesaid starters and controllers of Modern Spiritualism do, and are preparing more raw material for us to work with and organize or boss. Or it may be that they are ignoring us altogether and intending to turn this whole matter over to those who know a good thing when they see it and who are now beginning to substitute it for the harsher creeds and vain doctrines they have so long and mistakenly championed.

Now, of course we all know we do not need a creed or anything of that sort that shall convict us of any definite opinion upon anything here or hereafter. We should never commit ourselves to any decided doctrine concerning spiritual truth, because some of our predecessors have perverted this into harmful error and instead of allowing it to benefit mankind directly, have made of it excuses and authority for most cruel oppressions, and we are afraid that we will, or may do likewise.

By all means then, let us rather guess at what our "Cause" is, than to say just what we mean by it, but let us never forget to claim everything in sight as ours by right of prior discovery and maintenance. This is by far the safer plan for us, and so much easier, for, if we were to get to be too "bigoty" and make a parcel of fools of ourselves by openly "giving ourselves away," we'll certainly lose our present prestige as the boss Sect-afraid-of-its-Creed. It may be all well enough to brag about our philosophy, science and religion, but it would be the rankest kind of folly, in my opinion, to state plainly and unequivocally just what we mean by these comprehensive titles, unless we are hunting for trouble in this world and are anxious to put up a little money.

We are getting along nicely now. That gentle, timid, hesitating, self-astonished attempt at a creed by the N. S. A. was such a poor little, half-formed, defective creature at birth and has had so many and so contrary a set of wet nurses ever since, that its cause, if not our "Cause," has had quite a rest lately, I notice.

To be sure, nevertheless and notwithstanding, and just as Brother Francis says, Modern Spiritualism is going right along and making itself felt everywhere, if we are not; all we have to do, in my opinion, is to "lay low" and steer clear of unhandy and inconvenient admissions, creeds and things of that sort; drift along, as it were; keep posted on what the outside world is doing; watch the preachers step down and out of the different churches; permit the scientists and liberals of all denominations to do our share of the work and put up all the money required; wait until the whole world is "coming our way," not forgetting, in the meantime to everlastingly haze every and anybody who dares to be progressive, and then, when victory is assured for our "Cause," simply claim credit for the whole thing and deny any share of it to any one else.

We can do all this without a single line of creed, and in my opinion this is the way for us to do, if we want to avoid trouble and expense and downright hard work. How foolish it would be, then, to put down in white and black, just what the angel world has taught us when we know what this means for us, while so many are opposed to our "Cause" and do not even believe in angels.

"With all its hindrances and drawbacks," and he mentions some of them, Spiritualism is going right along, says Brother Francis: so, what's the need of our doing anything or spending any of our hard-earned money in a foolish attempt to assist what is doing so well without us? We had better spend our little cash for something useful, that we apparently cannot do without—cigars, shows, beer and fun. What's life for, anyway, if it isn't to have a good time in? Spiritualism is all right, and as long as we can keep people guessing what our "Cause" is and means, and we strictly refrain from rashly committing ourselves to any general and reasonable expression of it, which shall simply and plainly state just what it is, just so long we may pose among ourselves and to each other as the greatest among modern reformers, without its costing us a cent and the world being any the wiser.

It is well enough too, I suppose, to talk and write about our "Cause" but we should be extremely careful lest we encourage or indorse any attempt to let the heathen world outside of us know what it is. It will never do for us Spiritualists, who are the very smartest people on earth to-day, as we all know, to get together on an issue and "go for" the balance of the world. We are all agreed upon this one point, I'm sure. So we had better keep our "Cause" right where it is, if we can, so that no living person, carnate or decarnate, can tell just what we mean when we speak or write of our "Cause"; keep everybody mystified and uncertain about it and us, and maybe we will be allowed to get through our few short years here with just as little trouble and expense as possible.

It may appear to some as though there were an inconsistency between the first and last parts of this article, but as astronomers tell us is the case with other heavenly bodies, this is due to aberrations occasioned by the attraction of different influences, invisible and sometimes hard to recognize, that affect men as well as planets and are, in this case, merely mental aberrations dut to this cause, common to Spiritualists, and notably in this matter of a "Cause," concerning which we aberrate just a little more than we do on any other subject.

J. M. HUMPHREY.

Take Notice.

The annual meeting of the Veteran Spiritualists Union for election of officers, and transaction of any other business which may come before the meeting, will be held at the Home, Waverly, Mass., Monday afternoon, May 21, at 3:30 sharp. C. C. SHOW, Pres.

MRS. J. S. SOPER, Clerk.

MAN WORSHIP,

As It Is Illustrated In Dewey.

An ancient Greek philosopher described man as a "two-legged featherless animal." He is all that and something more, while there are other animals to which this definition also applies.

Other philosophers have distinguished man as "a worshiping creature." Travelers claim to have found men who do not worship. Sir John Lubbock and others have raised the question whether there is any more real worship among some of the lower tribes, like the Araffuras for instance, than among dogs who bay at the moon. Be this as it may, worship, if in some forms it may be so-called, is common to the human race, in civilized and savage conditions.

It is perhaps the faintest among men of modern nations who are absorbed with commercial pursuits and dominated by materialism—not philosophical materialism, but the materialism of life. The masses have no faculty for abstraction and with them the object of worship must take a concrete form. If they cease to recognize and reverence an unseen personal anthropomorphic being, the religious sentiment instinctively seeks objects in the visible world. The ancient Romans deified their emperors. On the other hand the God-believing and God-fearing Puritans had no use for obsequious ceremonies to kings and nobles.

In these times of intense worldliness, when the thoughts of men are confined to the visible and the present, man-worship is almost as common as it was among the Romans in the days of the Empire.

This is illustrated in the case of Dewey. He was unknown a little more than two years ago. He sailed into Manila harbor with the American Asiatic squadron and sank a number of old Spanish tubs, armed with short range guns. He did his work well. He showed decision, promptness, courage and executive ability—common American traits. He had under him officers and men capable of accomplishing the work under his command.

There are probably scores of officers in the American navy who, if the work had devolved upon them, would have done it quite as well. But it was reserved for Dewey, and from the day of its accomplishment Dewey has been an object of hero-worship equal to that bestowed upon the most honored conquerors in Pagan Rome.

The names of the officers who advised Dewey and immediately commanded the American warships are but dimly remembered, while the brave boys who manned the guns and did the work are merely an anonymous multitude. Their names are unknown.

Dewey is the god. All the praise is lavished upon him. All the honors are bestowed upon him. He receives the credit which should be distributed among the officers and sailors of the American squadron. He receives not only recognition and praise, but more money by contributions than can be obtained for the families of the 200 miners who perished in Utah the other day. All this is in the name of patriotism!

Admiral Dewey himself, an intelligent gentleman, must wonder whether there is not something in these indiscriminating and excessive demonstrations which is of the nature of unreasoning adulation and superstition.

Honor Dewey, but honor also his officers and the men who were behind the guns and let not the honor take the form of man-worship.

B. F. UNDERWOOD.

SPIRIT ANIMALS.

Do They Exist, or Do They Not?

The last letter from Spirit Franz Petersilea, through the mediumship of his son, Carlyle Petersilea touches upon a subject over which there has been and I suppose ever will be much controversy; that of animal existence in spirit life. He stated that dogs, lions, etc., were there, and also stated that the dogs on the earth plane could see him as well as sense him as he approached his son's home.

Philosophers are constantly philosophizing and declare that spirits of animals do not exist after death, etc., yet many intelligent Spiritualists are inclined to believe the opposite. As a clairvoyant and trance medium I hope I am not being deceived by something or some spirits in regard to this matter.

I have seen the fac-simile of dogs and cats which have formerly been my companions, after they have been taken from me by death. Sometimes I have thought, might it be the love I hold for these dear little creatures that enables me to hold them to me for a time? Or may it be that unconsciously I psychologize myself into the thought of seeing them?

My spirit friends say such is not the case, as the pets are really in existence "over there."

A few years ago I was the possessor of three very beautiful Japanese spaniels. "Yum-Yum," the smallest, yet oldest, was a most beautiful dog. She seemed possessed of rare spiritual power or perception and I know saw many of my spirit friends.

She was accustomed to lie in the hallway at the top of the stairs, and I would notice her often start from a sound sleep and begin to bark. No one had entered at the door, yet Yum-Yum would run towards what I thought was an imaginary object, still keeping up her bark. One day I saw a large Indian spirit who was familiar to me coming up the stairs and the dog acted as she had on former occasions.

The Indian spoke to me, saying, "The dog sees me. I'll go to her and pinch her. You watch." He did as he said. The dog jumped up snapped at the Indian and ran to me for protection. After this it was no uncommon thing for me to see Mr. Indian and Yum-Yum in their play or quarrel, whichever it may have been.

All three of the dogs have passed away, and many times when my thoughts have been far away from them I have had my attention drawn to them by having them jump into my lap as of old.

Other departed pets have also greeted me many times in the same way.

That many others see clairvoyantly I have no doubt. On one occasion my husband and myself were riding through the woods. The horse kept shying every little bit, and being an exceedingly gentle horse we were both very much surprised. At last I noticed the same Indian previously spoken of, standing in the road a few feet away. On arriving at the place where the red man stood, the horse again shied and jumped to the side of the road. This continued about one hour, during which I watched the Indian run ahead and station himself at certain points to see the horse start and run, invariably on arriving at the place where the Indian stood. When the hour was about up, the Indian said, "I'll not let the horse see me any more and he'll go all right." Such was the case, the animal recovering his former gentle manner all through the entire trip.

Mr. Cooley and myself are very fond of animals and perhaps may be a little partial to them, yet I should hate to know that so much intelligence as we see displayed by many animals is all lost at their death, for the want of a spirit to sustain the same.

However, I trust that time and growth will explain all things about which we now disagree.

GEORGIA GLADYS COOLEY.

MAY SWEETNESS.

May is opulent in sweetness; oh, the freshness of the air!
And the dainty bits of greenness on the boughs all winter bare;
Not enough to hide the song-birds if they tried the trick, I ween,
For the foliage in Maytime is but just a dash of green.

Tiny home-makers are searching the material for nests,
For father-heart and mother-heart beat 'gainst the feather vests;
The singers sing their sweetest, but a melting minor strain
From the ring-dove seems to utter resignation, love and pain.

Bonny violets upspringing through the tender leaves of grass,
Young Spring's ever heavenly darlings, smiling to you as you pass;
Water-cresses in the brooklet, spiced with somthing wild and fine,
Big-leaved mandrakes, half unfolded, lowing of the happy kine.

Lilacs working at their flower plumes, and the perfume faint and dear,
Soon to hang in pale profusion in the ambient atmosphere;
Pear trees whitening, cherries, apple blossoms pushing out,
Honey bees, and wasps, and hornets putting nervous folks to rout.

Grandpa, housed all winter, planting out potatoes, hunting seeds,
Looking forward to the garden for the household's many needs;
Mary planting morning glories, she a morning glory, too,
Twining 'round our hearts completely, ever balmy, ever true;

And so much, much more in springtime—something startling every day!
Bursts of song, and bursts of sunshine, all Life's forces full in play!
What! A telegram! "Come quickly; Father died last night." Ah, May!
All your vigorous growing beauty feeds on death. All fade away.

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

IS FRAUD INCREASING?

Shall We Tolerate or Eliminate This Element.

Spiritualism has not been jesting for these fifty years, and yet it has driven away more frowns and created more smiles than any or all the religions of the past.

When science ran up against religion, tottered, and was about to fall back into the dark and dismal tomb as the end of man, Spiritualism caught it in her long and loving arms, and drawing its fainting form to her motherly breast, gave it new life, new hope, and a new field of expression; told those old despairing philosophers to look up and march onward into the laboratory of Nature. They came up out of protoplasm, into ether, molecules, magnetism, hypnotism, electricity, Spiritualism, and through suggestions from all these new spheres of thought have evolved many new inventions and utilized powers previously unknown.

Mothers who had lost the last of their loved ones in dark and gloomy death, have again been shown their faces, and have pressed their forms to their own across the threshold, and received their loving messages from the spirit-world and been made contented with a life that would have been so sad and lonely with the lost ones gone forever.

Husbands and wives have been reunited after years of sorrowful separation.

Lovers who, parting at the grave, with souls and bodies twined and intertwined, and refused to break asunder even at the call of death, have met and renewed their pledges of love and constancy, and vows of unselfish wishes towards each other.

Spirits who have been lost in the darkness and fog of ignorance and superstition have been helped to discern the light after ages of spiritual unconsciousness, and have come to earth to begin again where they left off, when death closed their eyes from the earthly scenes and friends.

Priests have returned and voiced regrets that they had helped to hold the spirits of men and women in the prison of darkness and terror, by their horrible tales of punishment for sins that were only errors of the flesh and mind.

Ministers of every denomination have come back through sobs and tears of grief for those who might have progressed while here had they not imposed upon them all the fears of endless hell; have come back to tell of the hell they had made for themselves by delusive teachings to their fellow-men.

Little children are now whispering through the thin veil and appearing at the parting for a kiss from "mamma" and "papa."

No, indeed, Spiritualism has not been jesting through all these years. It has been presenting a plain unvarnished truth in terms of no uncertain sound.

It has been progressing, unfolding, blooming, even in the shadows of stupendous fraud and the clanking chains of human slavery.

Unorganized and bitterly opposed by a foe that should have been its warmest friend, it has labored for all that has been obtained, and fought for every inch of territory now occupied by its lecturers and mediums, and their supporters; driven the nail of truth into the minds of the crowned heads and scientists of the world. Judges on the bench and lawyers at the bar have recognized that beneath the rough surface of fraud and disgusting practices usually shown up in our courts, there is a deep undercurrent of truth that is bound to come out of all this riff-raff and gush of humbuggery.

Now that we have organization, if we cannot clean up our own door-yards we should build a high board fence around our beautiful possessions or turn them back to disintegration and let churchianity severely alone.

True, there are in our ranks, good and honest people, who would castigate us for even mentioning the word fraud, but it is hard to see how the act of confession and expurgation can seriously impede our growth.

There is more need of fearless fighters than timorous goody-goodys in the name of Spiritualism to-day. It stands out against the cloudy horizon of old superstition as a sun of light. It walks across the dead-line of all religions and shakes hands with science and invites investigation. It rises from the ashes of the dead past and incites intellectual revolution. It stems the tide of unpopularity into which it was cast when a babe. It abrogates many of the man-made edicts and clings to nature's principles for support. It ever hands down to man proof of the continuity of life and cries out against blind faith. It pushes on and on, and recoils not from the sacred duty of enlightenment and upliftment because a few barnacles are fastened to its hull and because men are pointing them out. With characteristic dignity and the persistency of Dame Nature herself it ploughs through the tempestuous billows of prejudice, vituperation and contumely cast up by the whole religious world.

But we are not to sit in silence with our elbows on our knees, with our chin upon our thumbs listening to the voices from soul-land and let these barnacles eat through and totally destroy our grand old ship and let these mountebanks drain the public purse of the shekels intended for genuine Spiritualism. Indeed, if the cause had received all that was supposed to have been paid for the truth, but that passed into the hands of the tricksters, there would be reared in its name a beautiful Home, at Washington, D. C.; medium's homes in every state; orphans' homes; temples and other very much needed structures, all paid for and endowed with a sufficiency for future support.

"But," says the timid, "You must let that element alone and it will die a natural death. Truth will prevail. You must stop parading our grievances before the world. Let them alone lest you might rap a genuine once in a while."

"Die a natural death!" It looks that way, doesn't it, when they are the only ones who are really fattening, and upon the very cream intended for genuine mediums?

COMMENDATION.

Encyclopedia of Death, and Life in the Spirit World.

To the Editor:—Volume 3 of the Encyclopedia of Death, and Life in the Spirit World came with a promptness which distinguishes you as a first-class business journalist and proprietor of the best Spiritualist paper in the world.

I was ill when it came, or should have acknowledged its receipt ere this. I have been so unfortunate as to contract the dreadful complaint, acute rheumatism. It is like a snake in the grass—you never know when it may attack. I am doing all I can to master it with a remedy which I find is helping me. Perhaps when the weather is more settled, God's love will shine upon me again.

I must tell you what I think of your premium book, Volume 3 of The Encyclopedia of Death. I cannot find language that my feeble pen can clothe the thoughts that gladden my heart. It is filled with truths and knowledge interesting to the human race. It removes the fear of death, with life. The able writers who have contributed to its pages with perfect authenticated truths of experiences of their own, and others where doubt hath no foothold, and where the white-robed angel stands ready to unlatch the gate that opens to the elysian fields of life. Every Spiritualist in the world should possess the three volumes of The Encyclopedia of Death, and Life in the spirit World for their library or collection of Spiritual literature. To me they are invaluable. I trust that you may stay long enough in the valley called life to issue Volume 4, and should you gladden the world with the fourth volume, and I am still in this life, I can give you one of the most wonderful experiences on record, and will do so with the greatest heart pleasure, should you so desire. Do not stop the glorious work till Volume 5 is reached. You are the only one of all that can accomplish the work successfully. I am in daily converse with one who dwells on the "flowery divide," who knows all about you and your work, and they tell me this, and I know that they can see much further than we—they tell me you will be sustained. Thanks for the prompt favor.

ROSE L. BUSHNELL.

San Francisco, Cal.

"Truth will prevail" if it can find soldiers to fight its battles and the enemy is not too numerous and strong.

As to our "grievances," there would be none if the world did not keep pointing them out to us. True, it is a grievance, a kind of subdued anxiety, a smothered disgust to know all to be fraud that the world points to as such, and then keep silent; but when the world knows we hate the thing worse than anybody else and are endeavoring to purge it from our midst, the honest, the credulous world will like us better and honor us for our sincerity and desire to be clean.

For me, give me the genuine or give me naught. I think more of an honest sincere Catholic or Protestant than of a so-called Spiritualist who goes about in the false garb of a medium or lecturer with the only aim that of financial gain.

Mediums must live, but when the genuine falls into the depth of disgrace of the charlatan there is something wrong with the conditions; something rotten with our system that makes it necessary that they stoop so low to even make a living. More sympathy for the genuine mediums who appear to be driven to this method to compete with the trickster and less anxiety for the marvelous, would help remedy the matter. The formation of a Truth Order for "white-listing" the good and true would do good work. It isn't expected that every Spiritualist become a detective, but that he should read, reason and go about with his eyes open.

If we are humbugged must we go about with our mouths shut for fear we will be shot, and because an editor once "lost his life fraud-hunting?" He was probably not very discreet or good in discriminating, but in daring and search for the true the world needs another John C. Bundy. Now don't go mad and bite yourself because we speak well of this man who made himself odious in his day for his seemingly indiscriminate onslaught upon mediums. There is such a thing as taking too radical a stand, but we need and are getting men in the lead now who sense the needs of the hour, and who are willing to sacrifice property, popularity, and even an earthly existence in the defense of true Spiritualism, true teachers and true media. In fact, we are in this respect getting a few Bundys.

"Let them alone. Let them dupe others as they duped me. Let them alone for fear the world will know we know they are among us." Rot!

Point them out that the world may shun them as they would a viper, is the proper method. Not to show up individual character, but to destroy their methods of swindling; playing upon the credulity of the honest along the line of this sacred gift of the spirit.

DR. T. WILKINS.

HYMN NO. 9.

On earth no more he'll greet us,
He now is with the blest;
He got appendicitis,
And the doctors did the rest.

Heavenward now his flight is,
His soul will join the blest;
He got appendicitis,
And the doctors did the rest.

He didn't have appendicitis,
For the doctors they came;
They cut him open just the same,
Thinking they'd gain fame.

They found he had the colic,
At their mistake they cried;
They fixed him up so nicely
That the poor man died.

His suffering now is over,
This tale's no idle jest;
The doctors helped so nicely,
The undertaker did the rest.

Oxford, O. NEMO.

BURN THE WITCHES.

The Pressing Need in the Churches.

On every side there is complaint that the influence of the churches is declining. Revivals are ineffective and the empty pews increase. There is default in meeting the minister's salary and heresy trials are becoming distressingly common. There must be some cause for all this. What is it, and what is the remedy? How can the church be restored to the once dominant place it held three or four centuries ago?

First, as to the cause. It is solely attributable to infidelity in the church itself. Some of its most prominent speakers and advocates are saturated with infidelity; not the open and frank skepticism of a Paine or an Ingersoll, but the more insidious, corroding infidelity of hypocrisy and omission; the infidelity that vauntingly boasts of its support of the church and that draws its sustenance from it while it neglects to carry out those fundamental requirements that are essential to its vitality and perpetuity. It is the infidelity of such men as T. DeWitt Talmage and the fat and well-kept bishops of the church, that is sapping its strength and carrying it down to destruction. Some of them may not be conscious of their guilt, others may not care as long as they can derive a satisfactory revenue from a declining organization.

To restore the church to its primitive strength, there are certain requirements that must be adhered to, as rigidly as the law of gravitation is considered in erecting a stable building. If the church was strong once, what gave it strength then must again be put in operation. This is simply the recognition of the well-known law that like causes produce similar effects. To begin with, then, there must be a cessation of all this twaddle about the higher criticism and a return to the faith in the absolute inerrancy of the Bible. It must be accepted, every letter and word as it is issued from the hands of the printer, as being divinely placed and God inspired; there must be no compromise on this point, no higgling, no discussion. Just as soon as anyone is allowed to make any amendment or substraction some one else of different views will demand the same right, and the final result will be disintegration of material and destruction of faith.

Added to the persistence and integrity of the holy text there must be a cheerful compliance in carrying out the mandates of the inspired word. There must be an immediate observance and enforcement of the long-neglected eleventh commandment, which is, "Thou shalt not suffer a witch to live." I want the reader of this to observe that this order is fully as mandatory as that relating to murder or theft. The wording is, "Thou shalt not"—it is not should not, or otherwise provisioned, but is as clearly and forcibly expressed as any of the commands of the decalogue; and only the infidelity of the church has prevented this inspired command from being enforced. When has anyone heard Mr. Talmage or the aforesaid fat and well-clothed bishops advocate or demand the execution of a witch? When have they petitioned the legislature to make statutes for or to prescribe the method of removing from this sin-cursed world the obnoxious and contaminating witch? Their wretched infidelity has caused them to overlook and omit this sacred duty. When the church was the strongest, thousands of these social pests were publicly cremated and the exhibition gave greater grace to the saints. In this wicked age shall God's command be ignored? Can his pretended servants escape condemnation by trying to put God in the Constitution, when there is not a witch-court in the whole country to carry out one of his most serious edicts? What inconsistency for these God-in-the-Constitution people to be wasting their energies in trying to obtain a public recognition of Deity in the nation's chart, when they have not carried out, or do not try to carry out, the injunctions of that Being that they seek to honor? After they have shown their loyalty by burning a few witches, it will be time enough to demand a deistic amendment to the Constitution.

Many people lose their interest in religion because they fail to realize the awful tragedy of the cross. They need a realistic object lesson showing how true religion is related to agony and sacrifice, and what better use could the wretched witches serve than to be impaled or cremated to comply with the inspired requirement. There are hundreds of people who would gladly go into court and swear to the witch-hood of any person arraigned on the charge of witchcraft. Only try it once and see how loyal some of the minor church members will be when they are "called" to serve their Master and carry out his behests.

Now let us suppose a case that would greatly arouse attention to the church and cause a pentecostal revival. Granted that we have succeeded in discovering and condemning a dozen laudable and robust witches. Chicago being the center of a large population and readily accessible from many directions, let its vicinity be selected for their public execution—say somewhere out on the open prairie where there would be plenty of room for a great multitude. Then procure half-fare rates on the different railroads for a hundred miles around and fix a date for the exhibition, which should be public and made impressive as possible. Then appoint Talmage—assuming that he had been converted from his infidelity—and Covert and Comstock as attendant masters of ceremony, and Sam Jones as alternate. Talmage would make it spectacular enough and sanctify it to the uses of religion. What could be more awfully impressive than the burning of these condemned wretches who had forfeited their right to live, but who by their death illustrated the divine wisdom and the fidelity of the Lord's anointed in removing them to another existence? Why is not this done? Because of the skepticism in the church that doubts that God knew what he meant when he gave the above command, "Thou shalt not suffer a witch to live." While this skepticism endures and the pulpits are filled with infidels who do not believe the Bible, or insist on enforcing its mandates, the churches will decline and worship will become a mere conventional formality to gratify the egotism of its devotees.

M.

True genius never cowers, and there is always some Samson feeling the pillars of authority.

The doubter, the investigator, the infidel have been the saviors of liberty.

SOME THOUGHTS

On Spiritualism Versus Materialism.

PART THREE.

True, all isms have grown to have an objectionable tone. And why, friends?

Simply this—every ism under the sun has called forth dissension, wrangling, and bitter enmity.

What the world needs, and has always needed, is fewer isms, fewer iron-bound creeds and articles of faith, and more of the spirit of brotherly love.

A religion which makes love of man the first and only essential is what the intelligence of the twentieth century has a right to demand.

This was the demand made by James, the inspired apostle of old.

"Pure religion and undefiled before God, the Father, is this; to visit the fatherless and widows in their affliction, and to keep yourselves unspotted from the world."

How beautiful in its simplicity!

Yet, we may simplify still further and express it all in the one little word love—broad, comprehensive, universal.

"God is love." "Love is of God." "God is spirit," therefore love is spirit.

The spirit of love dominating all mankind will constitute earth an Eden fair.

When spirit seeks spirit, and blending with it, is responsive to every vibration, then that harmony ensues which renders life one grand, triumphal song.

Then do we see the kingdom begun here.

The work of emancipating from self can only be carried on by spirit development.

Spirit development means sacrifice of material comfort whenever demanded for another's good.

True Spiritualism represents spirit development or growth—yes, eternal growth; and since love is spirit we have our base for spiritual religion—in love as represented in Leigh Hunt's beautiful character of Abou Ben Adhem.

My readers may recall that while the fearless Abou made no claim of love for God, his honest love for his fellowman placed him at the head of the recording angel's list "of those whom love of God had blest."

"The love which seeketh not her own; is not easily provoked.

"Which thinketh no evil.

"Which suffereth long, and is kind." This is the love which proves that the Spirit hath entered and reigns supreme o'er the life.

Then is love prepared to harmonize with the Great Spirit, the pervading power of the universe, and to hold communion with the ministering angels, who, freed from the fetters of earth, become fitting instruments to lead earth's suffering children onward and upward into the light of eternal day.

When we have once grasped our privilege of holding sweetest converse with the spirit land, while still prisoned here in clay, we grope no more in the darkness of despair.

When once we have grasped this sweetest truth, friends, let us not hide our light.

Let us ring the "glad tidings of great joy" throughout the world to cheer and uplift a fainting, struggling, groaning humanity!

Let us proclaim the true gospel of peace and light from the mountain tops, fearing neither shot nor shell—nor shout of derision—nor cry of fanatic—or even of low Spiritualist!

Let us combine forces, all ye lovers of true spirituality, and raising the banner high, proclaim the truth as we know it, maintaining it, sustaining it in its purity, beauty and sublimity, until the mass shall be irresistibly drawn to it by its own electric force.

Our standard must be placed so high, and never lowered for one instant, that our very daring will command attention to the Truth which we represent.

The word which hath been so dishonored, shall yet be honored above all others.

We find those of Spiritualistic faith, with nothing lacking to render them true Spiritualists, except the willingness to accept the ism scattered through all the churches of our land, to-day.

Our duty now is to place the ism beyond reproach.

To prove to all the strength of love and devotion which belongs to this faith, as its birth-right from the spirit.

This our mission to lead others by the golden cord of love, gently up the heights we may have attained, and bidding them scan the horizon with critical eye, impress this truth that they are heirs to freedom, light, peace, joy unspeakable.

What holier mission can we crave, friends, than to assist in upholding the royal banner of truth, by whatever name we call it.

Whether it be Christian Science, Divine Science, Psychology, Theosophy, Spiritualism, or any or all of the isms, we find truth in them all—in spirit—not in letter.

But, as the fundamental principle of all rests in spirit, we will be honest and acknowledge that whatever is ennobling, uplifting, spiritualizing in any of our churches arises from the spirituality or Spiritualism of those churches.

The Spirit calls! Come up, come up,
And dwell in love's own light!
Come and partake from the brimming cup
Which turns darkness into light!

MRS. SUSIE C. GIFFORD.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWENTY-TWO.

Sometimes when we are ready to control the one who writes for us, we find agitation of mind on some important subject. Perhaps some article has been read from a paper or book which conflicts with that which we write or teach. Perhaps something has been read that is obnoxious to the mind of our sensitive, consequently we do not always find smooth, placid waters wherein to cast the images of the thoughts which we wish to photograph. We thus find it at this moment, and we must first calm the troubled mind before we can go on with our work. The present disturbed condition has been caused by reading an article in a Spiritual journal, wherein the writer says that Spiritualists should cease to sing of the sweet bye and bye, come down out of the clouds and work for what he calls "this world." By "this world" we suppose he means the material or earthly world or worlds. Many others also say: "Let us have one world at a time. Don't let us waste thought on any other world until we get there. We have all we can do here and now. Let the sweet bye and bye take care of itself. Live only in and for the present."

Now as I, or rather we—for I do not like to ignore the better part of myself, my wife, my other-self, my beautiful Helena—now, as we are in what the writer calls "the sweet bye and bye," and as it is not the sweet bye and bye but the sweet now—the beautiful present time—we think it will not be out of place for us to write of this sweet now; for we are right here and now, and the most of that which we have to tell has already passed, even as this writing will have passed on, or become something of the past, as soon as we have finished it; in fact, each word as we write it has become a thing of the past; but, while we hold our sensitive for the purpose of writing these letters, we flit back and forth a great many times within twenty-four hours, that the connecting link between ourselves and the sensitive may not be broken.

Each time we have put ourselves en rapport with the one who writes for us, we have found this stone which has been cast into the waters; so we thought we would, personally, visit the one who cast the stone, put ourselves en rapport with him, and find out whether he was really living in one world, without giving thought to any other; for, certainly, he ought to be able and competent to do, himself, that which he advises others to do. He says he is a Spiritualist, and if all Spiritualists would do as he thinks they should do, something of importance would be accomplished and a plan presented.

Now if all Spiritualists and others, for no doubt he would like to have others do the proper thing also—as this man thinks they ought to do—why of course he would be the master of the whole world, and all persons would be his obedient servants, for they would all do precisely the thing which he thinks ought to be done. He has not yet said what he thinks ought to be done, but he has said what ought not to be done—that is, "Stop thinking about the other worlds, and the sweet bye and bye, and confine your thoughts to the lower world, the earthly world, the material world. I mean this world wherein I stand. Don't think about any other. Now, right about face! Look at me—straight at me—I say! Don't dare turn your eyes upwards! This earth, and this alone, is the only one you have a right to look at; for have I not said so, and consequently it is so. Now, as soon as you have come into line, and fastened your eyes on this earth, and this alone, and have ceased to sing or think of the sweet bye and bye, I have other commands which I wish you to obey, but I will reserve them until I get you in order, for I cannot do anything at all while you are looking at other worlds and thinking of the sweet bye and bye."

Well, friends, I have given a synopsis of about what we found in that man's mind. We also found in looking over this man's past life, that, as a boy, he used to throw stones vigorously; in fact, he stoned every cat and dog in the neighborhood; he was that kind of boy that breaks every pane of glass in an untenanted house. He used to browbeat and make faces at tiny little girls, and so forth, and so forth. You all understand just the kind of a boy he was; and "as the twig is bent the tree's inclined," you can all understand just what kind of a man he is now. He is simply a type of a great many other men, a tyrant on a very small scale. It is well for the world and for all other worlds that their commands are not heeded.

When such men grind you down to the earth earthly, to the exclusion of all other worlds, the next step is to draw the lines still tighter: "Now don't look at any other nation or country than your own;" then, "Don't look anywhere except at me. Now march just as I command you! Think just as I think! I look within for my happiness, and you look at me. If you dare to cast your eyes upward, to the stars, or other worlds, I will throw you into prison or a dungeon where you cannot see them. If you dare to think or sing of the sweet bye and bye," which means of course the other or higher life, "I will perhaps boil you in oil, break you on the wheel, or something." But we think we have said enough to show the tendency of such a spirit.

Now to a spiritual sensitive this is antagonistic and awful. I do not at all wonder that we find the mind of our sensitive in a disturbed condition. If the spirit manifested by that writer caused no disturbance in other minds, we might pass it by without notice, but it really has struck thousands of sensitive spirits in the same way and with the same effect. To the mind, it is the boy who pelts the poor timid cats and dogs with stones, now grown a young man pelting the timid sensitive souls of men and women with stones cast from the mind.

If Galileo had confined himself to one world, you would all be, to-day, in the Dark Ages. The most of those on earth would think it flat, the sun, moon and stars simply lights set in a firmament—"the greater light to rule the day, the lesser light to rule the night." If Benjamin Franklin had confined himself to the earth earthy and had not thought of something above it—had not lived in the clouds, so to speak—electrical, motive, and lighting power would not be known on earth to-day. If Newton had not thought of other worlds, and the power by which they were moved, the great laws of gravitation, attraction and repulsion, magnetism, positive and negative forces, the great eternal cords that hold all worlds and universes together would never have been understood or comprehended in the slightest degree. If Swedenborg, Andrew J. Davis, Hudson Tuttle and others, had not thought of other worlds than the one whereon their feet rested, nothing would have been known of the Spiritual zones. If the little boy who watched his mother's tea-kettle boiling had confined himself to throwing stones at cats and dogs, and had not thought of something more mysterious than the every-day affairs of life, your world would not have had a steamboat, a locomotive, or any other invention driven by steam. If men of old had not thought of gods and goddesses, your world would to-day, be devoid of all architectural beauty and you would, perhaps be still living in tents and wigwams. If aboriginal men had not thought of a great invisible spirit, who dwelt above, causing the winds to blow, the lightning to flash, the thunder to bellow, the waves to roar, and so on through the whole gamut of natural sounds, he never would have stretched the dried skin of a beast across a couple of logs and beat upon it to make a big noise to propitiate the Great Spirit—he never would have stretched his bow-string tight and twanged it for the same purpose; he never would have blown or blared through a cow or ram's horn, nor the tribe congregated together while the young men or warriors beat their log drums, blew their ram's horns, and twanged their bow-strings in concert; and not a musical instrument would exist in your world to-day if they had not; for the bow-string evoluted, at length, into a violin, harp and other stringed instruments, then into a piano; the ram's horn into all kinds of wind instruments, and the log drum into all kinds of drums, big and little. If the men of old had not looked at and thought of other worlds—although not yet understanding them—the sun, moon and stars, worshiping them as gods all-powerful, especially the sun which they worshiped and prayed to, monotonously chanting their prayers, asking the sun to shine and make the grass to grow, that the corn might also grow and ripen that their flocks and herds might be sustained and themselves and those of their households fed and clothed, musical compositions would not exist on your earth to-day; for such men and women were the first composers. They would commence in low, monotonous tones, gradually work into a frenzy of supplication, especially if the seasons were not good or plentiful, and chant, scream, howl, make every sound the throat was capable of producing, thinking that thus the sun might be induced to shine upon them. Afterward came the chanting, singing priests; then chanting choristers; then choirs and chanting choruses; and then, as the ages rolled on, came a Bach, a Mendelssohn, a Beethoven, a Mozart, a Liszt, a Chopin, a Wagner and a countless host of other composers, until to-day your world is filled with music and musicians.

Beethoven was entirely deaf, yet he heard the music of the spheres, for no man had given your world anything like it. His soul heard and gathered that which was not of your world. He was singing of the sweet bye-and-bye—and the heavenly Mozart—what cared he for the earth, earthy? The angels gave him whole sonatas and anthems, perfect in all their parts, with a single impression. To be sure he must write them out afterward, but if he had thought of but one world at a time, those who dealt in that higher and better world could have given him nothing, and he might have rested on a dung-hill, or begged his daily bread from door to door, for he was poor, very poor indeed, in earthly dross.

And now we come to plays or theatrical performances. How and where, think you, these took their rise? In old, ancient China, farther back than any history goes, by Chinamen in their Joss houses. Change the word Joss to God, and God to thunder and you have the meaning of the original word, and theatrical performances had their origin in the following way.

The Celestials desired to please their ruler and on the days when he, together with his retinue, visited the Joss houses, they put on splendid barbaric apparel, apparently glittering in gold and precious jewels. They thought that each season was ruled by a particular God or Goddess, and they in a crude way at first showed how the Gods and Goddesses ruled the seasons, and they could gain the favor of these Gods and Goddesses by talking or parleying with them. They could thus make the seasons propitious. It would make this letter too long to enter into the details, but the God or Goddess of each season was represented, or had a representative—somewhat as the United States sends a representative to Congress from each state to manage affairs to favor the state—and these representatives were supposed to be on familiar terms with the aforesaid Gods and Goddesses and could tell the Emperor and the people at the Joss houses, or houses of thunder, all that each had said and done during the month in which he or she reigned; and it was the barbaric splendor, the music and the acting of all this that first gave rise to theatrical performances.

Every theatre and play on your earth to-day has been gradually evolved from the ancient, native Chinese.

The sun, moon and stars were also represented, or had their representatives, also thunder, lightning, rain, the wind. At length it took weeks of time to perform one play, and it became a yearly carnival of longer or shorter duration.

If the Celestials had never thought of other worlds than their own, there would not be a theatre on the earth to-day, nor an actor. We do not mean by this that they might not have been evolved from other nations, somewhat in the same way, but, simply, that those were the first that your earth ever knew.

People on earth can no more live for one world at a time than man can live for himself alone without reference to his brother man. So, dear friends, think of other worlds in connection with your own—think of the sweet bye-and-bye, and it will not only sweeten your lives but bring you near to the angels, for they are now in that which you call the sweet bye-and-bye, and the closer you come in contact with the celestial life the more celestial and the happier your own lives will be.

By coming en rapport with the higher life, many will be able to benefit the earthly world as these great minds have done that we have already spoken of.

If Edison did not think of the higher life, and put himself en rapport with the angelic world, becoming entirely oblivious to the earth and his surroundings, there would be no telephone, no electric lights, no phonographs, no animated, moving pictures. Yes; and the earthly world is on the eve of a great many other miraculous discoveries and inventions which will be more and more astonishing still, moreover—if Editor Francis had never thought of other worlds and their possibilities, if he had not come in touch with the higher life, if he had not thought the people needed bread from heaven, wherewith to feed their hungry, starving souls, he never would have edited and published The Progressive Thinker. Others have edited and published spiritual papers, to be sure, but Editor Francis has fed the multitude!

To be continued.)

MUSIC.

A Grateful Tribute to Prof. J. Jay Watson, the Incomparable Violinist.

Fairest of all arts—the most divine
Such music is, evoked by skill like thine,
O master player. In thy magic hand
Thine instrument is like to wizard's wand,
In vibrant touch with spheres of Paradise.
Anear thou bringst the music of the skies,
Or by thy subtle strains dost draw us near,
The while we list to heaven's harmonious sphere.

O mystic tones from mystic soul within
The throbbing bosom of thy violin!
Not having heard, what mortal ear had guessed
The wondrous sweetness locked within thy breast?
What soul had dreamed the pathos of its sigh,
Had it not caught the tender, soft reply,
Responsive given, unto the pliant bow?
Its strains exultant, who could ever know,
Had not these been by skillful hand distilled,
And sense been stirred, and inmost being thrilled?

Play on, O Master! In such potent strains
Doth lurk the balm for all life's woes and pains.
Who knows the power of Harmony doth know
That from its lack all Mortal ills do flow.
Who knows its power, the secret, too, hath guessed
Of those transcendent states among the blest,
Where all concordant cadences abound;
Where neither instrument, nor voice, nor sound,
Conveys Heaven's rhythmic measure to the ear,
But where, from the all-vibrant atmosphere,
Each living soul with every breath indraws
Music's quintessence through harmonic laws.

Ply then, musician, ply thy flexile bow,
And thou, O instrument, thy tones out-throw
In sweet response unto the master hand,
That all who list may feel and understand
The inmost meaning of that rhythmic force
Which hath in harmony its inborn source.

—Kate R. Stiles in Banner of Light.

A creed is the ignorant Past bullying the enlightened Present.—Ingersoll.

SPIRIT PICTURES.

Dr. Hansmann's Spirit Photos, Drawings and Messages.

One of the most earnest investigators and believers of Spiritualism in Washington is Dr. Theodore Hansmann, who has been a practicing physician here since before the war. Dr. Hansmann has a host of acquaintances and a very large circle of personal friends, and his earnest belief in the tenets of Spiritualism has, therefore, had a very great influence in modifying the skepticism of many local people. The doctor himself has been a Spiritualist for some eight or nine years, and as he told a Star reporter in a recent conversation, during his early investigation of the subject he was very much opposed to Spiritualism as the veriest unbeliever of to-day. Dr. Hansmann, at his home on W street, has probably the most remarkable collection of Spiritualistic material in existence. It consists of hundreds of photographs with what are claimed to be spirit faces on them; pictures on white china, drawn and painted, so it is claimed, by spirit hands, and by such eminent artistic hands as Reubens, Raphael, Michael Angelo, Velasquez, and a host of others. His library is filled with slates on which he has received what are claimed to be spirit messages and some spirit pictures, while he has shelves filled with note books recounting spirit experiences, and giving verbatim messages which he firmly believes he has received from the spirit land. Such a collection would afford a unique field for the investigator with the time to go through it carefully. Dr. Hansmann showed many of his treasures to the Star reporter at his office a short time ago. A large number of his pictures he has framed, while hundreds of others are mounted in books. There are photographs or paintings of nearly every famous personage in history. The royal family of Germany is represented in nearly every one of its branches, while American history is shown by photographs, messages and drawings of half of the presidents.

Dr. Hansmann of late has been devoting a large portion of his time to spirit photography, and he has many photographs of the most remarkable description. One of them especially, which he is said to have secured very recently, shows him on the same plate eight times, with the light each time coming from a different direction. The picture, it is claimed, was secured at one sitting on a plate which Dr. Hansmann himself purchased from an ordinary supply store.

Speaking of spirit photography, Dr. Hansmann said: "I am sorry to say there was a time when I thought, like you, that nothing could be photographed if invisible to the human eye. Many years ago a friend showed me a photograph with what he said was a spirit on it, and I was such a skeptic that I even doubted the intelligence of my otherwise clear-headed friend. A year later the wife of this same friend obtained a 'spirit' photograph which showed not only her mother, but portraits of departed sisters and brothers. Incredulous, but open to conviction, I went to a spirit photographer myself, and when the picture was developed, on the plate, although I did not recognize them, and did not even have the plate toned for ultimate preservation. Since then I have become absolutely satisfied that the two faces were faces of cousins who had passed away many years before. I have received so many that are to me absolute proofs of the truth of spirit photography since then that I cannot doubt. It is very inconsiderate to say that the sensitized plate cannot show a picture a not clairvoyant person is unable to see. Several years ago I arrived at the conclusion that spirits appear in the ultra-violet rays of light now called Roentgen rays. It is well known to all better-informed men that the sensitized plate attached to the telescope shows stars so distant that even if the astronomer looks through the most powerful telescope he cannot detect them in the sky."—Evening Star, Washington.

The Progressive Thinker of February 24, 1900, page 5 contains: "Wonderful Results in Photography." The photograph of a living woman is taken by means of thought. This highly interesting article, happening to be somewhat inaccurate in regard to my own experiences, induced me to write a few lines.

I have the good fortune to know Mr. Julius Emmner, Jr., personally, and find him to be a man who thinks long before he speaks; he is thoroughly honest and perhaps too modest, but, because being a good medium, he is too frequently attacked by the ignorant, the jealous and the malicious, slandered by those who are not worthy to untie his shoestrings. Mr. and Mrs. Emmner have done more to convince people of the truth of Spiritualism, in their unostentatious manner, than many silver-tongued speakers; this reliable, harmonious pair of mediums have become to be feared by those who thrive on deceit.

The "Thought Machine" I hope and believe will be perfected yet and become a monument to Mr. Emmner's inventive genius. In regard to Mr. Emmner's views that thought might have formed on the photographic plate pictures—as that of Mahomet or the portrait of Mrs. Glenn's lady friend—I allow myself to differ. My experiments in spirit photography have taught me long ago that our spirit friends occasionally try to amuse or tease us and to teach us in a great variety of ways; for instance, when the members of a circle desire earnestly that a cat, to each one's own fancy, might be photographed—it is very likely that a humorous spirit designs a caricature of a feline on the plate.

When I was sitting for a photograph sometimes the spirits have changed, for the sake of fun, my countenance; when at my instigation, two and even three cameras were brought into action simultaneously—the sitter's mustache was represented occasionally so elongated that his friends would have hardly recognized him; at other times playful spirits tried hard to upset our photographic cameras.

I have been sitting alone, uncovered or covered the lens by air pressure—and I found that some invisible one had drawn at the higher part of the right side of my face the portrait of a female, looking toward the right and upward and using my right eye for the left eye of my visitor, but to do so had elevated my own eye about two inches.

Mrs. Glenn is a medium full of promise, but I doubt if her vivid imagination could produce Mahomet's picture; I sooner would think she had attracted that great friend of ladies herself, or some friendly spirit impressed the plate with the portrait in question.

When Mrs. Glenn's lady friend was standing, knocking at the door of the residence of Mrs. Glenn, and she being at Mr. Emmner's photographic studio, a remarkable photograph was produced, undoubtedly her friend Mrs. Frederick upside down, in a costume she never wore before.

I believe, with Mr. Emmner, that our thoughts go in a bee-line toward their aim, but I am very much inclined to think that a spirit, either friend of Mrs. Frederick or of Mrs. Glenn, took a picture of the disappointed lady (not finding Mrs. Glenn at home) and precipitated it on the plate at Emmner's, perhaps when the plate was in the camera yet, and this would better explain the unaccustomed position of Mrs. Frederick.

To show how rapidly the spirits attend to our even not seriously meant wishes, I will narrate the following experience:

A rather pretty lady wished me to try if some of her spirit friends would appear on the sensitized plate. When endeavoring to adjust the lens and seeing her picture on the ground glass of the camera, I involuntarily exclaimed, "What a beautiful portrait this will be!" The lady modestly said she did not care if her own picture was good, if only her invisible friends would show. The result was amusing. One plate showed her left eyebrow drawn up unnaturally high, the other plate showed the lady's mouth utterly distorted; the spirits had granted the lady's wishes—I believe to her own consternation—somewhat neutralized by the appearance of several spirit faces on each of the two plate, on one even her tiny babe. The next time the same lady was sitting she did not mention that she cared not for her own good looks; now her own pictures were beautiful, but not surrounded by spirit faces.

August 22, 1896, we were so fortunate as to get not only a good photograph of my long departed son, but also of several ladies, in full figure. Several months later a lady, who had repeatedly seen my collection of spirit pictures, visited me and asked if I had continued my investigations since her absence from Washington. I showed many things, among them the photograph of a lady, in a white dress ornamented with a garland of flowers. Pointing to this picture I inquired: "Do you know this lady?" She somewhat hesitatingly denied. I queried: "Is she not one of your relatives?" She answered "No." Then I more pointedly asked: "Have you seen this lady perhaps occasionally in the mirror?" The lady laughed and wanted to know at what time I obtained this photograph. I told her the date, then the hour; she was utterly dumbfounded, and ultimately said she had been singing in a concert at Boston, Mass., at that very time and had been congratulated, after finishing her part, from all sides, they had never heard her sing so gloriously before.

Her explanation was that a spirit had been singing through her organism, while another spirit had brought her to me. I was of the same opinion. I wished to know if she wore such a dress at the time of her singing in Boston. She had not.

A few weeks after this conversation, she was invited to sing at the ball given in honor of the inauguration of President McKinley, where, in appreciation of her efforts, one of the managers removed a garland from a column in the Pension Office; a lady standing near, took hold of it and fastened it to the singer's white dress, making it appear exactly as it was shown in my photograph months ago. My friend was about to thank the stranger for her kindness, when her helper vanished from her view.

At Rochester, N. Y., as a visitor of the semi-centennial celebration of Spiritualism, I hastened to avail myself of the well-known spirit photographer, Frank N. Foster's mediumship. The results were highly satisfactory, so that I went again on a beautiful Sunday forenoon.

Mr. Foster, adjusting the camera, said, "I cannot see you—it seems there is a veil in front of you." As I had had similar experiences before, I urged him to go on and get what he could

I felt strong and joyous when I went to Mr. Foster's studio, but after this attempt to obtain a spirit photograph, I was so exhausted that I had to return to my hotel and rest on my bed, where I soon fell asleep(?) Before leaving Washington I had begged my daughter to go, if I should not have returned from Rochester at that time and hour, to the most excellent spirit photographer, with whom I had been experimenting for years, and she obtained a picture of my spirit, about four times as large as my body, standing back of my daughter.

I was perfectly conscious at Mr. Foster's when made invisible, or momentarily dematerialized.

The picture I obtained through friend Frank N. Foster shows the front of the back part of the chair on which I was sitting—and became invisible. Through and above the solid cross piece of the chair you can see my valued friend Powhattan, father of Pocohontas.

Immediately after my return from Rochester, I went to a materializing seance in Washington, when my long-departed son came, telling me: "Father, I brought your spirit from Rochester to sister."

These last two instances show at least that it was not thought that produced these photographs.

DR THEO. HANSMANN.
Washington, D. C.

THE BETTER WAY.

Better by far it is to toil and struggle,
And bear life's burdens o'er a thorny way,
Than to sit idly down where gilded pleasure
Holdeth her court and cheats her votaries gay.

Brighter the wealth of heart, the gifts of feeling,
Though borne 'mid suffering penury and toil,
Than all the diamonds in the mines, that glisten,
And all the gold of Ind, or Klondike soil.

We cheat ourselves when earthly treasures win us
From our allegiance to the cause of truth,
And all sell our souls, or "make them aproned waiters"
To passions that but work us woe and ruth.

There are defeats that mar the plans we cherish,
Yet may be triumphs in the years to come.
And battle scars that we shall wear as trophies
Of victories won, when we have wandered home.

BELLE BUSH.
Seminary, Belvidere, N. J.

Special Notice.

The State Spiritualists Association of Minnesota has asked us to accept a second year of service as their missionaries. Before doing so we want to hear from every possible locality in the state and learn if they will try to arrange for meetings. Many localities have failed to arrange for us during the months we have labored in the state; and in many places we have no correspondent or name of a Spiritualist. Send us names everywhere in Minnesota. Let us have some grove-meetings during June and July.

These must be arranged at once in order to secure our services. Don't wait for opportunity; but create it! Address me at once.

G. W. KATES,
Minneapolis, Minn.
509 Northwestern Building.

KEEP YOUR



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OUR ECLECTIC MAGAZINE

ILLUSTRATIONS OF THE EVILS OF HYPNOTISM

USE OF MESMERISM AS AN ANESTHETIC CONDEMNED BY SOME SCHOOLS—EX-UNITED STATES SENATOR SELF-HYPNOTIZED FOR OPERATION—WOMAN UNDER SPELL BUYS SIX COPIES OF THE SAME BOOK.

The evolution of the word magnetism, says the Chicago Chronicle, was first into mesmerism, then into hypnotism, then into psychology, and finally into suggestive therapeutics, but the results obtained are one and the same always, which are one mind doing the thinking for another mind. The hypnotizer becomes a strong magnet and his subject becomes as steel filings before the magnetic current that flows from him. There are several schools for the study of human magnetism which hold that hypnotism is a form of hysteria and is at first a disease, which grows more and more pronounced as the subject is experimented with, hence the practice of it, even as a therapeutic agent in the cure of ailments, is most vigorously condemned. It is held by these schools that the subject is very much easier to handle the second time, a great deal easier the third time, and so on until he or she can be controlled at almost any distance and made to do the bidding of the hypnotist.

Only a few years ago a man was indicted in a Western State for murder. He admitted that he had a dim recollection of having done the deed, but he could assign no reason for doing it. In fact, he rather liked the murdered man. During the progress of the trial the startling fact was brought out that the prisoner had for a long time been under the hypnotic influence of a prominent citizen of the community who had propelled suggestions of murdering the victim into the mind of the accused so long and with such force that he finally committed the deed. The criminal records of all countries are full of cases of men and women having been influenced by stronger wills to commit crimes that in their normal condition would have been revolting to them. When the hypnotic subject passes under the influence of the "suggestion" he is to the hypnotizer what clay is to the potter, nor has he any more moral sense, force of character or conscience than the hypnotizer wills that he shall have.

Then there is such a thing as one hypnotizing himself. An ex-Senator of the United States from Missouri found it necessary to have a surgical operation performed on his nose. A deep incision was necessary. He mounted the operating chair and when the surgeon started to put him under the influence of ether he asked them to desist and let him alone for a few minutes. Presently he told them to go to work with their instruments. After the operation one of the surgeons asked him if the cutting was painful. He said it was not, but at times the knife felt like the gentle scratching of a pin. Then he informed the surgeon that he had mesmerized himself and also that he had been a student of psychic forces all his life. From this it would appear that the field of the influence of hypnotic effects is practically limitless.

HYPNOTIZED BY A BOOK AGENT.

A story comes from Milwaukee where a book agent is charged with using this subtle force to sell his goods. A Mrs. Hiles has been sued by the Bancroft Publishing Company for $600 for six copies of a book. Her defense is that the book agent hypnotized her. She says that Mr. Drew, the agent who sold the books, talked to her until her head ached and that he held out an agreement and pencil to her and told her to sign it. She avers that she tried to resist, but her mind was incapable of refusing, she being completely under a hypnotic spell.

A singular case of psychic energy manifesjation is reported at Wichita, Kan. William Mack, a harnessmaker, was arrested on charge of insanity, because he insisted that he was under the influence of a woman at Portland, Ore. He gives her name as Gertie Andrews and describes her as being a woman who makes her living by telling fortunes. He says she exercises a hypnotic influence over him and he is completely under her control. Mack's statement to the court is in substance as follows:

"I am not insane as you have charged. I am under the influence of a hypnotist, who exercises an evil spirit over me. I am afraid that unless the spell is taken away she will make me kill myself. She has already caused me to give up my money and sell my business. I have sent the money to her. Now I am penniless and charged with insanity. Lord knows I am not insane.

"I first met Gertie Andrews at San Francisco at the Baldwin Hotel, in the summer of 1891. She was a captivating woman and we fell in love. I had plenty of money then and asked her to marry me. She accepted and I was happy. We used to have little parties and she entertained the crowd by hypnotizing them. Her power in this line was wonderful. Time passed and I came back to Wichita and she went back to Portland. My business dwindled and when she came to Wichita on a visit four weeks ago I found myself unable to keep my promise of marriage. She was very angry. The night she left we went into a restaurant near the Santa Fe depot and ordered supper. We were in a little room alone and after we commenced eating she began to talk of hypnotism. I knew that she intended to hypnotize me, but I was even then under her power.

KIDNAPED BY A WOMAN.

"Several days later when I came to my proper senses I found myself in a cell in the police station at Denver. The police said I was crazy. The woman had kidnaped me. That night she came to the station house to see me and secure my release. Then she forced me by her power to telegraph to Wichita for money. I told her I had none.

"'Yes you have,' she said. 'Tell them you are ill and have to have it.'

"I did so and when the money came she took it and skipped out. I returned here, and guess I have acted crazy ever since. It is the curse she has placed upon me. I cannot get rid of it. Every now and then I feel it come upon me, and I guess it makes me act like a villain. I pray to God every night to take away the curse, but it remains. I wish the officers would find her and make her take this curse away.

"She tells me to do things and I cannot help doing them. If she were to tell me to kill myself I fear I should obey. Oh! this curse is something awful!"

Mack's actions are very strange at times. He is a fair representation of Dr. Jekyll and Mr. Hyde. In the cell of the county jail where he has been confined he acts in various moods and is the cause for much thinking among the medical people of Wichita. In the forenoon he is generally mild and wants to read the Bible continually. At night the demon shows itself and he paces back and forth in his cell, tearing his hair and calling upon Gertie to quit torturing him. He has torn a number of beds and chairs into small bits. But when the spell passes away he does not remember that anything has occurred.

The sheriff has sent inquiries to Oregon and no such woman is known there. However, several people in Wichita claim to have seen him in company with such a person in the town. It is known by his friends that he sent much money away to a "lady friend," and it is known that he went to Denver and wired here for a large sum of money, which was sent. In the meantime the judge sits on his chair and looks down at Mack, who is brought every morning for observation and insists that he is not insane and that he shall be turned loose that afternoon. But when the jailer goes down to unlock Mack's cell he is frightened away by his wild actions and loud cursing. The unfortunate man paces up and down his cell murmuring in despair:

"Oh! my God, Gertie, why don't you remove this awful curse? Don't you know I am dying?"

A remarkable case of an insane girl having been returned to reason by hypnosis comes from Paterson, N. J. The operation, or, to use the technical term, the hypnosis, was performed in the German Hospital in Paterson. The subject was a young woman of good family. She was sent to the hospital by her relatives in a condition of insanity brought on by disgrace consequent upon her misplaced confidence in a young man's promises. She had been sent to the hospital, not in the hope that she could be cured of her mental disorder, but merely that the customary formalities of State medical examination by commissioners in lunacy could be made preparatory to committing her to an asylum.

She was insane. The physicians of the hospital agreed to that, and unless some unusual treatment could be had there was no escape for her from confinement in an institution. They determined to try hypnosis on the young woman and they did so, and with results which, if they are to be believed in their entirety, mark an epoch in the advancement of psychical accomplishment.

In four days the young woman was cured of her insanity by the complete eradication from her mind of all memory of her disgrace. At the end of that time she left the hospital in good health and otherwise completely unchanged from her normal self except, it is asserted, in these particulars:

She had completely forgotten her disgrace, as much as if it had never happened.

HAS FORGOTTEN THE MAN.

She had lost all memory of the man who had been responsible for her trouble.

She met the man on the street, not once, but many times, without recognizing him any more than if he had been a perfect stranger to her.

She did not recognize his photograph, which was in her home, as that of one she had ever known.

The sight of presents he had given to her aroused in her no recollection whatever.

She was mentally as completely removed from that sad occurrence in her life as if it had been the lot of another person.

These are the facts in the case as observed by scientific men, who were cognizant of it both before and after the hypnosis. Those who do not believe in hypnotism may doubt that the cure was effected wholly in the manner described, but that it was effected, and that, as far as the critical observations of the medical men interested could determine, no other means was used, seems to be beyond doubt.

The methods employed by the physicians to accomplish this result are interesting. They used the latest modern scientific method of producing "sleep suggestions of forgetfulness." Four days were required to effect the cure, and it is understood that on at least two of the above days the suggestions were communicated to her on more than one occasion.

The young woman was thrown into a deep sleep. While in that sleep the operator gave to her the suggestion of forgetfulness. These are given by repetition on the part of the operator of the idea of forgetfulness until it is thoroughly impressed on the passive mind of the subject.

MENTAL EASE SUGGESTED.

The operator would repeat the sentences: "Forget your trouble," "Discard all thoughts of evil from your mind," "Cease to worry about anything," many, many times, while focusing his will on the object to be attained until the patient gradually began to let slip her hold upon the vivid impression she had of her disgrace and became more and more oblivious of it. Then the suggestions would become:

"You are quite well," "You have no troubles," "You are going home." Four days of this, which meant the hardest and most trying work on the part of the operator and a deep, hypnotic state of passive receptivity on the part of the young woman, completed the cure; and, according to the testimony of those who have been familiar with the case, the young woman is, except as to the lapse in memory on this one subject, quite as she was before.

Hypnotists say this cure, while the most remarkable because of its striking character, differs from the results obtained in a multitude of cases only in the greater number of ideas included and the consequent greater brain area which needed to be hypnotized.

The scientific explanation of hypnosis, according to the most modern theories on the subject, is that the brain is composed of a multitude of small cells, or bodies. These cell bodies are unconnected except by contiguity, and are not, as formerly was believed, of a fibrous nature, which it was thought made all parts of the brain intercommunicative.

It is found to be possible by means of suggestion on the part of the hypnotist to cause these cell bodies to contrast and become more isolated one from another. This retraction, by means of its consequent separation, takes that particular cell body or set of cell bodies out of connection with its neighbors, and thus for the time being cuts off that particular line of sensation from the general consciousness.

COMPARED TO TELEGRAPHY.

The action of suggestion or hypnosis on the cell bodies is compared to that of a telegraph operator who cuts out his particular line or instrument from a certain circuit.

In the case of the young woman in Paterson it is asserted that the hypnotist was able to bring about retraction in that portion of the brain where these disordered notions found lodgment. The suggestions of the operator caused the retraction in the cell bodies thus affected, and by this means disconnected all memory of the disgrace from the young woman's consciousness.

The explanation of hypnotists is thus understood when they say that the cure of the young woman does not differ in nature from a mere benumbing, say, of one finger, a common experiment in hypnosis. In the latter instance, perhaps one cell body would be disconnected, to use the popular term, while in the case of the young woman a variety of cell bodies, corresponding to the great variety of thoughts and emotions commingled in her suffering, had to be cut out.

The story of one Sir Henry Westwood Cooper gives still another phase of hypnosis. He is a convict in the State prison at San Quentin, Cal., and this is a list of a few of his alleged doings in which hypnotic influences are said to have been exercised: Married Miss Bertha Young at Brisbane, Australia, in 1896, and was charged with defrauding her family; induced Miss Ethel Maud Champaign, of Stanton, Canada, to elope with him in May, 1897; perpetrated some peculiar frauds at Chicago in 1897, according to the police reports; in August, 1897, persuaded Landlord John P. Gallagher, of the Langham Hotel, San Francisco, to accept a forged draft for $85,000; planned in August, 1897, to elope with Mrs. Georgie Fanning, a Langham Hotel waitress, promising a settlement of $250,000; induced seven desperate convicts at San Quentin to join him in a scheme of murderous revolt, so that by informing the prison officials of the plot he could win favor and possibly freedom; caused the prison officers on March 3 to dismiss Guard Shields,

SUSCEPTIBILITY TO SUGGESTION.

A. C. Halphide, A. B., M. D., of Chicago, is an enthusiastic advocate of suggestive therapeutics, or hypnotism, but he admits that the chief symptom of hypnosis is the increased susceptibility to suggestion, which means weak-mindedness. He says this is often found where fixation of the eyelids is lacking, although this is one of the first and most regular phenomena. In some subjects in hypnosis the movements are quick and easy, while in others they are slow and labored. Not only speech but music has a marked suggestive influence upon the hypnotized. Sad music, like a sad story, will make them sad and tears will well up into the eyes and trickle down their cheeks. The same is true of lively music or a humorous story; they will go into ecstacies of mirth over them. The fact that they are incapable of other than deductive reasoning renders them liable to serious deceptions and furnishes an explanation for many of the dangers of hypnotism. The individuality of the person may be changed; suggest that he is another person and he will believe it and comport himself accordingly. Post hypnotic suggestions are readily accepted to be carried out at an appointed signal. The voluntary muscular system is readily controlled in many subjects. They have willingly and unresistingly delivered themselves into the control of another, and if you suggest that they cannot move they cannot. The same results follow in the sensations. They can be made to feel warm or cold, hungry or thirsty, to see, hear, smell, taste or feel anything. They can be made to feel well or sick, to feel pain or to be relieved from it. The physiological actions of the involuntary organs may be just as well and as certainly affected. Many instances of such results are at hand. The action of the heart may be increased or diminished, the character of the respiration changed, the functional activities of the stomach, the liver, the kidneys and the intestinal canal affected at will.

HIS SPIRIT WIFE.

She Prevented Him from Committing Suicide.

"If there is any man in this city who has the idea of quitting this earth by setting his time of exit instead of waiting for it bravely, I want just to say to him, 'Hold on, and you'll get better luck than you ever dreamed of.'"

The man who was speaking was in a down-town business office, talking with three acquaintances whom he had met by appointment, coming from the West to do so.

He had the hall-mark of a prosperous man, but around the eyes were the broken lines where sometimes mental trouble had done its work and left its signature, that all might see who was the maker of the etching.

"I went over to Brooklyn to-day," continued the man; "I haven't been there in many years." Then he became silent and his friends waited. Again he talked.

"Perhaps you will care to hear a story of a man who has had a strange experience, whose life was saved by the most undecipherable miracle possible.

"I came to New York," he began, "about twenty years ago, after having seen my old father ruined by a scoundrel, and all I possessed dumped into the financial hole that held all my family worldly possessions. I had no idea what to do until a wealthy typefounder who had been helped in his struggling days by my father came forward and made an offer to help me, so that, he said, I might help my father. He proposed that I let him set me up in business in New York, where he said I could easily clear $10,000 a year running a printing office; he would furnish all the type, cases, and necessary stock, and I could pay him 6 per cent on the investment and pay up for the plant as fast as I could. I was doubtful of the chance that a perfect stranger in so big a city would stand with those composing rooms already established, but he braced me up by saying that about all the printers and magazine publishers, as well as the trade journal men, were in his power as he had mortgages on their stock, and that he could throw enough business into my hands to keep me going till I got well established. So I moved my family to Brooklyn, although there were only two of us to come. My wife was a Down East girl, who had always been one of those mother's girls; I guess she loved me as well as any wife ever did, but she loved her mother, who was a saint, with an affection just as tender if it was different. So when we were established in our new home, she must have suffered acutely from loneliness and strangeness, but she never let me know it.

"I ran that composing room four years, and if I go to hell when I die I ought in common justice to have four years taken off my sentence, for I was in hell every minute of the time. I had the plant all going, a good foreman, a full force of compositors, the latest and best type, cuts, rules, ornaments, and all I lacked to get that ten thousand a year was a contract. I asked the typefounder's advice as to where I should get jobs. He told me to look for work. 'Go out and walk the city over and find work,' said my capitalist; 'a man can't get business in this city sitting in his office waiting for somebody to hunt him up.' So I walked the city over, and at last got a contract for a clothing catalogue but I had to have some one be responsible for the finishing of the work on time. I asked my benefactor, the type-founder, to secure me in this matter. I went down to his office and waited a couple of hours to see him. I told him how I was placed and asked his aid. He turned suddenly round in his office chair and said:

"'Look here, you haven't been trying to get work from Riderich, have you? That won't do; they are customers of Rule & Gothic's composing rooms, and that firm buys all their type of me. I can't have you trying to get jobs anywhere that will interfere with work done by firms who buy their stuff of me. I couldn't sell a stickful of type to one of my customers if you did, for they all know I am backing you, and would throw me down for once and all.'

"I knew he sold more printer's supplies in the city than every other founder and I saw my downfall, but did not throw up the job then and there as I ought to have done. Well, I went on, getting some carriage circulars, a few publications, a little work from new concerns and some overflow work from one of the leading magazines, and so I struggled along, one of the most miserable men in this great city. I couldn't pay anything toward my plant or even the interest. My wife never saw a new dress, or coat or hat. Often I had to borrow the price of a ride over to my home. Down East my poor old father and mother died and were spared the knowledge of my failure. I used to tell my wife I wanted to take my breakfast in New York so that she might not have to rise so early; I never had a breakfast those last months. I ate my lunch at the cheapest place in Pearl street, and told my wife to have only supper at night as I ate a hearty dinner at the noon hour.

"One day my benefactor sent for me. He said I was making a complete failure of business; he reckoned I hadn't any push; he named over dozens of composing rooms that had made their owners wealthy, and I am glad to think many of them failed later on and nipped the old man out of some thousands in their downfall. He said he wasn't going to back the thing any longer, and the sooner I closed out the better. I begged that man to give me six months more chance. Finally he said he would give me four weeks more, and think over it. But three weeks later, when I went to my office, I found there a force of men taking out the furnishings, type cases, stock and so forth. I inquired what it all meant, and was told by one in apparent authority: 'The old man's ordered this place closed up, and the stock and furnishings taken out.'

"I sat there watching the men in a dazed silence; when they had closed the place I went out and wandered around till the time I usually went home. When I got off the car there stood before our door the deep hooded carriage of a doctor. I knew what it meant,

"My wife died the next day but one. The baby lived. I never looked at it, and believe I never thought of it without hatred. Her mother took my wife East to bury her at the old home; she took the baby, too. I resolved to put myself out of the way. I argued back and forth with myself, thinking, as my Christian mother had taught me, that a suicide is debarred from immortality; but that fact did not deter me. My plans were made. I would jump from a ferry boat and soon be beyond further agony. As I went on the boat I swear I saw my wife just in advance of me. She turned her face towards me and smiled, and I followed her and stood beside her. I did not speak to her, for I seemed weak and dumb. We left the boat and I followed her on and on till we came to a railroad station. Every once in a while she would turn her face to me, for she was always in advance, and the tenderness and pity of it were unspeakably manifest. I followed her onto a train. When I saw my wife beckon to me I left the train, she always going a trifle in advance. We were in a country village; there was one long street, and short streets crossing it at irregular intervals. I followed my wife down one of these cross streets, which ended in a lane, at the terminus of which was a barred gate opening into a green meadow, across which I could see glimpses of a river. We were soon there by its border. My wife gave me one look, it seemed full of sorrow and reproach, and then with a quick, strong leap, she cast herself into the stream. I plunged in after her, calling wildly. As I struck the water I at first sank, unable to swim from weakness. All at once life seemed valuable to me; I struggled desperately, and fought for my life; I somehow reached the bank, and the last I remember was of sinking, sprawling upon the turf. The last thought I had was "Here is a great green field and a running river," such as she longed for in that close, troublous, oppressive house she called home during those dreadful years.

"I came to my senses in a hospital four weeks later. It was in this hospital that I met the man who, when we both left the institution, offered to take me West with him and give me employment. You all know here how I prospered. When I came East this time my daughter wanted to come, as she said, to see the house where she was born. We went to-day to Brooklyn to see it. I could scarcely find it."

Here he buttoned up his top-coat and refused to talk deals and prices, for, said he:

"I've no time to-day, now; I have to get into my togs and take my daughter out to a luncheon with my girl for three years past."—New York Sun.

MY YEARS GO SWIFTLY BY.

My years go swiftly by,
And slowly, surely I can trace
The lines of care upon my face,
And in my hair the silver gray,
In sober sadness grimly stray,
And Time with careful tenderness
Lingers near the fond caress,
As though an angel friend were nigh.

My years are ebbing by,
And friends are leaving one by one,
My hour-glass sands are nearly run,
I hear as though cold lips had said
"The silent years are not dead,
In Memory's urnman's gifted soul
Keeps all her treasures safe and whole
Immortal in the sky."

My years go swiftly by,
Old hearts estranged turn once more to me,
As I recall the past remorsefully,
Their eyes that chill me, and averted glance,
And look upon me, perchance,
As in the old familiar way;
But who could war with unconscious clay,
The unseen dwellers of the sky.

My years go swiftly by,
I greet the absent ones of the long ago.
Adown Time's swift current's noiseless flow
My bark moves towards the distant goal,
The garden-land of the soul.
O hearts estranged! for ye I plead
The world's sweet comfort and meed,
Where love and friendship never die,
Eternal in the sky.

BISHOP A. BEALS.

Summerland, Cal.

THE MAYER FUND.

Plan Proposed to Raise the Needed Amount.

To the Editor:—The Progressive Thinker, No. 544, contains an appeal from our worthy brother and true representative, Lyman C. Howe. It relates to the "Mayer fund."

It appears that there is still unpledged the sum of three thousand dollars. If that was secured, it would make the definite sum of ten thousand dollars to meet the generous offer made by Mr. Mayer more than a year ago for the purpose of advancing the cause of spiritual truth.

This ten thousand dollars raised by free-will offerings will be invested to secure a commodious and beautiful spiritual temple in the city of Washington, D. C., estimated at the low figure of twenty-five thousand dollars, Mr. Mayer donating fifteen thousand dollars for our benefit.

In reading the article from Brother Howe, and thinking it over, the desire became strong to help make this enterprise a success. But how?

We have heard it presented by some of our ablest inspired speakers from the public rostrum. It has occupied space in our spiritual papers. It has been ardently supported by the wise, the pure and the good in all classes among Spiritualists.

And it has been opposed by some who felt that we did not need any such outlay of money in Washington, D. C. If the Spiritualists in that city desired a "home," let them provide one as "we do here."

Doubtless each individual in the discussion of this matter has expressed this honest convictions, and we feel bound to respect them, even though our action should be contrary to this decision. Brother Howe speaks of the Baptists of Buffalo, where one congregation raised by subscription $23,000 at one session. It seemed to have a marvelous effect upon the old spiritual leader, because he breaks out in a deep-toned declaration, "Oh! that we were Baptists! How easy it would be to raise the ten thousand dollars, to secure the fifteen more as offered by Mr. Mayer." One seems to see the old battle-scarred veteran, who for forty years has contended with "the world, the flesh and the devil," which flourish in the field of orthodoxy. And now, in his zeal, and ardent desire to secure that which will confer lasting good upon us as a people, like Richard III. cries out, in tones above the din of conflict, "A horse! A horse! My kingdom for a horse!"

"Oh, that we were Baptists!" This sentence coming from the source it does, indicates the earnest desire of our worthy brother, that we act up to our duty and privilege and avail ourselves of this once-in-a-lifetime opportunity.

In the many calls for aid in this commendable enterprise, the class of persons who form the majority of our people has had no direct appeal made to them, and our purpose in this simple effort is to make it.

We say commendable enterprise. Surely the liberal, yea, munificent act on the part of Mr. Mayer is one to be emulated by all good Spiritualists who are wealthy and should be responded to by all so-called poor, as far as their means will admit.

It would be absurd for a man in Mr. Mayer's position, and business qualifications to enter into such a deal if he sought personal benefits, or financial advantage.

As an individual he conveys to the N. S. A. a valuable piece of property of which they stand in need, and at a reduction of fifteen thousand dollars from its market value. Why should he do this? If it is not for the benefit of Spiritualists throughout our land, to whom will the benefit flow?

"But, it is deeded to the N. S. A!" Well, my brother or my sister, to whom should the property be given?

Suppose that Mr. Mayer makes bequest of $25,000 instead of $15,000 to the Spiritualists as a people, and to be paid to each in cash, and suppose we number 2,500,000, we would not be very greatly benefited by receiving one cent, and still it is a very large amount for one good man to give.

Now let us look at this matter as one which affects each and every one of us who are Spiritualists. Think of it a moment. Can we dispense with the services of the N. S. A? Would we be as well prepared to meet the cares and trials of earth-life if that organization were dissolved, and its efforts and influence for our good destroyed?

What have the people received who have been brought under the influence of spiritual truth through the labors of the band of missionaries sent out by the N. S. A? What do they receive?

Life! And the knowledge of the fact of spirit return, and reliable spirit intercourse. Is this of any import to us? Do we not desire that people who are now in the bonds of orthodox slavery, shall be brought to the light and freedom of the truth? How many missionaries went forth bearing the words of life, liberty and eternal progress prior to the inauguration of the N. S. A?

Should we not rejoice at the news of Mr. Mayer's kind thought to aid those who were bearing the light of life into the habitations of darkness and superstition?

He says to us plainly, kindly, Come, brother or sister, give ten cents towards the cause you dearly love and I will add to it fifteen for the same purpose.

It seems to us, with our limited perception of the great problem of rescuing humanity from self enslavement, and the bonds of superstition in which many of us were born, that spiritual truth is the only power that will or can save mankind from disappointment, degradation and moral darkness.

Now it is a fact well established, that the object of the N. S. A., indeed, their mission, is to bear the light of spiritual truth through the labors of their missionaries whom they equip and send forth to the needy localities, without money and without price.

Thus the gospel of spiritual truth is being carried to many hearts, homes, and communities that would not receive it were it not for the efforts of the N. S. A.

Are the salaries and perquisites of the members of this body so lucrative, and their prerogatives so royal, as to be a source of danger to the integrity and probity of candidates seeking the distinctive honors conferred upon them?

Should we as a people refuse to aid our good Brother Mayer who proposes to present a home or dwelling place for the N. S. A?

Surely, no sane person would think that intelligent Spiritualists would look upon it as the Vatican at Washington, D. C?

Is not this organization entitled to some token of respect, confidence, admiration or affection for its labors in the past years? Is it within the bounds of possibility to organize a society, whose field of labor is so wide, and run as smoothly as some guild which is dominated by an ecclesiastical court presided over by a mitered parasite?

This much abused organization, through the misunderstanding of many who have not entered into their object and their motives, has sent forth no irate "bulls," although some may have been made by zeal, which did not at all accord with the knowledge they now possess.

The class which we referred to in the forepart of this article, we designate as the "laboring class." The writer belongs to this efficient, stalwart, and honorable class, though still unpopular in what is termed the higher walks of life—but its history needs no apology when introduced.

The mighty forests of the western world fell beneath the strokes of honest labor.

Oceans and great lakes are traversed by floating palaces, and leviathans of commerce, which move with the speed of modern progress, set in motion by the grimy hand of honest labor, guided by the active brain of the sturdy artisan, whose fruitful mind and deft hand has cleft the mountain range and spanned the foaming torrent with trusses of steel. Our country, the center of active life was bought with the life blood of honest labor which is ever ready to respond to the call of duty whether in the community where they reside, or on the field of carnage, to defend our flag, and perpetuate our free institutions. It is to this class of noble and self-sustaining manhood and womanhood this appeal is made.

My brother, my sister Spiritualist will we be justified as a class, who are reaping rich rewards from our even limited knowledge of our beautiful philosophy, if we fail to do what seems to be in this matter of the "Mayer fund," our plain duty?

Time and space forbid details, but ask yourselves the question, Has there not been great good accomplished by the N. S. A?

Have they not sent able and pure-minded, intelligent teachers into hundreds of places where our philosophy would never have been taught, only through this effective effort?

Will it be wise in us, who are endeavoring to build up spiritual manhood and womanhood, to stand idly by and refuse, forget or neglect to render so slight a service as that required to secure to the N. S. A. the gift of the home which they have merited?

As we are one in spirit, in the one great household of life and progress, with one hope well established of immortality, it is our home, the gift of Mr. Mayer is to us all, both rich and poor, learned and illiterate.

It is a matter of only a few years, and perhaps days, when some of us will view this subject from the spirit-side of existence.

Standing there suppose we realize the fact that through a lack of interest on the part of many, ourselves included, the liberal offer was withdrawn, will the knowledge of this failure be a source of comfort and peace to those of us who pass out of the body?

Suppose we meet in the spirit realm, some ardent worker and a member of the N. S. A. while here, could we greet them with the hearty expression which characterizes the sturdy workmen and women of our country?

I fear we could not!

Will the working people of the United States who are Spiritualists permit me to make a proposition? The end and aim is to secure, on or before the 15th day of June, 1900, the sum of $3,000 to be known as the "Labor fund," to be added to the $7,000 already secured to meet the $15,000 given by Mr. Mayer.

It requires only 15,000 subscribers at 20 cents each, to secure that which you will be gratefully proud of in the years to come.

Send post office order for twenty cents to Mrs. M. T. Longley, secretary of the N. S. A., Washington, D. C.

Friends, do this at once, if you possibly can. If you have not the money to spare this "pay" send it next "pay." But send your written pledge for the amount to be paid on or before the 15th of June, 1900, so that the secretary can act upon your pledge.

Hoping, dear friends, that you will see the necessity of immediate action, and that you will receive the suggestion in the spirit of kindness in which it is made, I will go and do likewise.

In hope of a glorious immortality, through the power of spiritual progression, I remain, fraternally yours,

Dowagiac, Mich. C. F. COLE.

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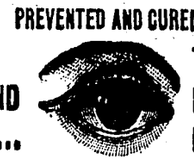
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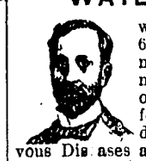
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SATURDAY, MAY 19, 1900.

Fulfilling Prophecy.

The Daily Press, published in English at Hong Kong, China, made this important statement in its editorial columns a few weeks ago:

"Many missionaries, under pretext of preaching Christianity, come to China to buy properties, to trade, to excite disorders, to make money, and to gain political influence. The greatest and most disastrous rebellion, that of the Taipings, is recorded in history as having been fermented by the missionaries. Almost all the wars and serious complications which China has had with foreign powers have been caused only by those who pretended to teach the gospel of peace and forbearance."

The Truth Seeker, in quoting the above extract, well said: "There is wonderful agreement of testimony that Christian missionaries are fulfilling at least one prediction ascribed to Christ, namely, 'he came not to bring peace but a sword.'"

Reconstruction of the Temple of Luxor.

Mention was made in these columns some months ago, of the overthrow of several of the great columns at Karnak while workmen were engaged in restoring the magnificent ruins of the great temple to their original splendor. It is a pleasure to learn the original purpose has not been abandoned because of the calamity; on the contrary a large force of laborers, mechanics and artists, under the superintendence of M. Legant, are now at work replacing the fallen columns, and supplying anew the wrecks time and the destroying hand of man has made. During the process of removing the debris for replacing the fallen columns a city gate was discovered, bearing date of the 18th dynasty, about B. C. 1703. A large tomb in perfect preservation, dating from the 11th dynasty, B. C. 3,064, was found among the ruins of Thebes, which was demolished by Cambyses, about B. C. 525, he having vented his rage on the monuments and objects of worship, being himself a Zoroastrian, and disgusted with the worship of the bull Apis by the Egyptians.

Post Mortem Scarecrow.

Catholics refused St. George Mivart, the scientist, burial in consecrated ground. Though still a member of that church, they even declined Christian service at his funeral, so his body was deposited in the catacombs underlying the chapel in Kensal Green Cemetery. It is not probable Dr. Mivart grieves at the disposition of his remains; but this action of the church extended to the dead is designed to hold the living in restraint. It is a sort of post mortem scarecrow, as they used to bury suicides at the forks of roads with a stake driven through the body, hoping by such dishonor to the dead to prevent others taking a short cut away from the ills of earth.

Polygamous Protestantism.

Mrs. Gage, in her learned work, "Woman, Church and State," p. 398, tells us that Luther, the great Protestant reformer, asked leave of the Landgrave of Hesse Cassel, to marry a second wife, the first wife, Margaret of Savoy, still living. The Landgrave called together a synod of six principal reformers—Melancthon and Bucer among them—who in joint consultation decided:

"As the Bible nowhere condemns polygamy, and as it has been invariably practiced by the highest dignitaries of the church, such marriages are legitimate."

And Luther himself:

"I confess for my part that if a man wishes to marry two or more wives, I cannot forbid him, nor is his conduct repugnant to the Holy Scriptures."

That was Christian Protestantism at its inception. The Scriptures, God's Holy Word, did not prohibit either polygamy or slavery, therefore both were justifiable, and both were sustained by the clergy until liberal thought came to the relief of both the woman and the slave; then the church claimed the credit for the emancipation of each.

It is objected by some Spiritualists who are still clinging to the skirts of the church, that we dwell too much on the past; that more attention should be given to matters of to-day.

The errors of the past are guides to the future. If the church was false to truth in the beginning and all the way down the centuries until it learned from unbelievers, or from experience, then its teachings are not of God, and its claim in that direction is false, and is unworthy of credit in anything.

Now a Christian Party.

At a conference held in Chicago last December a project for organizing a United Christian party, to control the politics of the nation was discussed, and was referred to a General Assembly which was to convene in Rock Island May 1. That body, professing to voice the will of all Christian denominations, were in session as per announcement. They first discussed the proposition:

"The Principles of Christ: Shall we apply them in concrete form to the State and National Government, through a Christian Political Union or a Party?"

A unanimous vote in the affirmative was the result. Then the name United Christian Party was adopted, in place of Christian Political Union, as originally suggested. On May 2 the platform was adopted. It declares, as reported by press dispatches:

"The time has arrived when the eternal principles of justice, mercy and love as exemplified in the life and teachings of Christ should be embodied in the Constitution of the nation, and applied in concrete form to every function of the government. It deprecates immoral laws, such as require the desecration of the Christian Sabbath, unscriptural marriage and divorce, and the licensing, manufacture and sale of intoxicating liquors as beverages.

"The platform further declares for the adoption of the system of legislation known as the initiation and referendum, together with proportionate representation and imperative mandate; declares for the political, social and economic equality of the sexes; declares against war, and demands arbitration of national and international disputes; declares for the immediate abolishment of the manufacture and sale of intoxicating liquors as beverages, and demands the enactment of laws prohibiting the sale of tobacco to minors. It also demands the daily reading of the Bible in the public schools and institutions of learning controlled by the State; declares for government ownership of public utilities, and the election of President, Vice-President and United States Senators by direct vote of the people."

The object of these malcontents is really to undo what was done by the fathers of the republic, which divorced church and state and set up a secular government—"a government of the people, by the people, and for the people," as Lincoln put it, instead of a theocracy directed by priests pretendedly established by God, with Jesus Christ as king, and the old Jew book, with all its barbarous customs, as the written law.

The movement in effect, if successfully carried out in detail, will revive the Middle Ages, restore the Inquisition with its torture chambers, stakes of flame, confiscation of estates to churches, the burning of heretics and witches, and the suppression of every noble impulse, unless approved in a Christian Star Chamber. Indeed, it is very questionable if the tyrannous rule of Catholicism in the day of its greatest power, will not be rivaled; for each faction will be ambitious to lead its neighbor in carrying into execution extreme measures. Its sop to women, to the peace party, and to the temperance reformers, is a modern concoction plundered from infidels and Spiritualists, with hope of gaining strength from the outside. If sincerely desirous of advancing either of these reforms they would best succeed by silence.

The Convention closed its labors by nominating Rev. S. C. Swallow, of Harrisburg, Pa., for President, and John G. Woolley, of Chicago, Vice-President.

The way to defeat this brutal scheme of oppression will be by counter action, giving full support to any party which will co-operate in defeating the marplots. It will not do to delay until we are bound hand and foot before measures are taken to defeat this device of demagogues in the name of religion, to rule or ruin. All the non-evangelical sects, the Spiritualists, Agnostics, and unbelievers generally, will unite in such hostile movement, as will the Baptists, and several of the minor orthodox sects. If the issue is made there is no other way than to meet it with vigor, subordinating all others to this one question.

Collectors of Junk.

The energy displayed by the dear sisters to advance the cause which for ages held them in thrall, is worthy a better cause. The last grand enterprise to advance the Redeemer's kingdom is an organization in cities to gather up all the waste rubber, in the form of overshoes, boots, garden hose, bicycle tires, in fact any old cast-off rubber article—perhaps fine tooth combs and dental plates—the same to be sold as junk, the proceeds to be used for missionary purposes. Committees of long-faced and worthy ladies are to go from door to door begging this waste, and it is hoped they will be abundantly supplied.

This old rubber, having saved a multitude of souls, will come back to the donor, when properly "devesomething," in the shape of new goods, so nicely wrought by genius the eye cannot detect its shoddy character, so the user will only learn by practical experience of the deception by the worthlessness of the product.

Though shoddy is the outcome of this collection of the ladies, and shoddy manufacturers will be greatly profited, yet it is hoped no one will suggest that the cause proposed to be advanced by the collection of material for shoddy, is itself a worthless shoddy.

The Japanese Way.

"The Japanese, in launching ships, use no wine, but hang over the ship's prow a large pasteboard cage full of birds. The moment the ship is afloat a man pulls a string, when the cage opens and the birds fly away, making the air alive with music and the whirr of wings."—New York Post.

The Christian way was borrowed from Paganism. They anointed the prow of the ship with oil, and gave it a name, exactly as was the custom in naming their idols. After Roman paganism was metamorphosed into what is now known as Christianity, and wine became symbolic of the blood of a crucified God, then the fermented juice of the grape was substituted for the oil in christening. In more recent times seafaring men in some instances have used good old Scotch whiskey, and in its absence Bourbon will do, in naming their ships. The Japanese custom in giving freedom to the birds, and they in song, is a delightful one which Americans would do well to borrow.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

A Heathen Philosopher and a Challenge.

Seneca taught: "The body is only the covering of the soul. With the dissolution of the mortal part of man the freed spirit will discover the concealed secrets of Nature. Darkness will be dispelled and irradiated with light and glory, a glory without a shadow, a glory that shall surround the spirit and enable it to look down and see day and night beneath. Now we cannot lift our eyes toward the sun without being dazzled. What shall we do when we behold the divine light in its illustrious original?

"God never repents of his first counsels. It is not with our heavenly as with our earthly father. God thought of us and provided for us, before he made us; for unto him all future events are present. Man was not the work of chance. He naturally aspires to the contemplation of heaven and divine mysteries.

"We must labor and climb the hill, if we desire to arrive at virtue, whose seat is upon the top of it.

"He who masters avarice, and is truly good stands firm against ambition. He looks upon his last hour, not as a punishment, but as the equity of a common fate. He who subdues his carnal lusts shall easily keep himself untainted.

"He who dies of old age does no more than go to bed when he is weary. Death is the test of life, and it is that only which discovers what we are, and distinguishes betwixt ostentation and virtue.

"Let us look for death in all places, and at all times. We can never study that point too much. It is a blessed thing to dispatch the business of life before we die, and then to expect death in the possession of a happy life. He is the great man who is willing to die when life is pleasant to him. An honest life is not a greater good than an honest death.

"It is childish to go out of the world groaning and wailing as we came into it. Our bodies must be thrown away, as the secundine that wraps up the infant, the other being only the cover of the soul."

These quotations are made at random from Seneca's Morals, found among thousands of others equally pointed, on every variety of subjects, each showing that the same questions which now agitate the public mind engrossed the attention of the wise in that earlier age when Christians seem to think all were groveling in heathen darkness.

Again and again we challenge churchmen to point out a single rite, ceremony, sacrament, holiday or holy day which had not its parallel in what they call heathendom, and that long in advance of the Christian era.

Has Woman a Soul?

A correspondent inquired a while ago what Council it was that declared "Woman is soulless?" We replied we were without information, on the subject.

Mrs. Gage, in her admirable work, "Woman, Church and State," a publication everybody, and particularly women, should read, tells us:

"Theologians found the nature of woman a prolific subject of discussion, a large party classing her among brutes without soul or reason." Continuing, on p. 56 she says:

"As early as the 6th century a Council at Macon—A. D. 585—59 Bishops taking part, devoted its time to a discussion of the question, 'Does woman possess a soul?' Upon one side it was argued woman should not be called 'homo;' upon the opposite side she should, because the Scriptures declare God created man male and female, and because Jesus, son of a woman, is called the son of man. * * A thousand years after it was contended the women of America belonged to the brute creation, possessing neither souls nor reason."

In a note she says; and quotes Dictionaire Feodab, Paris, 1819, for authority:

"Old Christian theologians for a long time disputed upon the nature of females; a numerous party classed them among brutes, having neither soul nor reason. They called a Council to arrest the progress of this heresy. It was contended the women of Peru and other countries of America were without soul or reason. The first Christians made a distinction between men and women. Catholics would not permit them to sing in church."

Treated as a slave, pledged by her marriage vow to "obey" her husband, classed by him as a brute without a soul, subject to correction by "a whip no larger than his thumb," and to every indignity tyrant man saw fit to inflict on her under the operation of Christian laws, and yet "woman's greatest glory has come to her through the beneficence of the church," said a clergyman the other day.

Age for Creed Making Is Past.

Ten years ago an attempt was made to revise the Presbyterian creed. Three-fourths of the Presbyteries, of which there are scattered over the world 232, representing 7,657 churches and one million of communicants, yet the measure was defeated, not because a change was not desirable at that time, but because they could not agree on the details of such revision. A decade has passed; a revision is no longer called for, but an entire new creed is demanded.

The General Assembly of Presbyterians of the United States meet in St. Louis on the 17th inst., and the Creed, otherwise Confession of Faith, will again come up and demand a hearing. The same discordant elements as in the past will be there, with the prestage of 250 years favoring the antiquated dogmas of Christianity. At the base of all of them the fall of man from his first estate is met with. Then follows the total depravity of the entire race, save righteous Noah's family, who were all swept away by a universal flood, yet sin continued, Noah got drunk, and the Almighty Creator, notwithstanding his great power, could devise no other way to save man from his fallen condition than to beget a son by a Jewish maiden, and require the death of that son on a cross to appease his great anger. And then that salvation was only on condition the sinner believed this son was God himself, and died for his, the sinner's, redemption.

Science having proved man evoluted from a savage condition; that there was no fall; no general deluge; that virgins do not bear Gods, save in mythological fable; that a hybrid, half God, half man, is a pagan fiction; that belief is a creature of evidence, not of will; and that education has made the old creed a bundle of nonsense, therefore it may be expected the contest at St. Louis will be an animated one, but there can be little hope for a full triumph of the right at present. Doctor the creed as much as they may it will be a bundle of incongruities until the whole system on which the original fabric was based is swept away.

VOICE FROM THE GRAVE

A Most Amazing Case of Telepathy, and Startling Rescue from the Grave.

IT CALLS TO THE RESCUE OF A BURIED WOMAN HER SLEEPING HUSBAND FROM HIS HOME SOME DISTANCE AWAY—THE OPENED GRAVE YIELDS UP ITS OCCUPANT, STILL LIVING—SHE IS ALIVE TO-DAY, BUT MERCIFULLY UNCONSCIOUS OF HER TERRIBLE EXPERIENCE—AN EXTRAORDINARY INSTANCE OF THE RESCUE OF ONE PREMATURELY BURIED, TOLD BY A BISHOP OF THE REFORMED EPISCOPAL CHURCH, IN THE NEW YORK WORLD.

That a woman buried alive called from her grave for help; that by some merciful and mysterious telepathy of love her husband heard her a long distance away; that she was exhumed with frantic haste, tenderly lifted from her coffin, nursed back to health; that she is alive to-day, but unconscious of her marvelous experience—such must be called the most extraordinary case upon record in its combination of telepathy and of an actual rescue from the grave.

It is told by the Right Rev. Samuel Fallows, of Chicago, missionary bishop of the Reformed Episcopal church and professor of mental physiology in Bennett Medical College. This is his account of the case, sent from Chicago to the Sunday World:

The names of the characters in this case must be for the present a secret. To disclose them might be to encompass the death of one; who but for a miracle would not be above ground to-day.

I am now engaged in an effort to so adjust matters, in the interest of science, that the story may be investigated and its truth made as manifest to the most skeptical as it is to me. To achieve this the names of the persons involved must be made known to a limited circle, and some means must be devised to enable the scientists to satisfy themselves as to the voice from the grave and the consequent resurrection without enlightening her who is mercifully unconscious of the ordeal through which she passed.

Her and her husband I will designate Mr. and Mrs. Charles Smith. He was a young business man in an Eastern city. She was a woman of strong emotions and most delicate perceptions. Between them existed a rare sympathy which extended to all the faculties.

Mrs. Smith fell ill, and after a few weeks of agony, during which her husband waited on her with a constancy not often seen, she died. That is, she appeared to die. There was no question about it in the doctor's mind. The customary phenomena of death were present. A certificate was issued and an undertaker was called in.

that Mr. Smith was opposed to embalming there would be no story to tell, unless it were to add another to the list of well-authenticated cases of persons apparently dead reviving for a moment under the lunge of the embalmer's knife.

Saved from that fate, Mrs. Smith was laid out in her burial robes, placed in a coffin and on the third day was buried in a cemetery at some distance from the home.

The husband was greatly affected in spirit—so much so that his relatives feared an attack of melancholia. One of his cousins, wishing to rouse his spirits and divert his attention from the evil that had befallen him, stayed in the house that night—a valuable witness, as it proved, of an event so astounding as almost to beggar belief.

For an hour or two that evening they talked, chiefly about the dead, and then went to bed.

Mr. Smith, after long tossing upon his pillow, fell into a troubled sleep. In the middle of the night he heard a voice calling his name:

"Charles! Charles!"

In an instant Mr. Smith was wide awake, listening. All was still. It was a dream, he thought. Nothing of the supernatural suggested itself to him, for his views were materialistic. He fell asleep again. But again he was awakened by the voice:

"Charles! Charles!"

Strange to say, the tones were not familiar to him. They did not recall the earthly voice of his wife. Still conceiving himself the victim of a dream, he again went to sleep.

It was daybreak before the voice came again, and this time it could not be ignored. He recognized it at last as the voice of his wife in sore distress, calling upon him for aid.

Charles! Save me! Save me, Charles!"

He sprang out of bed, trembling all over. That despairing cry still rang in his ears. So real was it that, although he was wide awake and remembered perfectly the death, the funeral—all that had happened in the preceding four days—he searched the room for her who had thrice called him by name.

Finding that he was alone, he rushed into his cousin's room, crying:

"Get up! Get up! We must hurry to the cemetery! She is alive! She is calling me!"

The cousin, skeptical as he was by nature, was carried away by Smith's impetuous conviction. Both men threw on some clothing, and while one harnessed the horse to a light buggy the other procured spades. Thus equipped they drove at a gallop for the cemetery.

The sun rose as they leaped out at the graveside and began to dig. Mrs. Smith had been buried the previous afternoon. Her husband shovelled away the earth in a frenzy of energy. It was firmly fixed in his mind now that she had been buried alive and that he might yet be in time to save her. His cousin, yielding to the infection of excitement, wielded the other spade with a vigor hardly inferior to his own.

Sweating, soiled and dishevelled, they at length reached the coffin. Together they wrenched off the lid.

Smith uttered a loud cry. His wife was moving; she was trying feebly to turn over in her narrow bed. She looked into his face with eyes that saw not, for she was unconscious of her situation.

He passed his arms about her and lifted her out. Together the two men removed her from the grave, placed her in the buggy and drove her home. Physicians were called in. Under close medical care she slowly recovered from her malady. Every precaution was taken to guard her from a knowledge of what had happened and all persons who were in the secret pledged themselves to silence.

To this day it would be a dangerous experiment to reveal to Mrs. Smith the circumstances of her burial and resurrection. The shock might be fatal to her. It is for this reason that I have used fictitious names.

And now I am asked to explain the voice which awakened Mr. Smith to his wife's peril. There seems to be only one explanation. That is that the buried woman's sub-conscious mind influenced her husband's mind telepathically and warned him of her danger.

There is nothing unreasonable about that explanation. It is as certain as any newly ascertained thing can be that there is such a phenomenon as we designate by the word "telepathy." My researches have convinced me of it and that the limitations at present imposed on the intercommunication of physically remote minds need only to be scientifically understood to be, in large part, in the way of removal. The time has passed when wise men will stand with bated breath before the phenomena of a psychic experience such as that involved in the case of Mr. and Mrs. Smith.

MATERIALIZATION.

Proofs as Established by the World of Science.

The recent scientific tests made by Professor Sir William Crookes touching the genuineness of materializations, ought to establish the fact that we are not hypnotized when we witness this particular phase of phenomena. The Professor was seemingly very thorough in his investigations—had five cameras trained upon the cabinet, of different sizes, which were not hypnotized, and has secured some 44 negatives of Katie King, Miss Cooks' spirit control, some of which are excellent, others inferior, while a few were spoilt developing. The investigation extended to taking the pulse of the materialized Katie King, which was beating regularly at 75, while that of her medium was timed as upon former tests, at 90. The beating of Katie's heart was about normal and quite regular. A lock of Katie's hair was cut off after having traced it up to the scalp to determine that it actually grew there, and by comparing it with that of the medium's it was found to be quite different and of a golden auburn color.

This was no ordinary investigation, made by so scientific a man as Sir Wm. Crookes, who is so extensively known the world over as one whose sole purpose in making these tests was to arrive at the actual facts and let the world know the truth. Those who pose as being very orthodox in their views, claim we are hypnotized when we behold these marvelous materializations in these latter days; but it does not even occur to these good people that Peter, James and John might have been afflicted with the same malady when they beheld the same phenomena back in the apostolic age, upon the mount, when they thought they saw, and perhaps they did see, Moses and Elias in shining garments.

Marvelous seances are being held in these days, that seem to eclipse those of former periods, which have been heralded from the housetops with such emphasis, showing conclusively that the laws governing these wonderful manifestations of to-day are identical with those of past ages. Jesus is said to have appeared twice in the upper chamber after his crucifixion, the last time was eight days after his first materialization, and in each instance "the doors were shut" which would debar a physical body from entering. Clearly this would lead us to the conclusion that this was a materialization and not the crucified body, but an exact counterpart, with flesh and bones, and blood pulsating in all the veins. This may be that "spiritual body" which is quite as easily recognized as the natural body—and recognition in the spirit world humanity craves.

We are living in the grandest period of investigation in the world's history, we are thinking and acting more independently, and there is an earnest seeking after facts instead of fables. The mists are being dissipated from the mythical past, which cannot stand the searchlight that bear down upon it. There is a hungering and thirsting after truth, and an intense desire is pervading the minds of thinking people to personally investigate all matters, and not swallow all the dogmas that filter through the religionists of former days. We are trying to sift the wheat from the chaff, and it is to be hoped that all will have the assistance of the angelic hosts in clearing up the mysteries of life in the body and out of it. As we endeavor to know the truth, our friends across the way will intensify the light unto a noon-day radiance, and humanity will be lifted above beliefs into actual knowledge. The two worlds are already near each other, within hailing distance along the line of receptiveness. We are beginning to know something of our capabilities and possibilities and if we but develop the powers that our Creator has given us, we shall be the proud possessors of the truth which shall make us free. ANNEX.

Perversion of Government.

Missionaries in foreign lands, says the Truth Seeker, cost the United States government a million dollars a year, nearly all of which is spent in investigating baseless claims for indemnity made by the missionaries against the countries in which they are introducing the gospel. A man-of-war is kept in Chinese waters the year round for no other purpose than to give the sacred missionaries the necessary courage to stay there. These missionaries go out, we are told, with their lives in their hands and their trust in the Lord, and yet they have more faith in the protection of the old wooden war-ship Monocacy, with a few Jack Tars aboard of her, than they have in the sparrow-watching deity in whose interests they profess to be working.

When the Devil shaved the pig, there was great cry and little wool. This describes the missionary business with considerable accuracy.

They Find What They Want.

"German scholars have found among Egyptian papyri what they believe to be the lost gospel to the Egyptians, written by St. Peter."—Ex.

Anything in the form of books to correct, or interpret gospels are now found at will. Professional literary forgers finding documents that strengthen the claims of the church in greatest demand, have turned their attention and learning in that direction, hence the multitude of papyrus rolls lately thrown on the market. After soiling and giving such productions the appearance of great antiquity, they are secreted among rubbish to be overhauled in the presence of witnesses after the manner of Joe. Smith, with his plates claimed as the Book of Mormon, then they are unearthed to the glory of the church, and the great profit of the forger, who wrote at the instance of some prelate who had dictated the points he wanted made prominent.

VOL. 3, OF THE ENCYCLOPEDIA OF DEATH.

To the Editor:—I wish to express my appreciation of Vol. 3, Encyclopedia of Death. While Vol's. 1 and 2 are excellent, in my judgment Vol. 3 surpasses them in interest, and as leading premium of The Progressive Thinker for the current year should assist in largely augmenting your subscription list. The book will be prized by every Spiritualist and should be read by every person who has any fear of the natural and beautiful change called death.

Chicago, Ill. WILL C. HODGE.

No Footsteps Backward.

It seems to us that our facetiously sarcastic friend whose "Timely Warning" we publish on the first page, may not be so unilluminated as he pretends, as to "just what 'Our Cause' is," and he may be quite clear and definite when he undertakes to "imagine what Modern Spiritualism stands for." Our Cause is simply Spiritualism, and the spread of its knowledge.

We have no doubt that during his years of experience as a Spiritualist, he has had a reasonably definite and clear idea of Spiritualism, what it is, and that idea has been something very different and quite distinct from, nor would it be made more clear and definite by, a belief in infinite intelligence, or a belief in anything else. Belief is not knowledge, and the knowledge implied in Spiritualism does not come by a study of any statement of beliefs.

The continuity of the spirit entity, man, as a finite intelligence, demonstrated in many ways by practical proofs of identity, return and communication, constitute the basis and essence of Modern Spiritualism, and it does not need a creed of any sort or name, to make it clearer to the world; nor declaration that we, Spiritualists "believe in infinite intelligence."

Some Spiritualists "believe in infinite intelligence," and some do not—and the latter are just as good Spiritualists, real Spiritualists, as the former. And yet, by such a declaration of the "principles of Spiritualism," these non-believers are placed before the world, falsely and wrongly, as believing in that which they do not believe. They have just right and good cause to protest against being placed in an utterly false position—and they are true Spiritualists and entitled to the name, as perfectly as are those who "believe in infinite intelligence," or "God," or any other person, being or thing of which or whom they know nothing and can only say they "believe."

It is quite safe to say that no intelligent person is at all mystified or uncertain concerning the import, or underlying idea of Spiritualism. People have acquired this knowledge, too, without any creed, confession of faith, or long string of we-believes to study in order to learn what Spiritualism is.

Spiritualism does not consist in a categorical statement of beliefs about "God," "infinite intelligence," total depravity, predestination, a substitutionary or bloody atonement; or any other of the many things that are believed and disbelieved by the many men of many minds of earth and the skies. None of these things goes to constitute Spiritualism.

The editorial on "Hints for the Good of the Cause" was especially written to urge certain lines of practical work by Spiritualists for the furtherance of "the cause" of Spiritualism. Spiritualism is its own "cause," within the meaning of the word "cause" as therein used.

It was deemed essential that there should be a well-grounded practical knowledge of the facts represented in Spiritualism; and the means to this end advocated were the home circle, the lyceum and spiritual literature. The home circle is advocated because it affords a knowledge of genuine spirit phenomena, approximately free from temptation to fraud; the lyceum continues the work of instruction into the realm of ethics, untainted by the perversions of mental visions wrought by the doctrinal theology taught in orthodox Sunday schools; and spiritual papers for old and young convey a rich fund of information pertaining to Spiritualism.

There is not one of these that will not do more good for "Our Cause" than any course of study in "statements of what "we believe," as set forth by any body of delegates claiming to act for and in behalf of Spiritualists as a whole.

The home circle, by its demonstrations, and the lyceum by its influence in training the young, must ever be important factors in the growth and stability of local Spiritualist societies, and powerful aids to the "cause" of Spiritualism.

The "Hints for the Good of the Cause" were germane to the subject, and pertinent to the welfare and advancement of the cause of Spiritualism. No means can be advocated that will do more to upbuild and strengthen Spiritualism than will home circles, lyceums, and literature for the old and young. No "statement of principles" can compare with either of these simple factors as an aid to "Our Cause." Either of them, alone, is of more value as a factor for good, than all the creeds ever concocted, from the Nicene creed down to the "statement" of the N. S. A. inclusive.

"The poor little, half-formed, defective creature at birth," which was launched into this mundane stage of existence by the N. S. A., has been no aid to Spiritualism, and no amount of wet-nursing can ever make it other than a puny "attempt."

Progression, among Spiritualists generally, does not consist in going backward to the old Egyptian fleshpots of credalism, by any name whatsoever, for which some of the "leaders" apparently hanker. The motto—the "creed," if you will, of the great mass of Spiritualists is "Nulla Vestigia Retrorsum"—No Footsteps Backward. Aping churches in the matter of a creed, is not progression forward, but backward.

As for the puny "attempt" brought forth by the N. S. A., after such laborious effort, the best excuse for its being is: "It is such a little one."

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

FOR THE MASSES.

Unto the Poor Let the Gospel Be Preached.

"Something for nothing" is not the animus of "free gospel" contention, but to bring the price of Spiritualism and its teachings within easy reach of the masses. As now conducted, only large and wealthy societies dare send for a medium or speaker. If our principles are good for the few, they are better for the many. If we are to have a universal religion, the people must be educated, develop their own media, and prepare the masses for a higher civilization—a new heaven, not off in the skies, but right here on this beautiful earth, now profaned by man and his iniquities, but to be regenerated for a world of righteousness, and a universal brotherhood—the New Jerusalem that John so vividly saw on the Isle of Patmos, not this civilization with its saloons and brothels, its withering curse of usury, its damning lust for money, its evictions and starvations, its bloody wars and vivisection hells, the sickening details of men's cruelties from the cradle to the grave, and then ask if Spiritualism has no higher teachings to humanity than the tinkle of shekels, and the glittering generalities of silks and satins!

I have wondered if Spiritualists and mediums understand the message they are bringing from the skies, and if its value can be computed in anything but the eternal verities—if it belongs to a select few, or all God's children. Heaven knows we need men and women imbued with the old Methodist spirit of itinerary, that, taking neither food nor scrip, worked in the wilderness of total depravity with a zeal and earnestness that knew no failure; and I never hear the wail that comes up from some of our gifted mediums of "nothing to do," that I do not feel like calling out, "Come among us, and ye shall find food and shelter, and audiences to hear the glad tidings that fall from your inspired lips, or witness, with joy and gladness, the phenomenal proofs of a demonstrated immortality through your unfolded powers."

In rural districts, Spiritualists are regarded as mild-eyed lunatics, or unbalanced fanatics; but throw light upon this delusion by successive meetings, popularize the movement by constant repetitions and lo! "A Worker" will see many Spiritualists come out of their shells, and straighten up with "a backbone"—poor souls! they ought to be proud of the truth, and testify every day in the year to its glorious beneficence, instead of hovering under the dark pall of old orthodoxy.

When I learned that the Devil was a fake, hell a myth, and the whole scheme a sugar-coated lie, I wanted to shout the glad tidings the world around, and I feel yet as though the movement should penetrate every school district, and know of no better way than a ten-cent fee at the door that works no hardship to any one, and sends the speaker or medium on rejoicing. If Spiritualists have triumphantly withstood the scorn, odium, ridicule, and persecution of fifty years, they need not wince at the little slur of a "ten-cent show." The church resorts to dinners and suppers, to fairs and bazaars, for money to spread its propaganda. Why may not we?

We stand at the opening door of a co-operative commonwealth, and no people ought to be more competent to take the initiative in collective ownership of lands, camps and fixtures than Spiritualists. I do not share the misgivings of some writers, for if men can run a one-sided government, though often wobbly and unsatisfactory, men and women of intelligence and unselfishness ought to be able to conduct meetings and camps along equitable and inexpensive lines. MARY W. BARR.

Flint, Ind.

The Question Answered by Another.

Ex-President Harrison, a rigid Presbyterian, before the General Missionary Conference, late in session in New York, is reported to have said:

"Blot out of our constitution and law all that has been received from this sacred book (the Bible) and what would be left to bind society together?"

What was there to bind society together before there was any Bible? All the virtues blossomed long ages before a Bible was known. Pythagoras taught his Golden Precepts 500 years before the alleged birth of Jesus, and left his life a glorious example for the best of mankind to imitate. And Seneca's Morals, the work of a Pagan philosopher, born before Jesus, whose voluminous writings and worthy morals are the admiration of scholars, are thought by many to have supplied the Gospel makers with the best things they credited to Jesus. The claim that our civilization and our laws are based on the Bible is too shallow to be accepted by any one familiar with ancient history.

THE UNCHANGEABLE.

They tell us that nothing is sure in this world,
That beauty soon flickers away;
To-morrow the beauty may crumble to dust,
To-morrow the monarch may beg for a crust—
Man's power is but for a day.

To-morrow the courses of rivers may change,
And mountains may sink out of sight;
To-morrow the friend who to-day has your aid
May steal up behind you with glittering blade—
The world is made over each night.

They tell us that nothing is sure in this world,
That all is but change or decay;
Yet one thing will change not as long as winds blow:
Some men will be high and some men will be low
Till the blast on the Judgment Day!

—S. E. Kiser.

"The Size of Man" as Illustrated by Charles Dawbarn.

THE BRILLIANT CALIFORNIA PHILOSOPHER, CHARLES DAWBARN, SENDS FORTH FROM HIS SAN LEANDRO HOME A TIDAL WAVE OF THOUGHT THAT WILL PROVE INTERESTING TO OUR READERS.

Newton's discovery of the outworking of gravitation left a great unknown quantity in his demonstrated fact of the attraction existing between distant bodies. No one could imagine how the sun was holding his planets by a force active in what was supposed to be a vast vacuum, called "space." But the fact was there, so the questions continued until at last a satisfactory answer has been obtained. Space may, and does appear to be empty, but is now discovered to be full of a wondrous substance called "ether." And herein is, at last, an opportunity for a man to learn something of himself and his own powers, since he himself, like everything else, lives and has his being amidst this wondrous, all-penetrating ether, and is subject to its laws. In most respects ether is the very opposite of matter. It is so rigid that it holds the planets to their play around the sun, which requires more force than if there was a steel rod attached to every square inch of the earth's surface. So ether is more rigid than steel, and yet it produces absolutely no friction. It has not affected our earth's motion by one second in ten thousand years. Since heat is arrested motion we discover that this wonderful ether cannot itself be heated. The temperature of space is thus simply zero. Ether has waves, longitudinal and transverse, by which energy travels before it is transmuted into light, heat, etc., in the friction of our atmosphere. And it is to-day a generally accepted truth that matter itself is composed of "little whirls" as modes of motion of the ether itself and of course subject to its laws.

These interesting facts are now accessible to every student, and are already taught in our schools and colleges. I have thus alluded to them because I find therein a key to certain of the mysterious limitations that encompass a mortal in his earth life. It is from that standpoint I am proposing to study them. I want to find out, if I can, more about both the limitations and the powers of manhood in earth life.

Man has been accepting things for just what they appear to be, and we know, from sad experience, that Nature leaves him to work in the dark until he invents his own tallow candle. We have further discovered that man is subject to the laws of both ether and matter. He is really a compound of both. Certain of his senses are expressions in matter, while others work only through ether. Philosophy has not yet grasped the import of this, or its effect upon manhood, so the student reader and I will try and blaze a path for ourselves through this forest of the unknown.

The limitations of man the mortal appear hopeless to the worshiper of matter. Indeed, in his "Mathematics of the Probable," he first takes the real manhood out of man, and then reduces him to an equation. He calls this the Law of Averages. He will take a large city and tell you how many will die next year, and how many will be sick and get well. He knows how many children will be born and how many will die. He will also tell you the names of the diseases that will kill them. He will not only tell you how many will get married, but knows how many will commit suicide, and will describe the methods by which they will individually leap out into the unknown. In a myriad other details he will show you man in the swaddling clothes of his own surroundings. And this scientific calculator is usually marvelously correct. Give him statistics long enough and broad enough and he will absolutely prove that man the mortal is really the slave of destiny. Both the man and his calculator are gauging their lives by the limitations of matter. Some day these limitations will not work, and that will be when man knows more of his own powers which work and manifest in the ether.

Now let us look a little deeper into manhood and its place in nature. We have three factors to take into consideration. (1) Man. (2) Matter. (3) Ether.

Man's contact with his surroundings and expressions of his own intelligence is by means of sensory and motor nerves. To realize what this means we must here, for a few moments, fall back upon the laws of vibration, as taught in our schools and colleges. Let a pendulum swing with measured beat and the student will discover that eighty such movements in a second will produce a sound which he calls "tone," and is the very deepest base his sense of hearing can grasp. As the pendulum swings more rapidly the "tone" will ascend the scale till at last it vanishes into silence. His mortal limit has been reached in that direction when some fifty or sixty thousand vibrations in one second has been recorded, and the shrill echo has ceased. It has marked the end of his possible power of hearing with mortal ear. Now comes a tremendous gap wherein the scientist finds no foothold even for his imagination. Fancy that pendulum increasing its speed, faster and yet faster, till it has reached four hundreds of millions of millions of vibrations in one second, and mortal man once again senses its movement, but this time not as sound but as color. He calls his first vision red. Then following the chromatic scale a few more hundreds of hundreds of millions of vibrations he first senses violet, and then becomes blind. He has discovered that on one side of his sight limit heat rays sparkle and burn, and he guesses to-day that beyond the other boundary is the home of the X-Ray which laughs at the so-called invisible. But what of that huge gap which has never been claimed by God or man? Intelligence has accepted and acknowledged sense limitation as the foundation of personality. Personality is of course itself a limitation of manhood, and the finite will always be limited. But herein is the trouble. It is all right and natural that manhood should have powers that commence at one end and finish off at the other. But why there should be a huge gap in the middle is the mystery, or rather the problem, waiting a reasonable explanation.

Give a musician a piano with just a couple of notes at one end and a part of an octave at the other as all he can use, and you will have but poor attempts at melody, and a great deal of disharmony as the result. Now suppose a visitor from some other and more favored planet were to see such an instrument and learn that it expressed man's limitation, he would at once infer that there were notes and octaves somewhere that could and might fill up the gap, and let the soul of the musician sing its higher melodies. The visitor would say to the mortal: "You have been accepting this gap as made by natural law, whereas your effort should be to reach out from either end of your instrument, adding note to note, and at every discovery increasing the musician's power of expression." Among those he addressed there would be two classes of minds alike interested. One would say "the gap in our instrument is God's design. Let it alone. Religion forbids your intermeddling." The other class would simply keep toiling on, and finding a new note now and then till, perhaps, a whole octave might have been gained in the name and by the efforts of science. But even then the awful gap remains as a disheartening fact practically unchanged. The idea of a piano is itself a limitation. Let the reader think of an instrument a mile long, with mortal man sounding a few notes at each end, and a great silence between; he will then realize more clearly this great gap and what it means to himself and others. Man is an Ego, ever seeking to express himself by every means at his disposal, and, speaking for myself and the reader, Ego rebels at a limitation which may, after all, be one of ignorance only. Man is continuing to accept things for just what they appear to be, at least until he finds out to the contrary. Thus to-day he calls himself lord of creation, although he can only use a few notes at each end of his sense instrument, and has an awful gap of emptiness between one end and the other. This is the position which I want to discuss and examine, with a divine discontent at my own limitation.

Space has long been counted as filled with nothingness. Five or six miles climb from ocean's level left man gasping for breath, and a mile or two further was the limit even to bird life. Man has now discovered that space is full—absolutely full—without even a tiny crack, of a substance which is the reality of the All in All, and of which matter is but the passing shadow. Man in his ignorance has talked of empty space between sun, planet and distant star. It was for him just one of the huge gaps, like the one we note in sense limitation, only very much larger. Man the student and explorer now knows there is no gap at all, but just a solid roadway, over which the trained mind may travel back and forth. With his telescopic and spectroscopic motor wagon man wends his way to and fro, stopping if he pleases at comet and asteroid way stations. Or, if he prefer, he travels inward to further and further homes of intelligence and activity. With such experiences the scientist now tells us the great gap in space was imagination and born of ignorance. But all the same that scientist does not yet dare to deny the gap in his own sense limit which leaves him a few thousands of vibrations on one shore, with millions of millions on the other, and all between just nothing at all. At this point the careful student may find a thought of comfort. He now knows, as a fact, that the space between planet and star is filled with ether waves, vibratory with energy. But man himself is immersed in ether as much as is sun, planet or star. So there can be no more vacuum for him than for space. His senses are merely manifestations of his own divine energy. At one end the coarse atmosphere vibrates for him into sound. At the other he discovers it is ether waves vibrating with beauty and love. But there is—there can be—no gap between, since ether is the universal All in All, and man himself lives in it, moves in it and thinks in it. The gap has been the imagination of ignorance—the auto-suggestion which has held him in the same quicksand which buried his grandfather. But all the same the fact remains to-day that man does not seem to have gained many octaves out of the millions that lay between his hearing and his sight. This both demands and justifies a careful examination of manhood itself in the light of the recent discovery that Nature has no such thing as a vacuum, or even a crevice, in her whole system.

We commence with the question "What is man?" That is an old, a very old question, and has been answered in two ways. One is that he is the direct creation of a Supreme Divinity. The other, that he is the evoluted result of aggregations of atoms, and that his brain secretes thought as his liver secretes bile. Neither answer is satisfactory, for both alike leave unfilled this awful gap between his sense limitations. Taking nature as a whole we find intelligence everywhere, but we only perceive it atmosphere may be charged with the form of energy we atmosphere may be charged with the force of energy we call "electricity," but it is only when it is personified into a brief flash that we recognize it and call it "lightning." Every manifestation of intelligence is a flash from the mighty whole. And in the light of an eternity, without either time or space, it matters not whether personified intelligence count years by centuries or millions, it is still only a flash, moving in ether-filled space, and subject to its laws.

Such to me is manhood. I count it as a flash of the universal and divine intelligence, born amidst the eternal energy, which has rippled the ether into waves. Another effect of the eternal energy is to compel vortex rings or minute whirls of ether, known to us all as the atom of physical science. So the flash of intelligence, compelled by an energy we call First Cause, because we cannot comprehent it, is playing amidst the ether as lightning plays amid the atmosphere of our planet. But where the ether is whirled into atoms intelligence finds a quick limit. A little sound, smell, taste and touch are the possible manifestations of intelligence amid such cramped conditions. But thought and will power are children of the ether, and compel tiny waves that travel on and on through frictionless space. They linger for a brief hour amidst the atoms, manifesting as sight, normal or astral, but soon pass on and out, becoming the spiritual glow which ennobles manhood.

Such is my answer to the question "What is man?" But this answer also involves an explanation of the great gap that separates man's lower and higher self in the life of to-day. Physical sight is necessarily as material as hearing, although born of waves of ether instead of matter. It is through physical organs that man the mortal uses each of his five senses. And whatever other faculties man may possess they must, in earth life, find physical expression or remain silent. So we have as an acknowledged fact a human personality, expressing itself through vibration of material atoms, as the mouthpiece of an Ego who has apparently no other inlet into earth life. We have the further fact that this personality uses, or seems to use, just a few vibrations at each end of a key-board, with no reason, that we can discern, for this extraordinary limitation. The personality is man, with a most limited manhood, but there is no reason, we can discover, why Ego should have this marvelous limitation. As a matter of common sense, Ego, being himself personified intelligence, can have no other limitation than the laws of ether and matter compel. There can be no gap in his forceful grasp between one note in the scale of vibrations and another. He must play upon one as easily as upon the others. The only reason of the apparent gap is the limitation of our earth-bound sense, which stops short suddenly, as if it were cut off for the very purpose of making man the mortal a ridiculous parody of what he should be if Ego were in full control.

There are plenty of proofs of the presence of Ego within this gap, where man and Nature have seemed to be silent. All the phenomena of psychometry, the whole field of psychic manifestation, which includes clairvoyance, all that we call intuition, and that which is called "subconsciousness," are founded upon vibrations that are outside our normal limit. And the reason they are so imperfectly manifested, so full of errors and perplexities, is because mortal man translates, or tries to translate them into the vibratory expressions of his everyday life. So let us ever remember that Ego is a flash from the infinite, and cannot be limited to just a few octaves of expression on the mighty keyboard of the universe.

It should now be evident that Ego can strike one chord as well as another, although mortal mind may be silent to one, and count the other as his limit. This gives me quite a different idea of my own personality. I now remember, with glorified humility, that I am an Ego, expressing myself in earth life with so few notes that there is necessarily more of inharmony than melody. All that I have counted woe, misery, and fated cruelty in earth life is based upon my inability to sense the other notes by which my Ego is expressing himself to his brother intelligences. Let us ever remember that every imperfect chord proclaims a perfect chord somewhere awaiting the student's search. Cruelty and hate are only imperfect chords which in fullness would express brotherly love. All the same we have to-day these limitations in our earth life. Things are not what they seem to be in our manhood any more than in the expressions of nature around us. And our Ego is, and has been thus misjudged only because we do not see and grasp enough of him to realize that what is called "devil" is only a very imperfect manifestation of godhood.

It is a great advance when we have grasped even a thought of the powers that necessarily belong to every Ego, but that is only the threshold of our theme. I call my theme "The Fullness of Man," because I recognize man the mortal as but a very limited expression of the man Ego, who is himself a flash of the divine. I believe that man in his fullness can play every note in the vast scale. The melody may be outside our limited grasp of to-day but I count it as a present reality to be taken into account in our everyday study of "spirit return" and its problems. It is for me the one great factor in telepathic contact between mortal and spirit, as well as between mortal and mortal. And as this is an existing and ever present reality of to-day, I confess myself but little interested in what seem to me fanciful conceptions of future reincarnation. My interest is centered on the possible incarnations which are, or may be expressing my personality to-day.

Now let us as students mark the point we have reached. We have accepted as a most natural assumption that man the Ego can have no such gap in his powers as is apparently the case in earth life. We have noted that for the mortal his hearing is the effect of but a few thousands of vibrations, while his sight demands millions of millions, with no apparent connecting foothold for human intelligence. Man the mortal is thus touching matter with one sense, and ether with another. And yet further let us remember that man, whether mortal or spirit, will ever be a personified intelligence which we call Ego.

It is obvious that if matter be, as is claimed, but one expression of ether then Ego has a broad field for his experiences, which experiences can only be connected in the Ego himself, and not in any of his personalities. For instance, if an Ego be to-day, as I claim, playing upon his instrument and using every note and octave, we, his neighbors or brethren, could sense no more of him than is permitted by the limitations of the matter in which we are now living. Where we enter the silence the Ego is in full activity. He who could once reach a position where he might witness this manifestation of Ego would perceive him at work by will power, thus both causing and using the vibratory waves of the ether to express his intelligence. I mean that this expression by Ego of his greater fulness is necessarily going on Now. Where the silence begins for the mortal, Ego is expressing a new personality, but only because we are not yet broad enough to see and sense that the two personalities are but manifestations of the one Ego, in operation at the same time.

It is here that Psychical Research has blundered its way along through a few vibrations, and out into the dark and silent sense limit of the poor mortal. It thus becomes necessary to examine a little into the experiences called "spirit return." When the Universal Intelligence has flashed out into the frictionless ether it becomes, necessarily, a personality of vast, but still finite, breadth and limitation. And since the ether is frictionless this personality is necessarily unlimited by time. The Ego must thus stand as a huge personality to any intelligence capable of sensing the entire outburst and its effect. But to the onlooker less advanced there will appear only so much or so many a personality as his limited vision can grasp at one time. So we poor mortals are just wee, puny, human personalities to ourselves, because that is all we can perceive to-day of our grand divine whole. Nevertheless the reader and I are Egos with experiences going on at this very moment that are outside our mortal sense limit. The day is soon coming for each of us when our point of view will become less limited. We call that "death." Then we necessarily become conscious of a broader manhood working in more or less of the great vibratory gap which we have noted as impossible to the mortal.

We can further discern that Ego is practically unaffected by death. He was manifesting amid vibrations before, and he is manifesting amid vibrations still; so to himself the only change is that the one personality we call mortal has ceased to be an expression of his intelligence. We call this personality which is thus active after death "spirit," and can now perceive that it finds itself in a position that has not yet been noted either by the Society for Psychical Research or by the mere worshiper of spirit return. In the first place his present experiences are not new to him. He has been living them all the time he was a mortal, although the personality was not the same. Of course when the mortal dies the intelligence cannot at once make the connection between the two personalities, although the Ego himself has needed both for a complete expression of his manhood. Necessarily the existing spirit personality can only have any record or impressions of earth experiences through the Ego. But the Ego can himself only record them in the vibrations amid which they were gathered.

In the mortal life we have a mental personality whose experiences must have been largely a dream to the personality beyond. The two personalities have undoubtedly mingled and blended in dreams and psychic experiences, and when one ceases the other goes on much as before. The mortal at last becomes immortal. His experiences are now, as it were, merged into the personality that has been playing all the time inside the awful vibratory gap. For a time, perhaps, he struggles to maintain his individuality and go on using the old vibrations. What a mess he makes of it is recorded in the history of spirit return. If he can find a suitable instrument he struggles to record and repeat his mortal experiences, and usually fails to establish his own identity, at least to the satisfaction of a careful student. Yet his struggle tells the tale that manhood is not what it appears to be to mortals in earth life, but is only a limited expression of a vast reality. As a returning spirit he can bring almost nothing of thought or experiences from life within the gap, because they necessarily belong to those vibrations where the mortal has no foothold. Our visitor must talk from the mortal standpoint into mortal ear, and amidst such limitations the personality, who while a mortal had exhibited a grand intelligence among his fellows, now comes back, halting and confused with his effort to even make himself known.

Yet again, there had been and still is a psychic connection between the two personalities. We already recognize the subconscious self as a reality, but we find it just what it must be under these conditions. It comes as a mentality in most respects inferior to that of the mortal because, at its best, it is not playing amid its own normal sense vibrations. So it can express but a shadow of its real powers, but all the same it is another personality of the same Ego.

Let me here ask the reader to picture a performer on a grand organ, with a theme and execution worthy of the greatest artist known to earth life. Let the instrument be so constructed that only a few notes at either end of the scale are audible to the student who is listening. Occasionally there will be harmony, but, for the most part, discords and even absurd rhythms will greet the ear. That listener represents mortal life. Yonder sit other listeners whose normal hearing is adapted to the very notes to which our mortal student has been deaf. They listen with rapture because vastly more of the theme is aglint with soul melody for them. Yet, here and there, to them also there is sad imperfection for lack of the very tones our mortal student is grasping. These are the experiences of spirit life.

The one who plays, to whom every note is alike an expression of his soul, is realizing a divine ecstasy as he thus experiences somewhat of infinite harmony and love. That player is Ego. Your Ego, reader, and mine.

Such is life, mortal and immortal. And such it becomes in its one-ness, instead of the fragmentary manifestations upon which theology, philosophy and even science has each sought foothold.

I catch a moan from some of my readers who insist that whatever may happen they want to cling to the feelings, emotions and experiences of to-day. It is like a child refusing to become a man lest he forget the details of his childhood. Yet such a moaning cry is quite natural to the present limited personality. But the feeling and the cry are alike absurd to Ego, for, as we have seen, he has never in reality had any such limitation. This mortal personality has only been an appearance, founded on the whirls of ether, called atoms of matter, in which he has posed as a mortal. Ego will have just as many personalities as the substance he uses for expression may compel. But he is himself a mighty whole—finite but divine—always and everywhere expressed as fragmentary personalities, each to be weighed and measured by the student who would estimate "the fullness of manhood."

San Leandro, Cal.

HOME CIRCLES.

Directions for Forming and Conducting Circles for Development.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits who must always be positive in the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened either with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffer from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become fully developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.

EMMA HARDINGE BRITTEN.

Multum in Parvo.

The spirit of worship is the spirit of tyranny. The worshiper always regrets that he is not the worshiped.—Ingersoll.

How to live?—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem which comprehends every special problem is—the right rule of conduct in all directions under all circumstances.—Herbert Spencer.

The Italian priests, unique in the world, are the real enemies of their country, and when Italy finds herself pledged to defend her land against invasion, the priest will be the spy of the enemy, and will excite a civil war in the country where all these ministers have left him absolute master.—Garibaldi.

The domestic unhappiness arising from difference of belief was probably almost or altogether unknown in the world before the introduction of Christianity * * * The deep and widening chasm between the religious opinions of the most highly educated men and of the immense majority of women is painfully apparent.—Lecky.

IDIOSYNCRASIES.

In Relation to Moral Conduct

In The Progressive Thinker of April 14, Prof. B. F. Underwood has an article on "Morality by Legislation." He says, "Legislation is not the scientific, effective method. The true way to improve conditions is to teach and enforce morals in the nursery, the home, the higher grades of instruction, and the private life of the individual."

And further says: "The moral progress is a process of inward growth which results from experience and knowledge."

He is eminently right in saying morality is a product of experience and knowledge. He could have gone further and said there are as many different moralities as there are individual experiences. One parent sends his boy to school with the command not to fight with the other boys. This is the morality of this parent. The next parent has a different morality, and tells his boy if the other boys fight him and he doesn't fight back and lick 'em, he will lick him when he comes home.

In some homes it is better moralify to stroll the green fields Sundays than to step on the threshold of any church. In other homes the reverse morality prevails.

Some distinguished minds declare that tobacco is worth more to the world, morally, than potatoes.

Vivisection is moral in some schools, and immoral in others.

Suicide, under certain circumstances, with some, is moral; with many others it possesses no moral side.

In some homes it is taught there is no moral ground for divorce. Other homes teach there are more than a dozen moral grounds for it.

Vaccination is moral here, and immoral there.

In one of the thirteen original states of the Union, Sunday kissing was immoral. Now the morality of all the states permits unlimited Sunday kissing.

Polygamy is moral in Utah, and immoral in Congress.

To tell white lies is moral in many nurseries and homes. In many others it is immoral.

In France it is good morality to bring children up on wine. In Germany the moral sentiment raises children on beer. In the United States children come up under all manner of moral theories.

For nineteen centuries the church, in stentorian tones, has preached and coaxed and threatened for greater morality. In all these centuries the church has been unsuccessful in its endeavor to establish a general moral standard.

Where Prof. Underwood would enforce morals in the nursery, the home, and the school, as the profoundest method of progress, it sounds to me like the old musty church talk. I may be wrong. I think the morals of all of us change as the view-point changes. If this is true, then the Brother's formula becomes a simple platitude.

Within the last thirty years I have heard the highest Christian sentiment in the land repeatedly declare the teachings of Prof. Underwood immoral. I don't believe it. But suppose it true. Then surely he is not the man to set the moral pace for the nursery, the home, and the school.

However able Brother Underwood might be to frame a code of morals applicable to everybody; and should he call together a World's Parliament of Moralities to pronounce on it, I doubt if it would agree that he is in harmony with the sciences. "When doctors disagree, who shall decide?" The scientists decide not to wait longer for the church to study out the question of what is abstract morality, for the reason that the church never studies. It begins and ends with "Thus saith the Lord."

Now a word about the Professor's conscience telling him that legislation is a thing of doubtful value. He says, "where the moral sentiment is deep, law is unnecessary." When I read of the million dollars the Vanderbilt heirs, of Cornelius, had paid to the state, under the inheritance tax law, I wonder how many million years it would take to educate into the souls of those heirs a sufficiently deep moral sentiment to have made them paid that, in the absence of law. When I read that the New Zealand Republic is so much in advance of ours that you can live easier there on a hundred dollars than on a thousand here, I wonder if deep moral sentiment, and no legislation, did it all?

Brother Underwood speaks especially of Temperance prohibition legislation. I read that when man made his advent on this little speck of earth, he had neither a liquor appetite, nor law, and yet he fell. Jesus understood man's frailty better. He pleaded and prayed with God not to lead his pleasure-loving children into temptation. I read of children born with an aversion to drink, that are gradually lead by associates into drinking; and, lastly, they fill drunkards' graves. The Brother, however, may be right.

On another point, just a single word. It is the question of education. Brother Underwood says, "Pain is the artist's chisel which has shaped and beautified humanity." Other expressions in connection with this show that he believes the greater the pain the better the education. In support of this view he quotes Tennyson:

"That man may rise on stepping stones
Of their dead selves to higher things."

We know that pain has been a powerful chisel in the hand of the schoolmaster of the past; and it suggests that both Brother Underwood and Mr. Tennyson were educated in that school, and that both refuse to believe there is something better. It suggests that neither of them are versed in the new school theory, which is to make study pleasing and attractive, instead of painful.

E. W. BALDWIN.

Verona, Wis.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments). By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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"The Size of Man" as Illustrated by Charles Dawbarn.

THE BRILLIANT CALIFORNIA PHILOSOPHER, CHARLES DAWBARN, SENDS FORTH FROM HIS SAN LEANDRO HOME A TIDAL WAVE OF THOUGHT THAT WILL PROVE INTERESTING TO OUR READERS.

Newton's discovery of the outworking of gravitation left a great unknown quantity in his demonstrated fact of the attraction existing between distant bodies. No one could imagine how the sun was holding his planets by a force active in what was supposed to be a vast vacuum, called "space." But the fact was there, so the questions continued until at last a satisfactory answer has been obtained. Space may, and does appear to be empty, but is now discovered to be full of a wondrous substance called "ether." And herein is, at last, an opportunity for a man to learn something of himself and his own powers, since he himself, like everything else, lives and has his being amidst this wondrous, all-penetrating ether, and is subject to its laws. In most respects ether is the very opposite of matter. It is so rigid that it holds the planets to their play around the sun, which requires more force than if there was a steel rod attached to every square inch of the earth's surface. So ether is more rigid than steel, and yet it produces absolutely no friction. It has not affected our earth's motion by one second in ten thousand years. Since heat is arrested motion we discover that this wonderful ether cannot itself be heated. The temperature of space is thus simply zero. Ether has waves, longitudinal and transverse, by which energy travels before it is transmuted into light, heat, etc., in the friction of our atmosphere. And it is to-day a generally accepted truth that matter itself is composed of "little whirls" as modes of motion of the ether itself and of course subject to its laws.

These interesting facts are now accessible to every student, and are already taught in our schools and colleges. I have thus alluded to them because I find therein a key to certain of the mysterious limitations that encompass a mortal in his earth life. It is from that standpoint I am proposing to study them. I want to find out, if I can, more about both the limitations and the powers of manhood in earth life.

Man has been accepting things for just what they appear to be, and we know, from sad experience, that Nature leaves him to work in the dark until he invents his own tallow candle. We have further discovered that man is subject to the laws of both ether and matter. He is really a compound of both. Certain of his senses are expressions in matter, while others work only through ether. Philosophy has not yet grasped the import of this, or its effect upon manhood, so the student reader and I will try and blaze a path for ourselves through this forest of the unknown.

The limitations of man the mortal appear hopeless to the worshiper of matter. Indeed, in his "Mathematics of the Probable," he first takes the real manhood out of man, and then reduces him to an equation. He calls this the Law of Averages. He will take a large city and tell you how many will die next year, and how many will be sick and get well. He knows how many children will be born and how many will die. He will also tell you the names of the diseases that will kill them. He will not only tell you how many will get married, but knows how many will commit suicide, and will describe the methods by which they will individually leap out into the unknown. In a myriad other details he will show you man in the swaddling clothes of his own surroundings. And this scientific calculator is usually marvelously correct. Give him statistics long enough and broad enough and he will absolutely prove that man the mortal is really the slave of destiny. Both the man and his calculator are gauging their lives by the limitations of matter. Some day these limitations will not work, and that will be when man knows more of his own powers which work and manifest in the ether.

Now let us look a little deeper into manhood and its place in nature. We have three factors to take into consideration. (1) Man. (2) Matter. (3) Ether.

Man's contact with his surroundings and expressions of his own intelligence is by means of sensory and motor nerves. To realize what this means we must here, for a few moments, fall back upon the laws of vibration, as taught in our schools and colleges. Let a pendulum swing with measured beat and the student will discover that eighty such movements in a second will produce a sound which he calls "tone," and is the very deepest base his sense of hearing can grasp. As the pendulum swings more rapidly the "tone" will ascend the scale till at last it vanishes into silence. His mortal limit has been reached in that direction when some fifty or sixty thousand vibrations in one second has been recorded, and the shrill echo has ceased. It has marked the end of his possible power of hearing with mortal ear. Now comes a tremendous gap wherein the scientist finds no foothold even for his imagination. Fancy that pendulum increasing its speed, faster and yet faster, till it has reached four hundreds of millions of millions of vibrations in one second, and mortal man once again senses its movement, but this time not as sound but as color. He calls his first vision red. Then following the chromatic scale a few more hundreds of hundreds of millions of vibrations he first senses violet, and then becomes blind. He has discovered that on one side of his sight limit heat rays sparkle and burn, and he guesses to-day that beyond the other boundary is the home of the X-Ray which laughs at the so-called invisible. But what of that huge gap which has never been claimed by God or man? Intelligence has accepted and acknowledged sense limitation as the foundation of personality. Personality is of course itself a limitation of manhood, and the finite will always be limited. But herein is the trouble. It is all right and natural that manhood should have powers that commence at one end and finish off at the other. But why there should be a huge gap in the middle is the mystery, or rather the problem, waiting a reasonable explanation.

Give a musician a piano with just a couple of notes at one end and a part of an octave at the other as all he can use, and you will have but poor attempts at melody, and a great deal of disharmony as the result. Now suppose a visitor from some other and more favored planet were to see such an instrument and learn that it expressed man's limitation, he would at once infer that there were notes and octaves somewhere that could and might fill up the gap, and let the soul of the musician sing its higher melodies. The visitor would say to the mortal: "You have been accepting this gap as made by natural law, whereas your effort should be to reach out from either end of your instrument, adding note to note, and at every discovery increasing the musician's power of expression." Among those he addressed there would be two classes of minds alike interested. One would say "the gap in our instrument is God's design. Let it alone. Religion forbids your intermeddling." The other class would simply keep toiling on, and finding a new note now and then till, perhaps, a whole octave might have been gained in the name and by the efforts of science. But even then the awful gap remains as a disheartening fact practically unchanged. The idea of a piano is itself a limitation. Let the reader think of an instrument a mile long, with mortal man sounding a few notes at each end, and a great silence between; he will then realize more clearly this great gap and what it means to himself and others. Man is an Ego, ever seeking to express himself by every means at his disposal, and, speaking for myself and the reader, Ego rebels at a limitation which may, after all, be one of ignorance only. Man is continuing to accept things for just what they appear to be, at least until he finds out to the contrary. Thus to-day he calls himself lord of creation, although he can only use a few notes at each end of his sense instrument, and has an awful gap of emptiness between one end and the other. This is the position which I want to discuss and examine, with a divine discontent at my own limitation.

Space has long been counted as filled with nothingness. Five or six miles climb from ocean's level left man gasping for breath, and a mile or two further was the limit even to bird life. Man has now discovered that space is full—absolutely full—without even a tiny crack, of a substance which is the reality of the All in All, and of which matter is but the passing shadow. Man in his ignorance has talked of empty space between sun, planet and distant star. It was for him just one of the huge gaps, like the one we note in sense limitation, only very much larger. Man the student and explorer now knows there is no gap at all, but just a solid roadway, over which the trained mind may travel back and forth. With his telescopic and spectroscopic motor wagon man wends his way to and fro, stopping if he pleases at comet and asteroid way stations. Or, if he prefer, he travels inward to further and further homes of intelligence and activity. With such experiences the scientist now tells us the great gap in space was imagination and born of ignorance. But all the same that scientist does not yet dare to deny the gap in his own sense limit which leaves him a few thousands of vibrations on one shore, with millions of millions on the other, and all between just nothing at all. At this point the careful student may find a thought of comfort. He now knows, as a fact, that the space between planet and star is filled with ether waves, vibratory with energy. But man himself is immersed in ether as much as is sun, planet or star. So there can be no more vacuum for him than for space. His senses are merely manifestations of his own divine energy. At one end the coarse atmosphere vibrates for him into sound. At the other he discovers it is ether waves vibrating with beauty and love. But there is—there can be—no gap between, since ether is the universal All in All, and man himself lives in it, moves in it and thinks in it. The gap has been the imagination of ignorance—the auto-suggestion which has held him in the same quicksand which buried his grandfather. But all the same the fact remains to-day that man does not seem to have gained many octaves out of the millions that lay between his hearing and his sight. This both demands and justifies a careful examination of manhood itself in the light of the recent discovery that Nature has no such thing as a vacuum, or even a crevice, in her whole system.

We commence with the question "What is man?" That is an old, a very old question, and has been answered in two ways. One is that he is the direct creation of a Supreme Divinity. The other, that he is the evoluted result of aggregations of atoms, and that his brain secretes thought as his liver secretes bile. Neither answer is satisfactory, for both alike leave unfilled this awful gap between his sense limitations. Taking nature as a whole we find intelligence everywhere, but we only perceive it atmosphere may be charged with the form of energy we atmosphere may be charged with the force of energy we call "electricity," but it is only when it is personified into a brief flash that we recognize it and call it "lightning." Every manifestation of intelligence is a flash from the mighty whole. And in the light of an eternity, without either time or space, it matters not whether personified intelligence count years by centuries or millions, it is still only a flash, moving in ether-filled space, and subject to its laws.

Such to me is manhood. I count it as a flash of the universal and divine intelligence, born amidst the eternal energy, which has rippled the ether into waves. Another effect of the eternal energy is to compel vortex rings or minute whirls of ether, known to us all as the atom of physical science. So the flash of intelligence, compelled by an energy we call First Cause, because we cannot comprehent it, is playing amidst the ether as lightning plays amid the atmosphere of our planet. But where the ether is whirled into atoms intelligence finds a quick limit. A little sound, smell, taste and touch are the possible manifestations of intelligence amid such cramped conditions. But thought and will power are children of the ether, and compel tiny waves that travel on and on through frictionless space. They linger for a brief hour amidst the atoms, manifesting as sight, normal or astral, but soon pass on and out, becoming the spiritual glow which ennobles manhood.

Such is my answer to the question "What is man?" But this answer also involves an explanation of the great gap that separates man's lower and higher self in the life of to-day. Physical sight is necessarily as material as hearing, although born of waves of ether instead of matter. It is through physical organs that man the mortal uses each of his five senses. And whatever other faculties man may possess they must, in earth life, find physical expression or remain silent. So we have as an acknowledged fact a human personality, expressing itself through vibration of material atoms, as the mouthpiece of an Ego who has apparently no other inlet into earth life. We have the further fact that this personality uses, or seems to use, just a few vibrations at each end of a key-board, with no reason, that we can discern, for this extraordinary limitation. The personality is man, with a most limited manhood, but there is no reason, we can discover, why Ego should have this marvelous limitation. As a matter of common sense, Ego, being himself personified intelligence, can have no other limitation than the laws of ether and matter compel. There can be no gap in his forceful grasp between one note in the scale of vibrations and another. He must play upon one as easily as upon the others. The only reason of the apparent gap is the limitation of our earth-bound sense, which stops short suddenly, as if it were cut off for the very purpose of making man the mortal a ridiculous parody of what he should be if Ego were in full control.

There are plenty of proofs of the presence of Ego within this gap, where man and Nature have seemed to be silent. All the phenomena of psychometry, the whole field of psychic manifestation, which includes clairvoyance, all that we call intuition, and that which is called "subconsciousness," are founded upon vibrations that are outside our normal limit. And the reason they are so imperfectly manifested, so full of errors and perplexities, is because mortal man translates, or tries to translate them into the vibratory expressions of his everyday life. So let us ever remember that Ego is a flash from the infinite, and cannot be limited to just a few octaves of expression on the mighty keyboard of the universe.

It should now be evident that Ego can strike one chord as well as another, although mortal mind may be silent to one, and count the other as his limit. This gives me quite a different idea of my own personality. I now remember, with glorified humility, that I am an Ego, expressing myself in earth life with so few notes that there is necessarily more of inharmony than melody. All that I have counted woe, misery, and fated cruelty in earth life is based upon my inability to sense the other notes by which my Ego is expressing himself to his brother intelligences. Let us ever remember that every imperfect chord proclaims a perfect chord somewhere awaiting the student's search. Cruelty and hate are only imperfect chords which in fullness would express brotherly love. All the same we have to-day these limitations in our earth life. Things are not what they seem to be in our manhood any more than in the expressions of nature around us. And our Ego is, and has been thus misjudged only because we do not see and grasp enough of him to realize that what is called "devil" is only a very imperfect manifestation of godhood.

It is a great advance when we have grasped even a thought of the powers that necessarily belong to every Ego, but that is only the threshold of our theme. I call my theme "The Fullness of Man," because I recognize man the mortal as but a very limited expression of the man Ego, who is himself a flash of the divine. I believe that man in his fulness can play every note in the vast scale. The melody may be outside our limited grasp of to-day but I count it as a present reality to be taken into account in our everyday study of "spirit return" and its problems. It is for me the one great factor in telepathic contact between mortal and spirit, as well as between mortal and mortal. And as this is an existing and ever present reality of to-day, I confess myself but little interested in what seem to me fanciful conceptions of future reincarnation. My interest is centered on the possible incarnations which are, or may be expressing my personality to-day.

Now let us as students mark the point we have reached. We have accepted as a most natural assumption that man the Ego can have no such gap in his powers as is apparently the case in earth life. We have noted that for the mortal his hearing is the effect of but a few thousands of vibrations, while his sight demands millions of millions, with no apparent connecting foothold for human intelligence. Man the mortal is thus touching matter with one sense, and ether with another. And yet further let us remember that man, whether mortal or spirit, will ever be a personified intelligence which we call Ego.

It is obvious that if matter be, as is claimed, but one expression of ether then Ego has a broad field for his experiences, which experiences can only be connected in the Ego himself, and not in any of his personalities. For instance, if an Ego be to-day, as I claim, playing upon his instrument and using every note and octave, we, his neighbors or brethren, could sense no more of him than is permitted by the limitations of the matter in which we are now living. Where we enter the silence the Ego is in full activity. He who could once reach a position where he might witness this manifestation of Ego would perceive him at work by will power, thus both causing and using the vibratory waves of the ether to express his intelligence. I mean that this expression by Ego of his greater fulness is necessarily going on Now. Where the silence begins for the mortal, Ego is expressing a new personality, but only because we are not yet broad enough to see and sense that the two personalities are but manifestations of the one Ego, in operation at the same time.

It is here that Psychical Research has blundered its way along through a few vibrations, and out into the dark and silent sense limit of the poor mortal. It thus becomes necessary to examine a little into the experiences called "spirit return." When the Universal Intelligence has flashed out into the frictionless ether it becomes, necessarily, a personality of vast, but still finite, breadth and limitation. And since the ether is frictionless this personality is necessarily unlimited by time. The Ego must thus stand as a huge personality to any intelligence capable of sensing the entire outburst and its effect. But to the onlooker less advanced there will appear only so much or so many a personality as his limited vision can grasp at one time. So we poor mortals are just wee, puny, human personalities to ourselves, because that is all we can perceive to-day of our grand divine whole. Nevertheless the reader and I are Egos with experiences going on at this very moment that are outside our mortal sense limit. The day is soon coming for each of us when our point of view will become less limited. We call that "death." Then we necessarily become conscious of a broader manhood working in more or less of the great vibratory gap which we have noted as impossible to the mortal.

We can further discern that Ego is practically unaffected by death. He was manifesting amid vibrations before, and he is manifesting amid vibrations still; so to himself the only change is that the one personality we call mortal has ceased to be an expression of his intelligence. We call this personality which is thus active after death "spirit," and can now perceive that it finds itself in a position that has not yet been noted either by the Society for Psychical Research or by the mere worshiper of spirit return. In the first place his present experiences are not new to him. He has been living them all the time he was a mortal, although the personality was not the same. Of course when the mortal dies the intelligence cannot at once make the connection between the two personalities, although the Ego himself has needed both for a complete expression of his manhood. Necessarily the existing spirit personality can only have any record or impressions of earth experiences through the Ego. But the Ego can himself only record them in the vibrations amid which they were gathered.

In the mortal life we have a mental personality whose experiences must have been largely a dream to the personality beyond. The two personalities have undoubtedly mingled and blended in dreams and psychic experiences, and when one ceases the other goes on much as before. The mortal at last becomes immortal. His experiences are now, as it were, merged into the personality that has been playing all the time inside the awful vibratory gap. For a time, perhaps, he struggles to maintain his individuality and go on using the old vibrations. What a mess he makes of it is recorded in the history of spirit return. If he can find a suitable instrument he struggles to record and repeat his mortal experiences, and usually fails to establish his own identity, at least to the satisfaction of a careful student. Yet his struggle tells the tale that manhood is not what it appears to be to mortals in earth life, but is only a limited expression of a vast reality. As a returning spirit he can bring almost nothing of thought or experiences from life within the gap, because they necessarily belong to those vibrations where the mortal has no foothold. Our visitor must talk from the mortal standpoint into mortal ear, and amidst such limitations the personality, who while a mortal had exhibited a grand intelligence among his fellows, now comes back, halting and confused with his effort to even make himself known.

Yet again, there had been and still is a psychic connection between the two personalities. We already recognize the subconscious self as a reality, but we find it just what it must be under these conditions. It comes as a mentality in most respects inferior to that of the mortal because, at its best, it is not playing amid its own normal sense vibrations. So it can express but a shadow of its real powers, but all the same it is another personality of the same Ego.

Let me here ask the reader to picture a performer on a grand organ, with a theme and execution worthy of the greatest artist known to earth life. Let the instrument be so constructed that only a few notes at either end of the scale are audible to the student who is listening. Occasionally there will be harmony, but, for the most part, discords and even absurd rhythms will greet the ear. That listener represents mortal life. Yonder sit other listeners whose normal hearing is adapted to the very notes to which our mortal student has been deaf. They listen with rapture because vastly more of the theme is aglint with soul melody for them. Yet, here and there, to them also there is sad imperfection for lack of the very tones our mortal student is grasping. These are the experiences of spirit life.

The one who plays, to whom every note is alike an expression of his soul, is realizing a divine ecstasy as he thus experiences somewhat of infinite harmony and love. That player is Ego. Your Ego, reader, and mine.

Such is life, mortal and immortal. And such it becomes in its one-ness, instead of the fragmentary manifestations upon which theology, philosophy and even science has each sought foothold.

I catch a moan from some of my readers who insist that whatever may happen they want to cling to the feelings, emotions and experiences of to-day. It is like a child refusing to become a man lest he forget the details of his childhood. Yet such a moaning cry is quite natural to the present limited personality. But the feeling and the cry are alike absurd to Ego, for, as we have seen, he has never in reality had any such limitation. This mortal personality has only been an appearance, founded on the whirls of ether, called atoms of matter, in which he has posed as a mortal. Ego will have just as many personalities as the substance he uses for expression may compel. But he is himself a mighty whole—finite but divine—always and everywhere expressed as fragmentary personalities, each to be weighed and measured by the student who would estimate "the fullness of manhood."

San Leandro, Cal.

HOME CIRCLES.

Directions for Forming and Conducting Circles for Development.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits who must always be positive in the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened either with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffer from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become fully developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.

EMMA HARDINGE BRITTEN.

Multum in Parvo.

The spirit of worship is the spirit of tyranny. The worshiper always regrets that he is not the worshiped.—Ingersoll.

How to live?—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem which comprehends every special problem is—the right rule of conduct in all directions under all circumstances.—Herbert Spencer.

The Italian priests, unique in the world, are the real enemies of their country, and when Italy finds herself pledged to defend her land against invasion, the priest will be the spy of the enemy, and will excite a civil war in the country where all these ministers have left him absolute master.—Garibaldi.

The domestic unhappiness arising from difference of belief was probably almost or altogether unknown in the world before the introduction of Christianity * * * The deep and widening chasm between the religious opinions of the most highly educated men and of the immense majority of women is painfully apparent.—Lecky.

IDIOSYNCRASIES.

In Relation to Moral Conduct

In The Progressive Thinker of April 14, Prof. B. F. Underwood has an article on "Morality by Legislation." He says, "Legislation is not the scientific, effective method. The true way to improve conditions is to teach and enforce morals in the nursery, the home, the higher grades of instruction, and the private life of the individual."

And further says: "The moral progress is a process of inward growth which results from experience and knowledge."

He is eminently right in saying morality is a product of experience and knowledge. He could have gone further and said there are as many different moralities as there are individual experiences. One parent sends his boy to school with the command not to fight with the other boys. This is the morality of this parent. The next parent has a different morality, and tells his boy if the other boys fight him and he doesn't fight back and lick 'em, he will lick him when he comes home.

In some homes it is better morality to stroll the green fields Sundays than to step on the threshold of any church. In other homes the reverse morality prevails.

Some distinguished minds declare that tobacco is worth more to the world, morally, than potatoes.

Vivisection is moral in some schools, and immoral in others.

Suicide, under certain circumstances, with some, is moral; with many others it possesses no moral side.

In some homes it is taught there is no moral ground for divorce. Other homes teach there are more than a dozen moral grounds for it.

Vaccination is moral here, and immoral there.

In one of the thirteen original states of the Union, Sunday kissing was immoral. Now the morality of all the states permits unlimited Sunday kissing.

Polygamy is moral in Utah, and immoral in Congress.

To tell white lies is moral in many nurseries and homes. In many others it is immoral.

In France it is good morality to bring children up on wine. In Germany the moral sentiment raises children on beer. In the United States children come up under all manner of moral theories.

For nineteen centuries the church, in stentorian tones, has preached and coaxed and threatened for greater morality. In all these centuries the church has been unsuccessful in its endeavor to establish a general moral standard.

Where Prof. Underwood would enforce morals in the nursery, the home, and the school, as the profoundest method of progress, it sounds to me like the old musty church talk. I may be wrong. I think the morals of all of us change as the view-point changes. If this is true, then the Brother's formula becomes a simple platitude.

Within the last thirty years I have heard the highest Christian sentiment in the land repeatedly declare the teachings of Prof. Underwood immoral. I don't believe it. But suppose it true. Then surely he is not the man to set the moral pace for the nursery, the home, and the school.

However able Brother Underwood might be to frame a code of morals applicable to everybody; and should he call together a World's Parliament of Moralities to pronounce on it, I doubt if it would agree that he is in harmony with the sciences. "When doctors disagree, who shall decide?" The scientists decide not to wait longer for the church to study out the question of what is abstract morality, for the reason that the church never studies. It begins and ends with "Thus saith the Lord."

Now a word about the Professor's conscience telling him that legislation is a thing of doubtful value. He says, "where the moral sentiment is deep, law is unnecessary." When I read of the million dollars the Vanderbilt heirs, of Cornelius, had paid to the state, under the inheritance tax law, I wonder how many million years it would take to educate into the souls of those heirs a sufficiently deep moral sentiment to have made them paid that, in the absence of law. When I read that the New Zealand Republic is so much in advance of ours that you can live easier there on a hundred dollars than on a thousand here, I wonder if deep moral sentiment, and no legislation, did it all?

Brother Underwood speaks especially of Temperance prohibition legislation. I read that when man made his advent on this little speck of earth, he had neither a liquor appetite, nor law, and yet he fell. Jesus understood man's frailty better. He pleaded and prayed with God not to lead his pleasure-loving children into temptation. I read of children born with an aversion to drink, that are gradually lead by associates into drinking; and, lastly, they fill drunkards' graves. The Brother, however, may be right.

On another point, just a single word. It is the question of education. Brother Underwood says, "Pain is the artist's chisel which has shaped and beautified humanity." Other expressions in connection with this show that he believes the greater the pain the better the education. In support of this view he quotes Tennyson:

"That man may rise on stepping stones
Of their dead selves to higher things."

We know that pain has been a powerful chisel in the hand of the schoolmaster of the past; and it suggests that both Brother Underwood and Mr. Tennyson were educated in that school, and that both refuse to believe there is something better. It suggests that neither of them are versed in the new school theory, which is to make study pleasing and attractive, instead of painful.

E. W. BALDWIN.

Verona, Wis.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments). By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Bro. Toler writes from Marietta, Ohio: "Our beautiful little city of from 15,000 to 18,000 population, and rapidly growing, has many churches with their attendant supply of superstition and bigotry, but no regular Spiritualist society. Just at present, however, we are enjoying a feast of reason and flow of soul. Mrs. E. J. Demorest, an inspirational and clairvoyant medium, of Pittsburg, Pa., is here. Last evening a few of the friends of our beautiful philosophy held a circle at the home of Mr. and Mrs. J. J. McNanna. Mrs. Demorest was present, and her charming talk was greatly enjoyed. She is an intelligent, modest and refined lady. One event of significance occurred while Mrs. D. was here last year, which has borne fruit. Mr. Charles Best, a prominent gentleman of this city, met her then, and in their conversation she remarked: 'I see you are an Ingersoll man,' and to which he assented. She then said to him: 'Your friend, Mr. Ingersoll, is going to die soon (in two or three months) very suddenly.' Her prediction came to pass. Mr. Best has ever since then been inclined to investigate Spiritualism in a quiet way. Several other materialists here with whom I am well acquainted are becoming eager to read the shining pages of The Progressive Thinker. Some of the preachers, both orthodox and heterodox, are intensely interested in perusing the paper, especially the inspirational lectures and Petersilea and Ingersoll letters. A few of the Methodist and some other church people here have been trying to investigate the consoling truth of spirit return in a very quiet way."

The New Orleans Times-Democrat says: "The recent death of Prof. J. H. Pepper, who was known far and wide as the originator of 'Pepper's ghost,' recalls a whimsical experience of my early days as a showman," said a visiting theatrical manager. "'Pepper's ghost' was the original name of the ingenious optical illusion which is produced by tilting a sheet of glass before a stage and reflecting images in it from a brighly lighted space below and in front, which is out of sight of the audience. You have seen your face at nighttime in a window pane, haven't you, apparently projected out into the darkness beyond? Well, the priciple is exactly the same, and by darkening the hall the reflection can be made to seem as real and substantial as anything else on the stage. One of my first experiences in the show business was as manager of a Pepper ghost exhibition. We carried two sheets of glass, each 8 by 8 feet, and, fitted together, they filled the front of a small stage. The illusions we produced were really very clever, and the entertainment wound up with a sort of allegory called 'The Drunkard's Dream.' The drunkard was seen seated at a table asleep, and gradually a horrible human wreck materialized out of thin air at his side. The figure was supposed to be an apparition of his future self, and the moral was obvious. We were giving this exhibition for a week's stand in a little town in Mississippi, when some wag told a notorious local sot that the spectre was intended as a caricature of himself. The poor fool believed it and attended next night, armed with half a brick. When the ghost appeared he rose suddenly in his seat and hurled the missile straight at its head. There was a tremendous crash of broken glass, as both sheets shivered to pieces, and the vision instantly disappeared. The fellow had no idea, of course, that there was anything in front of the stage, and the scene of ruin scared him so badly that he jumped head first out of a window, ran blindly down the road, fell into a creek and was drowned. The loss of the glass broke up the show. If we had continued, we might have had a real drunkard's ghost on our hands."

The Baltimore (Md.) News says: "A very clever performance was given by Zanoni, the mind reader, at the Academy of Music Concert Hall last night. Zanoni stated that it was his first public exhibition. Gentlemen in the audience who had seen the famous Washington Irving Bishop say that in their opinion the feats accomplished by Zanoni were fully as mysterious as those of Bishop, and were done without the appearance of suffering, which was one of Bishop's characteristics. Zanoni's most mysterious performance, perhaps, was the blindfold test. He was taken from the room with his eyes bandaged while the committee selected a certain letter in a certain word on a certain page of a book and gave the book to a gentleman who sat on it. A pin was given to a lady in the audience, and when Zanoni was brought back he experienced but little difficulty in finding both pin and book, turning over the leaves until he found the correct page and sticking the pin in the letter "a" of the word "theatre" on page 322, pronouncing the word plainly before the bandage was taken from his eyes. The word, letter and page were those selected by the committee."

H. M. E. writes: "The meetings of the Court Street Spiritualist Society of Saginaw, Mich., in G. A. R. Hall, are a success. They are well attended, and great interest is manifested both in the lectures and readings. Many are so interested they say to our speaker, 'I wish you could talk longer.' We are gaining some new members, and hope to be able to form a lyceum before long."

The full name and address of every peson who sends an item for this department, must be given, or otherwise it may not appear. Bear that in mind.

Mrs. Henrietta L. Lichtig writes from Springfield, Mo.: "It is not often that you hear of us. We believe it best if one can only have a little in this world to have that little good, and we carry this belief in our spiritual work as well. We have had with us Mrs. Maud Lord Drake. She lectured and gave spirit descriptions twice on Sunday and was assisted by her husband, Mr. J. S. Drake, who is an able and interesting speaker. During the week she held three seances which were very satisfactory. Many were brought into a knowledge of spirit return through her wonderful powers. She has promised to return to us before leaving for their California home, and many anxious ones are awaiting the fulfillment of that promise."

The Marquette (Mich.) Mining Journal says: "Marquette has a seven days' wonder in the person of Mrs. Wright, of Detroit, a Spiritualist. She has been here the past week and will remain for some time. She has held a number of seances and during the past few days has succeeded in mystifying the skeptics and delighting persons who profess a belief in the doctrines of the sect which maintains that disembodied spirits roam the earth after being parted from their bodies. She is what is termed a trumpet medium, the spirit voices in a majority of instances emanating from a tin trumpet, although some spirits have scorned to talk through so material an instrument and have floated their voices on the still air of the room in which the seances have been held. There is much discussion of the manifestations, the skeptics endeavoring to explain them to their own satisfaction and others frankly expressing mystification."

J. W. Kenyon writes: "After a hard winter's work on the spiritual rostrum I return to this beautiful and famous camp ground, Onset, Mass., where Mrs. Kenyon and myself will hold day meetings for tests and instruction in Spiritualism, in Phylis Hall, as we did last season. During the past winter Mrs. Kenyon has given tests and I have lectured in the following places: Six Sundays in Manchester, N. H.; six in Haverhill; four in Worcester; four in Lawrence; Rochester, N. Y.; West Derry, N. H.; Pawtucket, R. I., and Brocton. This month Mrs. Kenyon is in Leominster and Worcester, Mass. Societies wishing our services for 1900 and 1901 address us at Onset, Mass., P. O. Box 166."

Virginie Barrett writes: "I have a few more open dates for camps and societies. I will serve as speaker, test, and soloist. I will make terms reasonable. I would like to hear from camps. Address me at 822 Rebecca street, Allegheny, Pa. Home address, 819 East Sixteenth street, Indianapolis, Ind."

The Fort Wayne (Ind.) News has the following from Muncie, Ind.: "In connection with the death of Miss Leona Boerner, a 17-year-old girl, of Dunkirk, which occurred in this city at the home of James Marsh, Friday morning, is a peculiar story. The young girl had been an invalid for the last four years. About three months ago she had a dream that she was going to Marion, where she would take medical treatment, and that she would have her health restored. She also had a presentiment that she would take suddenly ill again within two months after her recovery, and that she would die shortly afterwards. To add to the mystery of the case, another dream which the girl had a week ago was to the effect that she would die within a week. The announcement of her death on Friday is a demonstration that the dreams became true."

Wm. F. Ruffel, a medium who excels in private as well as in public work, was duly ordained as minister of the Gospel by the Church of the Students of Nature, May 6.

Moses Hull has induced the First Spiritual Church to let him off during September, so that he and Mrs. Hull are open for engagements at camps and elsewhere for the last Sunday in August and the five Sundays of September. Address him at Lily Dale, N. Y.

Rev. T. W. Woodrow is engaged for the camp-meeting at Marshalltown, Ia., and desires to arrange with the committee to serve at the camp-meeting at Clinton. He desires engagements at all Western Spiritualist camps. Correspondence solicited. Address him at No. 1115 Garfield avenue, Kansas City, Kansas. Mr. Woodrow is an able exponent of our cause.

Geo. L. Congdon writes from Elgin, Ill.: "We of Elgin have been partially asleep for some time, for many reasons, one being that so many representatives of our beautiful philosophy have so conducted themselves that we have been busy apologizing to the outsiders for the questionable conduct of the mountebanks. Some of them have come from Chicago, we are sorry to say. We have, however, been highly entertained and stimulated by Mr. G. F. Perkins, who is from your city, and who lectured last Sunday afternoon and evening. We are glad to say that he gave us great satisfaction by his able lectures and tests. His work is valuable to the cause. Can't you let him come and stay with us?"

Maggie Waite writes from Springfield, Mass.: "On Wednesday evening, May 2, the Ladies' Auxiliary gave me a public reception in Graves' Hall, where the time was pleasantly spent in playing whist and dancing until midnight, when refreshments were served. I closed my meetings last Sunday evening, May 6, to a crowded hall, after laboring here eight weeks. On that occasion I gave a short talk on my conversion from Catholicism to Spiritualism, followed by my usual seance. Mr. Wellman Whitney gave readings from articles and excelled himself. I can be addressed here until further notice, at 23 Main street."

Mrs. H. M. Young writes from Washington, D. C.: "Mr. Grumbine continues his ministrations here during May and despite the warm weather the audiences crowd the large and ample Masonic Temple Hall. His success here among all classes of people has developed the conviction that the truth of the spiritual movement as he expounds it, is the truth of the coming years, and that the people desire it above everything else. The classes are the largest that he ever spoke to in Washington, and these as well as the public lectures the very best people attend. No one who looks over these large audiences can deny that the people are rallying to his standard. In Rauscher's hall, on Connecticut avenue, he speaks at 4 p. m. every alternate Sunday, before the Circle of Divine Ministry, and the best people of the fashionable quarter of Washington fill this beautiful hall to hear him. This organization has espoused Mr. Grumbine's work, yet it is not Spiritualistic. Mr. Wood, the president of the First Society of Spiritualists is Mr. Grumbine's warmest friend, as is Mr. Hooker and Mr. Bacon, both loyal Spiritualists." If Mr. Grumbine's work is not Spiritualistic, then what is it? If not "Spiritualistic," then it is anti-"Spiritualistic," or neither. If neither Spiritualistic nor anti-Spiritualistic, what claim has he to a place on the Spiritualist rostrum, or to the special patronage of Spiritualists, only as they seek information outside of Spiritualistic lines? No doubt in that respect he is highly entertaining, and will find a large constituency.

Brother Clark writes from Lansing, Mich.: "Mrs. M. C. Lincoln, of Buffalo, has closed her month's work for April. We listened to ten lectures in April, which were of a high order. She will return and work with our society through the month of December, 1900. Mrs. L. N. Claman, of Kansas City, last Sunday, began her engagement with our society for the month of May."

Della B. Platt writes from Battle Creek, Mich.: "The First Spiritualists Church of Battle Creek, Mich., are especially favored in having with them the past month Mrs. C. F. Weatherford, a noble worker in the cause of truth and right. She lectured to large and appreciative audiences every Sunday evening and has awakened an interest here by her earnest work and deep, clear-cut thoughts, which appeal to the best in every soul. She also did much good in her class work, teaching each one how best to receive healing from the higher intelligences. We should be glad could we retain her services for a much longer season, and we bespeak her a cordial welcome in any society."

Mrs. S. E. Tripp has removed to 207 36th street, corner Rhodes avenue, first flat, where she will be pleased to see all her friends.

H. D. Simons sends us a large list of subscribers from Cambridgport, Mass. Another list comes from Smithton, Pa., sent by J. Smith. Several others have responded nobly, and thus the good work goes on.

Dr. Carlos Wright writes from Joseph, Oregon: "Chief Joseph, who with his tribe formerly occupied this (Wallowa Valley) but now has a reservation further North, is a wise old Indian, and could give some of the reverends hints that are not to be despised. Since the Nez Perces campaign, in which he exhibited generalship outclassing General Howard, he has kept strictly to his compact with the Government, which, as usual, Uncle Sam has not done with the Indian. Joseph is now asking for simple justice, and honesty on the part of the Government; and among other matters he asks for school-houses to be built on his reservation, but no churches. In explanation of this, he said: 'I fear the ministers would teach my people to quarrel about God. We quarrel about men sometimes, but we never quarrel about the Great Spirit whom we worship.'"

A. S. Hudson, M. D., late of California, has removed to Mt. Vernon, Ohio. He is one of the advanced thinkers.

Mrs. Hannah Olsen writes that the friends would like a test medium in Primghar, Iowa.

Will C. Hodge can be addressed for engagements at 40 Loomis street, Chicago. He has open dates until July 15. From this date time is all taken until September. He is open for engagement for the fall and winter months, and will respond to all calls for funerals.

An intelligent man of Washington, D. C., who has written books, who has held high official station, who is known well as a public speaker, receives from time to time communications through what he considers supernatural agencies. This man is not a Spiritualist in the ordinary, every-day sense. He is not dependent upon mediums—things are revealed to him as he sits alone in his room. Not long ago he had a vision which forecasted for him one of the severest defeats of the British in South Africa. He saw one of the checks of Buller's army, when the campaign to relieve Ladysmith took its most disastrous turn. But the most notable communication of his was one of the world's forecasts, as follows: "The coming century will see remarkable, wonderful changes in governments and religion. The different branches of the Christian church will come closer to one another. The love of God will bring man nearer to brotherhood. Sectarian bitterness will, in great part, be wiped out. Within the next quarter of a century a great upheaval of European governments will take place. Republican governments will be the rule, monarchy the exception, at the opening of the second quarter of the century. Queen Victoria will die very suddenly. The Prince of Wales will come to the throne. After a short reign he will die by violence. He came nearer death last week than the world knows. The Duke of York will succeed him, and be the last of the line of monarchs of Great Britain for the present. A republic will be established in England in about fifteen years. India will be lost to Great Britain in the meantime. After the loss of India, a rapid decline of the power of the government of Great Britain will take place. France will have comparative peace and prosperity, with a stable republican government, for at least twenty-five years to come." The recipient of this forecast has unqualified faith in it. He seeks no personal notoriety. He prefers that his name should not be associated with it publicly, but he confidently consents to its publication.

Thos. Harding writes about the Sturgis (Mich.) June meeting: "It will be held, as heretofore, in the Free or Spiritual Church, Chicago street, Saturday and Sunday, 16th and 17th of June, 1900. These conventions, held to commemorate the dedication (to freedom of speech and religious liberty) of the Spiritual Church of Sturgis, have been kept up without a single missing link for over forty years. The house was erected at a time when every meeting-house door was closed against Spiritualism and independent thought and a free religious and secular platform was thus secured for the people of Southern Michigan. A cordial invitation is extended to all without reference to religious or philosophical predilection. "Come, let us reason together." Dr. J. M. Peebles, Mrs. Sheets and other speakers will be present to advocate our principles, and, once more, 'Fire the shot heard 'round the world."

Geo. F. Perkins writes: "I have succeeded in arousing the good people of Elgin, Ill., to quite an activity. May 6, I held two meetings there with excellent results, and was received with the attention and courtesy that is due any worker in our cause. There is a large number of excellent people who are good loyal Spiritualists, and I heard many favorable comments upon The Progressive Thinker and its methods. Among the many earnest and intelligent workers are Mr. and Mrs. G. L. Congdon, at whose hospitable home I was made welcome; also Mrs. S. C. Kipp, an energetic, true blue Spiritualist; Mrs. Van Meter, who presides at an excellent hotel for both mortal and immortals, makes you feel at home. There are many whose names I cannot recall that seemed enthusiastic in supporting our methods of presenting the philosophy of mediumship. The wonder-worker has lost his foothold, and tricks are below par in this beautiful city of Elgin. Mrs. Perkins has been assisted at the Beacon Light meetings, 40 E. Randolph street, Chicago, Sunday evenings, by Prof. Bechtel, Mr. Robinson, Mrs. Trafton, Mr. Thompson and others, and our Wednesday evening meetings, 675 Larrabee street, are very interesting. Two entertainments and ice cream socials are being prepared for May 30 and 31, on which evenings an excellent programme by local talent will be rendered, and a grand time is expected."

B. F. Hayden writes from Clear Lake, Iowa: "I arrived here and found Mrs. Hayden had succeeded in arousing quite an interest in the cause. Together we are holding three public meetings here a week, with quite a good attendance. We will likely organize a permanent society here at an early date. We would be glad to hear from parties, societies or camp managers wanting speaker and test medium. Would be glad to go out for week night meetings within 50 miles of Clear Lake during this month. We hope to secure work in the western states until fall. Can be addressed at Clear Lake, Ia., care of Box 23."

Visiting a patient last week in our city, Dr. Peebles dropped in upon us hale and vigorous as ever. The doctor is engaged to four camp-meetings this season in Michigan; to Freeville camp-meeting, in New York, and to the Maple Dell camp in Ohio. He attends the Ohio State Association the 23d and 24th of this month, in Columbus, O.; also the annual meeting in Sturgis, Mich., the 16th and 17. His new book, "Death Defeated," is selling well, and he has just put to press a new and important work to be entitled, "Vaccination a Curse, or a Menace to Personal Liberty." There is no busier man than the Doctor. If not attending to patients he is writing a book or making arrangements to travel in various foreign countries. His long and varied experience has placed him in the front ranks as an author, and as he expects his life prolonged until he shall have reached a century, many more books will probably emanate from his pen.

Mrs. Hamilton Gill, the well-known medium, will accept engagements for the summer and autumn months to lecture and give tests for societies and camp-meetings.

Henry H. Warner, inspirational trance speaker and test medium, spoke for the Englewood Spiritual Union, 420 Sixty-third street, Sunday, May 6, and is engaged for August 4 and 5 at Briggs' Park, Grand Rapids, Mich. Would like engagements for season of 1900 and 1901. Address 738 Kedzie avenue, Chicago, Ill.

Mrs. M. E. Kratz writes from St. Louis, Mo.: "Owing to ill health and conditions in my home over which I had no control, I was compelled to cancel further engagement with the First Society of Spiritualists in Kansas City. I met many kind friends whom I shall always remember as being among the true and tried of our cause. It was my pleasure to attend the service held here in Howard Hall, on last Sabbath evening; Rev. Mr. Grimshaw was the speaker. Though frail in body he is a giant in power, and his inspirational discourses demonstrate his aspiration. This itinerant labor, giving only one month of time to societies, is surely very unsatisfactory, both to a society and the workers. It requires almost three Sundays to understand an audience, their wants and their desires. Let us look to our future interest for good, both as to the workers and societies. We have been in this rut sufficiently long to awaken to the fact that the best possible results cannot be obtained from plant, shrub or, mediumship, by this continuous transplanting."

H. H. Fross informs us that Harry J. Moore has been lecturing at the Ind. S. S. Home. He was followed with three lectures from Mrs. M. E. Sheets. Great interest was manifested.

The Hartford (Ct.) Telegram says: "Either Dr. Louis Schlesinger, the medium, who was present at the recent Spiritualist convention, is precisely what he pretends to be or else he is a thirty-second degree mind reader. The reporter selected the names of three deceased friends, the name of one living person, and, for luck, added that of Joan of Arc, as one of the most completely deceased persons on record. This name he wrote according to the French form, 'Jeanne d'Arc.' The folded slips were then thrown together in a hat and one drawn at random and given to the doctor. Without even glancing at the slip, he said that the person whose name it bore was alive, and giving the name without the slightest hesitation. When the next slip was handed him, the doctor remarked that the person whose name it bore was a woman and had been dead a long time, 'Her last name is 'Dark,' but the first name I cannot quite speak,' he added. He at last mastered the name and to the amazement of his hearers gave Joan's name with the proper French pronunciation. The balance of the names were plain sailing to the doctor who occasionally threw a descriptive remark or gave the correct name of the deceased person. And just how he did it is yet a mystery to the reporter."

G. W. Kates and wife held a meeting in Currie, Minn., Sunday, May 6, and rested for a few days at the farm home of Elias Howard, where in pastoral pursuits they temporarily forgot the human souls and realized the need of helping to develop the spiritual quality of animal and vegetable entities. They say that humanity needs a purer class of food, freed from grossness, before a spiritual race of men shall inhabit the earth. Soul-reform must begin with physical purification. Mr. and Mrs. Kates held well-attended meetings at Marshall, Minn., May 11 and 13. During June and July they expect to hold a number of grove meetings. All of August they are engaged for Ohio and Michigan camp-meetings.

Dr. A. M. G. Wheeler, having closed his meetings at Louisville, Ky., is open for engagements. Address him there at 718 Jackson street, for engagements.

Mrs. J. M. Smith writes from California: "I have been a subscriber to your valuable paper for eight years, and my husband and myself feel that we cannot do without it. It keeps us in touch with the world in that particular line of thought. I have three premium books."

The People's Church Record of Santa Rosa, Cal., says: "On Sunday evening the pulpit in the People's Christian Church, Armory Hall, was occupied by Mrs. Addie L. Ballou, of San Francisco, who delivered an eminently interesting and eloquent lecture on 'Occult Science, the Key to the Soul's Inheritance.' It was the first time this subject has been treated before a Santa Rosa audience, and the appreciation of the large congregation was marked, Mrs. Ballou being applauded at the close of her lecture. As an appropriate introduction to the lecture, the minister, Jay William Hudson, read a poem from Mrs. Ballou's volume, 'Driftwood.' The lecturer introduced her subject by emphasizing the power of mind above all other phenomena and recited several remarkable instances of telepathic communication in her personal experiences to show that the study of mind and soul is yet in its infancy, and that marvelous things are yet to be discovered in this little-explored and fascinating realm. She asserted that the solution of all the problems of disease and crime and social chaos with which we are today confronted is to be found only in understanding adequately the laws of thought and then governing all impulses and actions individual and social by scientific and thus right thinking. Mrs. Ballou then said that while such a state of society seemed almost too Utopian to hope for, she believed the day of its triumphant realization would come. She especially dwelt on the responsibilities of motherhood, saying that in the life of the individual, 'right generation' should take the place of 'regeneration.' The lecturer declared that each individual must bear the results of his own right or wrong thoughts and actions, and that he cannot lay this burden on another, and asserted that the theological dogma of the atonement had cursed and retarded civilization by teaching the manifest falsity that we can escape the inexorable consequences of our own actions. She closed with a beautiful peroration in the nature of an apostrophe to the souls who have left the burdens of this life for the joys of the immortal."

Meeting at Columbus, Ohio.

Since our last announcement went to press we are advised that the annual convention at Columbus, Ohio, May 22, 23 and 24, will be favored with the presence of Harrison D. Barrett, president of the N. S. A. Our state president, Hon. E. W. Bond, is at the present writing at Washington, attending a meeting of the trustees of the N. S. A.

It is probable that the Cleveland delegation will be accompanied by Dr. J. M. Temple, the well known California test medium, who is engaged this month by the East End Spiritual Society here. We hope to have present also that veteran pillar of the cause in Cleveland, Thomas Lees. Dr. H. C. Andrews, of Indiana, who has been working in this state for some time, advises us that he expects to attend.

Every active, earnest worker in the state who can possibly attend should do so without fail as the state officers for the coming year are to be elected and much business of vital importance to the cause needs serious consideration. Every one in the state who intends to go should notify the state secretary at once so that necessary arrangements for the entertainments of delegates may be provided. C. B. GOULD, Sec'y.
406 Electric Bld'g., Cleveland, O.

Mass-Meeting at Moravia, N. Y.

To the Editor:—The mass-meeting has just closed for this place. It was a fair success, and some good seed sown that will be likely to bring forth fruits of knowledge. Mrs. S. Comstock Ellis read a fine lecture loaded with good suggestions, emphasizing the value of high aims and loyal thinking, and the power of mind over body, and will over habit. Carrie Twing gave a happy rendering of the gospel in her unique style, and persuasive sympathy. Exquisite music did much for each session. Miss Elizabeth Babcock did most impressive execution, with a rare voice, full of spiritual sweetness, and Prof. Ditmar did fine work with the violin.

Here I am the guest of John and Mary Andrews. She is slowly rallying after a severe siege of la grippe. She was the first materializing medium that ever achieved an honest and widely extended success, and I doubt if she has ever had an equal. Her seances twenty and thirty years ago reached many thousands in all parts of the world, with evidence, both external and internal, that I have never seen equaled in the natural and spiritual completeness they presented. It was in her seance that I had the first vivid realization of the tangible presence of immortals clothed in all the outer symbolisms of life, and coupled with an order of intelligence indefinitely varied, and individually characteristic and certain; and all thrilled with a spiritual life and sweetness intensely real and exalting. Nowhere else have I realized so much. The memory of those experiences is a tonic and talisman to-day, amid the "confusion of tongues," and the shadowy character of so much that bewilders and depresses. The name of Mary Andrews will ever be an inspiration to hundreds who have been blessed by the ministrations of heaven through her mediumship.

Mrs. Twing goes to Syracuse from here to extend the work of the State Association, and next Thursday and Friday they hold a mass-meeting at Syracuse, N. Y. May success attend her efforts.

I go home from here, and to Titusville to speak, the 13th.

LYMAN C. HOWE.

MY LIFE'S WEB.

The threads of my life, all broken lay,
Or in many a tangled skein,
While in bitterness of heart I cried,
Filled with anguish and with pain.

I cannot go forward, the way is too dark,
I cannot gather again
The broken threads of my whole life work
And make it smooth and plain.

It folds me about, that tangled web,
It holds me down to earth,
It clings with a demon-like grip upon
The spirit that struggles for birth.

It holds in its hideous grasp those forms
That were dead long years agone:
Dead? Ah, no! They leer at me yet;
Will they nevermore begone?

Do I try to repent? They mock me with scorn,
They bid me. I turn and look,
To behold the faults I have given birth
As though written in a book.

They crowd upon me thick and fast,
Too dark for the sun to shine on,
These haunting mem'ries of the past;
Will they never-more begone?

I am weary, too weary to struggle on;
Too weary the future to face,
To gather the threads up one by one
Putting each in its proper place.

Did we weave life's web with bright love thoughts,
Deeds of kindness and words of cheer,
Instead of harsh words and cruel looks.
Ah! then we'd have nothing to fear.

Topeka, Kans. E. B. GREENE.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

HON. W. DEAN SHUART.

A Good Man Gone to Higher Life.

One of the most distinguished Spiritualists in New York State has passed to the higher life. The Hon. William Dean Shuart, ex-Surrogate of Monroe county, died at his residence in Rochester, Sunday Morning, April 22, at the age of 73 years. The deceased was born at Mendon, N. Y., and educated at the Wesleyan Seminary at Lima, N. Y. He was admitted to the bar in 1850 and practiced in Rochester. From 1862 to 1865 he was paymaster in the army, with the rank of major. In 1867, after a term as City Attorney, he was elected Surrogate of Monroe county, and being twice re-elected to the same office, gave sixteen years continuous service to the people in that very important and delicate position. Not only did learning and ability characterize his conduct of the office of Surrogate, but his kindness of heart and courteous bearing gave an atmosphere of serenity to his court most welcome to the widowed and orphaned.

Over forty years ago Judge Shuart entered into the study of the spiritual philosophy and manifestations. With R. D. Jones, a noted editor and Superintendent of Public Instruction at Rochester, and several other earnest students, he made a systematic inquiry into the physical manifestations of Spiritualism—he investigated the Fox sisters and found that there was a power beyond material things which produced the phenomena.

Once arriving at a positive knowledge of this, Judge Shuart was man enough to display the courage of his convictions. At that time it was a disgrace to be ranked among Spiritualists. So soon as the clergy, the scientists and literary people found out that the spiritual manifestations were due to occult power, and there was a danger of the people having direct communication with the spirit world instead of through orthodox channels, so soon did all the powers of church and state combine to kill Spiritualism. No abuse was too great, no calumnies too vehement, no falsehoods too colossal for the powers that were, to hurl at Spiritualists. And Judge Shuart, occupying a prominent position in his profession and in social circles, dared to stand up and declare that he believed in the doctrines of Spiritualism. He never flinched, but stood by what he considered God's truth. He was told by near and dear friends that unless he threw overboard his Spiritualism he would lose the confidence of the public. He replied by saying, "There is nothing higher nor holier than Truth, and I will never be ashamed of it!" Election time came around and the Judge's friends thought the public would desert him, but he was re-elected Surrogate again and again in the course of many years. This showed how the great sovereign people recognize true worth when it comes their way.

It is true that Judge Shuart's high abilities, his deep learning and charming personality might have won for him far higher honors in his profession or the public service, had he abandoned Spiritualism. But Judge Shuart, while being kind, sympathetic and courteous to all religious sectarians, would never yield one particle of his faith in the Spiritual philosophy, preferring to walk in the humble ranks of life, conscious of being in the right, than to obtain honors and wealth by pandering to that which he believed to be false. Few men have had to combat so much persistent abuse, ridicule and falsehood as Judge Shuart during the early period of the revival of Spiritualism, but he never lost his equanimity, was always kind, considerate of the feelings of others and earnest in his arguments in behalf of the higher life and nobler conceptions of death and immortality.

Judge Shuart may be said to have been a leader among the great thinkers of his time who have done so much to break down the barriers of orthodox theology and open up the way through the dense jungles of Churchianity and creedism to the Elysian fields beyond, to have put out the fires of an unending hell and torn down the barricades erected by bigots to fence out the guardian spirits who minister to the needs of struggling humanity. It is a grand thought that he did not die before he was vindicated, before thousands of his old-time opponents had to acknowledge that he was right in his Spiritualism and that they had been wrong. He was the means of converting multitudes of people to a belief in immortality who had before been materialists.

He did not die before he saw the mighty bulwarks of creedism tumbling to ruins. On the day of his demise the Sunday papers were full of the death-knells of the Westminster Confession of Faith; indeed the Judge seems to have ascended to a higher life to the discordant murmurs of dying theology on the material side and seraphic music heard only by the spirit on that lovely Sunday morning when he fell asleep, on the other.

What may be termed the "hidden self" of Judge Shuart was all that is best in human character. Firm in his conviction of man's spiritual progression and that the star of hope grows more resplendent beyond the change called death, he nevertheless had no harsh thought towards those who had less hopeful views of life and immortality. He was the very soul of honor, and his warm heart beat for humanity and longed for the dawn of that day which should usher in the brotherhood of man. He may be said to have "worn the white flower of a blameless life." His advice was always sound, his admonitions couched in words of love, and the erring who sought his counsel were always strengthened to renewed efforts for betterment. His religious conceptions were of the highest and his creed is fitly illustrated by the words of the poet: "So live, that when thy summons comes to you to join the innumerable caravan that moves to the mysterious realms, where each shall take his chamber in the silent halls of death, then go not like the quarry slave at night, lashed to his dungeon, but sustained and soothed by an unfaltering trust, approach thy grave like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

Rochester, N. Y. A. W. MOORE.

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Mr. Smith of Ind., made $627.50 first 6 months. Albert Hill, of N. J., $226 first month. Mr. Munger, of Texas, $12.50 first 2 hours. Carrie Williams, clerk, $18 in 6 weeks. Mrs. Hitchcock, $22, besides housekeeping. Lida Kennedy, $24.00 while teaching. LET US START YOU—No experience needed. Our agents made over $47,000.00 last month supplying the enormous demand for our famous Quaker Bath Cabinet, and appointing agents. Wonderful Seller. Every body buys—business men, families and physicians. No scheme, fraud or fake methods. WRITE TODAY for Our Proposition, New Plan, etc. FREE. Address, World Mfg. Co., 47 World Bld'g, Cincinnati, O. [We recommend above firm as reliable.—Editor.]



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Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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Father Tom and the Pope,
Or a Night at the Vatican.
Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "putteen," and an Irish recipe for "convounding" the same. "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence; "and then put in the sugar; and remember, every dhrop of wather you put in afther that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father Tom was saying. "Glory be to God!" says he,

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

D. E. Knorr: Q. (1) What causes an old clock to strike and shake when it is not running?

(2) Is spirit photography a fact, and is it possible to make mental impressions by exposing a plate in a dark room and gazing through the lens?

A. (1) That good Methodist minister and father in Spiritualism, Samuel Watson, wrote two books on his experiences, "The Clock Struck One," and "The Clock Struck Three," the long observed fact of old worn-out clocks striking warnings, suggesting to him these titles. So many instances have been recorded, and the striking always being connected with coming events of which it evidently was a warning, the only plausible explanation is that of the interposition of spiritual beings.

(2) There are instances of spirit photography that seem to be well-authenticated, but it must be confessed, by those who understand the art, that the chances for fraud are so many and various, that it is almost useless for those unacquainted with the practical details, to attempt to make the conditions proof against deception. That a spirit although invisible to the rays of light, may become visible to the actinic rays which make the picture, is not at all improbable.

(2) The photographing of thought at present is no more than a sensational item of unscrupulous press reports, and very little has been done that has trustworthiness or value. There is nothing in the way of thought photography, providing the films are made of substance as susceptible to the thought waves, as to light. In a degree this is true of all the more sensitive films.

The process of photographing a thought is entirely distinct and different from that of fixing the image of a spirit. The latter is an object, in its way, as well defined as anything exposed to the object glass of the camera; the former is a series of vibrations. These thought vibrations may carry with them those of chemical change and thus affect the plate, but as thought of itself has no actinic power it is impossible for it to impress itself. It must therefore be supposed that it is accompanied with some force like that of the chemical or X-rays.

"Bonner:" Q. I am interested in horse-racing, and also in Spiritualism through the mediumship of my wife, who has given me the past year hundreds of predictions which the winning horses would be, and always correctly. But whenever I have attempted to use this information in the betting ring, all kinds of obstructions have met me, even to sudden sickness, caused by spirits opposed. How can I overcome their influence?

A. You ought not to overcome the influence of these good and guardian spirits. Rather you should prayerfully desire their presence, and be grateful for their guidance.

Betting where the chances are even, and the result unknown may not be desirable, but it is not criminal. Where the bet is made with a sure knowledge of the result, it is a crime almost the equal of robbery. No good and trustworthy spirit would impart information which would give advantage of one over another.

Had this correspondent been able to make his wagers, according to the prophecies, might have won at first, but he would have been rudely brought to his senses by overwhelming losses. He should be grateful that a less severe course of correction was taken by his spirit friends.

Elisha D. Blakeman: Q. St. John says that Christ was the Son of God, "by whom the world was made," and again it is said of his followers, "and the works he did, the same shall they do also and greater," then must not the conclusion be that they can make worlds even greater than Christ has made?

A. Accepting the text the conclusion must follow, but why does our friend revert to this old threshed straw? He once was a church-member, he outgrew the creeds and became a Spiritualist; will he have us think that he yet has a lingering superstition, which he would allay by explanations? Let him recall the passage about faith, which if as large as a grain of mustard seed, could tumble mountains into the sea. He might ask how much faith, which is intangible, would make a body the size of a mustard seed? and if this tremendous assertion has ever been proven?

Reasoning in the other direction, as none of his followers have been able to set up a world factory, and as he declared they would be able if his followers, then there is not, nor has there been a single follower of Christ.

John Morrisey: Q. Are the stars inhabited by disembodied spirits, or is the spirit world beyond the stars?

A. It is presumable judging from the correspondence which prevails in all nature that the stars are suns like our own, each having a planetary system. The inhabitants of each of these, if inhabited, would correspond to the conditions which prevail in each separate orb. The spirit world is not on any of these physical orbs, but on zones surrounding them, as given in detail in the work entitled "Philosophy of spirit and the Spirit World."

Q. What is the distance of the nearest star?

A. The distance is so vast and the difficulties in the way of observation so great, that only an approximate estimate can be given. The nearest are so remote that light traveling at the rate of 192,000 miles in a second is 32 years in traversing the incomprehensible space.

Q. How are poor people, unable to pay profession mediums, to gain proofs of spirit communion?

A. No one has a patent on mediumship. The home circle is free for all, and is by far the best means of investigation and satisfactory communication.

A. P. Smith: Q. When and where did Thomas Francis Meagher meet his death and under what conditions?

A. This Irish patriot, transported for life to Tasmania, escaped in 1852; came to this country, and in 1861 entered the United States army as captain, and became brigadier general. In 1865 he filled the office of secretary of Montana, and in 1867, July 1, fell from a steamer at Fort Benton and was drowned.

A highly sensational story was recently published in the New York journals, of a petrified body being found on the banks of the river below that Fort, which was recognized as being that of the noted Irish leader. It is said that the body bore marks of his having been shot by Indians after he had reached the shore. The story is scarcely credible.

O. H. Long: Q. By what process are messages transmitted and received over the Atlantic cable?

A. The earth-currents interfere with a long cable, and it is found impossible to send messages over one by the methods of ordinary telegraphy. Instead of a sounder, a ray of light is used, and this is moved to the right or left, by magnetic attraction produced by the current, which is of greater volume than intensity. The receiving operator sets in a darkened room, and reads the message as indicated by the swinging finger of light.

J. A. Richardson: Q. Is there any history dating back to the supposed time of Adam?

If the correspondent means a history relative to Adam and the account of the creation as given in Genesis, there is absolutely none outside of that book. If he means a history having no reference to Adam, as to the age of ancient nations, that of Egypt, Assyria and Hindostan reach beyond the age of the mythic Adam.

Constant effort has been made by those who have investigated the antiquity of nations—who have unfortunately have with rare exceptions been of the priestly caste—to force all dates to the received chronology manufactured for the Bible. Those who have arrived at opposing conclusions, have been decried as ignorant pretenders.

Renouf, in "Religion of Ancient Egypt," says: "The earliest monuments which have been discovered, present to us the same fully developed civilization and the same religion as the later monuments. The gods whose names appear in the oldest tombs were worshiped down to the Christian time. The same kind of priesthoods which are mentioned in the tablets of Canopus and Rosetta in the Ptolemaic period are as ancient as the pyramids and more ancient than any pyramid of which we know the date."

The age of the pyramids is indeterminable, but at the Biblical date of the creation, a grand civilization with its colossal temples and its pyramids flourished on the banks of the Nile.

Mrs. M. E. Loomis: Q. I read that in the Egyptian city of Thebes, there are blocks of stone 90 feet long, 18 feet wide and 18 feet thick, and there are columns, 75 feet high and 23 feet in circumference, on top of which was an entablature of equally enormous stones. How was it possible to get these titanic blocks into position?

A. The representations on the walls of the temples show that these massive blocks were drawn after being mounted on rollers, to their places by thousands of men pulling directly on ropes. To elevate them the inclined plane was employed. The earth was piled up along the face of the masonry constantly to the height it had reached, in a gentle incline, up which the blocks were drawn. After the completion of the structure this earth was removed.

Whatever Is Is All Right.

To the Editor:—Will you kindly permit me to answer through your paper, our worthy brother, editor of Harbinger of Light? He has assailed my pet hobby, regarding his opinion of "Whatever is is right."

We might just as well deny the possible future existence of the giant oak when we behold the tiny acorn seed, as to deny the truth contained in the phrase, "Whatever is is right."

Truth, like the rays of the sun,
May be used, but owned by none!

"Whatever is is right" is a clear-cut fact—no doctrine whatever! A principle may be pure, but its practice very poor. No reason to condemn the principle. I would call it a theory rather than a doctrine.

I have the book written by Child, and I see he calls it a doctrine. Mr. Child says: "Both the obstacles that lie in our pathway, must be right if both exist." Evil is only the undeveloped state of what we term good.

Should a man be blamed for being an infant once?

Development of growth, of age, brings him to manhood.

Should the undeveloped state of good be spurned because time enough has not elapsed for the so-called evil to become a good?

The highest forms of perfection are but the final result of the lowest forms of evil and vice-versa.

No one advocates that it is right to do wrong!

It is an imperative fact that while our planet and people have not reached perfection, we must have good and evil, or the undeveloped as well as the highly developed stages of right and wrong. Good or evil, as you choose to term them. Thus proving (to my mind) whatever is, to be absolutely right according to its stage of development!

I am some surprised to read of our veteran writer, Dr. Peebles, saying "that the promulgation of this doctrine is demoralizing, and its attempted attachment to Spiritualism calculated to increase prejudice against us." The world is ready for such a truth! (I call it.)

Why not? Are not men and women using their reason and thought force as never before? Is this thought greater than our scientific discoveries? To deny the simple phrase "Whatever is is right," or "Whatever is to be, will be!" Is to affirm that the Supreme Cause of all that is or ever will be—is an error! Can we look above us and call all a lie? No one can or does! Because what may be right for one and wrong for another, does not make it wrong for the first case! Only to those who can sense good from evil, and desire to do right instead of wrong, can the light of this pure truth shine in reason and keep us responsible beings.

If we obey nature's laws truly, we will not so greatly err. "Whatever is, is right," and "Whatever is to be, will be!" JOSEPHINE E. STEVENS.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.



THE CAMP-MEETINGS.

Inquiries are coming to this office already in relation to dates of Camp-meetings. All secretaries who have the best interest of their camps at heart will send at once the dates of opening and closing their respective camps, giving the name and address of the proper officers to whom applications can be made for programmes and other necessary information.

Arkansas Valley Camp.

The Arkansas Valley Spiritual Association will hold its 7th annual camp-meeting in Island Park, at Winfield, Kansas, commencing July 7, and ending July 16, 1900.

A cordial invitation is extended to all mediums and the right hand of fellowship to the entire human family to be with us. CHAS. O. BETHEL,
Winfield, Kans. Asst. Sec'y.

Lake Pleasant Camp, Mass.

This camp opens July 20. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

The first annual camp-meeting of the Columbus, O., camp will open July 1, and close August 27. Camp grounds are at Worthington Park, 8 miles north of Columbus, reached by the Big Four lines, and the C. S. & H. R. R. Send for programmes to Dr. W. D. Noyes, secretary, 189 N. Cleveland, avenue, Columbus, Ohio.

Pon-she-wa-ing, Mich.

Spiritualist camp-meeting will be held at Pon-she-wa-ing, Mich., commencing June 15 and closing July 9.

Pon-she-wa-ing is one of the most picturesque resorts in northern Michigan, located nine miles northeast of Petoskey, and one mile from Oden, on the G. R. & I. R. R., and the celebrated Inland Route. For full particulars address N. M. Kellam, Manager, Oden, Mich.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900.

The following speakers in order as named will be present: Carrie E. S. Twing, Moses Hull, Mrs. T. C. Nutt-Moore, A. E. Tisdale, Anna L. Gillespie, Swami Abhedananda, Oscar A. Edgerly, J. Clegg Wright and C. L. Ainsworth. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

New Era Camp, Oregon.

The pioneer Spiritualist camp-meeting of the Northwest is that of New Era, Oregon. Its next annual gathering will be held beginning June 23 and ending July 16, thus including four Sundays.

Mrs. Georgia Gladys Cooley, of Chicago, will adorn the platform as test medium and lecturer. Her work is well known, and she is held in general esteem as a genuine medium. After an absence from Oregon of several years, she will be gladly welcomed to her former home by numerous friends.

Full particulars may be had by addressing Mr. E. W. Penman, Canby, Oregon, who is secretary, or Mrs. Kate Obrock, 309 Shaver street, Portland, Oregon, the vice-president.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. The following list of speakers have been engaged: Mrs. Carrie E. S. Twing, J. Clegg Wright, Rev. Moses Hull, Lyman C. Howe, C. W. Stewart, Rev. Morgan Wood, Rev. Dr. Austin, Cora L. V. Richmond, Prof. W. M. Lockwood, Rev. Anna L. Shaw, Hon. Dr. Montague (M. P., Hamilton, Ontario), J. C. F. Grumbine, Anna L. Gillespie.

Mr. G. H. Brooks, of Wheaton, Ill., who has acted as chairman so acceptably for a number of years, will again discharge these duties.

A feature of the occasion will be the presence of the Northwestern Band, whose excellent music at previous camps was enjoyed by all present.

It is expected that all the mediums will be present. Altogether the camp this year will be one of the most interesting and successful in the history of Cassadaga, and already many are looking forward to it as a pleasant and profitable outing.

The Grand Hotel has been refitted and refurnished throughout, and will be under the management of Mr. F. E. Cooke, who has won golden opinions from the public as a skilled caterer.

Write to the secretary, A. E. Gaston, Meadville, Pa., for further information.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900.

Onset is located fifty miles from Boston on the Cape Cod division of the N. Y., N. H., & H. R. R., over which express trains are run daily to this resort.

Steamers of New Bedford Steamboat Company make regular trips from New Bedford to Onset. They also make frequent excursions from Onset to Gay Head, Newport, Martha's Vineyard and Nantucket, affording the most delightful sails offered by the waters of our coast.

Speakers: Dr. Geo. A. Fuller, Prof. W. F. Peck, Mrs. Juliette Yeaw, Mrs. Sarah A. Byrnes, Dr. Lewis G. Janes, M. A., Mrs. Carrie E. S. Twing, Dr. N. F. Ravlin, Prof. Edward Howard Griggs, Mrs. Ida P. A. Whitlock, Rev. J. C. F. Grumbine, Mrs. Kate R. Stiles, Rev. Anna H. Shaw, Mrs. Mary A. Livermore, Mrs. C. Fannie Allyn, Mrs. Ursula N. Gestefeld, Rev. B. F. Austin, Mrs. Cora L. V. Richmond, Miss Susie C. Clark, H. D. Barrett, Rev. F. A. Wiggin, Mrs. Mary Seymour Howell, Miss Lizzie Harlow.

The management takes great pleasure in announcing that they have been able to secure the following well-known test mediums:

Dr. Louis Schlesinger, of California, for July 15, 17, 19, 22, 24 and 26. This will be Dr. Schlesinger's first visit to the East.

Mrs. Minnie M. Soule, of Somerville, Mass., for August 5, 7 and 10.

Rev. F. A. Wiggin, of Boston, Mass., August 12, 14, 17, 19, 21, 24 and 26.

For further particulars, address Secretary, Onset, Mass.

Illinois Camp Meeting.

The Illinois State Spiritual Camp-meeting will be opened for its second season at Deep Lake, commencing July 10, and closing September 1, 1900. The situation is on the east side of Deep Lake, one mile from Lake Villa, on Wisconsin railroad, 53 miles from Chicago. Our desire is to form a syndicate for the purpose of purchasing this ground so that we may build a home for old people on its premises, while also using it for a yearly camp-meeting. We have now quite a few members, but are anxious to make the number 500; by getting this many we will be able to get rates on the railroad. Membership fee is only one dollar per year, therefore let all who are interested and are able join, giving those who are less able an opportunity to enjoy the camp at a reasonable rate. We wish all who expect to attend to notify us ahead, giving date of their arrival that we may have preparations made for their comfort. All mediums and speakers are kindly invited to take part. Please send in your names, at your earliest convenience, stating what part you will take, that we may place your name on programme. Those who wish rates for advertising on the programme may address

G. V. CORDINGLEY, Pres.
H. W. MILLER, Cor. Sec'y, 3300 Wabash avenue, Chicago.

A CARD.

The principals of Belvidere Seminary would respectfully inform their friends and the public generally that this institution will be open during the summer and early autumn for the accommodation of children and adults who seek freedom from business cares or the excitement of social and fashionable life. Its location is healthy and beautiful, its grounds ample and well shaded, drainage and water excellent.

Belvidere, as its name indicates, is a beautiful inland town, in Northern New Jersey, 700 feet above the sea, and surrounded on all sides by forest-covered hills, at the base of which flow the Pequest and Delaware rivers, along whose banks are many places of special interest to artists and all lovers of the picturesque in nature.

Its streets are well shaded and lighted with electricity. In its near vicinity are well cultivated farms, from which a fresh supply of milk, eggs, butter, fresh fruits and vegetables can be had daily. It is only twelve miles from Easton, Pa., and ten miles from the Delaware Water Gap. It is easy of access from New York and Philadelphia by the Pennsylvania and Delaware, Lackawanna & Western railroads, with six trains running daily each way. Its walks and drives are exceptionally fine, presenting an ever pleasing variety of river and mountain scenery. Here is just the place for the weary to find repose and the recreation that invigorates without fatiguing. For further particulars, address A. C. BUSH,
Belvidere, Warren Co., N. J.

The Arcana of Spiritualism.

The opportunity to subscribe for the Arcana of Spiritualism, for $1 postpaid, is extended to May 1, in compliance to many requests which have been expressed. My earnest wish is to supply the book as cheaply as possible to those who desire it. The publishers limited the time of English subscribers to April first, but they did not allow sufficient time after the time of publication was announced to American subscribers to take advantage of their offer. Address HUDSON TUTTLE,
Berlin Heights, Ohio.

"After Her Death." The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

RATHER CRITICAL.

Journeys through the Milky Way.

The papers in successive issues of The Progressive Thinker, giving the experience of Franz Petersilea in spirit land, have been read with interest, if not with entire assent. Some of the most astounding facts are related in such an easy-going, matter-of-course way that one gets the impression that an interim with Jesus Christ, or a trip to the Milky Way is an easy, almost inconsequential thing to the freed human spirit. Take the following from letter number eight:

"On the earth you travel from one town to another, you travel from one ocean to another, you travel from one country to another, you travel around the globe and so forth. We travel from one place to another. We travel from one sphere to another. We travel from one planet to another, and sometimes we take a turn through the zone of the milky way, as it is called on earth, but, in reality, it is another vast zone of innumerable worlds."

Taking "a turn through the milky way," now and then—"sometimes," as Spirit Petersilea puts it, is, no doubt, a very pleasant pastime, seemingly, no more worthy of note among spirits than would be a turn about one's pasture among farmers on earth. Still, it may be well for us to think what the words imply to the reader who knows something about the rudiments of astronomy and stops to recall a few of its figures.

According to the latest calculations of Newcomb and Michelson the velocity of light is a little more than 186,000 miles per second. The distance which light travels in a year at this rate is called a light year. This distance is about sixty-three thousand times the mean distance of the earth from the sun, say, 5,800,000,000,000 miles. For convenience in expressing the enormous distances to what are commonly known as the "fixed stars," astronomers use the term "light year." For instance: Polarus, the Pole Star, 44.7 light years; Auregae, 70.9 light years; Groombridge, 98.9 light years. This means that it takes light 44.7 years to travel through the space between Polaris and the earth; 70.9 years to reach us from Auregae; and nearly one hundred years to reach us from far-off Groombridge.

Beyond these and a few other stars whose distances have been approximately determined by astronomers, stretches the stellar universe with its nearly one hundred million stars visible in the great Lick telescope, and yet so remote that, as Prof. Young tells us in his standard work, General Astronomy, light is "from ten thousand to twenty thousand years in traversing the intervening space."

Sir J. Herschel describes the milky way as "a zone encircling the whole sphere of the heavens," consisting of "stars scattered by millions, like glittering dust." It contains also a large number of star clusters, with a few true nebulae. In some places the stars are too thickly packed for counting, especially in the bright knots which abound here and there. Yet the stars which seem so near to one another, are known to be millions upon millions of miles apart.

With these recognized, general facts of astronomy in mind, let us make a desperate mental effort to accompany the freed spirit on one or more of the journeys of which Spirit Petersilea speaks. Suppose that a band of spirits, weary of earth's discords, of the guardianship of stupid mortals, wishes to take an outing for pleasure or for study. Starting from the earth and moving with the speed of light, 186,000 miles per second, nearly forty-five years would be required to reach Polaris, over seventy to reach Auregae, nearly one hundred to reach Groombridge, and from 10,000 to 20,000 years to reach the more distant regions of the stellar universe; and yet, our band of spirits has not crossed the hither boundary of the milky way, to say nothing of "taking a turn" through it.

Let us try again; light is too slow! Give our spirit band the power to pass forty times around the earth in a single second, one million miles per second. Start it at the birth of Christ, let it speed on, night and day, through all the intervening years, pausing not one moment, it would to-day be within the confines of the stellar universe of which our own sun is a part. It has only begun the journey to the milky way!

I do not say that Spirit Petersilea is not right, and, though, in the light of modern astronomy and of what we know of man's snail-like movements on earth, his statement seems like vain boasting. I am in no position to dispute what he says. I well know what claims are made as to the annihilation of both time and space by man's spirit, but this journeying through the heavens at a velocity which outspeeds light and lightning, which enables spirits to make morning calls on neighbors in the milky way, is so stupendous a fact that I cannot grasp ...

And, yet, such power would seem necessary if we are to survey those far-off realms which modern instruments bring into view, and, perhaps, grander realms still undiscovered. Each of the one hundred million stars seen through our largest telescopes, is believed to be a sun, the center of a solar system similar to our own. To visit and make but the most general survey of one of these systems would certainly require a year, as we measure time; to visit all, even in this hasty manner, would require one hundred million years, and still our work would be but just begun. All this and more may be true. What power, what dignity does it confer on the human spirit! I, the man in the flesh, so full of doubt, must wait a little time, then, mayhap, I shall know.

SANFORD NILES.
Minneapolis, Minn.

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portrait of the author, and subscribers copies will have her autograph.

Emma Rood Tuttle is well known to the readers of The Progressive Thinker and the spiritual-press by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be $1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

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BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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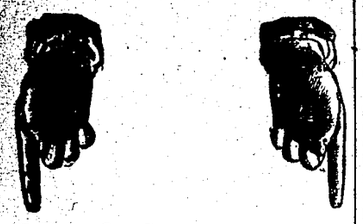
"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

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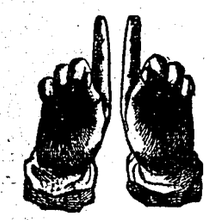
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Chatsworth Park, Cal.

Dear Doctor.—I am feeling better, and concluded to wait awhile before taking any more medicine, and see how I will feel, as I think I must be better clear through. With many thanks for your kindness and patience with me, and if I feel the need of any of your remedies, will not fail to let you know. Gratefully, MRS. C. B. NELSON.
Allentown, N. Y.

Dr. C. E. Watkins—Dear Sir:—Your welcome letter is received and contents noted, and in reply will say your diagnose was very good and as near true as it could be; and I am going to put myself under your treatment; inclosed find the money. Yours truly,
Jesup, Iowa. W. M. YOUNG.

Dear Doctor:—I am better than when I wrote you last; am feeling fine, and feel that I am getting well fast, for which I thank you. Yours truly,
MRS. I. E. PETTIGREW.
Mammoth Spring, Ark.

Dear Doctor:—This is another time I will write to you, telling you that I am better; and know that you are doing me good. Enclosed find money for another month's treatment. Yours in faith, FRONIE J. FISHER.
Terhune, Ind.

BOOK REVIEWS.

A Visit to a Gnani. From Adams Peak to Elephanta. By Edward Carpenter. Chicago: Alice B. Stockham & Co. $1.00

A vivid pen picture of oriental thought and teaching, containing in a few pages what one often fails to find by searching many volumes.

A Gnani is one who knows, a Knower; in other words, one who has the consciousness of the greater or universal life which Carpenter calls the Kosmic Consciousness. It is the higher self or ego of the Theosophists, the Infinite I of Fichte, the Noumena of Kant, the divine mind of Christian Science, the Kingdom of heaven of Christ.

A Visit to a Gnani will be read with interest by all students of Life, but especially by those investigating Oriental philosophy.

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The Spiritualistic character of the Bible, the mediumistic character of the prophets, and the fallible character of both, are clearly shown. The author sustains and strengthens his position by frequent citations from other competent writers, thus giving added value to the volume.

The investigator in biblical lore will find Mr. Hull's book a valuable repertory of up-to-date knowledge concerning the Bible, its nature, its teachings, and the place it should rightfully occupy among the "sacred" books of the world.

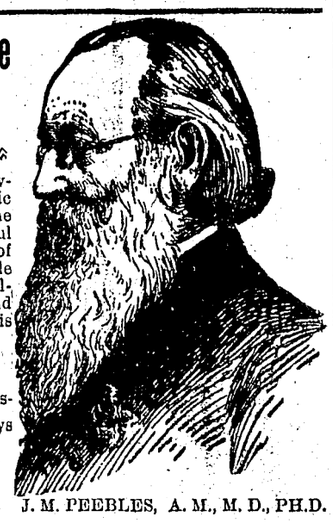
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He presents strong arguments to show that man is not normally a carnivorous animal, and that flesh-eating is a cause of disease, and other evils, such as aggressive warlike instincts and acts and brutal selfishness. The reader will find the book replete with wise information, and though he should not be able to defeat death and gain earthly immortality, he will learn many useful things by which health will be conserved and, at least, longer life attained. For sale at the office of The Progressive Thinker. Cloth, price $1.00.

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He will also send his valuable essays spoken of above and other literature, giving some of the most **REMARKABLE CURES** ever performed. This offer is **ABSOLUTELY FREE** to the sick. Write at once.

Address Dr. J. M. Peebles, Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

On Sunday, May 6, the remains of Mrs. George Kerchener, of Rutland, Barry county, Mich, were followed to the grave. The deceased was an exemplary wife and mother and was much beloved. The husband and two children and also her parents and a brother are left to mourn her departure. But all are Spiritualists, the father, Mr. J. Brown, being a veteran medium, and thus they are consoled in the sublime knowledge, "There is no death."

The address was by Geo. B. Holmes, of Grand Rapids, and the rites of the order of which the deceased was a member were performed at the burial.
Grand Rapids, Mich. H.

On the second of April last, Mrs. Louisa Bradley, who had journeyed in this world upwards of three score and ten years, passed to the higher life from the family home in Buffalo, N. Y. Mrs. Bradley was converted to Spiritualism nearly half a century ago. The oldest daughter developed a wonderful phase of mediumship, and through her organism the loved ones have come to the Bradley home, ministering in hours of sorrow, and giving strength when all other sources failed.

It was my privilege to visit our arisen sister a few weeks before her transition. It seemed as though the hour was too brief for her to relate the blessed experiences that had come to her in the name of Spiritualism. Although her sphere had been confined to the home during her life, she was interested in all that pertained to our cause; she was a woman of broad ideas and tolerant of the opinions of others. The granddaughter holds the office of leader in the lyceum and a little grandson has been connected with the lyceum ever since Mr. Hull and myself have been in charge of the work here. Thus the fruit of this noble woman is seen among us.

According to the request of the subject of this notice, funeral services were held in the Spiritual Temple. She arranged for the funeral as one would be expected to do, who was going on a pleasant journey. There was no sign of mourning in the Temple, nor about the members of the family. There were no piteous groans, nor bitter weeping; the appearance of that family of Spiritualists, the discourse, in fact, everything connected with the services was a glorious object lesson to the outside world. The family looked for the last time on the face of the dear one in the home, the remains were carried into the Temple, but were not exposed to the view of the public. The casket was buried under a wealth of flowers contributed largely by the First Spiritual Church and its different auxiliaries. The daughters felt as they returned to the home after the body had been interred, there will hereafter be a vacant chair, but our mother will come to us in spirit, and we can congratulate her that she has been released from physical suffering, and met face to face the dear sons who preceded her a little while before.
MATTIE E. HULL.

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Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meetings, 40 E. Randolph street, Handel Hall, Fourth floor, Sunday evening, 7:45. Wednesday evening, 675 Larrabee street, corner Garfield avenue.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Spiritualistic church Students of Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue.

Church of the Spirit Communion will hold meetings in Kenwood Hall 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The South Chicago True Spiritualist Church holds meetings at Elegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Trinity Spiritual Society meets at Van Buren Hall, Madison and California avenue, Wednesday, April 18, at 1:30 p. m., and every two weeks thereafter. Open doors.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

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Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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He Concedes the Possibility of Balaam Making an Ass of Himself, but Does Not Think the Ass Could Make a Man of Himself!

"And now abideth these three, faith, hope and charity: but the greatest of these is charity."

So wrote Paul in a masterly summing up of the great realities of human life. Just before he had said: "When I became a man I put away childish things." As a man discards the toys by which childhood is beguiled, so he gave up long cherished beliefs and relinquished many superstitions which mature age had enabled him to perceive were useless and degrading.

To my mind there is no more pathetic moment in the recorded history of man than this. Grounded in the faith of his childhood, buttressed by race prejudice, spurred on by Pharasaic pride, he comes to a sudden stand-still. Elsewhere he speaks of his experience as a "loss." Swift as the destructive cyclone came a spiritual illumination, a mental enlargement, and in a moment "old things passed away." His Jewish idea of God, the sacredness of the vast Temple, the profound and solemn import of the sacrifices, the absurd valuation of his punctilious observance of the ritualistic ceremonies of the Pharisees—all these were now gone. Apparently all was "lost." As a man stands in a room and gazes contemptuously at the broken toys and soiled playthings of childhood, so he now regards the overthrown idols of his earliest faith and hope. We may pardon him the tears which, though unmentioned, he no doubt shed in that moment of renunciation which, to a man of less heroic mould and mighty heart, would have been a monument of despair. We may picture to ourselves the look of pain on the face, and feel in our hearts "the aching void" that troubled for a moment that great soul as he gave up the symbols and precepts of the ancient and honorable faith of his fathers. Poor and passionless must be the heart that cannot see both the pathos and heroism of this man's life. A shallow soul, unable to comprehend a devotion and intensity such as swayed Paul's nature, can look unmoved upon the tragedy of a dying faith, and even smile as the cherished ideals of the soul of another are broken and destroyed. But the truly great in heart and mind will stand at the field of Paul's experience and gaze upon it as upon some historic battle-place, forever to be had in memory as a scene of devotion and deliverance.

We, too—we that have "lost" even while acknowledging "gain"—we know Paul. We have been with him. We understand the sacrifice, the tender memory, the moistened eyes, the almost overpowering desire at times for the "old order," the feeling of emptiness that sometimes troubles, although we know that "loss is gain." Yes, we know.

I do not ask sympathy. Those who have given up their "childish things" understand me, and those who are otherwise could not give sympathy. But we may state a few things by way of illustration.

I once believed in a personal God, a real Person, a Father, who loved me. I thought he knew me individually and listened when I talked to him, and delighted to help me. Now, as Drummond forewarns in the preface of Natural Law in the Spiritual World, I have substituted "a reign of law for a personal God." Infinite Intelligence manifested through the universe in law and order has taken the place in my thought of an anthropomorphic God, a Father who was seated somewhere to listen to my plaints and praise. I feel that I have gained, and yet there is a "loss." If in my mind I would smile at the old conception, when the memory of a prayer at the bed-side steals into "memory's panoramic view," my smile is closely crowded by a tear. A Father in the heavens! If, after all, brother, there is a Father, far away and unknown though he may be; who, spite of our doubts and unbelief, pitying our blindness loves us still; if such there is who so cold and passionless as to be unmoved by the thought.

So also we once leaned upon a Vicarious Savior. He bore our sins, loved us, died to save us. We sang, tenderly to sweet music and with swelling hearts:

"Jesus, I love thee; thou art to me,
Dearer than ever mortal can be."

Somehow we trusted him. When we were heavy laden with sin we "cast our burden upon him" and were rested. And as Ingersoll said in the closing paragraph of his last lecture, published in The Progressive Thinker, if this story of Jesus and his Father was only true it would be the grandest and sublimest thing ever spoken to man. Of all the myths and legends, splendid hopes and rose-colored expectations which have been born of man's needs, and nurtured by his desires, there is nothing to compare to the majestic panorama of Jesus in life and death. As Renan says:

"His worship will grow young without ceasing. His legend will call forth tears from the eyes of millions yet unborn. The story of his sufferings will melt the stoniest hearts. All ages will proclaim that among the sons of men there is none born greater than Jesus."

But we have given up the old idea of Jesus as a vicarious sacrifice for sins. We still revere his life, love his spirit, and teach his beautiful truths, but the magical qualities once ascribed to his blood are held no more as a truth by us. We have "put away childish things."

Here is "gain," but also "loss." Do not laugh at us if sometime a snatch of sacred song arouses for a moment a sense of the old "trust in Jesus," or if in the congregation we somewhere feel the weakness of human nature and the awful need of a Savior. And do not expect us to bear with equanimity the coarse slurs at Jesus indulged in by the unthinking. If Jesus is only a myth, still he is beautiful as such, and being sacred to many hearts should be spoken of with due respect to other's feelings and conceptions.

In like manner the Bible. As I write one lies just before me. What a book we once thought it. The Word of God! A personal God wrote it, or had it done. Everything in it was divinely inspired. It was an infallible book and it was to govern our consciences. We believed it implicitly, all of it. Jonah and the whale, Baalam and the ass, Elisha making iron swim on water, Samson and the wonderful jaw-bone, and everything else. Higher criticism has not yet shattered our faith in any of the events there recorded. We did not try to explain by allegories or figures of speech. We simply took it literally, as a literal narrative of so many historical facts. But all that is past. We have eliminated the marvelous elements. We accept only that part which seems reasonable. We do not believe a thing to have happened then which we know cannot happen now. We do not delude our minds with the idea that iron would swim in Jordan but will sink in Grand River. While we concede the possibility of Baalam making an ass of himself, we do not think the ass could have made a man of himself.

No: the old idea of the Bible is gone. And yet, the Bible is here. We love it yet. We can even laugh over its extravagant stories. Now that we do not consider it infallible, we can read its stories as allegories, myths, old literature, and not only enjoy but be benefited in so doing.

And after all, where can we find so many good maxims, so many wise injunctions, so many pure precepts, published together? Reject everything unreasonable; as sensible people, assign all the "big" stories to the department of fable and fiction, yet there still remains the grandest single collection of ethical teaching ever compiled and published in one volume. To follow the teaching of Jesus is to be good, is to realize a perfection of character not taught so concisely in any other of earth's publications.

So while we say as did Paul, "I put away childish things," we also add his confident conclusion: "And now remaineth faith, hope and love, these three, and the greatest of these is love." Yes, these remain. They abide forever. They are the essence of the teaching of Jesus. They are the fundamental elements of true religion. Criticism may destroy the fables, expunge the myths, relegate the marvels to the moles and bats, but the essentials will abide. Faith in the unalterable operations of law, hope for all humanity, and love as the regenerating force of life, these can never be destroyed. Belief in the Vicarious Savior yields to a rational acceptance of Jesus as a great teacher of Truth and Good. Belief in a Personal God is displaced by a profound satisfaction in the knowledge that fixed and unalterable law, while not allowing any miracles, "special providences," to occur, yet preserves us with all of a "Father's" care and insures the continuity and stability of all things. Reverence for the Bible, which held it to be an infallible book, every word inspired of God and true as literal history, is supplanted by a conservative view which finds in its store of ethical wisdom the most concise and helpful guide to right living yet compiled.

Here are the "childish things" put away, and here are the "abiding things." As men of sense we propose now to discard childish things, but we do not propose to leave one extreme to fly to another. To my mind the blind credulity which accepts the whole Bible as literal history is more tolerable than the frantic rage of those who spit at religion and snap and snarl at every indication of a belief in God.

"Prove all things," but do not indiscriminately reject all things. "Hold fast to that which is good," do not foolishly cut loose from everything. It may be unfortunate to be a "child," but it is worse to be a fool.

ELD. H. W. B. MYRICK.

Gentryville, Mo.

A LITTLE SERMON.

What this troubled old world needs
Is less of quibbling over creeds,
Fewer words and better deeds.

Less of "Thus and so shall you
Think and act, and say and do."
More of "How may I be true?"

Less of wrangling over text;
Less of creed and code perplexed;
More of charity unvexed.

Less of shouting: "I alone
Have a right to hurl the stone."
More of heart that will condone.

Less of ruling: "Hear! You must
Hold this tenet, wrong or just."
More of patient, helpful trust.

Less of microscopic scan
Of the faults of fellow man.
More of brave, uplifting plan.

Less of dogma, less pretense.
More belief that Providence
Will sanctify our common sense.

More of chord of kindness blent
O'er the discords of dissent.
Then will come the great content.

"Just to be good and to do good."
Simple, plain, for him who would
A creed that may be understood.
—Baltimore American.

Self-denial is the result of a calm, deliberate, invincible attachment to the highest good.—G. Spring.

OUR GUINEA HENS.

A Little Sermon for Everybody.

Some of you have no doubt heard the story of the wealthy philanthropist, who, on finding a widow in poverty and distress, endeavored to make her happy. He purchased a plot of ground, built a house, furnished it, supplied her with a year's provisions, and money for contingent expenses, doing all in accordance with her wishes; gave her the deed to the property, and went away.

At the end of a year he returned, and inquired concerning the success of his philanthropic venture. Did she like her location? Oh, yes.

Did the house suit her? Splendidly.

Did she have provisions enough for the year? Oh, yes; more than enough.

Did she have enough money? Oh, yes, had not spent near all of it.

Then you must have been quite happy? Well—y-e-s, tolerably so.

Why, what has been lacking, that you should not have been perfectly happy?

Well, to tell the truth, my neighbor here has a guinea hen, and the pesky thing is squawking so much that it has tormented the life out of me all summer.

In traveling with a friend one summer I found something in almost every act of his to criticise, and find fault with; but kept it to myself; admitting that it destroyed a great part of the pleasure of the trip. Later, in considering the matter, something said, "that was your guinea hen."

In canvassing, some years ago; I frequently met with so much ignorance, and non-appreciation of my wares, saw so many people whose lives were merely existence, apparently no aspirations for a higher life; simply content to plod along in the old rut made by the feet of their fore-fathers, that I used to think that, if reincarnation was true, it would be a grand thing for such people; and I would often make myself miserable by giving away to thoughts of condemnation of such people. Another guinea hen.

Attending a Spiritualist meeting some years ago; I listened to a discourse so strongly flavored with orthodoxy, that it aroused all the indignation within me, I allowing my thought full sway, with the result that I went home with a violent headache, which was so much in evidence the next morning, that I called on a magnetic healer for treatment. I received the comforting assurance that I had been noticed by the healer, the evening before, and my mental condition recognized and the result foreseen. And that I was suffering the consequences of my own violation of nature's law, and she hoped it would teach me a lesson. It did. It was only a guinea hen.

I used to enjoy hunting, and the report of a gun would interest me at once, bringing to mind pleasant memories of former incidents.

Now, because a Methodist minister chooses to spend his small change for ammunition, instead of sending Bibles to the heathen; and his idle time in shooting at a target, instead of reading his Bible, the report of his rifle has grated on my nerves somewhat. Guinea hen.

When I see so much discussion in our noble paper, The Progressive Thinker, over the declaration made at the Chicago convention, one affirming the God-idea, the other negating it, and various other sharp criticisms, tending to discord, rather than harmony, which is so essential to the upbuilding of the true and higher philosophy, I think of the guinea hens. Suppose we put on the other fellow's spectacles, and stand before a mental mirror, as it were, and take a retrospective view of self, from the other fellow's standpoint. Don't you think we would find a large flock of guinea hens?

While we may have risen to a plane of higher vibration; and that which was formerly attractive to us, is now repulsive; we must not forget the fact that others are still on the plane we have left; and that others whose ideas now seem ridiculous to us, may when we reach the same plane of vibration, be found to contain truth. Let us pull the beam out of our own eye, that we may see more clearly to pick the mote out of our brother's eye.

And when his, or her ideas are repulsive to us; let us think of the guinea hens, and exercise love, and kindness, which belong to a recognition of the universal brotherhood of humanity. DR. CARLOS WRIGHT.

Joseph, Oregon.

Cordingley Kindly Criticized.

To the Editor:—In your issue of May 19, is advertised, under the head of "Illinois Camp-meeting," the opening date of the Illinois State Spiritual Camp-meeting, over the signatures of G. V. Cordingley, president, and H. W. Miller, (his private secretary) secretary.

Now, a State Spiritualist Camp-meeting, or any camp-meeting to wear that name should be an organization of representative Spiritualists of the State. Mr. Cordingley, or anyone else having sufficient funds, has a perfect right to establish a private camp-meeting or annual picnic, if he chooses, but to advertise it as "The State Spiritualist Camp-meeting," is not the proper thing to do.

The writer hereof has the larger, the higher interest of Spiritualism inborn and inbred, and hails with delight all movements calculated to advance that cause, but such misleading headlines should be withheld from print in the Spiritualistic press.

Mr. Cordingley has held an annual picnic on the banks of the beautiful Deep Lake several years, and those who have camped in the grand old woods have no doubt received some benefit from the rest and recuperation, but he should give his camp the name of Deep Lake Camp, or some other appropriate name and only advertise such speakers and mediums as he is sure of. This matter of flying under false colors is doing him no good, his meetings no good, and Spiritualism an injury.

These lines are written in perfect kindness toward Mr. Cordingley and all who are to be his helpers in this undertaking, but with a still deeper interest in genuine Spiritualism. A FRIEND.

HUMANITARIAN AND ANGELIC WORK.

It Is the Kind of Work Which Counts in the Final and Spiritual Summing Up.

TELLS OF FELONS SAVED—MRS. MAUD BALLINGTON BOOTH LECTURES AT THE AUDITORIUM—DESCRIBES WORK OF HOPE HALL, TO WHICH 200 EX-CONVICTS OWE OPPORTUNITY FOR BEGINNING ANEW HONEST LIVES—MOST OF THEM KNOWN TO BE KEEPING THEIR GOOD RESOLUTIONS—A LARGE AUDIENCE COMPOSED IN PART OF METHODIST DELEGATES HEARS HER.

Mrs. Maud Ballington Booth, the "Little Mother" of 8,000 men who are serving or have served penitentiary sentences, stood before a great audience in the Auditorium lately and pleaded for justice for the criminal. Mrs. Booth was introduced by President Henry Wade Rogers of Northwestern University. She was garbed as an officer in the Volunteers of America. She spoke rapidly of the history of the prison reform and its results to an audience, composed largely of ministers and laymen who are delegates to the General Conference of the Methodist church. Her address was one of a series given in connection with the sessions of the conference.

Hope Hall in Chicago and its work during the year of its existence had a place among the results which were described. Two hundred men released from Joliet have passed through the Chicago home, Mrs. Booth stated. They have been taken from the prison in which they had served their sentences and brought to Chicago. They have passed a period at the hall and have been placed where they were able to lead honest lives if they desired. They have been given the opportunity which the man who has served a sentence and comes from prison with the marks upon him does not have.

FEW GO BACK TO CRIMINAL LIVES.

Of these 200 men Mrs. Booth stated that more than 75 percent had realized the hope that they could be reclaimed. Such a proportion she said she knew personally had not gone back into a criminal life. The others had gone into other lands to make new lives for themselves, and there was no reason to believe that their course had been any less satisfactory than that of their comrades whose present condition was known.

The New York Hope Hall has received 800 men from Sing Sing and other prisons. A similar proportion of these men, Mrs. Booth affirmed, were living, honest, upright lives, and she asserted her belief that it was simply lack of knowledge of the whereabouts of the other men that prevented the known proportion from being larger. She related some of the difficulties which had been experienced in establishing the homes in New York. The first, she said, had been placed in the city as an experiment.

"We leased the property before the neighbors knew what we were. When suddenly they did come to a realization of our character they immediately took alarm. They did not raise a sensational cry against us, but they came quietly to us and said that they believed in the work and wished us all success, but they did not think the city was the proper place in which to attempt it. We needed a farm, they said. We replied that we were sorry, but that the property had been leased and it would be impossible to move. The experiment would have to succeed or fail there. It succeeded, and those people became our warm allies. When we decided it was best to move to a farm and were able to secure one we moved to Flushing. There an open opposition began and our neighbors complained that we should have staid in the city, where there was a police force to handle our men if there should be occasion for police restraint. We made the same reply that we had to stay where we were. The records of the police department have proven that there has been no increase in crime in the neighborhood.

NEEDS OF THE MAN IN PRISON.

Aside from her account of what had been accomplished for the man released from prison after his discharge, Mrs. Booth told of his needs while serving his sentence, and what the Volunteers' Prisoners' league had done to meet them. Some of the things she said were these:

"Any agency that can help them outside must begin inside.

"I believe in punishments; I believe in prisons; I believe in discipline; I do not believe in pampering the prisoner; but I do believe in fair play.

"When a man has been punished, imprisoned and disciplined, and then released he should be what the State says he is—a free man.

"The use of the words 'ex-convict' and 'ex-criminal' is unjust, unfair, and un-American. We use the word 'graduate.' It is fair and just. They are graduates from the hardest school of discipline and training.

"It is not preaching that these men want. It is loving.

"Ministers should go to a State prison and talk to the audience they would have there. It is refreshing to preach to men confessedly at fault.

"We have no right to take men and keep them so long that they never can be like other men, so that their walk and their look betray their imprisonment.

"It will be shown that there is a chance for the man who has been a State prisoner."

HOPE FOR EVERY CONVICT.

"I have come out of prison work far from disheartened. I know that in each heart there is a spot which can be touched. You cannot legislate for these men in the mass. You must deal with them individually. I have come back from prison work with my confidence in the possibility of renovating human nature strengthened.

"How is it that we have 84,000 criminals in this country? How is it that our police records show so many to have become habitual criminals? Think of the millions of dollars which have gone to the heathen in foreign lands. I would not take a dollar of it back, but I would say that a few thousands could be given to the men in our prisons. Many in our prisons to-day would not have been there if there had been one loving, sympathetic hand stretched out to save them. What right have we to say that these men cannot be saved? Prison wardens have said that 85 per cent of the men in the prisons cannot be anything else. They come out of the penitentiary swearing reform. They try it and fail. They go back to their prison and their message to those they left there is, 'There is nothing outside for you. The world says to you, you have come out of a prison; we have nothing for you; you must prove yourself.' Is it not hard to think that this occurs in a Christian land? Is it not cruel that a man should go out in hope of reform and be brought back crushed? If every Christian would let his sympathy go forth in the right direction we could save these men."

SUPERSTITION OF GOOD PEOPLE.

An obstacle to the success of the man released from a prison, Mrs. Booth said, was found in the superstition of good people that a man who had been once a criminal was always a criminal, a saying which, she said, good folks repeated with parrot-like understanding.

"It was refuted by Christ on the cross," she said, "when he said to the thief at his side: 'This day thou shalt be with me in paradise.' It can be refuted now. If I were asked what was the greatest need of prisoners I should say that it was much the same need that I have seen in the slums of great cities and in the drawing-rooms of rich families in the same great cities in which Christ was not.

"When I entered upon the work I was told that I would meet old, hardened criminals. My work was in the State prisons and not in the lesser reformatories. I met the worst class of prisoners. I was told that I should be casting my seed upon barren rock. People told me that it would be absolutely fruitless. People sometimes know too much about conditions. I am glad that when I entered upon the work I knew nothing of what had been considered to hold good in the past. After four years I can tell you that it is the most fruitful work. I find that the land is just as good and brings forth just as beautiful fruit as any. Ministers who get disheartened over the results of their preaching should go straight to the nearest state prison. It is refreshing to talk to an audience confessedly at fault, and not one in which the individual picks out the neighbor who was hit by the sermon."

LEAGUE'S MEMBERSHIP IS 8,000.

Mrs. Booth described the results which have attended the prison work in the four years of its life. The Volunteer Prisoners' league was organized four years ago. It now has a membership of 8,000 men in eleven State prisons. These men pledge themselves to an honest life and to a maintenance of the prison discipline. There is no narrow line drawn for them. They are not required to subscribe to any creed. The membership of the league comprises Roman Catholics, Protestants, Jews, and infidels.

"I was told at first," said Mrs. Booth, "that I must not expect the results which had attended the beginning of the work to be permanent, but would have to consider them as the effects of a revival. The hopelessness of the men at first was disheartening. They said it was no use—that it would be impossible for them to do any better than they were doing. The results have proven that the forecasts of the former and the forebodings of the latter were both without foundation."

With reference to the condition of the men who come out of the prisons and enter Hope Hall temporarily, Mrs. Booth quoted the statements of people who claimed their ability to detect a man who had served a sentence by the downfallen look of his eyes and his slouching steps.

"Have we any right to make a man look so that after serving a sentence of fifteen or more years he is unable to look like other men?" she said. "Some prison regulations require a prisoner to look down whenever he passes any one. You or I would acquire the same practice if we were obliged to force ourselves to it during a period of fifteen or longer years."

PRAISES THE INDETERMINATE SENTENCE.

Mrs. Booth praised the indeterminate sentence under which men are sent to Joliet and stated her belief that it would be universally adopted in State prisons. The abuses to which she referred and which she said stamped a man as a convict for life in his appearance were passing away. The men who had passed through homes which the Volunteers of America established in New York and Chicago, she said, have represented all classes of men released from confinement. They have included men who have served six consecutive terms and men whose service had reached twenty and thirty years. There were, she admitted, cases in which the man had been a member of the prison organization and who, after his release, went wrong and was returned to his prison. They were few, she maintained, in proportion to the men who came out and began life anew with good results.

The work is maintained now by private subscription, but it would, she stated, soon receive the support of the State, which would recognize that it meant a saving of thousands of dollars.

In closing Mrs. Booth spoke of the relation of the Volunteers of America to the churches. In willingness to work with the churches and to permit members of the Volunteers to be members of churches, she said, was found the cardinal difference between the Volunteers and the older society of the Salvation Army, which did not permit membership in churches. She disclaimed some of the methods of the older society. She said the Volunteers held to the belief that it was necessary to elevate the people among whom they worked to the standard of religion, and that it was not possible to lower the standard to the people's level with good results. Specifying, she censured the use of what she termed a "slang religion" and her audience applauded the distinctions she made.

Such a record of good work accomplished inspires one with renewed faith in human nature and the success of well directed, kindly human, reformatory effort. The "Little Mother" of 8,000 men who are serving or have served penitentiary sentences, is doing a work which high angels might be happy to accomplish.

Fruit of Heaven.

Dare we acknowledge that the title of Spiritualist belongs individually to us, unless we pledge ourselves anew, with solemn earnestness each rising morn, to consecrate our powers all to the service of the cause so dear to us, namely, the cause of Spiritualism? Can the cause of Spiritualism and of humanity be separated by the smallest fraction of one degree? We know that they can not; for these are but different names for one and the same thing. Then with the mental, or spoken enunciation of this solemn pledge of consecration, our mind must instantly fly to India, and there behold in spirit—not in imagination, the appalling picture of gloom, despair and death, while we in our comfortable beds, are perhaps content to merely wish them well, and to hope for better news next time!

We are secure in the confident feeling that this visitation of untold distress can never come to us. Judging from our actions, we recognize no responsibility attaching to ourselves while the truth is, the very horrors which they are now enduring will be yours and mine, and intensified a thousand fold, when we wake up to the consciousness of our neglect of opportunity in this matter.

It is as though in our very household, our own brothers and sisters, our own fathers and mothers and children, were starving to death by slow inches—actually dying before our very eyes, while we persist in nursing our apathy by living on in the midst of many comforts and some of the very luxuries of life, utterly neglecting—that is to say refusing, to lift one finger in the effort to relieve those stricken ones! Can such a course be less than savage? Is it not monstrous in the last degree?

True, distance intervenes; but this only serves to lessen the effect upon a certain class of minds. It does not change the principle one iota. Because we prefer to remain in the stupor of indifference toward this immeasureable array of human suffering, are we therefore released from the corresponding responsibility?

Three years ago we were weighed in the balance and as a reform body were we not for the most part found wanting? A generous response went out from our great West, as well as East, when that moan of Death was wafted across the friendly bosom of the Pacific calling for our aid at that time; but how much of this was due to the concerted work of many Spiritualists? No such work is recorded that I have seen. That opportunity was great, yet small in comparison with the present.

Much is also being done in the present crisis by the people of the nations who have not felt the famine. In the name of Humanity I ask, Spiritualists, what are we doing to electrify the world; to move on far in advance of all others in demonstrating to the slothful that the humanity impulse—a supreme desire to relieve and to prevent suffering is the chief corner stone of all true reform? If indifference toward suffering humanity has hitherto been a crime, it is henceforth the unpardonable sin.

If we proceed at once to donate something—if each Spiritualist in every community outside of stricken India, will appropriate so much money—from ten cents to ten thousand dollars—according to our means, to be forwarded there in the form of provisions, at the earliest possible moment, the effect will be like magic. The relief of those dying millions will be almost instantaneous! And this is not all, for we ourselves will be the greatest beneficiaries! Let me tell you why. Those sufferers will enjoy the food which this earth affords; but our erstwhile starving souls will literally feast on the fruit of heaven. This heavenly fruit is the gratitude of angels, expressed to us in no uncertain terms. I have tasted of this fruit of heaven. "I speak that I do know, and testify that I have seen" and felt and heard.

I appeal to you then, Spiritualists, one and all, let us fix a day, say the first Sunday after this message is received, whenever that may be, and each and all donate pro rata, as nearly as may be, a sum for the relief of these our dying comrades whose mute appeal comes to us all, from that land so near while yet so far away.

Yours in faith, hope and love,
THOS. H. B. COTTON.

San Francisco, Cal.

A little wit and a great deal of illnature will furnish a man for satire; but the greatest instance and value of wit is to commend well.—Tillotson.

Ask the heart to give a reason for any of its beautiful and divine motions, and it can only look upwards and be dumb.—Lowell.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

Heaven must be in me before I can be in heaven.—Stanford.

NEW YORK ITEMS.

Dr. Savage's Sermon--Nellie Temple Brigham.

The summer season is upon us when the spiritual meetings and various churches close for the season, although most of our orthodox brethren keep their churches open through the hottest weather, because, I presume, they are afraid that if their church doors were closed, some of their members might seek more liberal fields.

Dr. Minot J. Savage preached his farewell sermon for the season at the Church of the Messiah, Sunday, May 6, his subject was "Sunshine and Shadow." He announced from his pulpit that he was very sorry that he should not have the pleasure of preaching to his people again until next October. It is on account of his poor health that he has gone away for a complete rest. Many thousands wish that his health may be restored to him by the coming season.

It has been surprising to me in one way that so many Spiritualists have attended Dr. Savage's sermons the past season, and then again it was not surprising, for where else could one get such true spiritual food as he has given in his season's discourse? As I came out of the church this last Sunday, a lady turned to a gentleman and said, "In case we should never have the chance to hear Dr. Savage again, what a sweet memory this discourse, 'Sunshine and Shadow,' will be to those that heard it."

Mrs. Nellie Temple Brigham closes her spiritual meetings in this city the second Sunday in June, and then goes to her beautiful home at Elm Grove in the Berkshire Hill in Massachusetts. I have at various times mailed samples of The Progressive Thinker to some of my orthodox friends in various parts of the country, and have received very kind letters from some, but the past week I received a letter from a lady in a Massachusetts town to whom I had mailed The Progressive Thinker at various times, in which she stated that she was exceedingly obliged for the papers mailed, but she still believed in old-fashioned Methodism, also an old-fashioned heaven, and an old-fashioned hell, and did not intend to change her views, and I could not help exclaiming on reading the letter that those people that liked their little hell and enjoyed it, it would be the last thing I should care to take away from them, but feel pity for them to think they cannot or will not see the true light ahead.

I wish to thank you for Volume 3 of the Encyclopedia of Death which I have received. I am glad to possess this book if for only one thing and that is the sermon, "The Voices of the Dead," by Minot J. Savage, and that one discourse ought to make thousands want to possess the book. I heard Dr. Savage deliver that sermon some years back on an Easter Sunday, at the Church of the Unity in Boston, and at the time it was published thousands of copies were disposed of and it then went out of print, and had to be republished again. You have done a grand thing to reprint this great sermon in your new volume, and that alone ought to bring many subscribers to The Progressive Thinker to get your fine gift of Volume 3 of the Encyclopedia of Death. If people think they are too poor to subscribe for the paper and get this fine book, I should think they would live on one meal a day and send for this grand yearly spiritual feast.

New York. J. OSBORNE LUNT.

REMEMBER THOU MUST DIE.

What is ambitious hope to me?
What were a glorious name?
What would it profit me to be
First in the lists of Fame?
There is another voice I hear,
Each hour that passes by;
It harps forever on my ear:
Remember, thou must die!

I've gazed aloft upon the star
That heroes glory in,
And sometimes deemed it not too far
For even me to win;
But when to tread Fame's slip'ry track,
Ambition bade me try,
This thought forever held me back:
Remember, thou must die!

I've thought upon the charms of gold,
And fancied it were sweet,
Its smiling treasures to behold
All shining at my feet.
But when I looked upon my hoards,
Although my heart beat high,
I still could hear those burning words:
Remember, thou must die!

I tried the cup of pleasure, too,
And drained it to the lees;
But found, as all must find it true
That pleasures cannot please;
Her sparkling bowl seemed sweet awhile,
But soon the fount went dry,
And then I heard, with bitter smile:
Remember, thou must die!

Then let Ambition, Power, Fame
And Wealth and Pleasure flee—
They cannot for a moment claim
Dominion over me.
Let others in their rounds rejoice—
Let others rate them high—
Let me obey that warning voice,
Let me prepare to die.

Chicago, Ill. MRS. A. S. F.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

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LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWENTY-THREE.

In our last letter we spoke of the ancient Chinese, and intimated that they had, in the earlier ages, been sun worshipers; they also believed that their ancestors had come from the sun to the earth, and they thought at death all who had led good lives on earth returned to the sun—that is to say, the visible sun was to them what the Christian's invisible heaven is to him. They believed that the souls of the departed were traveling back and forth on the sunbeams or rays of light.

Perhaps we can make ourselves better understood if we say that to them the sun was God, the moon his wife, the stars their children, and they had names for all the big and little stars. Some were male and others female. Still they did not believe that all souls went directly to God or the sun. They knew nothing of the revolution of the planets, but thought that the sun's disk was simply the face of God, his body being invisible or, rather, concealed by cerulean draperies. If the day was bright and clear, God was pleased with them; if dark and foggy, God was displeased. If the clouds were heavy and brought rain, they thought God had gotten over his displeasure and with his two invisible hands had gathered the darkness and fog together and thrown it away from him in the form of rain, afterward smiling upon them more brightly than ever; and thus even his anger was beneficent; but when there were thunder and lightning he was very wrathful. The lightning was caused by his flashing eyes, the thunder the sound of his awful voice in anger; and when the rain came down he was beginning to be pleased once more. The winds were the breath of God, or God breathing. If the winds were heavy, God was weary; if mild, God was more at his ease; and thus of all the various manifestations of nature. They thought that God swallowed the souls of all who were worthy to become his food, and afterward purged them forth, when their virtues and best qualities had been appropriated by him; that they then again returned to earth and absorbed the virtues and good qualities of their relatives and friends and once more returned to God as servants loaded with good things for him; they were again swallowed, again purged forth; and thus they were going and coming at all times. God had also to feed his wife and children—the moon and stars—and it was considered the greatest happiness that could come to a soul, to be one of the servants worthy to feed God, or for God to feed upon.

Afterward arose the idea of feeding God with other things beside human souls, and so crept in the idea of sacrificing animal life, also fruit offerings. By thus doing, God would spare to them their children, for they thought him particularly fond of good, beautiful, innocent, little children; and possibly their other friends might not die, or go to feed God, quite so soon; for, although it was the greatest possible honor, still, love for their little ones and nearest friends sometimes conquered all other feelings. A mother's grief and tears over a sick or dying child, often caused the father to go forth to find a substitute in the form of an animal, or choice fruits, begging God to take these instead, and spare the child to its mother a little longer.

God's wife, the moon, was a little coy, and wore a veil much of the time; sometimes covering her face wholly and often partially and coquettishly drawing it aside.

When the sun went down at night, they thought he had gone to visit regions of darkness, or a place corresponding somewhat to the hell of the Christians. The earth being flat, this region was under or beneath it; they had an idea that this region was filled with horrible and grotesque monsters and all manner of things that were strange and frightful and to this region wicked or bad souls went, for God would not feed upon them, they were obnoxious to him, did not tempt his appetite, consequently, he threw them from him and they sank into an abyss and roamed in darkness beneath the earth; but they were not destined to roam there forever, for God, or the sun, went daily to see if any had repented of their follies and become good enough for him to feed upon; if so, he immediately swallowed them and the next day purged them forth and they were then able to retain their earthly friends. Their bitter experience, beneath the earth, had taken away all desire to do wrong, and they were now good and holy, or restored to be the servants of God; so, no matter what the sun might do, it was all-powerful, all-beneficent in the end.

This is a very slight, brief synopsis of what the very, very ancient Chinese believed; also what many other very ancient peoples believed; in fact, all sun worshipers had similar ideas; afterward came regular paganism as related by various historians, but we need not here enter into all the complex details of paganism; others have done this far better than we can, especially in a short letter which is to be published in a weekly paper.

Now no one at the present day should laugh at these ideas of infantile races, for they were great, grand truths in an undeveloped condition.

These ancient Chinese had no idea that there were other earths or worlds than the one on which they found themselves; but their crude minds understood, in this way, that which their eyes beheld. The struggling mind grasped the first great principles of nature, and underlying each idea was a grand truth. It is not the unsophisticated natives that are farthest away from truth, but oftener the educated, wily priest, and the rich, powerful, selfish ones of earth. The Christian religion was only Paganism artfully worked up into what is now called Christianity. Tell the fashionable popular minister of your present day, that his God was originally the Joss or Thunder God of ancient China, meaning, simply, the sun, and he would not believe you; neither would he believe that his hell was originally the region supposed to be beneath the flat earth, since worked over to suit the interests of the Romish Church. They have added the Devil and the fire—yet the idea of the Devil was borrowed from an ancient name, Lucifer, the great, bright evening star, falling, as it does, so quickly from near the zenith to the horizon and sinking out of sight sooner than any other star in the heavens. This star was also called Lucifer, the light-bearer, when it was the morning star, but it is now called Venus. It is really the planet Venus. Think of that beautiful star being the originator of the horrible idea of endless hell-fire and Satan or the Devil being cast from heaven into hell or utter darkness. Do they realize that the Christ idea was simply the Pagan idea of the birth of the new year, formerly called the Savior of the world, as it really is, for if the sun did not return to the spring and summer solstices, man and beast would alike starve and perish.

Of course you of to-day know that it is not the sun that does return, but the revolving earth as it oscillates back and forth in its revolution around the sun. Do these fashionable ministers realize that they are preaching more ignorant ideas than even their papan ancestors ever cherished—that they are really farther away from the truth than the sun-worshipers or pagans were? Such is the fact however.

Now there was a Jesus of Nazareth, as we have before stated. He was an enthusiastic reformer, as many other men have been. He is so still, as an angel and exalted teacher, saving mankind and spirits from error, leading them gently toward the light and the truth.

We have said there was a great truth underlying each idea of the most ancient peoples. First: The idea that they originally came from the sun.

Now your earth was really one of the many rings thrown off from the sun, and was not formed independently of the sun from fire-mist or star-dust or nebulæ, or from the swirl of a vortex.

Now I am a spirit and I have taken great pains to inform myself, truthfully, on this all important subject, and those speculations and theories are not the correct ones. No one ought, now, to accuse me of desiring to foist my belief on others, or magnifying my own importance, or to think that I, personally, have discovered some great truth not before known to man, therefore swell up in stubborn pride, believing myself right and all others wrong; and, by so doing, becoming a stumbling-block to all farther progress, thereby falling myself into the bogs of error and uncertainty. If all worlds were composed of star-dust, nebulæ, fire-mist, vortex swirl, and so forth, and so forth, all worlds would be alike; you would not, and could not have a variety. All would, necessarily, be either suns or moons or stars.

Now the sun of your system of worlds is the only one that gives out light and heat; the other planets have no light and heat of their own, and would not be visible to your earth at all but for the light from the sun, which is shining upon them, thus making them visible to your eyes when your part of the earth is in darkness or shadow—in its own shadow—as that part of it is turned away from the sun.

"Well," you reply, "every schoolboy understands this." Granted, that the greater part of them do; but they do not understand why the sun alone of all your system of worlds, gives forth heat and light, while the other worlds are dark and cold, neither do they, when looking at Jupiter, understand why he has belts or Saturn rings; why they each have so many moons; why your earth has a moon; why Mars presents such a strange appearance, and so forth. Your star-dust, nebulæ, fire-mist, and vortex theories, will never smooth out, nor answer, truthfully these important questions.

Now do not call my son Carlyle in question. He knows nothing of it. His whole life, thus far, has been given to music. He has never given a dozen thoughts to other worlds than the one on which he resides. Music has occupied his every thought and all his time since early childhood. He commenced teaching music when a boy, and when he was studying in Germany, with the old masters, still taught all the pupils he could obtain at that early age, himself studying day and night, giving the usual hours, recitals and recitations at the conservatory of Leipzig, and on returning to America, after helping to found the New England Conservatory, becoming its first and principal professor of piano playing, for many years; still, not content he instituted a large conservatory of his own, teaching therein all day, and every day except Sunday and playing nearly every evening, until near midnight, at various concerts and piano recitals.

No, no, my friends. He has scarcely had a moment for thought outside of music during the whole course of his life, and as for reading, he has actually never read anything except a novel or two, with occasionally a cursory glance at the daily newspapers. He has had no time for much but music. So do not blame him for anything that I, his father, may write. He has suffered enough on my account already. I swear to you, dear friends, one and all, that it is I—Franz Petersilea—the spirit, soul, or angel of his father, that controls and does this writing. He is a great and peculiar sensitive. He and I were never alike, not in the least. He found his rightful calling in music; not so was it with me. Although music was my profession, it should not have been. I have now found my rightful place or calling, and it should have been on earth just what I have now found it—a writer and a searcher after the great eternal laws and principles underlying and governing the universe. I think I have now said enough to put things in their right and proper light. I do not wish credit, name or fame. I am above and beyond all this, being a denizen of the celestial world; but, I wish to give truth to the lower world and truth alone—truth as I have found it, experienced it, lived it in my own person; but, to go on with the subject in hand—the true theory of world-building.

The true theory of world building is the atomic theory, as I myself have actually seen and found to be so. I did not discover this great truth. It was discovered thousands of years ago and taught in ancient Greece, Aristotle being one of its expounders. I have often met and held long conversations with this grand soul and most wise teacher. I have visited other worlds in company with him and others like him; and this great truth has been demonstrated to me beyond the shadow of a doubt. I have visited the sun, together with him and others, and have discovered—know positively—that it is not at all like the earths, that it is not an inhabited planet, that it is not now a compact and solid earth, that it is composed of two distinct and separate bodies, that it is now spiritual or gaseous in its nature, that it holds in solution all the elements, and many more that the men of earth know nothing about—that the light and heat of the sun is caused by the playing back and forth of the great eternal principles of which its bodies are composed, call them by whatever names it may please you, carbon, magnetism, electricity, spirit and matter, gases, positive and negative forces, hydrogen, nitrogen, oxygen, anything and everything.

One of the bodies of the sun is as black as night and the eye of man never rested upon it; the other is, apparently, a pale amber flame. They lie millions of miles apart but always directly opposite each other; they roll in their orbits exactly at the same rate. We might, to make things simple and plain, call the black body carbon and the amber one magnetism. This is as nearly true as any other form of speech that could be understood by mankind. The magnetic body is forever setting the carbonic body on fire; then, as the light and heat shoot forth, the magnetic body gathers them all up, sending them back again in great magnetic waves, so that neither the one or the other loses anything—so that the playing back and forth of these elements can and will be kept up for what would seem to man an eternity; yet, changes will eventually come to it.

The sun, in one sense, is a vast electric light; one being naturally a great chemical laboratory, the other the attractive power drawing all these elements to itself and thereby bursting into flaming light and beauty.

Now all this, as yet, has not been discovered by the scientific men of earth, but it soon will be and then many things will be clear that before were dark and beyond comprehension. No one should say, "I have got the truth and all the truth." Whenever one says this, progress is at an end; such an one puts himself in the way of all progress, although claiming to be progressive. What I have here told, I know, positively, as a spiritual being; but I do not know it all. There are countless ages yet for me to live and learn; but when we here do discover a great truth, we like, and really must if we can, give it to the earthly worlds, each to his native world if possible.

"Well," you now ask me, "how is it that the atomic theory is correct?" I will tell you in my next letter, also how the planets came to be thrown off from the sun, as they certainly have been; but, in the meantime, go and buy "The Discovered Country." You will find these great truths elaborated in detail in that book.

Now, it is not personalities we want, but truth. It is not who gives the truth but, is it truth? Personalities should be sunk in truth—the truth appearing but not the person who is used as the medium for giving it to the world. Fifty years ago as much truth was given to the world as it at that time could comprehend and make use of, but if the world were to stop there it would never get a step farther. The ones who gave great truths to the world at that time are not able now, while in the body, to go much beyond them. They have done their work, others now must take it up and go on. This is the only way to get ahead. Those whom the spirits used fifty years ago were, at that time, sensitives; but, the years have made them positive, consequently the spirits cannot use them for mediums as they formerly could. They should not clog the wheels, but be joyful that the work can still be carried forward.

To be continued.)

The trouble we expect scarcely ever comes. How much pain the evils cost us that have never happened.—Moore.

SOMETHING MORE

About the Christian Religion

IT IS THOROUGHLY ANALYZED BY A CALIFORNIAN.

"The Christian religion," said Thomas Paine, "is an outrage on common sense; why are people afraid to think?" As a rule those who are afraid to think are afraid because they were taught in childhood that they had no right to think, their duty being to believe what the priest and the preacher told them. No greater injustice was ever done any human being than to deny his right to think and to enforce that denial through the power of fear; and yet that has ever been the mission of the advocates and exponents of Christianity. By denying the right to think contrary to their teachings, and threatening their deluded dupes with the eternal wrath of God should they do so, the priesthood has perpetuated for centuries an absurd and unreasonable system of religion, that otherwise would long ago have disappeared as a factor in the affairs of mankind. Christianity can put up no defence from the standpoint of reason that entitles it to serious consideration for one moment. Mystery and miracle are its foundation, and the only word that properly and accurately defines it is "fable." Yet look at the power it has wielded in the world and does yet, and all because of the fact it has been successful in denying the right to exercise the thinking faculties.

Childhood is pre-eminently the period of credulity, and that is the period in life to which these enemies of intellectual freedom—which is the fountain head of all other kinds—have always applied their greatest efforts. Enslave the mind in childhood and you secure your victim to superstition, has ever been the motto and the rule of action pursued by them. Said Archbishop Riordan a few years ago, "men and women may acquire religion, but it is seldom," and quoted that old maxim so aged and so accurate—"as the twig is bent, etc."

What better testimony does any man want regarding the weakness of Christianity than this from one of the church fathers? He gave the absurdity and foolishness of the whole system away when he declared the almost impossibility of getting men and women to accept it.

Verily, religion of whatever brand, has no greater foe than reason, and men and women whose minds are not stunted in childhood, have generally so developed that greatest of man's faculties that a black coat and a sanctified and solemn countenance can neither terrify nor carry conviction to the mind, when presenting their old and well-worn fable.

Mental paralysis induced in childhood is the only hope of Christianity, whether of the Catholic or Protestant movement, for neither ever did or ever will consent to let their victims reach manhood and womanhood before they try to catch them. It is just as easy to teach a child an error as a truth, for doubt has not been developed by experience, and these cunning and crafty mind-enslavers, to use a classical expression, are thoroughly onto their job.

The Sabbath school is the bulwark of Bible nonsense, and many a promising intellect is there buried so deeply under theological rubbish it never escapes the handicap in after life. Here we see the difference in marked contrast between science and religion. Science says to mature manhood and womanhood, here are some facts presented for your consideration, subject them to every possible test of reason that their truth may be established in your minds. Believe nothing because affirmed by a scientist, but probe, investigate, dissect and analyze, for facts; instead of shunning these tests invite them, and in no other way can they be established. Says religion: "Don't reason; if you do you are lost; believe, believe, believe or be damned forever!"

It is no mystery why men and women seldom acquire religion, for they have learned the use and value of reason, which, when applied to any, soon leaves it without a prop on which to rest. Religions are man-made products, and the reason we have different kinds is because different men have made them.

There is nothing in the Christian religion that is essential to the happiness of mankind, and the proof for this affirmation is found in the fact that no one feels a desire for it who was not contaminated with it in childhood. When presented to a native of Japan, China, India or Turkey, it is declined with thanks, for no want exists to make it a necessity. It presents the world with absolutely nothing that is needed, for it has only faith to present in connection with another conscious state of existence; and any one can cherish that belief if they wish, as did Plato before Christianity was ever heard of. A religion with no knowledge to give is not a very important affair, and that is Christianity exactly. Faith is not only its corner-stone but the whole foundation, and when that is founded on a fable, a rational man needs but little time to discern its real value.

Christianity has been more or less eulogized because of its standard of morals, but among them all where do we find any new ones which it gave to the world? It has presented none; and the world has always had a universal standard that fitted every time and occasion where civilization had existence. Robbery, rape, arson, murder or any form of violence are everywhere considered crimes, and we do not have to consult the mythical Jesus to find this out. When anything interferes through human agency with the fundamental law of life—self preservation—it is known and recognized by all men as a wrong, and no system of religion is required to demonstrate it.

The negative manner in which Confucius presented the so-called golden rule, is the proper way to work it, and covers the whole ground to be considered in man's relation to man. If generally practiced it would insure a world of peace and harmony compared with what we see now, and nothing that Christianity offers would do any more. Natural morality, in other words the rules for human conduct which the experience and association of human beings engender, is always sufficient to guide mankind; and no voice from the throne of God on the realms of priestcraft, is needed to shape and direct the duties of men in their social relations. But the morals of Christianity have been referred to simply to show the world has incurred no debt for them, as they contain nothing new. The principal consideration which Christianity invites, is due to its theological doctrines and its influence on the human mind. Both are not only bad but very bad, and the record of this religion, whose mythical founder left neither name nor deed on the pages of profane history, has added more to the horrors of the world and the miseries of mankind, than any other cause revealed by past records. Persecution and mental slavery have been its specialties, and the spirit of intolerance, though unable to act as freely as formerly, is just as strong in desire as ever.

Give Christianity the power it once possessed, and liberty of thought would again disappear. When one stops to analyze this monster of tyranny, and to consider what it really is, a baseless belief thoroughly organized to dominate society and government, he can but wonder at what it has succeeded in doing. Every step of human progress has met with its opposition, and every man who has dared to enlarge his creed while clinging to the name of Christian, has met with about as much hatred and persecution as the unbeliever on the outside. Stagnation in any portion of Nature's works is offensive and repugnant, but stagnated thought that is dead to live ideas and healthy progression, is the ideal condition of Christianity. It has never wanted to know anything not found in the scriptures and the creeds, and the rumpus Mr. Hillis stirred up the other day in Beecher's old pulpit by dramatically fighting a dead fake, among all rational minds, shows how quick "brotherly love" can change to something else. The man who tampers with the Presbyterian creed becomes a theological outlaw in less time than it took its immortal founder to burn Servetus, and he is told if he doesn't resign he will be kicked out.

"How beautiful it is for brethren to dwell together in unity," but in order to do so, it seems necessary not to entertain any thoughts which would fail to meet the approval of that sixteenth century fiend—John Calvin. Still if a man is really a Christian he must be a hell-fire advocate, for that is the doctrine of the book; and when renounced, it places that person among the long and growing list of unbelievers. Every revolution of the earth adds to this number, and the emancipation of the human mind from those "outrages on common sense," goes steadily on, though not rapidly enough to dispel the wonder how any person of mature age can still be bamboozled by those "impostors who deceive their fellow men." CHANNING SEVERANCE.

Los Angeles, Cal.

Seance With the Brockways.

I wish to relate the results of two sittings I had recently with the most wonful psychic it has been my good fortune to meet, Mr. Charles Brockway, of the Pacific coast. I have had a number of very convincing tests on previous occasions, but the nature of this one being so different and so conclusive, I consider it my duty to place it before the readers of your paper.

Eight years ago my wife's uncle, a non-believer, gave me a sealed message to have answered by a certain slate-writing medium. He intended the message as a joke on me, as he considered me the victim of a base deception. Later he gave me a message in a sealed envelope, addressed to a Spirit. I took it awaiting the opportunity to place it in the hands of a proper medium. I laid it in my trunk until that time would arrive. Years passed, and I failed to find the right medium until on the 5th of May, 1900, when I called on Mr. Brockway. I handed him my question, which was sealed by my uncle, and he immediately returned it to me. During the sitting he mentioned the name of Pottenger. I replied, "I know the name." Then he said, "Mead Pottenger." The Pottengers were friends of my family. The sitting closed and my questions were answered satisfactorily.

The next Sunday night I attended a meeting at Garfield Hall, given by the Brockway Family. Envelopes and cards were passed through the large audience for questions to be written, sealed and delivered to the platform. After listening to the beautiful music by Prof. Blume & Co., Mrs. A. Brockway delivered an impressive invocation, then I stepped to the stage and handed Mr. Brockway the sealed envelope given me eight years ago; he took it, grasped my hand and commenced to personate by words and gestures the character of a suicide and called out the name of Pottenger. "Why did I commit suicide?" Mead Pottenger then replied through the medium, Mr. Brockway, "I did not have a just cause." After repeating the same, Mr. Brockway handed me the envelope and requested it opened and read to the audience. I broke the seal and read as follows: "Is the spirit of Mead Pottenger present? Would he be willing to state why he committed suicide?" As soon as I had finished reading the above, Mr. B. started to call a number and requested it to be copied. He then told me to compare the numbers given to the number of the works as well as the case of my watch, which had not been in Mr. Brockway's touch. The numbers were found to be correct and he asked me if I would be willing to take oath that I was not a confederate of his, and I answered that I was willing to take the oath that I was not a confederate.

My next sitting was on the 8th, one of my questions addressed to the spirit of Prof. Samuel Hammitt (who gave me the sealed envelope some eight years ago, and passed to spirit life two years ago last January).

"The question you gave in a sealed envelope is answered, can and will you explain your opinion and your knowledge now and your attitude then? Is the question a parallel one with Brindle Heck? Please answer.—S. S. Hammitt."

His reply: "My boy, yes I am now fully aware of the truths I did deny; but wrong teachings were accountable, besides my stubborn will of which I have long ago repented. Yes, it was about the same as the condition surrounding Brindle.—Affectionately, Samuel Hammitt.

My questions were wrapped with blank writing paper in a sealed envelope and remained in our hands all the time the questions were all answered through the phase of independent slate-writing. Many of the questions read at the hall were written at home, and kept in their possession all the time. I consider Charles Brockway a superior psychic and medium and recommend him to all who wish a truthful message from their spirit friends. His powers must be witnessed to be appreciated.

S. S. HAMMITT.

West Wichita, Kansas.

Special Notice.

The State Spiritualists Association of Minnesota has asked us to accept a second year of service as their missionaries. Before doing so we want to hear from every possible locality in the state and learn if they will try to arrange for meetings. Many localities have failed to arrange for us during the months we have labored in the state; and in many places we have no correspondent or name of a Spiritualist. Send us names everywhere in Minnesota. Let us have some grove-meetings during June and July.

These must be arranged at once in order to secure our services. Don't wait for opportunity; but create it! Address me at once. G. W. KATES,

Minneapolis, Minn.

509 Northwestern Building.

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AN OPEN LETTER

To the General Assembly of the Presbyterian Church of North America.

Erudite and Reverend Fathers:—The author of the subjoined epistle is as little known to fame as he is to any of the individuals composing your august body. And the weight and value of the proposed communication would neither be enhanced nor diminished by a biographical sketch of him, since the facts he intends to present would come with equal pertinency from a pope or a peasant. But as a pledge of the author's good faith, and as an earnest that he possesses a slight degree of intelligence on theological subjects, let this much be premised: His spiritual diet has been Calvinism for more than half a century. Boasting a combined Scotch and English parentage with Puritan proclivities, he was begotten—not in sin—but in Calvinism; and born—not in iniquity—but in good old Scotch Presbyterianism. He was present when two of the sectarian streams "that make glad the city of our God," merged into one at Pittsburg, in 1858, and formed the United Presbyterian Church; he subsequently evolved into the ecclesiastical body of which you—reverend fathers—constitute the visible and adjustable head. In that communion he was educated for the ministry but never ordained; he clung to the horns of its holy altar until they became so cold and clammy to the touch that he was compelled to relinquish them four years ago. And now, with the almond tree of old age flourishing, and the grass-hopper becoming a burden, like Thomas Paine, the world is his church and his religion is to do good.

These apparently trivial statements are made as the author's excuse for presuming to give you, unasked, the benefit of his experience and observation, by notifying you that the sacred ark of Calvinism is in danger of profanation. The dear old ecclesiastical craft which was the pride and joy of his youth as well as of yours, is in close proximity to a theological squall; and he feels in duty bound to apprise you of it. Less than a decade ago you decided by a safe majority that a Jonah—in the person of Dr. Charles A. Briggs, was surreptitiously on board our ship of Zion, and that the squall which then threatened to engulf her had been raised by divine anger because the culprit was fleeing from the presence of the Lord; and you confidently believed that you averted shipwreck and saved the vessel by heaving the runaway overboard. But, venerable fathers, the gale you then encountered, was less than one to sixteen compared with the Euroclydon that is now bearing down upon you. Like Paul, in his celebrated journey to Rome, you are indeed being brought face to face with the troublous times, and it seems unavoidable that you must either go down, or else lighten the ship.

A Church of England divine characterizes the present as pre-eminently the age of doubt. Like seismic tremors, doubt and dissatisfaction are running through the entire ecclesiastical fabric with lightning-like rapidity. You can hardly pick up a book, magazine, sermon, or Sunday paper but what you are confronted with evidences of theological uneasiness and rebellion. Modern thought is laying aside the grave-clothes and mummy wrappings that have fettered its movements for centuries. In all the churches of to-day a spirit of inquiry is on foot which, like an animated interrogation point, walks into the schools of the prophets and other museums of antiquated theology and demands the why and wherefore of every creedal utterance. It demands that upon every theological, as upon all other propositions, facts be submitted to the scrutiny of conscience, reason and common sense. In Episcopalian, Presbyterian, Baptist, Methodist, Unitarian, and even Catholic folds, ring-streaked and speckled sheep, called heretics, have found entrance in large numbers; and although the shepherd's crook or discipline has evicted some of them, the influence of the new thought cannot be eradicated.

And the thing which should cause you, as guardians of the world's spiritual welfare, to keep your weather eye open and a sharp look-out from the mast-head, is the fact that it is no trifling zephyr that you are now encountering; no mere spasmodic doubt in regard to non-essentials. In times past, doubts have caused portions of our Calvinistic Zion to quiver like a leaf, which were really frivolous. Conscientious Christians quarreled bitterly over close communion; instrumental music in public and family worship; the exclusive use of David's Psalms; whether baptism should be administered by dipping, sprinkling, pouring or plunging, and other unimportant matters. But, reverend and faithful fathers, such is not the character of the doubt that is clamoring for utterance from thousands of pews and pulpits to-day. Its distinguishing features are reverence, and loyalty to Truth. It is animated by sincere motives, and an earnest desire for fair, impartial investigation. It wants to know why the dead hand of a Constantine, a Luther, a Calvin, or a Wesley, was the only one that dared to touch the sacred ark in which rest the oracles of the living God.

It wants to know how it came about that the cowled monks of the fourth, and the old Roundheads of the sixteenth centuries, knew so much more about God, the devil, heaven and hell, than our polished divinity doctors of the nineteenth century have been able to discover.

The Doubt of to-day wants to know if it has really been proven that Wisdom died when the council of Nice and the Westminster Assembly adjourned. It wants to know upon what proof the claim is based that the fountain of revelation from God to man was forever sealed up when St. John wrote the Apocalyptic vision on Patmos.

It scans all the other departments of life—Art, Science, Literature, Invention, etc., and observes that the free exercise of reason, common sense, and honest investigation has lifted them to dizzy heights of beauty and usefulness; and Doubt wonders if it was a part of God's eternal plan that the fair form of the religion of the Christ should—Prometheus like—remain bound to the cold crags of medieval ignorance with the vultures of bigotry and superstition feeding on its vitals.

Conscript and reverend fathers, you must meet these questions now, and meet them squarely. So long as the forces of doubt dashed against the breastworks of other divisions of the Lord's army, it made but little difference to you. But now those same forces are howling and beating against the Gibraltar of Calvinism; against the domicile in which you and I were born and reared. As Grover Cleveland would say, "It is a condition—not a theory—that confronts you," and you must grapple with it.

In undertaking to calm the tempest a few years ago by casting Briggs overboard, your predecessors evidently undertook more than they thought for. The doubt that is now agitating your pool is not wholly of Briggs' manufacture—it is of a higher, holier origin. The spirit of the living and true God, whom your fathers have caricatured, is quietly pushing forward the creation of a New Heaven and a New Earth. He is bringing order out of chaos; light out of darkness; and as in the experiences of Samson, the honey of truth is being evolved out of the dead carcass of old ecclesiastical error. In short, the wave forces of Doubt and Higher Criticism set in motion by such men as Briggs, are vibrating so close to the Westminster temple of dogmatic theology, that if the power of free thought and rational inquiry be increased but a little, there will soon not be left one stone upon another of that sacred edifice that shall not be thrown down.

The recent Easter sermon of Rev. Dr. Parkhurst; the sharp assault upon the Westminster Confession, by Rev. Dr. Hillis, and the still more recent census taken by the New York Journal, showing that 75 per cent of the Presbyterian clergy demand either revision or cancellation of that sacred oracle, compel you to admit, that instead of Dr. Briggs being down in the hold of the vessel fast asleep when you cast him overboard nine years ago, he was overhauling your ancient craft thoroughly and found her unseaworthy. He denied the correctness of her chart; found that while it was no doubt sufficiently authentic for the spiritual coast traffic of the 15th century, it was utterly inadequate for the bolder navigators of the ocean of truth in the 20th century, because of the new currents of thought that are continually forming new reefs and shoals of doubt.

If Calvinism be the only correct system of theology, there was no other course to pursue except to silence the Doubting Thomas as you did. But when men of the theological breadth find bottom of a Parkhurst, or a Hillis, are willing "to shake their fists in the face of Calvin's God and fling vile epithets toward his stainless throne," rather than be forced to believe and teach such a creed, what are you going to do? Suppose there should be a bare possibility that Calvin was not plenarily inspired, and that Calvinism is not an absolutely perfect concept of God's plan of salvation; suppose the Westminster Confession does not contain "the only infallible rule of faith and practice," or state with infallible certainty God's method of dealing with his children—what then?

Oliver Cromwell, although a man of iron, nevertheless possessed a streak of theological shrewdness which placed him at the head of the Lord's army in his day. But even he stood up before the assembled divines who framed your confession and said, "I beseech you, brethren, in the bowels of the Lord's mercy, to think it possible that you may be mistaken." Elizabeth Stuart Phelps, one of the brightest intellects of her day, whose piety and sincerity have never been questioned, tells you that "Robert G. Ingersoll is a direct and legitimate product of the Westminster Confession of Faith." During the Briggs controversy, a leading Presbyterian divine in New York published this declaration: Sooner than preach to a congregation of unconverted sinners the doctrines of that Confession as they mean, I would lose my right hand." Hugh Pentecost affirms that thousands and tens of thousands of men and women, in the jury-room of their own souls, are quietly signing this verdict: "If there be no other God for me to accept than Calvin's God, I shall accept none."

Now, devout and reverend fathers, these utterances and many more like them, are harsh and heavy. They grate on the ear of a Calvinist like the imaginary wails of the damned. But do you sincerely believe they are utterly void of truth?

If it be even remotely possible that your creed is souring on the stomachs of such persons as Briggs, Phelps, Parkhurst and Hillis, does not an enlightened Christian conscience suggest that you ought to do something to modify the diet and allay the nausea?

But, venerable fathers, in addition to all those just named, and in addition to the 75 per cent of the clergy referred to, there are doubting Thomases by the thousand in the pews, who need some relief. They have no doubt whatever as to the identity of their Lord and Master. They believe He whom they love and worship is the same one who rose from the tomb of Joseph. But they do have serious doubts as to the correctness of the description of him given by the Westminster artists. They object to his miscegenation and amalgamation with the blood-thirsty Jehovah of the Hebrews. They assert that the grotesque figure of Deity drawn by those theological children in the dim twilight of a long day of ignorance and bigoted superstition, does not at all represent the God of Love who rules the universe; but is only a clumsy, miserable caricature of him.

These doubting ones also perceive that the daily life is seldom on all fours with the daily professions required of the saints. In the mad rush and whirl of business; in the unseemly tussle for the spoils of office; in the obsequious devotion to the Almighty Dollar, and to the Golden Calf in the temple of Mammon, the keen, ethical eye of the Doubting Thomas can seldom distinguish the child of the church from the child of the devil; because too often he is both.

He also observes that good, old fashioned Calvinistic sermons are very productive of empty pews in these days, and that congregations are becoming like the jewels they wear on their persons—large values in diminutive parcels. That while the ecclesiastical guillotine is at work upon the heretics inside the fold, the combined forces outside of it, are compelling the pastors to rely upon their baptized youth for new recruits; and Rum constitutes so large a factor in the world's evangelization that an English bishop declares, "In China, Japan, Africa and India we are making one thousand inebriates to each lonesome convert."

Now, consecrated fathers, is it any wonder that to an honest Doubting Thomas, a conviction should come, in spite of all he can do, that there is something rotten—not away off in Denmark—but in our beloved Zion right at home? And is it any wonder that in his helplessness, he should accept the statements of the Parkhursts that the fault lies in the creeds, and join in the demand for its overthrow? Thus it is, venerable fathers, that you find yourselves tempted—Uzzah-like—to lay unholy hands upon the ark in which are deposited Aaron's rod, the pot of manna, the emerods and other oracles of Calvin's God. And would it not be wise for you to remember Uzzah's fate? What will be the result of tampering with that confession? It is bottomed upon an unmistakable "Thus saith the Lord." What evidence have you that he has changed his mind and revoked his words? Is that which was the unchangeable will of God in the fifteenth century any the less so in the nineteenth? That creed solemnly affirms:

"By the decrees of God, for the manifestation of his glory, some men and some angels are predestined unto everlasting life, and others foreordained to everlasting death."

If that was true two hundred and fifty years ago, why is it not true yet? If even so recently as in the days of Bobby Burns, our God was pleased to

"Send ane to heaven and ten to hell
All for thy glory,
And not for ony guid or ill
They've done afore thee"—

what assurance have you that his glory requires less or any different manifestation now? If that was God's decree once, it must be so yet, unless he has revoked it, because no one else has any right or authority to revoke it. And if he commissioned the Westminster divines to so declare his purpose, are you dead sure, reverend fathers, that he has commissioned you to repeal it?

As a part of that same decree of God, and for his glory, your confession first announced that all unbaptized infants were lost, whether belonging to Calvinistic parents or not. But under pressure of the wave started by Briggs, this was amended so as to render it possible for the unbaptized infants of Christian parents to be saved through the intercession of Jesus. If you wipe out that declaration, what will you do with the millions and billions of unbaptized infants who have already gone to hell during the past six thousand years? Will you leave them to roast and torture there, while all infants dying from this on shall be carried to Abraham's bosom? If so, how will you convince rational men and women that God is just? Will you say that the race has outgrown the curse due to Adam's sin? Or will you say that Jehovah has again changed his mind?

But a more serious trouble yet is found in the fact that the necessity for the creed itself, and for the complicated machinery of orthodox Christianity, arises from the existence of a personal Devil and a literal hell. The one is the corner stone of your ecclesiastical structure, and the other the keystone in its arch. Without the rebellion of Lucifer there would have been no Devil. Without the Devil there would have been no temptation of Eve, and no original sin. Without original sin, there would have been no angry father, and no need of hell; and without these there would have been no crucified Savior and no Christian church. Will you, dare, consecrated fathers, to remove the corner-stone and arch, and allow the sacred structure of the fathers to tumble into ruins? If you do, then drape your pulpits in mourning and bow your heads in sorrow, for then will it be literally true that:

"Your church is a corpse—you are guarding its tomb;
The soul of your system has fled;
The death knell is tolling its terrible doom;
It tells you, the Devil is dead.

"Woe comes upon woe; it is dreadful to think
Hell's gone, and the demons have fled;
The damned should have broken their chains—every link;
The jailer who bound them is dead.

"Camp-meetings hereafter will be needed no more;
Revivals are knocked on the head;
The orthodox vessel lies stranded on shore—
Its captain—the Devil—is dead."

Consecrated fathers, it is hardly necessary to add, that you have the sympathy of the undersigned, because you will not thank him for it. Neither will it do you much good, because the die is cast; and in front, rear, and on either side, a relentless fate hedges you in. Unlike the fabled Odysseus, if you do not attempt to pass the Scylla of revision, you will lose more than six followers; and if your creed doctrines be true, the fearful Charybdis of divine anger will gulp you down, root and branch, if you interfere with the dread Shekinah of Calvinism.

Fathers, let the time past of your lives suffice to have wrought the deeds of the flesh and the will of the Devil. Long enough have ye "fought and wrangled o'er shadows light as air," long enough have ye turned friends to foes by offensive utterances of opinions. At last the light is breaking, ushering in the dawn of a better day. Never, more than once, in any age comes such an opportunity for men to show themselves men or menials as now comes to you. Then,

"Dare to be true—all unshackled and free,
Unfettered and bold, on land and on sea;
Determined to ne'er let soul-blinding error
Inspire with dread or fill you with terror.

"Dare to be true—and forever obey
The spirit within—that leads not astray;
To nobody yield for praise or for pelf,
But aim to be ever Lord of yourself."

San Diego, Cal. J. L. DRYDEN.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENG.

THE PUBLIC CIRCLE.

While speaking of the public presentation of Spiritualism, it may not be amiss to discuss briefly the pros and cons of the public circle.

There are very few societies but have a public circle either on Sunday or on some day in the week, and often they are very largely attended.

The aim of such circles is to convince the outside public of the truth of spirit return, and to give those who are investigating an opportunity of obtaining some evidence of the powers which we claim for ourselves, and of the phenomena of which we have spoken to them.

Now comes the question, and an extremely important one: Does the public circle fulfill the purpose for which it was instituted?

In order to answer this question it is necessary to divide these circles into two classes—those which have the true end in view, and those which are merely run for the amount of money which can be obtained by their means.

Not only so, but it is also necessary to know how the circles are conducted.

Where the open circle is in capable hands it becomes a real power for good. It provides just that opportunity for spirit communion which the anxious enquirer has been seeking, and as a result is a very important factor in the upbuilding of a strong society.

Such undoubtedly fulfill the true end for which they were established.

Unfortunately, however, there is a reverse to this picture, and a reverse which is too often apparent.

The public circle was never intended to be a developing circle, and yet this is what it frequently becomes in the hands of incompetent conductors.

The whole subject of Spiritualism is sufficiently mystifying to an investigator when presented by a trained and fully developed medium, but what must it appear to one utterly ignorant of the very rudiments if its teachings when sitting in a circle and listening to the unintelligible jabbering of some control, or witnessing the struggles of a partially entranced medium?

The stranger in many cases departs from such a scene with a deep-seated wonder in his mind as to how intelligent people can be found to sit together under such conditions. The whole thing appears to be ludicrous to him, because he has been introduced to the subject by the wrong entrance.

The development of the medium should take place in private or among the members of the Society alone, and it should never be permitted a partially developed medium to pursue his medial culture under the eyes of the curious and probably skeptical public.

There have been instances in which the general public have attended these open circles for the express purpose of having some fun at the expense of the undeveloped "performer."

It is extremely sad to contemplate such a state of things, and to recognize that, if only in a few cases, this noble institution, with such grand possibilities, has been so debased.

When people know something of the philosophy of development, and have shown an interest in the society's work, and are anxious to go farther into the subject, then it is quite soon enough to admit them to a developing circle; but to turn the public seance into an exhibition of partially developed mediumship for the delectation of those who choose to pay, and who have probably no more than a passing interest in the matter, is suicidal to the highest interests of our beautiful truth.

Then once more the momentary aspect comes to the front. "Our funds are low," says the treasurer of a society; what shall we do to raise money?"

"Oh! let us have a public circle, and charge a penny admission," says a member of the committee, and in spite of the protest of one or two of the members who object to "making a show of the thing," it is carried unanimously.

Money is needed, and it must be raised somehow; and as the public is always pleased to see something novel, especially when the entrance fee is so low, this is a sure and certain means of satisfying the treasurer.

With this spirit behind the enterprise the result will very soon be apparent, and the society will lose more than it will gain.

These circles need to be under the control of a sensible person with a good deal of tact and firmness combined; and if an undeveloped medium will continue to "demonstrate" in public, then there should be no scruples on the conductor's part about asking him to desist.

If the medium urges that the "power" is too strong, and he cannot resist the influence, then the conductor has only one course, and that is to request the medium in question to abstain from attending the public circle until he has gained more self-control.

In the public seance it is necessary to present the very best and most highly developed mediumship it is possible to obtain.

If a society has no fully developed media, then it will be better for such to wait until they are able to rely upon some one or more mediums ere venturing to issue invitations to the public, asking them to attend an exhibition of spiritual gifts.

What a power for good the public circle may become! How much splendid work it often accomplishes where the pitfalls are avoided, and some sensible, tactful person is at the head conducting matters.

There is no doubt as to its possibilities. Many people are first drawn into Spiritualism by its phenomena. The presentation of some striking test fastens upon their minds and sets them thinking, and from thence they are led on step by step.

But the number of people who have gone away from a badly-conducted public circle disgusted with its conduct is great, and it should be the endeavor of every society to see that this branch of its work is attended to thoroughly, that the very best man or woman shall be chosen to watch over its destinies, and that none but the best forms of mediumship shall be presented. Then, with the public circle a spot where the earnest inquirer could meet with reliable evidence, it would become a feeder to the society and one of its most useful adjuncts.

LIGHT, LONDON, ENG.

THE SPIRIT TEMPLE.

In our contemplations, aspirations, and inquiries concerning spirit-life it is as necessary to be "firm-rooted on the earth" as to mount towards heaven. We grow from the mother earth, and life's bloom and fruit, however rare and rich and beautiful, belong to the earth. So there is a deep truth in the statement that only experience teaches. We shall probably pass on to modes of being that will utterly uproot us, and make all the conditions of our tree-like life here almost ridiculous—probably incomprehensible; at once a lost memory and a lost sense. But, while we are here, the best we can hope for is that we shall be "like a tree planted by the rivers of water."

But, leaving that symbol of the tree, and passing on to what it was intended to suggest, as the earth-rooted condition of being, we may perhaps be helped by it to understand a little better what we have been accustomed to call the childish picturings of unseen things. For instance, even the Bible must be credited—or debited—with such picturings. There is much that is lovable, tender and beautiful in that description of the New Jerusalem, in the Book of the Revelation; but the stage is too small, the details are too theatrical, the tout ensemble is too toylike for our larger conception of anything that we can call "heaven." We need a boundless universe, not a highly finished Oriental city, for the magnitude and complexity of our spiritual dream.

The writer of this exciting and profound book tells us that in the New Jerusalem he saw no temple, for the Lord God, the Almighty, and the Lamb, are the temple thereof; but elsewhere in the book the temple is often mentioned, as a measurable and habitable place; and, of the blessed ones, it is said, "They serve Him day and night in His temple." True he was no bigot, and had glowing and generous thoughts concerning the saved, 'a mighty multitude that no man could number"; but his temple was a spiritual building and his heaven was a place. We must amend that; and, still "firm rooted on the earth," must use our later knowledge and wider range to find the eternal temple and the adequate heaven elsewhere.

In truth, the real Temple of God is the Universe. As the waters cover the sea-bed so does the divine presence flood all space, both the here and the herein. And all common things, as well as all saintly beings, serve Him day and night in His temple—nothing too high, nothing too low for that. The lovely blue of the washed June sky and the surging clouds of the wild March weather; the glorious fresh mountains and the rank, misty fens; the grand ocean and the puddle in the street; the golden gorse, the purple heather, the green and slimy ooze of the pool hard by; the happy, unreflecting child, the silent old man, senile, forgetful, waiting to be gone; in a sense, all the philosophers and the fools, the good and the bad, serve Him day and night in His temple—and all are on the march.

And the angels in Heaven, how do they serve Him? By singing one unceasing Psalm? by being as happy as they can be, and glorifying Him in the golden streets, surrounded by the precious stones, jasper and sapphire, amethyst and beryl and emerald; and every gate a pearl? Ah, no! "Are they not all ministering spirits?" and may they not serve Him by going into the hells, by seeking and saving that which is lost, as they and the Master did earth? The need must be there; O, such a bitter need, when we think of the fools and idlers and criminals we pour daily into the Unseen—a ceaseless stream!

There will be plenty of infirmaries and hospitals; plenty of spiritual bathrooms and reformatories and lunatic asylums there, and the angels who are worth anything will have no time for idling with harps and palms. They need not sadden or alarm us. But that need not sdden or alarm us. We shall never be afraid, or tired, or despondent any more.

How do we know this is so? How do we know what justice is, what love is, what pity is, or what God the Father is? The instincts of the spirit are as real and as authoritative as the senses of the body; and that to which the mounting spirit bears witness now is a prophecy and pledge. There is a law of progress everywhere, and that law bears witness to itself by longing and appetite and the testimony of the deep inner self. And the higher the spirit is, the higher must its need of action be; and the higher its need of service. That is so here, and we have a perfect right to infer, we are indeed compelled to infer, that it will be so in an intenser degree as we ascend "the hill of the Lord." It was the highest who said that "the Son of man came not to be ministered unto, but to minister;" and that is true over a larger area than we have imagined. Besides, God, so far as we can see, ever works through instruments; we are "co-workers" with Him now; and it is our happy privilege to believe that this will never cease to be the case.

It is precisely the Spiritualist who finds it natural to believe these things, and to believe them without dissevering himself from the things that belong to experience; so that his thoughts of life in the Unseen show him his way in this jungle of things seen. "This, too, then," he says, "is God's temple. I have not to wait for it until I 'get to heaven,' for all heaven is here.' He sees that it is a delusion to suppose that God is present somewhere else more really than here. He knows that what is coming is, not more of God, but more power; emancipated faculties, to see and feel Him, to receive and respond to Him. "This little room is a part of His temple," says the Spiritualist, "this desk, this counter, this school-room; and there are last things that will be first." And so he comforts himself. He may seem to be a long way off from God and Heaven and the angels sometimes; but he knows the reason. He knows that all about him there are wondrous possible sights and sounds—the splendor and the music of the New Jerusalem, only he is blind and poor and cold; but he knows that presently he will feel the radiance, that he will be rich, that he will see.

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

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SATURDAY, MAY 26, 1900.

The Church Not Christian.

The National Christian Citizenship League of Chicago, at a late session read letters from various distinguished clergymen, in reply to the question: "Is the Church Christian?" A few extracts are given below from those replies.

Wrote Rev. R. Heber Newton, Rector All-Souls' Church, New York:

"The teachers of the church, for the most part, are far from following the teachings of Jesus. Nay, they are far from recognizing what those teachings are. The organization of the church is planned and patterned upon a policy which is the very antithesis of a true society of Jesus. Commercialism dominates the organization and conventionality tyrannizes the pulpit. The law of the market rather than the law of the mount, is accepted by the church at large. Our Protestant churches are composed, for the most part, of a constituency drawn from the well-to-do classes, and they see nothing essentially unsound or unethical in the economic system of the day. The pulpit, therefore, is rarely free to deliver its soul, if it has one, upon the burning questions of our generation."

Rev. Ernest H. Crosby, New York, wrote:

"For some reason or other the ministers of Christ seem to be the most bloodthirsty class in the community. Nor is this state of affairs confined to this country. In England, with scarcely an exception, all the clergy, Anglican and nonconformist, are enthusiastic supporters of the Transvaal war. Frederic Harrison, the positivist; Herbert Spencer, the evolutionist, and John Morley, the Agnostic, have been left to do the work of Christ, while the Anglican primate of Ireland has been writing verses in praise of all war and this war in particular, and the whole bench of bishops has said 'Amen.'"

Rev. Edwin D. Wheelock, whose address is not given in the report, wrote:

"Would anyone dare claim the present social and economic system is in harmony with the gospel? Yet, in no quarter is any change in these matters so violently opposed as in the church. Ecclesiasticism stood for chattel slavery until it became necessary to wipe it out in blood, and she stands for the present wage slavery which makes the welfare of one man to depend upon the ability of another man to make profit out of him."

Susanna M. D. Fry, who we judge is a church official, wrote:

"The time is not far past when to ask the question involved in our subject would brand one as an unbeliever, if not an infidel. To-day the earnest, honest questioning about the embodiment of Christ's teachings in the church is the sound of the gong in the tops of the mulberry trees. Ordained preachers, creeds, formulas, ceremonies, apostolic succession, do not satisfy the people and infallibility is a dead dogma."

Honest churchmen would be glad could they erase their past history. Their present normal standing is but little better.

Sects Among Catholics.

It is not generally known, nevertheless it is doubtless a fact, that Catholicism is more largely divided into sects, each warring on the others, than is Protestantism. Rev. Leonard W. Bacon, in a late number of the "Outlook," discussed this subject at some length. We can only spare room for the following extract:

"Catholicism has invaded the Philippine Islands with some dozen competing organizations, as diverse from one another and as independent of one another, and as bitterly jealous of one another, at times, as any of the missionary sects of Protestantism. The widest theological divergence to be found among Protestant sects is perhaps that between Calvinistic Presbyterians and Arminian Methodists. Is the divergence between these any wider than that between the theology of the Augustinians and that of the Jesuits? There is a wide contrast between the sober and scholarlike ways of the Congregationalists and the methods of the Salvation Army; is it any wider than that between the Benedictine and the Capuchins? The contentions and rivalries between Methodist and Baptist, between Episcopalian and Presbyterian, have sometimes been unseemly and wrong; have they ever approached in venom, the mutual animosities of the rival regular orders in the Roman Church, and (as in the Philippines to-day) between the secular priests and all regulars? Where in Protestantism is sectarian division so forced on public attention as by the difference between shaven priests and bearded monks, and the difference of black friars, gray friars, white friars, shodden friars, and barefoot friars, all contrasted with the semi-secular costume of the Jesuit?"

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.

Not a Practical Proposition.

The New York Observer, Presbyterian, discoursing on the prevailing famine in India, lately said:

"The most economical method of famine relief in the long run, would be to Christianize the world, and so make famine next to impossible."

Said Jesus, as inerrantly reported:

"Take no thought of the morrow; for the morrow shall take care of itself. Sufficient unto the day is the evil thereof."—Matt. 6:34.

That is pure and unadulterated Christianity, just as it is claimed to have come from the mouth of its founder.

Until commerce came to the aid of the world famines were common occurrences throughout Christendom. England has been repeatedly visited by "the scourge that wasted at noonday." Ireland, Christian Ireland, with all its wealth and industry, because of the failure of the potato crop, God having been unmindful of his worshipers and withheld his fructifying rains, almost desolated that unhappy island in 1848.

A private letter before us, from our good friend J. A. Balfour, Esq., an author and journalist of Bombay, India, of date August 12, 1899, said:

"We have had a bad monsoon here this year. I am afraid there will be a partial failure of crops. That means death to a multitude of poor natives. I hope this will not be so severe as was the one of a few years ago."

The hopes of our friend did not stay the disaster, caused by the monsoon, which only heaven in its munificence could have prevented. The God so watchful of the sparrow's fall, neglected the care of man. Though he gave seedtime he withheld the harvest. Frosts cut down the growing crops, and rain refuses to fall quite as often in Christian countries as in heathen countries. With failing harvests came Want, Disease and Death. We saw this exemplified in Christian Cuba only two years ago.

If the Master was obeyed to the letter, and no thought was given the morrow, the Observer's proposition would be correct; for famine, so far as man is concerned outside of the tropics, would be quite impossible. There would be neither Christian nor heathen left to suffer. All would soon be gone, and only the wild monsters of the forests would remain to prey on each other.

The Christianity of to-day is not the Christianity whose servants set out on proselyting tours, taking neither scrip nor staff, wandering from door to door, subsisting by begging, shaking the dust from their feet, and threatening those who refused to supply their needs, with woes more terrible than those of Sodom and Gomorrah; but it is a Christianity largely modulated and reconstructed by science within the last three hundred years, whose votaries were opposed, ostracised, imprisoned, tortured and burned by Christians.

If God, in his great wisdom and goodness, will hold Christians in restraint, and prevent great wars instigated by his priests, professedly to advance his kingdom; will prevent his worshipers from molesting labor, and robbing the people in the form of tithes or donations to sustain an indolent and worthless priesthood; will stay his frosts and floods, and give suitable warmth for the growth of vegetation, accompanied by occasional showers, such as verdure demands; will prevent the propagation and spread of insects and vermin, and will act the part of a good parent, not requiring man to obey the unwise direction of his Son, to neglect all earthly duties and only lay up treasures in heaven; then give him health, and if man cannot or will not provide for himself, let him be damned. He would deserve it; but belief or disbelief in Christianity will not change the result.

There Are No Christians.

"The Interior," the Presbyterian organ of Chicago, said the other day:

"The truth must be confessed, the religion of Jesus Christ in its purity never has been popular, nor is it to-day. Popular Christian systems are found to have an infusion of non-Christian elements. They must have something in them that answers to and gratifies ordinary human nature."

That sane Christian does not exist who, if smitten on one cheek, will turn the other also; who if his coat is taken will give up his cloak; who if compelled to go a mile will go two miles; who will give to all who ask, and never turn the borrower away; who will love his enemies, and bless those who curse him; who will take no thought of his life, or what he shall eat or drink, or wear. And the one who will take no thought of the morrow is doubtless demented. Tested by the touchstone Jesus gave: "If they drink any deadly thing it shall not hurt them;" then there are no Christians.

No, such teaching is not popular, and yet this is what the biographers of Jesus say he taught. Indeed, they would constitute distinctive traits in the character of Christians, if observed by them, and they would cease their aggressions on others.

We have maintained very earnestly in these columns for a long time, that they who are posing as Christians are the successors of ancient Roman Pagans. We have shown from time to time that every characteristic of the Christian is but modulated Paganism. The Interior editor seems to meet us half way when he says: "Popular Christian systems are found to have an infusion of non-Christian elements." We only differ with him in the opinion that that "infusion" is the sum total of Christianity, an impracticable and worthless concoction, bitter to the taste, corrosive in its action, poisonous in fact, prejudicial to public interests, and the sooner it is discarded, and a new system, the product of well-developed brains, is substituted in its place the better for the race. The unthinking heart formulated the old creeds, hence their worthlessness, as is the system they represent.

President H. D. Barrett.

The Banner of Light, the oldest Spiritualist paper published on this earth to-day, has at last passed into the hands of Mr. Barrett, who will in the future shape its entire policy. The Banner, the principal pioneer paper devoted to our cause, has been instrumental in doing a grand work for Spiritualism, and we have no doubt that in the future it will prove equally as efficient in the advancement of our philosophy. Every Spiritualist in the land will feel an abiding interest in this old landmark of our cause, and hope that it will at least reach its hundredth year of publication, and, that even then Mr. Barrett's name may stand forth as its editor.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments). By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

Miracle Is Law Not Understood.

Bishop John H. Vincent, of the Methodists, at the Auditorium, this city, two Sundays ago, said:

"There are three interpretations of Bible miracles: 1. They are literally true; 2. They are idealized history, based on fact; 3. They are like other literature, a blending of facts with opinions and local governings."

The Bishop then went on to say:

"It is enough to know the Bible is divine and an infallible guide to duty and to character."

Leaving the churchman and his "creed," as the Bishop called it, at this point, The Progressive Thinker offers as the best definition of a miracle: "A deviation from the known laws of nature." The time has been when every product of natural law was counted a miracle. The springing blade, the ripened harvest, like day and night, light and shade, the changes of the seasons, the flowing of the rivers, the movement of the clouds, the falling of rain and snow, all were produced by special interposition of Providence. As knowledge advanced miracles decreased in numbers until now, save with the very ignorant, very few remain. That few will soon be succeeded by science, which will explain how all are produced.

When the ancients saw the sun rise in the morning, ascend to the zenith, then slide down the western decline to the horizon and was lost to sight, to reappear the next morning in the East, it was impossible to account for it on any other hypothesis than that a God had that marvelous task in charge. They credited it to Apollo, also known as Phoebus, identical, say most mythologists, with Horus, the son of Osiris and Isis.

Until 400 years ago the whole machinery of the universe was a sealed book to even the learned; and the religious beliefs of that day, projected into modern times, were predicated on the ignorance of those earlier ages.

Though moderns have corrected their natural philosophy, the dominant religion has not adapted itself to enlarged knowledge. The miracle, with slight changes as to the personages who manipulate the wires, still goes on and will until men apply the teachings of science to religious affairs.

There is no miracle in Nature. Everything pertaining to matter is governed by immutable law. Men may be ignorant of that law, and ascribe to miracle what they have not ability to comprehend. It was so in the past. It remains the same to-day. Always keep this postulate in mind, then strive to master the law which produces the physical results. The spirit world is no less subject to law than is the material world.

The clergy talk very glibly about God's power, and his ability to change at pleasure. The proposition is necessarily a false one, and is based on the Bible-teaching of a repentant God, doing things to-day and reversing his action to-morrow. The God of the Universe, the "Spirit of Nature," as designated by Shelley, has neither the will nor the power to change—or reverse his own action; and the miracles of churchmen only betray the ignorance or the chicanery of those who promulgate them.

Suppressed Leaf from History.

Sympathizers with the church, they who would make Spiritualism a subsidiary organization to Christianity, seem greatly distressed when the truth is told about its beginnings. They don't want anything written or published that is prejudicial to their claim that learning, morality, all the virtues, including the nobility of woman, were outgrowths of the teaching of Jesus. One fact, not often referred to, showing how they treated the mothers of the race, may be interesting as a matter of history.

Mrs. Gage, in her invaluable work, "Woman, Church and State," copies of which are for sale by The Progressive Thinker, as will be seen by our advertising columns, says substantially, pages 214, 215:

"Save among some savage races it has been regarded as evidence of the deepest sensuality for women to appear unclothed before man, yet throughout the history of Christianity from its earliest years women were required to divest themselves of clothing before baptism. * * During the earliest days of Christianity women were baptized quite nude in the presence of men, by men, their bodies being afterwards anointed with oil by the priest who had baptized them. One of the earliest schisms in the church arose from the protest of women against the indignity, their demand to be allowed to baptize those of their own sex, and the opposition of men to this demand. * *

"What must be our conception of a Christian custom that placed nude maidens and wives in the very hands of men, not alone for baptism but also for anointing with oil? Nude baptism is still practiced when converts are received into the Greek church, no position or station in life excusing from it, Catherine, the first wife of Peter the Great, being baptized in this primitive Christian manner."

Mrs. Gage, in foot notes, quotes many authorities in support of her statements. Without incumbering this brief article with them, it may be well to cite a portion of a note on p. 498 of "The Prophet of Nazareth," wherein the author makes many citations to old writers and says:

"The candidates were both baptized in a state of nudity; both males and females in the presence of one another."

Of course this custom was changed as civilization advanced, but it is woman herself with her natural modesty, who is entitled to the credit for the reform, not the church, nor the fathers of the church, who only copied pagan customs in their baptisms, it not being an original rite with Christians, nor with John the Baptist, as the general reader supposes.

Fraternal Call.

Last week our sanctum was illuminated and enlivened by the genial presence of the proprietor of the Light of Truth and its editor, Willard J. Hull. Mr. Townsend has a stupendous mining project on hand which he hopes in the not far distant future will be made a grand leverage in the consummation of great humanitarian projects in harmony with the lines laid out from time to time by The Progressive Thinker. On our first page this week, under the head of "Humanitarian and Angelic Work," we refer to the great good accomplished by Mrs. Maud Ballington Booth in the Hope Hall, of New York and Chicago. While Mr. Townsend has another segment of the reformatory work in view it is none the less important, and will no doubt become a useful factor in rightly shaping or preparing human souls for not only this sphere of existence, but the next also. Mr. Hull, who has had a new light flashed into his soul lately, will be an important and efficient factor in aiding Mr. Townsend in the great work he is contemplating in the future. We wish them both unbounded success.

DID GOD DO IT?

A Very Suggestive Query About INFINITE INTELLIGENCE.

:o:

As set forth by G. W. Foote, in the Freethinker, of England, there were storms all over the south of England on Easter Monday, resulting in much damage to property and a considerable loss of life. A young woman, named Annie Friend, was killed by lightning while standing on the sands at Ramsgate. After striking her head—if we can say "after" in a movement which is practically so instantaneous—the lightning passed right down the left side of her body to the feet, causing the boot on her left foot to burst. Of course a coroner's jury had to "sit" upon the poor young woman's dead body, and they brought in a verdict of "Death by an act of God." It does not appear they took any evidence on the point. We do not read that they discussed whether it was God or the Devil who killed that young woman as she was enjoying herself on a Bank Holiday. They probably followed the directions of the coroner, who in turn followed the old usage of our pious ancestors. Before the days of science, in the days of real Christianity, people regarded all special occurrences as acts of Providence. Sunrise and sunset—things that happened every day, and with the utmost regularity—were part of the ordinary course of nature; but a blight or a drought, an earthquake or a volcanic eruption, a deadly plague or a very severe thunderstorm, were particular visitations of the Almighty. If a man expired on his bed, he died from natural causes; but if he expired suddenly from heart-disease, or still more suddenly from a stroke of lightning, he died by the Act of God. It wasn't murder, and it didn't look natural, so they put it down to the Lord. And this old notion still survives in occasional verdicts at inquests, and in bills of lading, where the liability of the shipowner for the safety of the cargo is declared to be void by "the act of God or the Queen's enemies"—both these parties being lumped together as dangerous and destructive, and of quite incalculable malignity.

According to that Ramsgate jury, however, they arrived at the conclusion poor Annie Friend was killed by God; and there the matter ends for the common herd of unreflective persons, and the selecter fold of credulous superstitionists; but, not belonging to either of those varieties of human dough—either half baked or dry baked—we beg to ask, respectfully yet firmly, Did God do it? We say respectfully, because it does not seem respectful to believe God capable of murdering a young woman on Ramsgate sands, and on a Bank Holiday, without satisfactory evidence. It is all very well for the orthodox Christian to regard our curiosity as blasphemous, but it really seems more blasphemous on their part to let their deity suffer under such a dreadful imputation. We cannot admit that their desperate or thoughtless hurry is a valid excuse for swearing away his character.

On one theory it is indisputable that God did kill poor Annie Friend; we mean the theory of his Omniscience and Omnipotence. "I create good and evil, I the Lord do all these things" is the language, and the true language, of severe Monotheism in Isaiah. "Kismet!"—It is the will of God!—cries the monotheistic Mohammedan, in the face of death or disaster; and the exclamation is both pious and logical; for, if God be omniscient, nothing happens without his knowledge, and if he be omnipotent, nothing happens without his sanction. What he does, and what he permits to be done, are effects from one and the same ultimate cause, resultants from one and the same original fount of power. From this conclusion there is no logical escape. You may set up a Satan, or talk of man's free-will, or indulge in other intellectual subterfuges; but if you take the trouble to think you come at last to God as the Supreme Creator, and perceive all created things act by his permission, and therefore by his authority; or you are obliged to limit his wisdom and power, to confront him with an eternal opponent, and degrade him from an allwise, almighty being into one who is perpetually frustrated and only succeeds in doing the best he can in the circumstances. In one sense, therefore—that is to say, on the theory of pure Monotheism—the question, Did God do it? must be answered in the affirmative. On that theory God does everything—good, bad, or indifferent. Light and darkness, beauty and ugliness, pleasure and pain, joy and misery, are all his handiwork. He makes the leopard and the gazelle, the shark and the swimmer, the slayer and the slain. He molds our faces to the smile of happiness or the contortion of suffering. His will is destiny, and all morality disappears under his fiat.

The usual refuge from this dilemma is the pious idea that the whole matter is "a mystery," which will be cleared up some day, not in this world, but in the next. Some time, perhaps hundreds or thousands of years after the undertaker has done with us, we shall be fully enlightened. Then we shall understand that all the misfortunes and miseries of this world, and maybe of other worlds, are parts of one infinite plan of love and happiness. We shall look back on our old sorrows and see that they were joys in disguise; we shall remember our old toothaches, and see that we were really full of pleasure while we thought we were suffering and knew we were swearing. Yes, it will all come right at the finish; at least the clergy say so, and they ought to know, for they take millions of money every year on the supposition that they do, and they all profess to be very intimate with the mind of God.

But all that heavenly illumination is reserved for the sweet by-and-by. For the present, at any rate, the ways of the Lord are fearful and wonderful—to use the Psalmist's language about his own body, probably after consulting many physicians about an incurable internal complaint. Reverting to the case of poor Annie Friend, it is hardly worth while discussing whether the Devil killed her; first, because that personage has rarely been accused of such crimes; and, secondly, because twelve jurymen and a coroner, presumably all Christians, have decided that God killed her. According to that verdict, God committed a murder on Easter Monday; and the logical result should be an order for his arrest on a charge of willful homicide. But it would perhaps be extremely difficult to execute the warrant. A crazy German once addressed a letter to "God in Heaven," and the postoffice returned it as "insufficiently addressed." It is impossible to find a being who is everywhere. Being everywhere in general, he is nowhere in particular; and we venture to suggest that it was for this reason the old Hebrew writer asked, "Can man by searching find out God?"

For our part, we shrink from believing that God committed a deed for which any human being would be hung. We prefer to believe that Annie Friend happened to stand in the path of the lightning, which, like all other natural forces, acted under blind necessity, without any moral or immoral intention, either in it or behind it. Some people call this a cheerless philosophy, but we think it better than belief in a divine assassin.

SOME THOUGHTS

About Elder Myrick's Appeal. AN EARNEST PLEA FOR MUSIC.

:o:

To the Editor:—I was deeply interested in the articles by this gentleman dealing in our treatment of Christians, as they opened the way for the consideration of topics which to the Spiritualist are far more profound than that which has given us his vigorous protest. With this, however, I am in most perfect accord. I go farther. To the Christian as to the Pagan who has not the light on things spiritual, it is my duty to extend greater kindness than to one of my own faith—this as the teachings of the decarnate in the ever enunciated doctrine of the human brotherhood; and also as the simplest matter of policy, on the principle that a smile is a better weapon than a club in the work of conversion. I also agree that the definition of religion as biblically given (James 1.27) is correct—benevolence and kindness—to be good and to do good the true religion. It is however, inconsistently conspicuous that creeds absurd and untrue are found intertwined with a truth held to by all religions. In illustration it is only necessary to name one of these, one that is constantly filling our penitentiaries and asylums with criminals by instilling in the human mind the belief that we can do wrong and have the same repaired by another through the profession of a belief—the fundamental doctrine of Christianity, that of the atonement. Bro Myrick makes no mention of these terrible untruths when he gives his own definition of religion.

Spiritualism has suffered deeply in many ways at the hands of those in whose keeping it has been placed. The pride of wisdom that ofttimes accompanies its possession, delights in it as a philosophy; and in its intellectual coldness would insist that it is all head and no heart; that emotionalism belongs to the old-time revival, and should be rigorously excluded from it. Thus the enthusiasm always necessary for the propagation of a new truth is wanting, and while the latter halts, error sweeps the land.

It is too true that much has been done on our rostrum that belongs with the secularist—a work of destruction of the old; while ours was and is the construction of the new. Where we should have been cultivating love and respect, we have been kindling suspicion and hate. The ill will of the Christian world we must expect, even with our best and wisest endeavor; but we should do nothing to increase it. As their foundation was in God and the future life, our demonstration of the latter proved their entire ignorance concerning it, and as this also threw not a single ray of light on the former, of that too it was prover that they were entirely ignorant. But with this demonstration in our own hands, can we afford to be less than very kind to these worshipers of ancient untruths?

With such great leaders as Davis, Tuttle and others in the early history of Spiritualism, we have the key to the best methods of spreading the light. This consists in individualizing it as a religion on its own original lines. We should build anew in place of absorbing the old. With the coming into our possession of the greatest discovery of the nineteenth century, we should lay our foundations with such care as to compel the respect of those who oppose us. To this end we have no use for names and terms, all of whose associations suggest that which we know to be untrue. Our leaders should not assume the name of pastors. Our greatest and holiest days are not Christmas and Easter. Our ceremonies need not be called ordinations and christenings.

If we accept the fact that the demonstration of a continued life appeals to the heart as well as the head, the subject of music becomes an important factor in the work. This must be more than a recognition of the sweet bye and bye and the ethics of being good and doing good. As this demonstration is more than all else, the phenomena and communication in varied form should be the subjects presented in words. The cause will live a new life if the time ever comes when instead of praise, Spiritualism shall be taught in its songs. In the music, the best that the most gifted have created should be ours. Its construction should be made on the principle of Dempster's melody to "Longfellow's Rainy Day"—without which adaptation there can be no inspiration.

Will Spiritualism absorb the church, or will it be absorbed? It is for us to determine. Every concession we make in the interest of Grundy, Unitarianism, or half-fare rates, is a nail in its coffin, and every effort made to individualize it as a religious cult, will compel the respect of those who fear it and who, impelled by selfish or cowardly interest, desire its downfall.

H. W. BOOZER.

Grand Rapids, Mich.

A VISION OF STORM.

"I had a vision of a storm at night—
A monster myriad-mouthed—I saw the sea,
That soared and roared with demoniac glee,
Drag down great ships, and drown men (woeful sight!)
I saw on land homes wrecked with fearful might
Of winds and floods; I saw beneath a tree
A good man slain by lightning, that left free
Another who in evil did delight.
"And then I saw, as though, indeed, above
Hell's hand were there to wield the lightning's rod,
A child struck blind before its mother's eyes;
And that poor mother's grief, her moans and cries,
More than a good man's words denying God,
Disproved, if God there be, that God is love!"

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

POWER OF HABITS.

Their Wonderful Influence IN MOLDING THE SPIRIT.

:o:

Shakspeare was right when he said, "Use doth breed a habit in a man." This is just as true of mental and spiritual exercises as of physical. We first make our habits, then the product of our manufacture becomes our tyrant. Habits that we have made make us.

Habit is like a cable. We weave the threads of it until it becomes so strong that we who made it cannot break it. Its links or strands are generally too small to be felt until they are too strong to be broken.

The influence of habit constitutes the deepest law of human nature. It has its blessings and its dangers, like everything of power. It is either the best of servants, or it can easily become the worst of masters. John Foster, in his wonderful essay on "Decision of Character" (which every young man and young woman would do well to read) says most forcibly: "In a majority of things habit is a greater plague than ever afflicted Egypt. In religious character it is a grand fallacy."

Habits are to the soul what veins and arteries are to the blood, the courses in which it moves. A large part of Christian virtue consists in good habits. On the other hand, if we would know who is the most degraded, the wretchedest of human beings, look for the man who has practiced vice so long that he clings to it while he curses it; it pursues him while he dreads it; he is impelled to it by what has been allowed to become a law of his nature, reaching after it, yearning for it, and knowing all the while that it will gnaw out his heart and make him roll in the dust and bite the earth in anger.

Habits are the petrifaction of feelings. They work more constantly and with greater force than reason, which, you know, when we have most need of it, is seldom fairly consulted, and more rarely obeyed. This is what makes it so hard to convert old men. Their habits are so fixed as to prevent their reforming. "What they will they cannot."

There is one feature in the law of habit which is so psychologically certain, so uniformly sure in its operation, and in some of its consequences so almost fearful, that it deserves to be remembered by all, and is especially commended to the consideration of the young. Good habits to be used in this life have to be formed early. The character that is to be used in eternity has to be formed in time. Habits do much, do most to form it—good habits molding a good character, and bad habits a bad character. Our power of passive sensation is weakened by the repetition of impressions, and just as certainly our active propensities are strengthened by the repetition of actions.

We all know how difficult it is to get rid of a habit, especially of an evil habit. Take profanity, for example. I do not suppose anybody over ten years old will argue in its favor, think it smart, brave or manly. Most men who swear admit it is a weakness. Continued cursing impairs the force of speech. A man forever taking oaths on his lips resorts to exaggeration, and finally people divide what he says by two in order to get the truth. But let the swearer try to discontinue the habit. Even the grace of God cannot stop him in an instant. Much endeavor and some humiliation are necessary to break the vile habit.

Or take gambling. I have known gamblers. I know how that vice petrifies all the finer feelings, and substitutes a genteel exterior for interior refinement. No passion leads men to such fearful extremities. None so destroys them, body, soul and spirit. None produces such monsters, such insincere men, such cold-blooded hypocrites. It requires more than a miracle of grace to convert a gambler. The habit once fixed, the destiny is as good as determined, we say.

Or take the drink habit. What chains that binds about the strongest men! It puts a hook in the nose of our very best at will. I have seen men able to face a cannon shiver like a reed before the temptation to drink, acknowledge they had not sufficient will power to pass by the door of a saloon and not enter.

And then there are other habits, not the great vices, but the little habits which mean so much for good or ill through life—procrastination, selfish ease, bullying manners and various infringements of others' rights—the common, unlovely "traits of character" which in the home, the office, the store, affect those about us as well as ourselves.

It is well for us to study our habits, and, since they have such a hold upon us for good or for evil, to break off bad ones before they develop, and to establish the good ones in the orderly course of living. It is surprising what a hold habit gets on nature. I know men of shrewd sense and sound judgment—successful men in business—who, having become habituated to constant tobacco smoking, when told by their physicians they will die if they continue such excessive use, deliberately say, facing all the consequences of a family made fatherless and a useful life cut short in its career: "I can't help it; I can't stop." Isn't that a sad commentary on the weakness of human nature?

Young people, cultivate for yourselves, and help your brothers and sisters to cultivate good habits. Let not your virtues be spasmodic. Settle somewhat the course of your life while you are young and plastic. In middle life, one's habits, like his joints, become set. "It's hard to teach an old dog new tricks."

Make it your habit to take exercise and be moderate in your eating and drinking, that your bodies may be strong.

Make it your habit to read and study a little every day, and only those things worth the time spent upon them, in order that your minds may be kept wholesome and ready for any stress which emergency may put upon them.

Make it your habit to attend to the development of your spiritual life. Pray if never so briefly, never so fraternally, night and morning. Direct your thoughts upward, far above earth, and beyond the skies, that your soul may not be dwarfed through your neglect to nurture it.

Study your habits. They are your life. All habits are worthy of attention, little ones perhaps worthy of most attention, lest they grow into great ones and of the wrong kind.

Look out for favorite habits. Those you love most may do you most harm. Strong Samson was betrayed to death by his beloved Delilah. The devil always attacks our weakest side. Great Anthony in the arms of Cleopatra, and a hundred instances in our own day show us how the strongest are weak at some point.

"That which is to be, hath already been," but let us strive to prevent the converse being true: "that which hath already been is to be"—if it is harmful to our best interests, and of all bad habits, perhaps, procrastination is the worst of all, being the most "easily besetting sin." For it keeps us continually putting off from day to day the start on the right road; it prevents that "Right about, face," which must be definitely and resolutely taken before the "Forward, march," in the right direction.

The "well done" hereafter will be said only to those who have "well done" here. He who would be a great soul in the future must begin to be a great soul now.

The above by Rev. George R. Van De Water, contains a divine lesson that Spiritualists should consider. The spirit is simply the ultimate of habits whether good or bad, and they alone determine its future destiny in the eternal world; determine whether the conditions there that surround it shall be bright and glorious, or dark and dreary.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

HIS SHIP GUIDED

By a Supernatural Visitor. ONE OF COLUMBUS' CREW.

:o:

Sailing Around the World. By Capt. Joshua Slocum. The Century Co.

This is an account, as set forth by The Nation, of one of the most remarkable and successful nautical enterprises ever attempted, whose claim to pre-eminence resides in the fact that it involved a cruise of 46,000 miles on all of the oceans, in a sloop thirty-six feet, nine inches in length over all, and of nine tons net burden, sailed by one solitary man. This exploit was accomplished, not in the interests of trade or for the sake of gain, but seemingly from a spirit of adventure and of spontaneous love of the water. That Capt. Slocum was not inspired by sordid impulse was a source of ceaseless wonder at the various ports at which he touched—except at Samoa, the only place that he visited where he never heard allusion made to what "would or would not pay." Many successful conflicts have been waged with the sea in craft of small dimensions—in them explorers and shipwrecked mariners have made long and perilous voyages; but never before has a single man embarked with such calm deliberation in so diminutive a vessel to circumnavigate the globe, and carried the venture to a successful conclusion.

It is not to be expected that the average reader, unacquainted with nautical vicissitudes, will be able to gauge in all of its dimensions the extraordinary exploint of Capt. Slocum; but in those who have seen the ocean in all its moods from the decks of sailing craft, or who have passed all their days at the edge of the heaving sea, or who have sailed small boats in dangerous waters at all times and at all seasons, it will arouse sentiments of unqualified admiration and respect for him as a valiant and resourceful man. It is from this point of view that the author's simple and unpretentious narrative of his cruise must be judged. Absence of literary finish and florid word-painting sinks into insignificance compared with the overwhelming impression his story conveys of dominant courage and placid self-reliance.

The rig of the sloop is the most unsuited for navigating the open sea. It is heavy, cumbersome, and dangerous there, even when handled with a crew numerous and able. Yet it was in such a craft, alone and unaided, that Capt. Slocum sailed from Boston to Gibraltar, thence across the South Atlantic to Brazil and the Straits of Magellan, where he changed the rig into that of a yawl—an ideal one for cruising in small vessels. His skill as the skipper of a sloop was all the more remarkable inasmuch as his nautical training had been acquired in square-rigged craft. This emphasizes the extraordinary quality of his seamanship. As a navigator, he was no less surprising. Provided with a cheap tin clock in lieu of a chronometer, he was rarely at fault in his longitude. When he expected to make a port, the bowsprit of the Spray was pointed directly at its entrance, when it was sighted, even after a forty-day run at sea. Naval officers, with all their scientific training and elaborate navigating tools, cannot always attain to this accuracy.

The original of the Spray was a fishing boat, supposed to be a hundred years old. When it came into the possession of Capt. Slocum, it was hauled up in a pasture lot in process of decay. Without assistance he rebuilt the craft upon the original lines. That he did the work thoroughly the record of the voyage reveals. Moreover, the sail-plan was well balanced; for, with the helm lashed, he sailed long stretches without touching the wheel. When the Spray was altered into a yawl, it did still better, for on one occasoin it sailed on one course for twenty-two days, without his being at the wheel for more than an hour and a half during the entire period.

On April 24, 1895, Captain Slocum sailed from Boston, stopping at various coastwise ports until he reached Yarmouth, Nova Scotia, whence, on the 2nd of July, he took his final departure from the American coast, bound for the Azores, his first port to call, where he arrived July 20. On July 26, the day after leaving the Azores, occurred the most dramatic incident of the voyage. Some of his friends on shore had presented him with a quantity of plums and a native cheese. He ate freely of both. The amalgam was not a harmonious one, for it brought on a dreadful attack of stomachic cramps. Before the Captain was completely disabled, a blow came on. He should have hove to; instead, he doubled-reefed the mainsail and, with a full jib, put the Spray on her course, lashed the wheel, and went below to roll in agony of pain on the cabin floor. While delirious from the disorder, he imagined that he saw through the companion-way a tall man at the helm, who doffed his hat and said to him, "I am one of Columbus crew. I am the pilot of the Pinto come to aid you. Lie quiet, Senor Captain, and I will guide your ship to-night. You have a calentura; but you will be all right to-morrow." When the Captain recovered his full senses, it was broad day. The Spray was still going like a race horse. The sloop had made ninety miles in the night through a rough sea with no one at the helm—except the supernatural visitor.

A QUESTION.

Where's the Infinite Intelligence IN THE FAMINE IN INDIA?

:o:

According to the daily papers the report that cholera is strengthening its deadly hold on famine-stricken India brings the pitiful condition of that country more than ever to public view. About 93,500,000 persons, for this is the population of the districts affected, are sweltering their squalid existences away in pestilence and misery that show no signs of abating. Hundreds of thousands of pounds in good British gold, good German marks and American corn have been thrown into the country, but, judging from the latest advices, all this charity is merely a drop in the ocean.

The famine and its attendant complications appear to exceed in virulence any two previous visitations. The viceroy, Lord Curzon of Kedleston, and the government are making ceaseless exertions to meet the terrible emergency, but the stupendous difficulties confronting them prevent the present supplying of relief to more than 5,000,000.

In the meantime the native states are dotted with heaps of dead and dying and the roads are crowded with ghastly bands seeking to escape from the stricken territory, but who for lack of food and water mostly succumb in the attempt. One of the most hopeless features of the whole affair is contained in the statement of a special correspondent at Simla, who writes:

"Ten times the total relief could be laid out in a single district without fully relieving its distress. All we can hope for is a succession of good years to put the people on their legs again."

The British districts are reported to be so far escaping the large starvation and mortality that mark the native states. But that their condition is not enviable is evident from the following description sent by a Bombay correspondent of the scene at Ahmedabab, a city in the presidency of Bombay.

"In an open space upward of 200 were seated, old and young, being famine personified. The smell arising from their filthy rags was sickening and had attracted myriads of flies.

"Some, especially the old men, were bony framework. A girl suckling two children was ghastly to look at, but the little ones, with hollow temples, sunken eyes and cheeks and the napes of their necks falling in under their skulls, which seemed to overbalance their emaciated bodies, and with wisplike arms and legs, were more dreadful still. Many were suffering from disease and numbers had the fever. Those who could work were sent on where tanks were being dug. Others were given a meal and passed on to the poorhouse."

This picture is from a less seriously affected part of the country. The sufferings in the remoter districts, where the famine is worse, where all the cattle have long since died, where the water is precious and where cholera has now added its dread scourge can well be imagined.

A special dispatch from Bombay says cholera is alarmingly virulent among the natives on the famine relief works at Viramagon, where there are fifty deaths daily from the disease.

Thomas L. Johnson, ministerial delegate from Bombay, says: "Bombay Presidency is under the rule of a Governor appointed by the Queen, subject, of course, to the supreme authority of the Viceroy, who is also appointed by the crown. It is the smallest of the four Presidencies, but one of the most important on account of its territorial position. Bombay City is its capital, and the chief emporium of the coast. The district is included in the famine area, and is just now undergoing one of the most unfortunate experiences ever known in the way of famine and plague. For the relief of those suffering from lack of food the government pays about two cents a day for each of the 4,000,000 supported. Private benevolence is doing much in relieving the distress of the people, which is scarcely lessened by the relief measures of the government. Much has to be done yet to make the relief measures thoroughly effective, and to prevent wholesale starvation all over India."

Rockwell Clanoy, Presiding Elder of Allahabad District, Northwest India Conference, says:

"The population of northern India is 50,000,000, 80 per cent of whom are cultivators of the soil. The masses are exceedingly poor. They live in villages, in mud huts, with roofs of bamboo and and tile or thatch. Fields surround these villages, and during the greater part of the year men, women, and children spend most of their time at work in the fields. Most of the land is held by native landlords, who rent it to the villagers in small lots, which are not large enough to support the holders. The people eke out a living by working for the landlords, and are paid daily in grain. When the harvests are good the common people can secure enough coarse food to give them one meal a day. In 1897 and 1890 the monsoon failed, causing widespread failure of the harvests and famine, which involves, not only northern India, but also Rajiputana, central and western India, the central provinces, Bombay Presidency, and other districts. More than 60,000,000 are famine-stricken, and nearly 6,000,000 are being supported by the Indian government. The famine must continue to grow worse every day until the next harvest in October. The Indian government and the missionaries are doing all in their power to save the lives of the millions of starving men, women and children, and we sincerely hope that the Christian Americans will help us in this work of charity."

Starvation in India, and yet a God! Dying there by the millions, and yet the crops are withheld by an Infinite Intelligence! Prayers avail absolutely nothing! The groans of the dying go forth in one agonizing wail to an all-wise God, and yet they meet with nothing but a mocking response! The sun rises and sets on scenes of starvation that beggar description, and yet not a drop of rain falls to give hope to the wretched people. Under the circumstances finely spun theories on the existence of a Divine Ruler of the Universe, who counts the hairs of each head, and notices each sparrow that falls to the ground, do not afford the least satisfaction to the one who is constantly surveying the scenes of misery in India.

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CRIME INCREASING,

Though Spiritualism Exists. SAD FOR THE 20TH CENTURY.

:o:

New Thoughts on Criminology.

The most advanced views concerning crime and criminals which have ever found utterance in San Francisco [as set forth in the San Francisco (Cal.) Chronicle], and which stand abreast of the world's most progressive thought, were recently presented by Dr. A. M. Gardner, in one of the lectures of the Lane course at Cooper Medical College. His statements and conclusions demand the serious regard of thinking men and women who have the welfare of the human race at heart, and the corrective measures which he suggests, one of which bears the brand of undoubted originality, merit something more than passing attention.

Dr. Gardner's discussion of the subject concerned itself chiefly with the growth of crime and its origin or conducive causes, as determined by the foremost criminologists of the day; with the corrective measures already applied, their failures and their successes and, lastly, with a radical suggestion of his own which he believed worthy of trial in this country. He found all statisticians agreed that crime and criminals are increasing in every civilized country at an appalling rate, out of all proportion to the increase in population. These same figures, prepared by governmental employes for the most part, strictly impartial and unbiased, compel the conclusion that at least 50 per cent of crime is to be traced directly to the influence of drink. Without any affectation of giving a temperance argument the lecturer quoted in this connection some impressive figures. He found that the tax on strong drink, annually levied in England, amounts to $140, 486, 400, leaving one to compute what the actual amount expended by the consumer must be. The half-million people in Boston, generally accepted as the model American city, spend $6,875,000 annually for drink, a sum exceeding all that is expended in the support of schools, the police department and for the maintenance of public pleasure grounds combined. Statistics of the state of Massachusetts, covering a term of twenty years, show a record of 578,348 sentences for crime, 540,314 being for drunkenness, giving some faint indication of the cost of the vice to the community, aside from the maintenance of crowds of vagabonds in workhouses and poorhouses. Every year the people of this country pay out $700,000,000 for drink, and 365,000 men are annually arrested for drunkenness. The vice of inebriety would be bad enough upon this showing alone, but its curse is transmitted to new generations, until the blood of these dissolute and criminal families "underruns society like devil grass."

Intemperance, heredity, environment, these are the three important factors in the production of the criminal. Given the crime and its perpetrator, what methods has society employed in the past for their suppression and correction? What is it doing at present?

The criminal laws and prisons of the past, founded solely on the principle of retribution, Dr. Gardner passed with little comment, merely remarking it is not so very far in the past, when within half a century a nine-year-old child was put to death in England for stealing two pence worth of paint. Retributive crimes and laws were founded on the theory that every criminal was a normal human being, which he is not. To-day the fact is generally recognized that every truly criminal act proceeds from a person either temporarily or permanently in a morbid condition, and the new theory of the control and treatment of the criminal, who has become by his act an anti-social being, is based upon this view. The judicial taking of human life as a penalty for murder offers no compensation to society, and if it is not deterrent of crime has no justification. There have been many improvements in prisons themselves, although this country and England might learn the valuable lessons from two of the weakest nations on the globe. In the Spanish city of Cueta, in Morocco, there exists a prison colony which is a model for the world. The convicts, guilty of all manner of crime, are permitted to freely mingle with the community and to take service with the families. The coachman who drives your carriage is a convict. The man who cooks your food and waits upon you at table is a convict. They are treated with trust and consideration on every hand and given every opportunity to retrieve their records, and as a consequence, in this city, peopled with a small army of thieves and murderers, thievery and capital crimes are unknown. In the city of Tokio, the capital of Japan, there is another prison, a cheery, attractive place, a model of cleanliness. Here exquisite cloisonne ware is made by convicts. Those who are incapable of executing the more artistic processes take up simpler forms of artisanship. Only twenty-nine, out of the 2,000, who have shown themselves incapable of skilled labor, are set to breaking stone. No form of punishment is known in any prison except confinement in a single-celled dark cage, and so obedient and well behaved is this small army of men, that the dark cage is not used for months at a time. Looking upon this peaceful, cleanly and attractive industrial hive, a recent visitor declared that "the recollection of the City Prison of San Francisco came over him like a nausea."

The Elmira Reformatory in New York seems to be the only penal institution in this country which is addressing itself intelligently, kindly and successfully, to the solution of the problem of criminal reclamation. Here the indeterminate sentence is in operation. Men are kept so closely at work at trades that they have no time to brood over the past or to plan new evil. When they have been in the institution long enough to indicate their desire to lead good lives they are released on parole, but are kept under close inspection until the day arrives when a continuous good record wins for them the State's full pardon, and they are restored to the full privileges of citizenship. This system Dr. Gardner contrasted with the results following the definite and determinate sentence, which offers no incentive to reform and usually brings out the worst there is in a man, confirming him in a criminal career. Drunkenness, as the most powerful disposing influence to crime, he proposes shall be treated upon the same plan. He would not wait for a man to commit a crime under the influence of liquor before making him a public charge, but whenever a man shows himself a slave to drink he would place him in a state institution with an indefinite sentence, permitting him to leave only on parole, and compelling him to show he has mastered the habit before awarding him a final discharge. The funds necessary for the support of such reformatories he would secure by taxation levied upon the sale of liquor. In this way he would not only arrest an evil harmful in itself, but would prevent the birth of the weak-minded, insane or imbecile progeny of drunken fathers and mothers.

The above conveys to Spiritualists everywhere an important lesson which they should file away for future reference and consideration. Crime increasing! How long can that go on before there will be written over the portals of our republic, "Mene, Mene, Tekel, Upharsin"—"thou art weighed in the balance and found wanting." Look at it in whatever light you may, Spiritualists, and the outlook is a sad one. Fifty years or more ago there was one in our penitentiaries and jails to every 5,000 inhabitants. Now there is one to every 750 inhabitants. Here is food for reflection for spirits as well as mortals. There is no way in getting around the facts; they are stubborn things. You must face them. They constitute a grave problem for the scientist to solve. We live in a so-called age of enlightenment, yet contemplate the figures in regard to crime. They are appalling!

SPIRITUALISM.

What Mrs. P. A. Hanaford Says. A NOTED WOMAN PREACHER.

:o:

Mrs. Hanaford is a noted woman in the east and a fine preacher. Her ideas of the next life are becoming widespread. She says that she is a believer in that which she believes St. Paul teaches when he says "There is a natural body and there is a spiritual body * * * and as we have borne the image of the earth, we shall also bear the image of the heavenly." (I. Cor., xv., 44, 49.)

As a Universalist minister she believes and preaches the doctrine of immortality, the resurrection of the spiritual body from the lifeless natural body, the assured hope of the everlasting love of God for all His children—and hence she believes—

"There is no death, what seems so is transition,
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call death."

She goes on to say that if there is no death, then there is no diminution of affection for the dear ones left behind by those who pass into the beyond, and if that love continues, there must be a desire on the part of the departed ones to communicate with those still abiding in the flesh. It may be by impressions on the mind, it may be by the imaginings of the day or the dreams of the night, somehow or some way there is, she believes a mental or physical communication between the loved and loving ones parted by death. Psychic force is a scientific fact.

She has witnessed some of the phenomena of Spiritualism with great interest and some satisfaction, though she has more often been disappointed than gratified at the results of her efforts to learn about departed friends.

Thirty-six years ago she was invited by the mother of the then editor of the Boston Journal to accompany her to the Boston office of the noted medium, Charles Foster. She stipulated that the medium should not know her name or anything about her. Her friend desired her to write three questions on tiny slips of paper and roll them in a way to keep the queries from the medium's sight. She did so, and placed one in his hand. She was seated at a table, one side of which was against the wall. He held the little roll in his hand a moment quietly, then said: "Arthur is with Margaret, and he tells me to give you this word of encouragement." Thereupon followed words of tender advice and hopefulness, saying a career was before her, and she was to enter upon it soon, and be an active worker in a field of labor of which she did not dream. Then the medium said: "Open the paper and read your question." She had written, "Is Arthur with Margaret?" She had reference to her reverend and beloved friend, Chaplain Arthur B. Fuller, whose death at Fredericksburg had then occurred. She had asked him if he was with his sister, the celebrated Margaret Fuller Ossoli. This was in 1864. In 1868 she was ordained, having been led by what she regarded as providential steps into the ministry of the Universalist church. Thus there seemed to be a fulfillment of the words which purported to come from the spirit land.

When Mr. Foster took up the second paper he said: "Joseph is with you. He is one of your guardians. And here is another." At this point Mr. Foster broke off suddenly and acted as if some one had touched him on the shoulder and forbidden the utterance of the sentence already begun. Then he went on to speak brotherly words as if from the guardian he had mentioned. Closing, he handed her the paper. On it she had written, "Where is Joseph?" referring to her brother who had died nineteen years before. Without handing her the third paper, which he tossed carelessly into the grate, he said: "Oh, you'll find them very soon." She had written, "Where are my journals?" In April she did find them in a wholly unexpected place.

In April, also, she received news of the drowning of her youngest brother in the far Pacific. The intelligence did not reach America till April, though the death occurred in December. But in February he was already in the spirit land, and when Mr. Foster said, "And there's another," he was about to tell her that another brother was with Joseph? She has often thought he was hindered, because by his not mentioning the fact, she was spared the sorrow of bereavement a few weeks longer. At that time her sister was very ill, and the saying (however doubted) would have greatly distressed her. That has seemed to Mrs. Hanaford to be the reason for the sudden withholding of the rest of the broken sentence. It will be easily perceived that she writes as if she believed in communication with departed friends. She confesses that these facts which she has mentioned greatly impressed her, and as personal experience they did help to convince her that life is continuous, and that there may be communication with the spirit land.

It is not impossible. "The Bible," as Rev. Dr. Sears once said, "is a continual angel-orphany from Genesis to Revelation," and she sees no reason why those who have been saints on earth may not be angels in heaven, and henceforth "ministering spirits" also to the loved ones not yet summoned to the Master's presence. Death is but an incident in the ever-continuous life of God's child:

"Death is but the close of life's alarms,
The watch light on the shore—
The clasping in immortal arms
Of loved ones gone before.

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BRAIN VIBRATIONS

By Which the Soul Recognizes THE EXTERNAL WORLD.

:o:

As said by a writer on the "Curiosities of Lunacy," "There are cases where blows on the head have benefited the brain, and produced extraordinary changes for the better. Mabillon was almost an idiot till, at the age of twenty-six, he fell down a stone staircase, fractured his skull, and was trepanned. From that moment he became a genius. Doctor Prichard mentions a case of three brothers who were nearly all idiots. One of them was injured on the head, and from that time he brightened up, and made a successful barrister. Wallenstein, too, they say, was a mere fool till he fell out of a window, and awoke with enlarged capabilities. A patient in an asylum was the victim of many delusions. He was paying off the national debt, going into partnership with Baron Rothschild, and forming a lodge of female Freemasons. One day an epileptic patient, irritated at being perpetually asked to buy imaginary shares, gave him a tremendous blow on the bridge of the nose. From that time he improved rapidly, and acknowledged that the blow had had a sobering effect, and had quite knocked the nonsense out of him. There is no doubt that this was the secret of that cruel old remedy for madness, the circulating swing, mentioned favorably by physicians of the last century. This horrible swing was a small box fixed upon a pivot, and worked by a windlass. The "inflexible" maniac, or the maniac expecting a paroxysm, was firmly strapped in a sitting or recumbent posture. The box was then whirled round at the average velocity of a hundred revolutions a minute, and its beneficial effect was supposed to be heightened by reversing the motion every six or eight minutes, and by stopping it occasionally with a sudden jerk. The results of this swing (which occasionally brought on concussion of the brain) were profound and protracted sleep, intense perspiration, mental exhaustion, and a not unnatural horror of any recurrence to the same remedy, which left a moral impression that acted as a permanent restraint. That the results were often beneficial we have indisputable evidence. The cases of suspended consciousness after brain injury are well worthy attention. A man who awakes out of sleep is conscious of a lapse of time, and can generally even guess its duration; but the man struck on the brain is often unconscious of any lapse. A man was struck in the street, and was afterward delirious. He was unconscious after the blow for fourteen days. He was then delirious and maniacal for ten weeks. When he became more tranquil they brought him to the asylum in a strait waistcoat. He soon recovered, but when he became conscious he had clean forgotten the fourteen days' trance, and the ten weeks' delirium and mania. At the battle of the Nile an English captain was struck on the head by a shot, and became unconscious. He was taken home with the wounded, and remained in Greenwich Hospital fifteen months deprived of sense and speech. At the end of that period an operation was performed, and the brain relieved from the pressure. He instantly arose from his bed, and continued the orders to the sailors which had been so abruptly interrupted fifteen months before. Dr. Abercrombie gives an analogous case. A lady was struck with apoplexy while sitting at the whist table. It was Thursday evening when she fell, and she lay in a stupor all Friday and Saturday. On Sunday she suddenly recovered her consciousness; and her first words were, 'What are trumps?' The clockwork had stopped at that point, and now the pendulum again commenced to swing."

The brain, like a musical instrument, requires to be in tune in order to give expression in an orderly manner to ideas. Sometimes its normal vibrations are interrupted by the pressure of the skull; sometimes there is a spontaneous action on its part, entirely different from those vibrations that are caused by the senses taking cognizance of the external world. When one is intoxicated, the brain cells vibrate disorderly, and as a consequence the thoughts are incoherent, the mind cannot weigh accurately ideas, and subjective visions are formed that are truly appalling. When a person is suffering from what is termed delirium tremens, the vibrations of the brain cells are so discordant that the most hideous visions are formed spontaneously, and the results, though subjective, are none the less real. The brain being the seat of consciousness, a pressure thereon changes at once its normal vibrations, and disastrous result follows. A blow on the head with a club restored a man in this State who was violently insane, to his normal condition. It removed luckily the pressure of the skull at a particular spot, and restored the brain's normal condition.

The brain being the seat of consciousness, and consciousness depending on vibrations for its existence, a portion of the brain can sometimes be removed without in any degree affecting the mind; but if in the course of the operations its vibrations should in any way be modified or changed, the entire nature of the individual will be changed. A blow on the head resulting in a fracture of the skull and the subsequent removal of a small portion of the brain, changed the entire nature of a Norwegian from a genial, kind, ever indulgent husband and father, to a tyrannical old scold. All this resulted from the surgical operation changing the vibrations of the brain making an entirely different individual of the man. The study of the human brain reveals many singular things. The pineal gland was long supposed to be the seat of the soul, from the fact that physiology could see no earthly use for its existence besides that. One prominent Spiritualist located the soul there. But later discoveries show that he was about a million of miles from the exact truth. The pineal gland was probably a sense-organ of pre-tertiary period—an eye—and though since its functions in that respect have ceased its rudiments still exist in every human brain. Consciousness is no less the result of vibration, than hearing, feeling and seeing.

LIFE AND DEATH

Illustrated by Miss I. A. Safford. DEATH IS TRIUMPHANT.

:o:

After all, when it comes to death, says the St. Louis Globe-Democrat, who of us is quite capable of seeing life whole. Some of our statistical writers have recently been handling that "eternal mystery" in a way to demolish all the unities of life and put us back to some dark age conception of being, where some stern Rhadamanthan chops off our heads, without law, purpose, or ceremony and leaves us—what remains of us—to go our darkling way with only the hope wrapped up in the eternity of force to encourage us that it shall not be a short cut to annihilation.

"And Enoch was not, for God took him." Measure the distance if you can between that conception of death and immortality and the former one. Or, if Enoch, with his mystic walk into paradise is too much for you, apply even Stevenson's faith in the "ultimate decency of things" to the problem of life and see if an event that comes about in the ordinary process of nature and is universal in its application, should be held a calamity, a dark untried "sentence" against the children of men. Long ago Schiller declared "what is so universal as death must be a benefit." but far beyond that greater ones than Schiller has shown us that it is a law of love. Over the gate of hell, Dantes places this inscription:

Justice, the founder of my fabric moods,
To rear me won the task of power divine,
Supremest wisdom, and primeval love.

And when, through disobedience, man "let sin into the world and all our woes" it was a pitying angel who turned him back from the tree of life, "lest he eat and live forever" in his sorrows. Puzzle out the mystery as you will. Count that a stupendous scheme to create a race of beings greater than the angels, in the greatness of conscience, goodness and power of choice, had gone wrong, and found the creature unequal to it, or claim that from some sleeping seed through evolutionary law life's chain had reached the human creature not yet established in self-sustaining glory and perfection. In any case the need of change and betterment was there and through whatever gates of death or hell the Lord of life led on the process it were better, aye kindlier, than to leave it in its sorry imperfections.

In one of Dickens' under tales he pictures an old woman, withered and infirm, sitting by the grave of her lover and crooning the tale of her love to a fair young child who finds her there. The child eyes her curiously, unable to connect the sweet romance of love with such a face and form, and then she asks timidly if her lover was an old man. At that the woman draws from her bosom a worn locket and turns to the child the picture of a young Apollo, radiant in all the first glow of youth, and facing him a maiden of some eighteen summers, fresh, blooming and as fair as an artist's dream. "There we are, dear," she says softly; "would you take that smiling girl for the old woman at your side." And when the tell-tale eyes of childhood answer her in horror, she murmurs bitterly, "No, no, there is not a trace of the girl he loved left in me. if he saw me at the grave he would never know me. And he is young as ever." Oh, it is life that changes us past love and knowledge—not death, not death!

It is a grewsome tale, but it points a deep truth and that is that a life that holds the seeds of deformity and decay within it is a fearful thing, and death is the only justice of the gods to creatures of such estate. To leave man to any life of weakness and decay, any imperfect phase or crisis, would be the thing for which he might well arraign his Maker, not for letting him out of it by any procedure that his higher wisdom found necessary. That death is such a process—the final step in that road that leads to fuller life is so clearly the teaching of both science and religion—to any one who will not confront that second or moral death of the Bible with the physical change which Christ plainly said was not death but sleeping—that one marvels to find any intelligent person, to say nothing of scholars and thinkers, treating it otherwise. That man has made it the extremest penalty for crime, as recently noticed, is nothing to the point—unless to emphasize his bungling conceptions of it, and the wide difference between the ends and ways of human law and the Divine. When man comes to understand the remedial and developing ends of nature's methods, perhaps he will handle this death penalty a little differently. At any rate, he has not arrived at such judicious action in the case as to make his use of it a criterion for judging the Almighty's. Besides, if he had any decent human principle in the matter, it should not be to punish, but to protect that he resorts to such extremity, and this can by no means be applied to the natural law which, if uninterfered with, would claim but the ripest and the best from human harvests. "He giveth his beloved sleep." How much is there in the nature of a criminal sentence in that soft whisper. The truth is that, by every discernible law of life, death is so logically an event or link in the eternal chain of being that no theology could stand that regarded it from any other standpoint, and thus it has grown with the old superstitions that surrounded it with the terrors of judgment and wrath and fiery sentence. That it but leads on, in orderly connection, to the life beyond, is the only rational view to take of it, and it has been well said that "had not Divine interference designed to raise the dead, nature herself is in the act to do it." After what manner they are raised up and with what body they come is another question with which perhaps the individual himself has more to do than all the death angels that were ever invented. It is enough that these angels should be recognized at last as but servants to help man on to the best that is within him to bestow that may be, and the life he has prepared for himself. And thus it is that all the better thought of to-day has come to regard them. Death "comes to set thee free, O, greet him cheerily," is the tone of the modern poet, and art gives us now for death's heads and ghastly reapers, angels of strength and tenderness bearing, as in Elihu Vedder's picture, the fainting soul over the surging river.

"I tell thee his face is fair," sings Paul Hamilton Hayne, in his dying song,

As the morn-bows amber sings,
And the gleam in his unbound hair
Like the flash of a thousand springs.

All that life failed in, all that love denied, all that sorrow silenced or the grave hid, he promises to restore in full and fadeless glory.

To be worthy of death is about the only legitimate concern, then, that man can have in connection with it, and so great is death that the utmost greatness of his soul can not more than fit him to face it worthily. And here again nature comes in with her disciplinary work, and, in her last wrestle with man, compels him to be great,

So when the angel of the darker drink
Himself shall find you by the river's brink,
And offering his cup invite your soul
Forth to your lips to quaff—you shall not shrink.

That is nature's lesson, and somehow the timidest of her children learn it. But to find out where the secret of good, of joy resides in it, as in life, and, with Stevenson, give it "a voice far beyond singing," belongs only to those who know Stevenson's faith and "are sure that God in the long run means kindness by them." Small kindness would it be to leave man with all his deep dreams unrealized in the pit of the grave, or swept by elemental changes into plant or clod. 'Tis the life of that dreampart of him that the thinking soul demands, and the gentle Jean Paul Richter breathed one of the fairest hopes ever voiced above our poor mortality when he said: "We shall find when we die that we have not lost our dreams, but that we have only lost our sleep."

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"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

FIVE YEARS OLD,

And a Most Remarkable Medium. SHE SURPRISED PADEREWSKI.

:o:

"She is the most wonderful child I ever met, and had I not heard her play I would not have believed what I had been told." Such was Ignace Paderewski's remark during his visit to San Francisco, Cal., (and as reported in the Chronicle of that city), apropos of the playing of little Phyllida Ashley a tot of five and a half years, residing with her parents on East Twenty-third street, Oakland.

The remark means more because Paderewski was pestered to death while he was here by the over-ambitious parents of precocious children. There was not an afternoon when the great pianist, tired out from his matinee, was not kept from one to two hours listening to these piano-playing children, until his soul was weary within him. Sometimes the children played at the numbers for which Paderewski is most famous himself, but he was obliged to grind his teeth and endure. He was, however, frank. He warned many of them that they would never be piano players. To others he held out slight hopes, but of Phyllida Ashley he was enthusiastic.

At one of his concerts at the California Theater, Paderewski was told of the little Oakland girl. The great pianist was very skeptical, but, with his usual politeness, he said he would listen. As he named no time or place, Phyllida's friends concluded that Paderewski wanted to hear no more of the child, but in this they were mistaken. On his return from San Jose he expressed a desire to hear the baby play, and one Sunday evening she was brought to him.

Paderewski lifted the child on to the stool and allowed her to use his cherished piano. The child played an air and sang, but this was merely an introduction. The little fingers, with wonderful dexterity and feeling, rendered the Lohengrin "Wedding March," and while she did so Paderewski became intensely interested. He passed from the room and returned with a bonbon, but the little girl declined it very quietly and proceeded with "Der lieben langen Tag."

At its finish the master hugged her and kissed her, and begged her to play something else. Phyllida, all from memory, played "Marching Through Georgia," but this did not interest Paderewski until she rendered it in the minor, when he exclaimed: "Marvelous! What is this?" and again kissed the little player.

The ensuing effort was the rendition of the waltz from Weber's "Invitation to the Dance." Phyllida played this according to the interpretation of Rosenthal and De Pachmann, and when it was over, Paderewski took her in his arms and walked around his salon with her, smothering her with kisses. In answer to his questions he learned that the child had been able to play when 2 years old. "Impossible," said Paderewski; but when he saw a photograph of the infant at the piano taken over three years ago, he accepted the proof, and said that her attitude there showed that she was born to be wedded to a piano.

"Do take good care of the baby," said the great pianist, when the reception ended. "She will be needed, and if you will not give me the picture of that wonderful pose I shall have to steal it. It must go with me."

Phyllida Ashley is the youngest child and only daughter of George and Blanche Sharpe Ashley. She comes from three generations of musicians, her mother being a well-known pianiste and a former pupil of Mrs. John Vance Cheney. Her grandmother was also a professional pianiste and the entire family is musically inclined. These tastes have been born into and bred into the little girl.

Phyllida was named for the charming old English song, "Phyllida Flouts Me," dear to all lovers of ballads. She is a dainty little thing, absolutely devoid of self-consciousness. She has a sweet face, soulful as that of Paloma Schramm, and she is fortunate enough to have wise parents, who will guard her most carefully and avoid, above all things, the "infant-prodigy" precipice. She is not to be sent prematurely on the concert stage to earn a living, but will be carefully nurtured and fostered and educated musically and otherwise. Phyllida Ashley seems to have been born under the auspices and in the environment favorable to the fostering of a great musician.

No doubt this little girl is a most remarkable medium, and will finally be acknowledged as such.

A SUBLIME VISION

As Beheld by Col R. G. Ingersoll. PREDICTED A ROSY FUTURE.

:o:

During one of Col. Ingersoll's masterly orations on Decoration Day, a day sacred to every American heart, a vision of the future arose before him. He sees our country filled with happy homes, with firesides of content, the foremost land of all the earth. He sees a world where thrones have crumbled and where the kings are dust. The aristocracy of idleness has perished from the earth. He sees a world without a slave; man at last is free. Nature's forces have by science been enslaved. Lightning and light, wind and wave, frost and flame, and all the secret, subtle powers of earth and air are the tireless toilers for the human race. He sees a world at peace, adorned with every form of art, with music. Myriad voices thrill, while lips are rich with words of love and truth; a world in which no exile sighs, no prisoner mourns; a world on which the gibbet's shadow does not fall; a world where labor reaps its full reward, where work and worth go hand in hand, where the poor girl trying to win bread with the needle—that needle which has been called the asp for the breast of the poor—is not driven to the desperate choice of crime or death, of suicide or shame. He sees a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the lurid lips of lies, the cruel eyes of scorn. He sees a race without disease of flesh or brain, shapely and fair, the married harmony of form and function, and as he looks, life lengthens, joy deepens, love canopies the earth, and over all in the great dome shines the eternal star of Heaven.

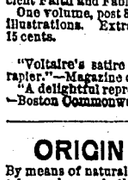
Ingersoll's genius was towering; his inspiration as grand and beautiful, as that of any of our poets and seers. While not acknowledging allegiance to the grand truths of Spiritualism he was in close rapport with those master minds in spirit life who are ever on the alert for an opportunity to give expression to some truth that will strike a responsive chord in the hearts of an aspiring people. We do not believe that on the other side of life there was any very great desire manifested to convert Col. Ingersoll to a recognition of the grand truths of Spiritualism. He could do more good in reaching the masses of the people by his poetic eloquence, sublime imagery, and sentiments tremulous with the sweet cadences of music, that characterized his utterances, than he could have done if an avowed Spiritualist. As an orator he was unsurpassed, and his rhythmical sentences fell upon the ear with tender sweetness, leaving a benign influence there which could not fail to do good. His brain vibrations were in harmony with the sphere of poesy, and thoughts dressed in spring-time beauty, summer richness and autumns' golden fruitage, came like evangels unto the mind, and were expressed to a world eager to hear them. We did not desire to proselyte Col. Ingersoll to our cause while he was living; his mission was confined to the liberalizing field, where his heaven-born inspiration found cordial recognition, whereas they would have been regarded as unacceptable if he had uttered them as a Spiritualist. It is a very foolish idea to suppose that in order to be highly inspired one must be a Spiritualist. That does not necessarily follow. Inspiration can not be confined or limited. It is the birthright of every soul honestly aspiring for the truth.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may requre. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Mrs. Donaldson writes: "As I have to write you regarding change of address, I also take the opportunity of telling you how much we appreciate the four books you gave as a premium at the beginning of the year. I am only beginning to develop mediumship, and am very often controlled for reading. I read the whole of The Next World Interviewed at our circle, and every interview was read in a different voice. Many of the controls claimed to be the spirit interviewed, and from the manner in which they were read we could see that was quite possible. When it was the interview of a foreign spirit, the control read in broken English and had all the gestures of a foreigner; this was especially noticeable in the case of George Sand. I do not know if this is a common form of development, but it was a very interesting experience. We like the paper very much and feel greatly interested in the letters from Franz Petersilea. I also read them under control. Another member of circle has begun to take the paper."

Dr. Harriet Edwards, of Chicago, will lecture and give tests Sunday evening at Hibernian Hall, Davenport, Ia. Good music. All are welcome.

The London Times correspondent at Lourence Marques says that President Kruger has been consulting a youthful Dutch seer, who prophesied the restoration of peace by June 14, and the President's death three month's later. The President and the burghers are fully convinced that the predictions are accurate.

Last week we made mention that W. F. Ruffel had been ordained by the Students of Nature as a minister of the Gospel. The one who made the item from the report sent in, did so under a misapprehension of the facts of the case. Miss E. Ebbert, secretary, writes: "Mr. Ruffel was not ordained by S. of N., but was given a certificate as a recognition of being a test medium—not a teacher."

The Banner of Frankfort, Ind., says: "Articles of association have been drafted and are now being circulated for signatures for what is to be known as the 'Frankfort Spiritualist Association.' The articles state that the organization has for its object the investigation and propagation of Spiritualism. It is the purpose of the association to rent a suitable hall, elect a president, treasurer, secretary and three trustees, and to hold meetings at stated periods to be determined hereafter. The members will be requested to pay such assessments to meet the expenses as may be determined upon by the officials. A well-known believer stated to a News reporter that it was the intention to have frequent lectures delivered on the faith, and that meetings or services would be held much after the manner of any other religious organization."

J. A. Gash writes from Ohio: "I have read and reread the six volumes I have received with The Progressive Thinker. I prize them very highly. They are so cheap in price, but well filled with many truths. I am getting quite a nice library of occult science. May you live long to sow the gems of truth, is my heartfelt prayer."

Geo. F. Perkins writes: "I have been busy out of town two Sundays of May, speaking at Elgin and at Englewood. I would like appointments with fair compensation, to lecture, sing and give genuine spirit communications, with philosophic explanation of the laws that govern spirit manifestations. Having had 16 years experience I feel competent to demonstrate the practical utilization of mediumship. Address me at 3558 Cottage Grove avenue, Chicago, Illinois."

Geo. W. Johnson writes from Arkansas: "My wife is a writing medium, the best I have ever met. We have received messages from fifty-one of our friends who have passed to the spirit life. She has only been in the work two years, while I have been a Spiritualist since the year 1850. Now, Mr. Editor, The Progressive Thinker comes to me all right; but I am in the wilderness; wife and I alone in Spiritualism."

Elvar J. Hull writes from Cleveland, Ohio: "The East End Society of Spiritualists held the usual services at A. O. U. W. Hall, on Euclid avenue, near Wilson, Sunday evening, the 13th inst., Dr. J. M. Temple, of Washington, D. C., on the platform. After an inspiring invocation by H. C. Andrews, of Indianapolis, Dr. Temple spoke at length on 'The Old and the New,' to a fairly good audience. The beautiful thoughts of the speaker conveyed to his hearers, lead them to realize there is a presence with him not seen by the mortal eye, but seen by many who were endowed with the sixth sense of clear seeing. Dr. Temple followed his lecture with tests, which were fully recognized. H. C. Andrews, the noted improvisator and inspirational speaker, at the close of meeting dismissed the congregation with a benediction inspired by the inimitable Robert Burns. The grand and beautiful words of the speaker, which were uttered with an accent of purest Highland Scotch, but to the unaccustomed ear a feature of uniqueness, but which, nevertheless, was none the less beautiful, and all felt it to be indeed a season spiritually refreshing. Dr. Temple was chosen as delegate to attend the Spiritualists' convention held at Columbus, Ohio, May 22 and 23."

The full name and address of every peson who sends an item for this department, must be given, or otherwise it may not appear. Bear that in mind.

Mrs. Maggie Waite is now at Syracuse, N. Y. Her address there is as follows: 304 South Crouse avenue.

Henrietta Straub writes from Syracuse, N. Y.: "The convention of the New York State Spiritualist Association, held at Syracuse, May 11, 12 and 13, attracted big audiences, and was a consummate success. I do not venture to proffer my individual opinions concerning the merits of the different speakers and mediums; this may be left to veteran judges. One thing, however, allow me to declare: If Spiritualism has many advocates and champions, as able and enthusiastic as those shown forth at said convention, then our cause must prosper, and the world will have to acknowledge ere long, that Spiritualism is the religion of the future."

Wm. Scheth writes from Kansas: "That Lay Sermon in The Progressive Thinker of May 5, gives the best 'declaration of principles,' to my notion, that I have seen yet. Mr. Griffen expresses my views and ideas much better than I could do it myself; and I dare say (take it the world over) that there are ten Spiritualists who will say yea and amen to Brother Griffen's views and ideas on the creed subject to where you will find one Spiritualist that will accept and is satisfied with the creed adopted by the National Spiritualist Association."

Dr. S. D. Bowker writes from Kansas City, Mo.: "Mrs. Mary E. Kratz of Evansville, Ind., spent the month of April with us and did a very excellent work. She was followed by Mrs. Carrie L. Bean and her daughter, Miss Edith Evelin Edwards, both from Lincoln, Neb. With the gifts possessed by these ladies we are greatly blessed, and they are not a whit behind those who laid the foundation of Spiritualism in this city. They are strong in personality and clearness of thought, and remarkable in the large number of fully recognized tests at each service. They will close their service for the society with the end of May, and will be free for any service at Camp-meetings during the summer. Their address is 707 East Ninth street, Kansas City, Mo."

The San Francisco Chronicle says: "Miss Flora MacDonald Shearer, educator and poetess, has again lost her mind, and is occupying a cell in the Detention Hospital for the Insane. During the last three years Miss Shearer has been placed under restraint several times, but each time returning reason brought about her release. Recently the spell of madness again took hold of her. Some malignant spirit was seeking to do her harm, she said, and each night she placed a note and a piece of money under the door mat of her home at 819 Lyon street. The note contained an appeal for mercy, and the money was offered as a bribe. Fearing that her madness might take a dangerous turn, friends of Miss Shearer had her arrested yesterday. Policeman McMurray took her to the Detention Hospital, where she will be kept until her case has been inquired into by the Lunacy Commissioners. The unfortunate poetess is 50 years of age. Twenty-five years of her life were spent in teaching school. She has had several books published, and gained not a little fame for the excellence of her poetry and ethical essays. She is descended from a noted Scotch family, and was named for her grand-mother, Flora MacDonald, the sweetheart of the young Pretender."

W. F. Ruffle of this city writes: "May I intrude upon your space to correct a slight error in reference to myself; and but for the 'dead head' advantages to be gained as with our orthodox friends, I should hope never to be writing on this line. I am, under spirit impression, requested to state that the title of 'Rev.' would be more befitting the divine attribute of mediumship, rather than that knowledge which is sought after in books, schools, etc., and which anyone of fair intelligence can get, and do get if they have the price, and which too much of, we are told, maketh a man mad. The very excellent society, the Students of Nature, under the pastorship of Mrs. Summers, did give me a certificate or license as a medium. I was asked to attend on Sunday week last, by request of the church, and it was the greatest surprise of my life, for I have done less work for her society than any other, yet how it shows her true appreciation of the work that is done, not by me, but through me. I need only say in conclusion that my whole heart is in the true spiritual work and I do look forward to the time when I can devote my whole life to it."

Secretary writes from Saginaw, Mich., reporting a good meeting on the 13th inst., Dr. W. S. Eldridge officiating. Prof. P. O. Hudson, of Bay City, Mich., furnished the music. All were charmed. Dr. Eldridge will attend funerals and make engagements for camp work. Address him at 211 N. Mason street, Saginaw, Mich.

Dr. J. H. Taylor writes from Cleveland, O.: "Mr. Samuel Fish, of Milan, O., with whom I spent the winter, received the excellent premium books before I left there. The Encyclopedia of Death, and Life in the Spirit World, Vol. 3, and The Next World Interviewed were very highly appreciated by them, and they wish me to thank you for your generous premiums. I have just returned to Cleveland."

Carrie F. Weatherford has a few open dates for June meetings and for camps. Will answer calls to attend funerals. Address her at Alaska, Mich., or send message by Citizens' Phone.

Harry J. Moore is open for engagements; will officiate at funerals or weddings in the city. Address him at 2979 Wabash avenue, Chicago, Ill.

Dr. J. H. Taylor has returned to Cleveland, Ohio, after an absence of five months in Milan, Ohio. He has some vacant dates for lectures before the camp season begins. He may be addressed at 385 St. Clair street.

The South Chicago True Spiritualist Society meets every Sunday evening at 7:30 at 8927 Exchange avenue, instead of Eigenman's Hall.

P. O. Hudson writes: "Having received many letters of inquiry regarding the musical department of the Island Lake Camp, Mich., for this season, I wish to say through The Progressive Thinker (as the letters are too numerous to answer personally) as follows: Prof. P. O. Hudson, balladist, composer and violinist, is the musical director as of yore. Prof. T. H. Davenport, baritone soloist, organist, pianist and clarionettist of Bay City, is also engaged. Also a lady soprano and solo pianist from the same city. Mrs. Tuttle, contralto, of Berlin Heights, Ohio, whose son is a juvenile solo violinist, will also be engaged for the season. We enjoy the reputation of having the best vocal and instrumental music of any camp in the west, and no pains has been spared in selecting the best talent available. Mr. Cook, of Detroit, the soloist, will also be in attendance on Sundays. We shall have a most enjoyable season."

Ella M. Pitkin writes: "The Band of Harmony (auxiliary of the Church of the Soul) will give a social afternoon and evening, Thursday, May 31, in hall 608, No. 40 Randolph street. Tables will be arranged for progressive euchre, at each session. Ladies will bring lunch which will be served with tea and coffee at six o'clock. Admission free. A charge of ten cents will be made for score cards; also for coffee."

J. Bullion writes from Michigan: "Mesick and our sister village, Sherman, are all excitement, and many of our orthodox friends have been led into new channels of thought. Dr. W. O. Knowles, of Grand Rapids, Mich., called upon us on his way home from Frankford, Mich. He delivered two lectures (with tests) in Sherman on Sunday, May 13, to appreciating audiences. All of the tests, descriptions and names in full were promptly recognized. He also spoke at our school house, Saturday evening and Monday evening to a house full of curious people, taking subjects from the audience, and followed by tests. He also lectured in the Carpenter school-house three miles north. Dr. Knowles is a fine magnetic speaker."

Mary Irene Dye writes from Kansas: "We enjoy the paper greatly and appreciate your 'Divine Plan' of helpfulness. We do not see how you manage to give us the books, but accept the gracious gift thankfully, and wait for more light."

The New York Sun of May 13, 1900, has the following: "New Haven, Conn., May 12.—'Prof. Lucius' Warde, a trance medium, with an extensive list of aliases, was arrested by Detective Daly to-night charged with breach of the peace. This is a subterfuge to hold him until the police of other cities where Warde is known to be wanted can be communicated with. The prisoner's description tallies with that of a crook who is alleged to have stabbed a man in Baltimore in addition to committing other crimes at various other times and places. One of these places is Butte, Mont. Warde was DeHill Morrison there while he lived at 426 Columbus avenue, Boston, as 'Professor Berthold Barmeith.' The Cleveland police, it is said, are after him for a case of embezzlement. His arrest was due to a complaint of Lionel Hartwell, his partner in the trance medium business, with whom he fought. Hartwell had him arrested and told the police all he knew of Warde, whose real name, he says, is Gearge DeLacey Kirwin, of 30 Goldsmith street, Dublin, Ireland. Warde will be held until further orders."

The Democrat, of Anderson, Ind., says: "At a meeting of the managers of the Spiritual camp grounds, held at Chesterfield, it was decided to spend $2,000 in improvements before the camp meeting opens in July. A new floor will be laid in the auditorium and other improvements made on the building. The hotel will receive considerable attention. There will be an addition built to the dining hall and tables arranged for 300 guests. There will also be a large provision, or store room, provided, from which campers and cottagers will be furnished provisions, including fresh meats and vegetables of all kinds. The dining hall and provision store will be under the charge of some person employed by the managers of the camp grounds. There will be no stand privileges or eating tents allowed on the grounds this year. All 'eating' will be supplied from the big building controlled by the management. It will contain ample lunch counters and dining hall."

Georgia Gladys Cooley has been secured to give the people of Monon, Ind., three lectures and test seances. The meetings will be held at the Monon Opera House on the evenings of May 29, 30 and 31.

Frank T. Ripley, test medium and speaker, can be engaged for the Sundays of June and July. Address all letters to 55 East Wayne street, Fort Wayne, Ind.

J. M. White writes from Alvo, Neb.: "For some time I expect to remain here and am stopping with Mr. A. T. Hinshaw, two and a half miles east of Alvo. While here I wish to hear from all camps desiring either mental or firetest mediums for the camp season."

Geo. Friend writes from Toledo, O.: "We, the members of the Independent Association of Spiritualists, unanimously unite in saying that we will close our meetings with the present month, and in so doing we close a successful five months' existence of our united efforts. At the time of the organization, December 21 last, a few who believed themselves to be staunch Spiritualists realized the pressing need of a more liberal opportunity of understanding the grand truths of our beautiful religion, took it upon themselves to launch out upon a breader sea of thought. Upon this voyage about seventy-five souls have been gathered in, and they have found peace and happiness under that great wing of immortality. We have spared neither time or trouble in demonstrating to our materialist brother the philosophy and phenomena of Spiritualism, and we realize that we have not bestowed labor in vain, as we have been crowned with success and we attribute that success to harmony with the spirit world. After an intermission of three months, on September 1, the association will re-open its meetings and we assure the members and friends that there will be found upon our rostrum the best talent that can be procured."

Philip Lamneck writes from Ohio: "I have become so attached to The Progressive Thinker that it is impossible for me to ever part with it. Like wine it grows better with age, and considering the quantity and quality of the Spiritual food which you every week present to your many readers, it is a great wonder that in addition thereto you can present your readers with such interesting and valuable premium books without doing yourself a material wrong."

The Old Home.

A small packge was handed me to-day which was mailed near my old home, and on opening I found it contained a beautiful picture of the little cottage where I passed my youthful years. It is empty now, and looks lonely and deserted, but yet how natural. There is snow on the ground, and some one has opened a pathway up to the door. Long icicles are clinging to the eaves, and some have fallen and lie broken on the ground beneath. In front of the house is the pretty, large, sloping lawn, and on one side of this is the garden, where we grew our vegetables, and such lovely flowers, the old kinds, pinks and sweet-williams, marigolds and roses. On the other side, and in the rear of the house is the orchard, where grew such luscious fruits, great red and golden apples. And there near the house is the well from which I drank many a cooling draught. The windows look vacant, but I can picture faces there of the long ago, faces of parents, brothers and sisters. The brothers and sisters went out to their own homes, and then for a while I lived alone with my parents. A little nephew used to come and visit us on his birthdays and spend many a merry hour, but he has grown to mature years now and is "teaching the young idea how to shoot." Father died and was carried away to the little burying ground, and mother soon followed. Then the home was owned for a while by a married sister, but soon she and her only son were called to that "bourne from whence no traveler returns." I have been for some years in a new home of my own, where love wields the scepter; where time does not hang heavy, but speeds away on golden wings. While there is much in recollections of earlier years to sadden us, yet it seems to have purified our lives, and this life is so grand and great; not downward when the years come on, but ever onward and upward until in the dim vista of years it seems only a step into that bright and beautiful life, unlimited by time.

Burlington, Ind. MRS. HEATON.

IMPORTANT NOTICE.

As there have been some inquiries received as to the Wisconsin State Spiritualist Association, for the benefit of all friends of the cause in the state I would say: The officers are at work getting the organization into proper and legal shape. There are several things that take time for proper completion in this way. As soon as possible printed copies of the constitution and by-laws will be mailed to contributing members. As soon as camp season is over missionaries will be put to work. You should bear in mind the fact that lack of money necessarily impedes progress in the way of incorporation and proper equipment of the office. Consequently we ask co-operation among all friends of the cause, especially in a pecuniary way, and solicit contributions to the general fund.

During the coming three months I shall be pleased to visit all places in the state that will furnish me speaking room and entertainment, and shall endeavor to aid your local work as well as the state organization. Remember this offer is open to all who desire and we hope to hear from every city and town in Wisconsin. Address A. A. McIntyre, Secretary Wisconsin State Spiritualist Association, Junction, Wis., or the undersigned for dates and other arrangements. Trusting that this effort on behalf of the State Association will find favor and be productive of good to the cause of truth, I remain,

Fraternally yours,
CLARA L. STEWART,
Pres. Wis. State S. Asso.
Stevens Point, Wis.

Letter from Cuba.

To the Editor:—I have been a Spiritualist for thirty years and have often thought a company of Spiritualists could form an association for mutual help (not a commune) if climate and soil offered proper conditions. I have lived in California and Florida, but found those States not well suited; but I believe Cuba offers a climate and soil and productions eminently fitted, especially the higher mountain valleys, where, free from fevers, the raising of coffee, cocoa, tobacco and some few fruits for profitable shipment, and so many other more tender fruits for family use; besides sweet and white potatoes and half a dozen other quite good root crops, would make life easy and enjoyable. In most of these higher valleys rain is sufficient, so irrigation is not needed; the nights always cool enough for most refreshing sleep and the midday heat not prolonged—giving plenty of time in daylight for enjoyable labor or recreation. The soil is very productive for grasses or corn, making meat and milk production practical.

I say community, for no American family can afford to live alone long enough for Cuba to become English-speaking, and sufficiently American in customs, thinking to ward off the homesickness that sooner or later overcomes the judgment, and an unwise return to the States ensues. I never could tell why only the inferior peoples should occupy the most healthful and enjoyable regions of the globe. I believe Spiritualists should inaugurate the reverse of all this. People of best thoughts and aspirations should have best surroundings. Instead of letting capitalists from Atlantic coast cities buy up at from one to ten dollars per acre large desirable tracts they expect to get from twenty-five to one hundred dollars per acre for within a few years, the readers of The Progressive Thinker should send people into Cuba to investigate and select location and report facts. N. E. MULFORD.

Trinidad, Santa Clara Province, Cuba.

How to Succeed.

There seems to multiply many suggestions how to develop organized Spiritualism. One wants more religion in it, and another no religion at all; one more phenomena and another less; one more philosophy and another is tired of lectures; and now the ladies are asked to take full charge, instead of only men. If we organize a church, someone rebels because we should have only a society; and a plain society drives away the spiritually minded who desire a church to lead the people into a higher form of such organization than is now in the world. Whilst we refuse to co-operate with every struggling effort, unless it just suits us, we will fail to help the progress desired. The local, state and national associations are badly handicapped by a rebellion or refusal to co-operate when some measure is adopted which does not just suit us—as for instance the late imperfect declaration of principles.

Humanity, male and female, rich and poor, wise and ignorant (even pure and impure) should co-operate to develop truth. As we are seeking truth and spiritual culture, we must organize upon a business basis. A little common sense is frequently needed by the managers of public efforts. All sympathizers and earnest investigators should gladly co-operate. But most of all, every one who is willing to be known as a Spiritualist should liberally contribute to the financial support of the public cause. A failure to give financial help is the cause of our public lethargy. Any one who manages the society can succeed, if financially helped. Spiritualism is already popular, and thus the hypocrites may lay aside ill fear and come forth with personal allegiance. Fraternally, G. W. KATES.

"From Soul to Soul," By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

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LOCAL SOCIETIES.

Useful Suggestions for Spiritualists.

If Spiritualism is to continue in existence as an organized movement for only a few years longer, a radical change must take place in the methods of Spiritualists.

This must be so obvious to all who know anything of the matter, that it may seem unnecessary to write it. The important point is in what direction must the change be made. This should be as obvious, yet most Spiritualists seem so blind that they cannot see it.

Local societies and they alone keep the cause before the public in their respective localities. The literature will be almost unheard of, except by a few scattered individuals, the philosophy will be untaught and the religion unpracticed where they do not flourish. Yet, with few exceptions, they have for some time past, been growing weaker and poorer every year.

The remedy lies with each individual Spiritualist. To the extent to which he is willing to do without something else in order to contribute to the support of his local association, if there be one where he resides, and to start one if there be none, he is doing his duty to the cause he professes to love. If unwilling to make such a sacrifice, he need not seek to throw the blame upon others or search around for the origin of the trouble.

Spiritualists must have times and places for public meeting, or the truth they have, instead of burning brightly where all may see it, will only faintly flicker in individual bosoms. And when they do meet they must conduct their meetings in an orderly and rational manner. The temple in which they assemble may be as humble as circumstances render necessary, but it must be reverenced as a temple and approached in a spirit of sincere devotion to truth, not in idle curiosity for the sake of a silly amusement or even mainly for the purpose of hearing from spirit friends. Its rostrum must be used for teaching. Its ministers must be properly qualified men and women, instruments of the angel world indeed, but fitting instruments for angelic hands. And while it may be proper work for angels to inspire them, it is no less proper work for flesh and blood Spiritualists to support them.

It is natural law that no one can gain anything worth having without making some sacrifice to obtain it. Every Spiritualist is ready to say that his religion is the most beautiful and the best in the world. How much does he pay for it? That is the measure of its beauty and its utility to him.

We hear sometimes of high-priced speakers. Like the anthropophagi, the "men whose heads do grow beneath their shoulders" nobody ever saw one, but they serve to talk about. Or if there are any high-priced speakers, they must be such as, dear at any price, a depleted treasury may occasion a society to place upon its platform and who deplete it still more by bringing that platform into contempt.

The local society is a necessity to Spiritualism. The educated, earnest, intelligent speaker is a necessity to the local society. To do effective work he must live by it as he would have to do in any other profession he might adopt. As well expect your physician to shoe horses for his support and attend the sick free of charge, or your lawyer to cut your hair and demand payment for that but not for legal advice, as to require the teacher of your religion and philosophy to earn his bread by other means. He cannot do it without detriment to his work.

No public teacher should be expected to give private sittings as a medium. There is always a possibility of a private medium developing into a speaker but when this is the case private mediumship should cease to be practiced, at least as a principal source of livelihood. The conditions and influences of the two phases are essentially different, and perfection can scarcely be obtained or retained in both by the same individual at the same time.

True economy may be practicable by employing settled speakers, thus saving railroad fares, and by the erection or purchase of buildings thus saving hall rents. In all other directions attempted economy seems to be real extravagance. The question commonly asked is, "What can the society do to save expenses?" If every Spiritualist, or a fair half of the number, should change it to this, "What can I do to enable the society to meet expenses?" the difficulty will be overcome. If not, before this generation shall pass away the end of Spiritualism as a distinct movement in the world will be upon us.

E. J. BOWTELL.

Our Bridge—Moses Hull.

The perusal of Moses Hull's new book on the Bible will convince any fair-minded and progressive thinker that here at last is an eternal settlement of the vexed question of the Bible so far as Spiritualists are concerned, and that the Bible is their book.

Moses Hull's place in the Biblical literature of Spiritualism is secure. He is a prophet and has been for lo, these many years. But in this his last great effort he has completed the bridge over which the modern Spiritualist may pass to the camp of the ancient Spiritualist, and settle forever every dispute regarding the significance of Bible narrative. His Encyclopedia of Biblical Spiritualism is a clincher and it has carried conviction to thousands, but the new book is the ripe vintage of a mellowed fruit and besides an argument simply unanswerable, it is the warm, glowing comfort of this age regarding the Bible, what it is, who wrote it, why it was written, what it stands for, the explanation of obscure terms and passages, the rendition of texts in the original meaning, what the word of God is, what the holy spirit is, what the Lord is, all these absorbing questions now vexing the "higher critics" are fully and forever answered. Moses Hull is the father of what is called the higher criticism. Long before the term was coined or a clergyman grown to fit it, he had waded through and beyond all that is now jostling the cobwebs of theological hyperbole, and the Spiritualists of the world owe him a debt of gratitude second only to that due Andrew Jackson Davis and the Fox girls.

The Light of Truth takes these two books of Moses Hull's, "The Encyclopedia of Biblical Spiritualism" and "The Bible, Who Wrote It?" as the bedrock of Spiritualism along this line.—Light of Truth.

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SOME QUERIES.

About the Objective and Subjective Ego.

In your issue for May 19, is one of the greatest treats I have experienced for many a long day. I mean the article headed "The Size of Man," by the brilliant California philosopher, Charles Dawbarn. I have read and re-read the article, and my ego cries for more. I want to thank our friend and brother, Charles Dawbarn, for the said article, and hope very early he will favor your readers with another article, in which—personally—I would be pleased if he will tell us how through the ether waves one subjective mind acts on another subjective mind, so as to restore the person to health again. J. J. Hudson in his book, "The Law of Psychic Phenomena," says, page 29: The objective mind takes cognizance of the objective world; its media of observation are the five physical senses. The subjective mind takes notice of its environments by means independent of the physical senses, it perceives by intuition, it performs its highest functions when the objective senses are in abeyance (or asleep). Page 152: "How the subjective mind controls the functions and sensations of the body, man may never know." "That man is possessed of two minds, an objective and subjective."

Charles Dawbarn in his article says: "When we enter the silence the ego is in full activity. I mean that this expression by ego of his greater fullness is necessarily going on now." "Where the silence begins for the mortal, ego is expressing a new personality, but only because we are not yet broad enough to see and sense that the two personalities are but manifestations of the one ego in operation at the same time."

If I understand it rightly, Hudson says "Man has two minds, an objective and subjective, that when the objective mind is quiescent the subjective mind is active." Dawbarn says: "Where the silence begins for the mortal, ego is expressing a new personality—that the two personalities are but manifestations of the one ego." DR. W. YATES.

Chicago, Ill.

Fox Sisters' Monumental Tablet.

To the Editor:—You kindly inserted Friend Merritt's and my appeal for this (apparently) good purpose, viz., some tribute of love and respect for these, our first workers and martyrs.

It did seem a just and merited cause to thus commemorate their service and lives for Spiritualism, and the first little raps received at the Hydesville cottage.

A lesson and moral came to me from this, your kind notice, and my efforts, namely, The folly and little use of any but personal soliciting to gain funds for church charity or any good cause.

And second: We really injure (sometimes) and do little good by striving to give lasting testimony to love, worship or any sacred memory, with tablets, mementoes or tributes of wood or stone. Good words and noble lives, heroic deeds, the divine and truly beautiful, will live, and any one who has striven to make life brighter and the world better, needs no monument.

Peter said unto Jesus: "Master, it is good for us to make here three tabernacles, one for Thee, one for Moses, and one for Elias,"—"not knowing what he said." And thus with your appeal and my letters for the Fox sisters which really resulted in nothing, only $1 and two letters of inquiry.

This has so often proved the same in the past with so many great and good names of poets, priests and kings who have only a remembrance from their good deeds and lives.

What matters it what men or angels think or say in comparison to the "well done" of the spirit. All true acts, noble lives, yes, even beautiful thoughts, are enduring—cannot die, and must live, and each gives its exact, sure reward or blessing.

With these conclusions, how wisely and lovingly spirits seem to guard the memory and love of the Fox sisters, which we wish to commemorate—but not with tablets or monuments—but to cherish in our hearts, and consecrate with high and holy deeds, for the religion of Spiritualism and the cause of humanity. SYLVANUS LYON.

New York.

Are They Dreams, or Visions?

I have had many strange experiences in my sleeping conditions, and am at a loss to know whether they are only dreams or really belong to the true spirit life.

Nearly all whom I called friends while here in earth form, are gone from my visible sight, but scarcely a night passes but what I see some of them, as they were in this life, but never only three have I dreamed of knowing them to have passed on to the other side—and these left upon my mind a strong impression, which still remains with me, as having seen them in reality, although many of my other nightly visitations with old time comrades have been very pleasant.

One of those whom I saw as having passed over, appeared before me on bended knees, seeming to be in tears, and feeling sadly on account of having caused me some serious trial while here, and implored my forgiveness, at the same time asking me if I did not think I, too, had been somewhat in the fault. I responded in the affirmative, and in turn asked her forgiveness.

I don't believe that spirits are really happy over there, having wronged while here any human being, until they meet them face to face and they become reconciled to each other; and this is the kind of confession, and the only kind, that I really have any faith in, as being necessary to the soul's upliftment in the line of progressive happiness.

Another spirit whom I saw in my sleep was a young friend who passed on from New Jersey last spring. I seemed to be walking with her in some strange place, on a great public highway. We did not converse. At the end of our walk, I turned and looked her square in the face (we had been walking arms around each other, for we were great friends) thinking to myself, Why, Ida, you are now no longer living in earth life, but on the other side. She seemed happy and was as fair as the morning—was attired in bright blue, trimmed with white lace, such as she never wore while in the form. I do not know where she went or how, but she disappeared, and I suddenly awoke, feeling that I had really had from her a visit—or, rather, a silent interview.

I wrote to her young husband, (not a Spiritualist, although she was) and told him about it, and that I believed she was with him, trying to aid, comfort and console his bereaved, distressed condition of mind. He wrote me that he had received through a public medium, undeniable tests of his wife's dear angel presence, which was great comfort. JULIA H. JOHNSON.

Los Angeles, Calif.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

H. Augir: Q. (1) How many are there who hold communion with the departed?

(2) What proportion of those who die in full belief in the Christian faith, retain that belief for any length of time after their transition?

A. Mediumship, in a greater or less degree is possessed by the larger portion of mankind, who unconsciously receive impressions from spirit sources. Accurate statistics would be impossible, but spirit intelligences claiming to know approximately have stated the number of pronounced believers in the world as exceeding three millions.

(2) All Christians retain their full belief, after death, and the time required for them to outgrow dogmatic training, is indeterminable, depending on their companionship and trend of thought. If they mingled constantly with those who believed in the church doctrines, ages might pass and yet they would be expecting to meet Christ, or go up to the light of the "great white throne."

Dogmatic training is not only a great misfortune in earthly life, it is a blight on the spirit.

Patient, Tallahassee: Q. You speak disparagingly of drugs, what can we use as a substitute?

A. The disparagement was more particularly applicable to the compounds of minerals, as it is far from proven that the system can directly assimilate. Only by their combinations in organized substance is this made possible. Perhaps salt may be excepted, but it is a question yet unsettled if the food does not contain sufficiency of this substance to meet the requirements of digestion. There is no doubt, however, that its use as a condiment is greatly excessive and an unnecessary strain thrown thereby on the excretory organs in freeing the system of its injurious presence.

Many of the vegetable remedies are concentrated from articles of food, such as asparagus, celery, etc., while others are the most virulent poisons known. The readiness of their absorption, contributes to their activity, and again the question arises, How can a drug that is poisonous—that is destructive to the processes of life—be beneficial in the lesser doses which the system is able to throw off? Morphine, atrophine, strychnine and a host of other remedies relied on by physicians, paralyze the nerves, excite to spasmodic action, or strike directly at the centers of nervous force. As a last resort their use may be beneficial—although this has not been demonstrated.

Food is nature's panacea for all ills. The body is built up out of food, water, and air, by the rays of the sun. Keep all these balanced and in purity and perfect health is the result. Then there is a state of health which is immune against all forms of disease, even the most contagious.

Of these four elements of health, the food is of first consideration, as its selection, now that the primitive guiding instincts have been obscured by artificial tastes, is by desire and not the requirements of health.

Flesh in its various forms is the principal reliance, and vegetables are only accessories. Flesh of healthy animals of itself may not be objectionable. It is almost perfectly assimilable, but contains no principle that acts on the secreting and excreting organs, which for animals of mixed diet, as man, is essential. Hence it is that a flesh diet, loads the system with waste matter, uric acid and its compounds, by which rheumatism, gout and fevers are the speedy consequence. When waste is retained it becomes the prolific soil of the swarms of microbes feeding on this decayed matter, and thus gaining entrance, attack the blood and healthy tissues.

The great variety of vegetables and fruits furnish correctives, and may be regarded as nature's medicines, compounded in her wondrous laboratory, for the purpose of not only curing disease, but preventing it by keeping the body free from impurities.

If the liver and kidneys are torpid, tomatoes, turnips, asparagus are preferable to calomel or protopholine. For nervous restlessness, coughs, colds, liver complaint and scurvy, onions surpass morphine. Lettuce is a cure for insomnia. The blood may be supplied with iron by spinach and pears, and gravel has been cured by onions and spinach, after all other remedies had failed. As a diuretic nothing is as beneficial as asparagus. Asthma is relieved by carrots. For fevers lemons, cranberries, and acid fruits are the best food and medicine. Constipation readily yields to fruits, especially grapes, and diarrhea to raspberries, blackberries or their cordials. Celery is of general benefit and sedative.

The apple supplies phosphates to the brain, assists the kidneys and liver, prevents gravel and relieves dyspepsia. Tea, coffee and cocoa are nerve stimulants, and prevent waste. Study carefully the needs of the system, and make the bill of fare accordingly, so as to take all medicines as food. Pure water is the best stimulant. Pure air and all the sunshine that can be taken are the other factors, but not considered in this reply.

It will be correctly inferred that the active remedial principles contained in the varieties of foods, or similar principles which are found in plants not used for food, may be extracted and administered in more concentrated form, and thus the mistakes in choosing the right articles of diet be temporarily and more quickly overcome. It will be further inferred that the science of medicine, must completely change front and base by admission of these fundamental facts. The old idea that there is a drug, a panacea for every ill, or that mineral poisons mingled in the system can destroy disease, as an alkali, neutralizes an acid; or that diseased organs can be restored thereby, belongs to the age of leeches, blisters, blood-letting, purging and vomiting, which in the last generation made the name of doctor synonymous with death.

And yet there is a great work ahead to educate the people, who ignorantly believe that whatever be their ailings, the doctors have remedies that if rightly chosen will cure. This ignorance is the harvest field of patent medicines, of which it may be maintained with absolute certainty that all the money expended therefor is as utterly wasted as through thrown into the fire, even more, they are one and all a damage instead of benefit.

H. Fuller, M. D.: It would be as well to refer spiritual manifestations to water, air, or heat as to electricity and magnetism. As in hypnotism, the laws on which it depends are the same as those governing the control by spirits of mediums, and hence it is illustrative of psychic manifestations. It, however, does not explain the least of the physical phenomena.

The exercise of mediumship carried too far is injurious, because it rapidly depletes the vital energy. When not exercised until followed by exhaustion, the health will improve, rather than be impaired.

Fred G. Ware: Q. While an inmate of the Soldiers' Home in California, I became acquainted with Mr. W. G. Wheeler, who was a medium and clairvoyant. One evening as we came from supper, we met a Mr. Johnson, to whom Mr. Wheeler said, "I have just had a communication from the Rev. Dr. Watson, of Memphis, Tenn., saying that he had passed from this life." About a week after, when The Progressive Thinker came we received our first knowledge of the departure of Mr. Watson. Taking into consideration the difference in time between Memphis and San Francisco, the communication was made within a few minutes of the time Dr. Watson left his mortal body. This has been a wonderful occurrence to me, and I would like to know if others have had similar experiences.

A. The fact is interesting as connected with the death of that noble man, the Rev. Watson, but volumes of similar occurrences might be readily collected, and form a cumulative demonstration of the continuance of life after the death of the body.

"Folk Lore," Galveston, Texas: Q. As all sayings must have had a beginning, can you tell us the origin of "Nine tailors make a man?"

A. The study of the origin of these ancient sayings is of great interest and the disclosures made are often wonderful. In the old days in England, before the age of newspapers, various expedients were employed to spread the news. Thus tolling the church bell for a death, and this still further refined to distinguish a man from a woman or a child. Three strokes three times repeated gave the message that it was a man; and three times two, a woman. For a child, twice three for a boy, and twice two for a girl. These strokes were called tellers, and hence it was said "Nine tellers mark a man," which was changed into the senseless saying of "Nine tailors," etc.



THE CAMP-MEETINGS.

Inquiries are coming to this office already in relation to dates of Camp-meetings. All secretaries who have the best interest of their camps at heart will send at once the dates of opening and closing their respective camps, giving the name and address of the proper officers to whom applications can be made for programmes and other necessary information.

Camp Cassadaga.

The management of beautiful Lily Dale are preparing for a great time this coming season, every one seems to be entering into the spirit of making everything attractive for the prospective visitors, and by the way things are looking and the number of visitors already on the grounds this promises to be a banner season for this place.

Visitors are arriving on every train, cottages are being opened, painters and paper hangers are reaping a harvest, and many improvements are taking place all over the grounds. The Grand Hotel will soon be opened, The Leolyn Hotel on the outside of the grounds, will open June 1. The South Park is open with quite a number of visitors on its register. All the hotels have had great improvements on them.

The philosophy will be represented by a very able body of lecturers and teachers. Mr. Moses Hull, that renowned lecturer and scholar, ably assisted by his wife and a corps of able teachers, open their Spiritualistic Training School on the Lily Dale camp-grounds, the session commencing May 14, closing July 13. The object of the school is to train its students for thinking, writing, public speaking and mediumship. The school should meet with the success it deserves, and a very interesting circular is published, giving details of the work. Parties interested should send to Moses Hull, Lily Dale, N. Y., for circular. Many are arriving daily to join these classes.

There will be all phases of the phenomena represented for the Spiritualists and investigators to choose from, many of the finest psychics from the north, east, south and west have already rented cottages for the approaching season, representing materialization, etherealization, transfiguration, etc., slate-writers, spirit artists, clairvoyance, business mediums, healers, doctors, palmists, spirit photographers, trumpet mediums and various others.

Taking all in all, what with our teachers in Philosophy and our demonstrators of the phenomena, it should insure a big season for glorious Lily Dale.

I should also mention that this place is becoming famous as a health resort, why should it not? for we have the finest drinking water, invigorating pine groves, natural lakes and situated 800 feet above Lake Erie, and last though not least are the pleasant drives surrounding this locality, in fact we have every thing to make life beautiful and healthful.

In conclusion I would say many fine souvenirs and programmes are being printed for the season's work; any person wishing one should send address, name and 2-cent stamp for postage to us and we will take great pleasure in sending such souvenir and programme.

CAMPBELL BROTHERS.
Lily Dale, N. Y.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Hellocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price, $1.50.

Bankson Lake, Mich.

Bankson Lake (Mich.) Camp-meeting commences June 3 and closes June 13. Nearest railroad station is Lawton. For full particulars address S. T. Beam, Lawton, Mich.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold their twelfth annual session, commencing July 22, and ending September 2. Good speakers and mediums will be present and a grand, good time is anticipated. All are cordially invited to visit during camp our beautiful and restful "Maple Dell." The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Lucy King, corresponding secretary, Mantua, Ohio.

Arkansas Valley Camp.

The Arkansas Valley Spiritual Association will hold its 7th annual camp-meeting in Island Park, at Winfield, Kansas, commencing July 7, and ending July 17, 1900.

A cordial invitation is extended to all mediums and the right hand of fellowship to the entire human family to be with us. CHAS. O. BETHEL.
Winfield, Kans. Asst. Sec'y.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

The first annual camp-meeting of the Columbus, O., camp will open July 1, and close August 27. Camp grounds are at Worthington Park, 8 miles north of Columbus, reached by the Big Four lines, and the C. S. & H. R. R. Send for programmes to Dr. W. D. Noyes, secretary, 189 N. Cleveland, avenue, Columbus, Ohio.

Pon-she-wa-ing, Mich.

Spiritualist camp-meeting will be held at Pon-she-wa-ing, Mich., commencing June 15 and closing July 9.

Pon-she-wa-ing is one of the most picturesque resorts in northern Michigan, located nine miles northeast of Petoskey, and one mile from Oden, on the G. R. & I. R. R., and the celebrated Inland Route. For full particulars address N. M. Kellam, Manager, Oden, Mich.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900.

The following speakers in order as named will be present: Carrie E. S. Twing, Moses Hull, Mrs. T. C. Nutt-Moore, A. E. Tisdale, Anna L. Gillespie, Swami Abhedananda, Oscar A. Edgerly, J. Clegg Wright and C. L. Ainsworth. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

New Era Camp, Oregon.

The pioneer Spiritualist camp-meeting of the Northwest is that of New Era, Oregon. Its next annual gathering will be held beginning June 23 and ending July 16, thus including four Sundays.

Mrs. Georgia Gladys Cooley, of Chicago, will adorn the platform as test medium and lecturer. Her work is well known, and she is held in general esteem as a genuine medium. After an absence from Oregon of several years, she will be gladly welcomed to her former home by numerous friends.

Full particulars may be had by addressing Mr. E. W. Penman, Canby, Oregon, who is secretary, or Mrs. Kate Obrock, 309 Shaver street, Portland, Oregon, the vice-president.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. It is the intention to have this meeting the best of any in the history of the association. Among the speakers already engaged are Will C. Hodge, Chicago; Rev. Mrs. Maybe, Topeka, Kans.; Rev. Mrs. Hinsdale, Fort Worth, Texas, and Hon. C. B. Hoffman, Enterprise, Kans. A number of healers and mediums of different phases have signified their intention of attending the meeting. The celebrated Reeves Orchestra will be present during the entire camp. A good independent slate-writing medium is wanted, who would receive a liberal patronage. For further particulars or information write to President J. N. Blanchard, Delphos, Kans.; M. J. Main, vice-president, Simpson, Kans, or E. S. Bishop, secretary, Glasco, Kans.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth 50 cents.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. The following list of speakers have been engaged: Mrs. Carrie E. S. Twing, J. Clegg Wright, Rev. Moses Hull, Lyman C. Howe, C. W. Stewart, Rev. Morgan Wood, Rev. Dr. Austin, Cora L. V. Richmond, Prof. W. M. Lockwood, Rev. Anna L. Shaw, Hon. Dr. Montague (M. P., Hamilton, Ontario), J. C. F. Grumbine, Anna L. Gillespie.

Mr. G. H. Brooks, of Wheaton, Ill., who has acted as chairman so acceptably for a number of years, will again discharge these duties.

A feature of the occasion will be the presence of the Northwestern Band, whose excellent music at previous camps was enjoyed by all present.

It is expected that all the mediums will be present. Altogether the camp this year will be one of the most interesting and successful in the history of Cassadaga, and already many are looking forward to it as a pleasant and profitable outing.

The Grand Hotel has been refitted and refurnished throughout, and will be under the management of Mr. F. E. Cooke, who has won golden opinions from the public as a skilled caterer.

Write to the secretary, A. E. Gaston, Meadville, Pa., for further information.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900.

Onset is located fifty miles from Boston on the Cape Cod division of the N. Y., N. H., & H. R. R., over which express trains are run daily to this resort.

Steamers of New Bedford Steamboat Company make regular trips from New Bedford to Onset. They also make frequent excursions from Onset to Gay Head, Newport, Martha's Vineyard and Nantucket, affording the most delightful sails offered by the waters of our coast.

Speakers: Dr. Geo. A. Fuller, Prof. W. F. Peck, Mrs. Juliette Yeaw, Mrs. Sarah A. Byrnes, Dr. Lewis G. Janes, M. A., Mrs. Carrie E. S. Twing, Dr. N. F. Ravlin, Prof. Edward Howard Griggs, Mrs. Ida P. A. Whitlock, Rev. J. C. F. Grumbine, Mrs. Kate R. Stiles, Rev. Anna H. Shaw, Mrs. Mary A. Livermore, Mrs. C. Fannie Allyn, Mrs. Ursula N. Gestefeld, Rev. B. F. Austin, Mrs. Cora L. V. Richmond, Miss Susie C. Clark, H. D. Barrett, Rev. F. A. Wiggin, Mrs. Mary Seymour Howell, Miss Lizzie Harlow.

The management takes great pleasure in announcing that they have been able to secure the following well-known test mediums:

Dr. Louis Schlesinger, of California, for July 15, 17, 19, 22, 24 and 26. This will be Dr. Schlesinger's first visit to the East.

Mrs. Minnie M. Soule, of Somerville, Mass., for August 5, 7, and 10.

Rev. F. A. Wiggin, of Boston, Mass., August 12, 14, 17, 19, 21, 24 and 26.

For further particulars, address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. The camp ground is a beautiful oak grove situated one-half mile from Vicksburg, on the G. R. & I. railroad, which crosses the C. & G. T. at the village. It is a fine camping location, with good hotel accommodations at very reasonable prices at grove and town. Carriages will run from the depot to the camp-ground day and evening for 10 cents; baggage carried for 15 cents. Speakers: O. A. Edgerly, Mrs. Marion Carpenter, E. E. Carpenter, Drs. M. E. and R. C. Conger, A. E. Tisdale, Mrs. Carrie E. S. Twing, Mrs. Georgia Gladys Cooley, Mrs. May Cecil Lincoln.

The class in practical medicine, conducted by Drs. M. E. and R. C. Conger, of Chicago, Ill., so successfully the last two camp seasons, will be continued this year. Physiology, psychology, mental and magnetic healing will be subjects for consideration. These lessons are free and of great benefit to those who attend.

Mrs. May Cecil Lincoln, of Buffalo, N. Y., will teach classes in occult science the last week of camp. Mrs. Lincoln is well versed upon her subject and is a woman of advanced thought.

Miss Cora Fuller has been engaged for the entire season.

Mr. Joseph King, materializing medium, of Pipestone, Mich., will be with us for the season.

The music will be furnished by Mr. A. E. Tisdale, whose sweet songs added so much to our meetings last season.

For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

Preparations for this season's camp at Lake Brady are rapidly being made. The hotel is now open, and quite a number of families have already moved into their cottages, and Mr. A. M. Hawn, general superintendent, has a force of men at work cleaning up and putting the grounds in good condition to receive picnics and the public in general. While that is being done, Mr. William Davis, the veteran boatman, whose friends are legion, is now at work painting the steamer and row boats and ere long they will be in tip-top shape for this season's use. The programmes for the season of 1900 are now in the hands of the printer and within a week will be ready for general distribution. Any one wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

E. R. K.

Our Cause at Lynn, Mass.

I would like to tell you something of the progress of Spiritualism in this city. About twelve years ago a number of friends used to go to some wooded spot on the outskirts and hold a social circle on every pleasant Sunday during the warm weather. From this little band has sprung our association, known as Camp Progress Association. We have a large roofed pavilion with seats for about 900, a cook-house, tables to seat about a hundred, also roofed over. We meet and hold three services every Sunday from June to the last of September, with good music from organ and voices. Miss Amanda Bailey, who is widely known as a vocalist, has been with us until ill health has caused her removal from the State. Last season we had large audiences, frequently numbering three thousand people. This year we expect to have Miss Lizzie Harlow with us on our opening day, as she was present last year on the first Sunday. These open air meetings are productive of great good as many visit the grove who would not go to a hall. We have always the best of order at our meetings and that without the presence of an officer, and we have never had an arrest on our grounds in all the time we have held meetings. Our president, Mr. L. D. Milliken, is also president of the Spiritualist Association which meets in Cadet Hall, Lynn. Vice-president, Mr. N. H. Gardiner, of Salem; secretary, Mrs. N. H. Gardiner; treasurer, Mrs. H. O. Merrill, Lynn. Our grove is located in Upper Swampscott, and Lynn and Salem electrics pass our entrance, each way every fifteen minutes, making it easily accessible from all points, and we hope to make, if possible, our meeting even more interesting than in the past.

MRS. H. O. MERRILL.
Lynn, Mass.

A GHOST.

It Is In an Ohio Farm House.

The members of the family of James Miller, who live near Mount Eaton, O., are terror stricken at the appearance of the ghost of a woman, which, they say, paid them frequent visits lately and has acted in a most unaccountable manner.

The uncanny visitor made its first appearance about a week ago, after all the members of the household except Mr. Miller had gone to bed. He remained up later than usual to take a good-night smoke before the fire. As he sat puffing sleepily he says he heard a strange noise behind him, as of some one sobbing. Turning about, he beheld the form of a woman, clothed in white, standing with bowed head and weeping bitterly. Mr. Miller started to his feet in surprise, as he had bolted all the doors leading to the house shortly before.

The woman was a stranger to him, and the manner of her entrance to the house was so mysterious that he asked her how she had got in. At this the figure in white looked up at him with tearful eyes and then walked slowly into the kitchen.

The dazed farmer followed wonderingly, and by the light that came from the sitting-room he says he saw the ghostly visitor place a skillet on the stove and begin to make preparations for a meal. She rattled the dishes in the cupboard and placed two plates on the table.

The rattle of the culinary utensils reached the ears of Mrs. Miller, who was yet awake up stairs, and she called down to her husband to learn what was the matter. At the sound of her voice the woman in white slowly faded away.

Mr. Miller immediately aroused all the members of the family and told them what he had seen. They believed he had been dreaming until he showed them the skillet which still stood on the stove. There were no plates on the table, but the white cloth had been unfolded and spread at haphazard. All the doors of the house were locked, and a thorough search in the vicinity failed to reveal the whereabouts of the visitor.

The second night after the incident, which was yet unexplained, Andrew Miller, the farmer's son, aged about 23 years, who had been to the village for the mail, arrived home after the rest of the family had retired. As he entered the house, he says, the form of a woman stole in after him and stood, with drooping head, before the fire. The young man thought at once of the ghost his father claimed to have seen and determined to investigate.

He accordingly advanced boldly toward the woman in white and laid his hand on her. As he did so she seemed to elude him, and, turning about, he saw her standing in the same drooping posture several feet distant. Another effort to capture her was as futile as the first, and, bent on solving the mystery, he entered an adjoining room, and procuring a loaded shotgun, returned. The figure was still standing before the fire, and taking deliberate aim, he fired.

Simultaneously with the report of the weapon came an awful shriek, and as the smoke cleared away all trace of the ghost had vanished, but the old clock which had stood in the corner was shattered by the load of shot which had passed through its case. The shot frightened the members of the family, who had retired, and when the son told them his story of the ghost they were mystified more than ever. The Millers are just now worked up to such a nervous tension that they are afraid to retire at night, and have announced their intention of moving.

The appearance of the ghost in the house has revived a long forgotten tale that many years ago an old bachelor who lived there at that time was alleged to have killed a young girl who worked for him. Many are of the belief that the ghost is her returned spirit. The affair has caused much gossip among the neighbors, who have made up watching parties and wait every night within the Miller home for the reappearance of the ghost.—Cleveland Plaindealer.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

Great Work by a Great Author.

"THE UNKNOWN"

—BY—

CAMILLE FLAMMARION.

"The Unknown" created a marked sensation in France when first published and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the phenomena of the spirit world. In touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of one mind upon another, transmission of thought, suggestion, the world of dreams, cerebral physiology, psychic dreams, distinct sight in dreams, actual facts, premonitory dreams and divination of the future, etc. 487 pages, cloth bound. Price $2.00.

For Sale at the Office of The Progressive Thinker.

DEATH DEFEATED,

—OR—

The Psychic Secret of How to Keep Young,

BY J. M. PEEBLES, M. D., M. A., Ph. D.

It certainly is just what is needed as a book of good suggestions and instructions along the line of health. He treats the subject in his own matter-of-fact style. The book comprises a practical subject handled in a practical manner by a practical man. Even if people do not wish or expect to live here always, they should know how to live right and enjoy the life that belongs to them. This is undoubtedly the most useful book for the masses the Doctor has ever published, for it strikes at the root or cause of disease, and tells how to avoid it. 212 pages, cloth bound. Price, $1. For sale at this office.

Three Remarkable Books!

"The Divine Pedigree of Man."
"The Law of Psychic Phenomena."
"A Scientific Demonstration of the Future."

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thomson Jay Hudson, LL. D. This is a most remarkable work, demonstrating the existence of the Soul and Future Life. It is scientific throughout. Price $1.50. Dr. Hudson's work on "The Law of Psychic Phenomena," is also valuable. Price, $1.50. His "Scientific Demonstration of the Future Life" should be read by all. Price $1.50. For sale at this office.

LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

For Sale at this Office. Price $1.50. Postage 10c.

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, And All Being.

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

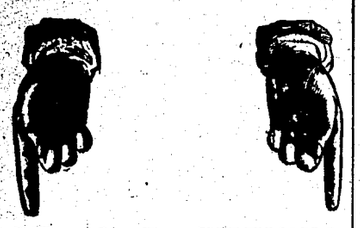
"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be", So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

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is proof positive that we are all spiritual beings, and that there is no death.

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He believes that there are hundreds of healers who are just as successful as he is, and he never yet has claimed that he is or was the best psychic, although twenty years before the public as the independent slate-writer with the record of not one person who ever accused him of fraud, ought to make the public THINK when they compare his claims to other so-called psychics.

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only desires those who are sick to remember that for over twenty years he has been before the public as a psychic, and over twelve years as a physician, and he never claims greater powers than others; but we believe he has a right to think he has as great gifts as those who claim so much.

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Dear Doctor:—I am feeling O. K. I take advantage of every opportunity that I have to recommend you most earnestly. Trusting you will ever be successful, I remain, your loving patient, WILLIAM W. STONE.
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Dear Doctor Watkins:—I am feeling quite well this morning; no pain whatever. Am getting well fast; * * * and think one month more will put me in good health; better than I have been for a long time. I wish people had more faith in this way of treatment. * * *
Your patient, MRS. M. JOSLYN.
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Dr. C. E. Watkins—Respected Sir:—Mrs. A. A. Garland received the diagnosis of her case, with which she is so well pleased she wants to commence treatment at once. She says she could not have told her troubles any better than you have. She is not able to sit up, and so she requested me to write you for her. Inclosed find money for one month's treatment. Yours respectfully, A. A. GARLAND.
Great Works, Me.

Dear Doctor:—I have received the fifth month's supply of medicine, and wish to say it has found me doing excellent. I am feeling better now than I have been during the last five years. Have not been bothered with malaria, since the first month's treatment, and previous to that I was continually suffering from it. My stomach which has given me much trouble of late years is much better, causing me to feel like a new man. Wishing you every success, and hoping all your patients are progressing as well as myself, I am.
Very truly, CLARENCE JOLIFF.
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Mrs. W. Olden, Griffins Mills, N. Y., writes: "Your letter received with diagnosis enclosed, which is very correct, and I am very thankful to you for it."

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"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

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BOOK REVIEWS.

Essays and Lectures, Written and Delivered at the Free Temple Before the Root Progressive Lyceum. By R. N. Wilcox. Pp. 206.

Proof of a Continued Life; or Why I Believe in a Future Existence. By R. N. Wilcox. Pp. 153.

These volumes are remarkable in the fact that the author set the type and printed them entirely with his own hands; and their appearance, type, paper and press-work, would be creditable to any printing office.

Mr. Wilcox is known to the readers of The Progressive Thinker in connection with Mrs. Wilcox, as the founders of the Spiritual Temple at Avery, Ohio, where Mr. Dunkin lectured two years most acceptably. A fine lyceum was organized in connection. Mr. Wilcox, as his narrative informs the reader, has been an eager student all his life, and has become recipient of the best forms of mediumship. He has been fortunate in his investigations, and has accumulated tests sufficient to fill a volume.

In Proofs of a Continued Existence he gives a quaint history of his early life, his religious training, his conversion, his growing skepticism, his awakened interest in Spiritualism. It is an interesting narrative, and one in which hundreds and thousands will see their own experiences as in a mirror. There is scarcely a phase of the manifestations which he has not investigated, and gives an example. The volume is illustrated with a half-tone of the author, and several spirit faces taken by photography. The reader will understand that many of these evidences rest on evidence of Mr. Wilcox alone. In seances held mostly alone this could not well be otherwise.

Of the Essays, while it is unjust to particularize, perhaps one of the most characteristic, is that on Disease. It is viewed from the spiritual, or rather vitapathic standpoint.

"The first stroke of disease is the first act in the process of death. Disease is death in its primary stage. The first impaired function of the human body is the first step in the soul's departure from its house of clay, and unless checked and health restored, it will gradually withdraw from the body unfit to contain it. The most of diseases and their causes are under the control of human beings, and mankind generally produce their own diseases, many of which causes can be removed and disease prevented."

After giving the various causes of disease he continues:

"There is still another great case of disease more potent for evil perhaps than any or all other causes combined, and that is the improper use of drugs in the treatment of disease. There is no doubt that improper drug medication has produced more diseases, and more deaths than the sword, famine and pestilence combined. Medical men themselves see its bad effects and some of them are honest enough to proclaim against it. Their whole system is in violation of every law of the vital organism. Every dose of medicine is a poison, an outrage against nature, and a war on the human constitution."

Other essays give a clear view of the vitapathic system, of which the author is a recent graduate.

Mr. Wilcox has given two useful books to the spiritual public. H. T.

Spiritualism Among the Shakers.

This is a very interesting account of Spiritual manifestations among the Shakers from 1837 to 1847—for a period of ten years before the date of Modern Spiritualism as initiated by the Fox children. It is noticeable that the manifestations of Shaker Spiritualism also commenced with the children. Shaker mediums foretold the spread of spirit manifestations throughout the world.

This little pamphlet of about 100 pages contains succinct accounts, by various members of the Shaker Order, of the manifestations in the various Shaker communities in the United States.

Mr. Henry C. Blinn, East Canterbury, N. H. is the author and compiler, and the work may be obtained of him.

Discovery of a Lost Trail. By Charles B. Newcomb.

The author says in his preface: "It is a simple study of that strange and beautiful thing which we call life. * * Plain suggestions of confidence, patience, gladness and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom. When we are really assured of the right road we can truly believe that life is a song and not a cry." These words disclose the keynote to which the book is attuned. It is a book of spiritual helpfulness, reaching down and through all the being of man, physical, mental and moral, and tending to bring all into accord in the unities of the Infinite Life.

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flowers and smilax. There was no gloom and no sable trappings of woe were seen. The writer pronounced a eulogy, and was followed by Mrs. Byrnes of Boston, an old-time friend of Mother Bacon. It was a happy incident that she could be present on the occasion.

The mortal tenement was taken to Barry, Mass., her former home and now rests by the side of that of her husband. N. F. RAVLIN.
Philadelphia, Pa.

Mrs. Mary Kemp, a trance medium and clairvoyant of Des Moines, Iowa, joined her spirit friends on Wednesday, May 9, 1900, aged 52 years. The funeral took place at the family residence on Twentieth street, Sunday, May 13; Orr W. Lee delivered the address. She was an ordained worker in the North-western Spiritual Association, and enjoyed the highest confidence of her associates. O. W. LEE.

James Stubbs, son of Joel and Margaret Stubbs, passed to spirit life, May 7, 1900, aged 45 years. The deceased was a member of the State Spiritualist Society, and secretary of the society at Bederwood, Minn. He had been a devoted Spiritualist during his natural life. ROLLA STUBBS.

Mrs. Cora L. V. Richmond was again called to Wisconsin to officiate at the last earthly services in connection with the passing on of one of the veteran Spiritualists of that state. This being the third this year of the old settlers and veteran Spiritualists of Wisconsin that she has been called to perform similar services for.

This time it was for Joseph Warren Stuart, of Brodhead, Wis., who passed from his physical body at the age of 80.

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Passed to spirit life, from his home in Florence, Ohio, George Heald, in the 74th year of his age. He has resided all his life in the house in which he died, and was married to Miss Maria Shaffer fifty years ago in the same room. He has from the beginning been a Spiritualist, and was regarded by his neighbors as a most exemplary man, honest, upright, kind and truthful in all his relations. His wife and two sons survive him. The funeral services were held in the Methodist church at Birmingham, on May 6, and was largely attended. Hudson Tuttle gave the discourse, replete with the consolation the spiritual philosophy alone can give. * * *

Passed to spirit life, May 12, Lydia Mitchell, aged 18 years. She was a member of Haverhill lyceum for the past three years, and had endeared herself to all by her kind aid loving spirit. The funeral was held from the home of her sister, Mrs. Hall, under the auspices of the lyceum. The casket was covered with beautiful flowers, attesting to the high appreciation and love in which she was held by those who know her: A broken wreath with "Our Lydia," from the lyceum; a beautiful pillow with "Sister," in purple immortelles, were among the number. The ladies' quartette sang four beautiful selections appropriate to the occasion. The body was sent to New Brunswick for burial services, conducted by the writer. AMANDA A. CATE.
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Mrs. Charlotte Bacon ascended to her coronation, May 7, 1900. She was born in 1812 in Dover, Vermont. In 1835 she was married to Nathan H. Bacon. Five children were born to them, four of whom are still living in the mortal. Mother Bacon was for many years a staunch Spiritualist. Though nearly 90 years of age, she held all her faculties of body and mind till the last. She was always at her post, both afternoon and evening, to within two Sundays of her transition. No disease wasted her form or blighted her closing hours. She slept sweetly while angels disrobed her of her garments of mortality, and arrayed her in magnificent vestments for her coronation. The ceremonies of the occasion on the spirit side of life were in keeping with her character and station, for, she had so lived that she ranked with angels. On the mortal side her funeral was really in the nature of a reception. It was held at the home of her son, Prof. J. Frank Bacon, which was tastefully decorated for the occasion, with a profusion of white

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 22 CHICAGO, ILLINOIS, SATURDAY, JUNE 2, 1900. NO. 549

"BEFORE ABRAHAM WAS, I AM."

An Inspirational Lecture Delivered by the Guides of Mrs. Jennie Hagan Brown, in the Temple at Fort Worth, Texas, March 4, 1900.

INVOCATION.

Oh, ye immortal and loving angels, whose faces turn to the light of the realms we have not seen, ye who stand at the portals of the City of Love, who have passed through its gate-ways, we ask that ye will send us some message of your joy, some tender word to make us know that where ye dwell within the light of truth divine, we, too must sometimes stand and feel the thrill of joy, shall sense that we have journeyed home into the Father's house, the many mansions eternal that are not made with hands. Oh, thou eternal Father, whose love encompasses this world or worlds, whose universal law of growth and unfoldment forever surrounds us, we ask for the quickening of every sense that shall make us know, we ask for that consciousness that shall make us realize the goodness of love to-day, the unfoldment, the grand and holy stairway by which our trembling feet may tread upward and outward to the light, the love, the guidance divine; and make us grateful for that which we have received, and from the gratitude within our breasts let spring the growing flowers of love and kindness for our human kind. Teach us to honor thee, to reverence those who stand within the City's gates, by deeds of kindness and affection here; teach us to follow in the steps of him who led in meekness and in love and taught his fellow men the brotherhood of man, the fatherhood of God. Amen.

DISCOURSE.

The world has always had plenty of people, whether Jews or Gentiles to ask questions, to criticise, to sneer and to doubt. The world has been filled, ever since history has had its place, with a class of people who receive nothing until they are forced to do so. It is the old story repeated over again from time to time. Man can only discern that which he is forced to. Man's understanding is something of growth. He realizes hunger because in the structure of his physical body there is something that makes him hungry; he realizes the necessity of gaining knowledge, because there is something in his being that reaches out and asks for food and is not content until found. He does not take it as willingly as he might, but he receives it in his old way by disputing and reasoning and denying. Man has always been trying to assert himself in the wrong direction. You tell him a very reasonable thing and he immediately undertakes to explain it in a very unreasonable manner. You say to him that he is an immortal soul, and he will say to you that he is not a soul at all, but simply a part of the material world; that is the average individual who has never soared out into the realms of thought and peered through the mists that surround our spiritual life. You tell a man of to-day that he is to live forever, he wonders at you; he likes to dispute you because he thinks you cannot verify your position. You tell him that he is an immortal spirit and he asks how you know it. You tell him that he is occupying an equal station with others of his kind in this world and the next, and he questions it. He always attempts to hold his place by that obstinacy that has characterized him throughout history. This is all well enough; it is all necessary or it would not be. But among this class of beings from all time have come those who have had the inspiration of truth, who have grasped something new that their fellow men have not as yet received, and they have never been forgotten, not once, for having this inspiration.

Whenever a man has grasped a great truth, either in the ancient biblical days or later on in the world's progress, in what way has he usually been treated? The world has ever given such a man the same usage, and a king or a peasant, as the case might be, has undergone persecution in accordance with the time in which he lived. However, the truths they inculcated lasted, and when the manifestation of truth was permanently established the people grew sore afraid and turned around and tried to worship what they had persecuted. It seems very strange to us now when we think of many such instances of the past, but have we gotten away entirely from this ancient obstinacy? If somebody brings us a new truth do we not try the same things and deny in the same way, and after our denials, when the fact has been established, do we not very humbly make our offerings as of old? This human family hasn't changed so very much after all since the days of Abraham.

When Jesus of Nazareth came into this world, although he had been prophesied and promised and the people talked of him as the Spirit of the Living Truth, what did the people do? They denied everything, they refused everything. They said this man is not what he is proclaimed to be. They accused him of divers charges, with the old word of devils upon their tongues. They disputed against anybody and everybody who went outside of their poor and beggared comprehension. Jesus of Nazareth declared truths that have been handed down to us unsullied and unstained. We have at the present day all too frequently his brightest and best statements crystallized and made into the narrowest forms. His splendid suggestions of the brotherhood of humanity and the fatherhood of God have been by many of us considered as belonging to the smaller part of humanity. The great universal laws of freedom, of love, joy and truth to all have been sadly and pitifully neglected, and over this one brief verse that we have here to-night there has been more controversy and discussion, squabble and quibble, than almost any other. There have been so many statements made, so many declarations in regard to it that it is almost impossible to follow out any path that others have not taken. And so when we come to it simply what does it mean in its simplest and best interpretation to the world? "Jesus said unto them, verily, verily, I say unto you, before Abraham was, I am." He speaks just before this of the joy and gladness that Abraham has had in him, and while they speak of the dead, his thought is of the living. His declaration here is not that Abraham in the physical body knows him as Jesus in the physical body, but that Abraham is glad, is full of joy in connection with him. He says more than this; he declares that "before Abraham was, I am." What does that mean? Does it not mean that important fact that has always stood forth in the character of the eternal Christ's spirit, that he is not simply an individual born into this life to carry through it the expressions of this physical existence and to pass out of it on the cross in suffering and pain, but that he is an eternal spirit, an essence of that great principle, of the everlasting and divine fact that has neither beginning nor ending, a soul eternal, unending, unchanging, as existed in the principle of the Christ. How many of us are broad enough, large enough to grasp this truth, and to sense that the soul who said at that time "before Abraham was, I am," is now; that the same spirit, the same principle changed not at all, stands out master of all nations and all peoples. It does not matter whether we use that name or whether we use some other, it is the eternal principle of boundless love, the universal spirit of life, eternal life for all humanity. And how does it mean this? It means that that Christ's spirit that was before Abraham, that is now, that has been through all time and ever will be, is the path of truth and light, the essence and strength of that divine love, that unchanging compassion which all humanity must imbibe before it becomes conscious of its own nearness and kindredship with God.

I have been teaching you for four years the greatest principles of Spiritualism. Not simply the fact that we live here and hereafter, that we can through the light of divine truth commune with our friends but that greater truth than this, that spirit is eternal, that soul is everlasting, and that in order for us to reach the unfoldment of that knowledge which shall lift us out of the shackles of death and ignorance, we must reach that condition of the Christ's spirit when we can put aside all hate, all evil and stand in the light of an everlasting and unchanging principle of love. Jesus of Nazareth is not to be looked upon in this as a simple individual born into this world, suffering and dying, but as an eternal principle that was before Abraham, the Great I Am of all time, that mysterious and wonderful principle that has been handed down to us with all its beauty and fullness, if we will but grasp it. Why is it that upon this simple word, I Am, so much stress has been laid in our mystic orders of the past? Why is it it holds in certains orders to-day a meaning that is of almost more importance than any other word? Why is it that we find in it that which leads us out from the narrow contemplation of self into the broader realms of light? Taken in its personal application to you, I am, the ego, and add to this to make it more emphatic, I cannot cease to be, I am, and I continue to exist, and what does it mean? It means that the last assertion of Jesus of Nazareth is the assertion of everlasting force, and life and power, and that when we once grasp the fullness of this, when we realize its meaning, it leads to the kinship of the immortal soul with the infinite and eternal law of God. It means that in it is the declaration of that age, that life, that co-equalism with all time, and it means that the comprehension of this gives a mark of everlasting force and life in its fullness and completion to all existence.

Abraham, that ancient and wonderful character, from whose tent have journeyed forth such a class of individuals along life's pathway, those who stood and discoursed with Jesus of Nazareth, who looked back over the path that led to the shade of Abraham's tent. What wonderful lessons there are along that road. How much they are when properly understood, and how little have the usual interpretations given us of the true light. So many say this simply means that Christ was declaring himself as God. If you read the earlier part of the chapter you will find all the suggestion of respect, of love, of honor for his father, the consciousness of a higher individual, as existing separately from that great fatherhood, and yet in it lies the subtle suggestion of the parallel line of life.

All the questions of life which puzzled those ancient men confront us today. We may all look at them differently, but the one central principle remains forever, and that is that this living, unchanging love that belonged to that parallel time, belongs to this present time and whether we stand beneath the tent of Abraham or here in the busy marts of our modern cities, the echoing sounds of truth that changes this sadness of life to divine comprehension reaches our ears and that day comes down to our present need and necessity. What were this world of ours if we took from it that principle of love? Take it away and we have left greed, selfishness and hatred. We may not know how much there is of love within us until we are tested by trial by sorrow and pain. We may grow bitter and sad and sorrowful, but all this is part of the lesson and by and by when we least expect it we break the trammels and bonds that have made us least ourselves, and the triumph of the love within us comes rising, again declaring itself. No matter whether it is an Easter day or not, we hear from every side the echoes of that principle, it speaks of what it has been, of what it is to be, and once more through the lips of humanity in each brave deed, in every noble uprising of humanity we hear the words, "Before Abraham was, I am, and I continue to be."

The world has never had a great sacrifice, has never had a noble act, has never had a vast truth expounded but what those who suffered and who went through the agonies of giving birth to them, declared something of that existence that is not measured by the few brief years here from the cradle to the grave. Who of us would dare to say that any of our martyrs our great prophets, our splendid and noble heroes of past or present time have simply lived in the brief and narrow confines of childhood to the time when they laid them down to sleep the sleep of the just. Do you dream that a man's life is encompassed in the few brief years that he lives and struggles in this world? Do you think that you and I are only here while we are manifest through these physical bodies of ours? Is it your supposition that we only live from the time when through the wailing gates of birth we enter upon the shadows of childhood, and as the years go by walk out into the deep waters of life and at last journey across the narrow waters and stand upon the shore of a future existence? Is this all that life means to us? The journey across the narrow peninsula of our modern, of our simple existence. Know, oh ye immortal beings, that beyond this land lies the heights of eternity that every soul has journeyed across, and when we have made our steps here and left the imprint of our feet upon the sands of this life that we are crossing now, we shall journey back again to those heights into the vast ocean of eternity and God.

We do not lose existence, we do not gain it. We have it, it is ours. Truly the soul is always singing the song that Jesus uttered, but the people who heard him only recognized that Abraham had lived, sat under his tent, had died and been gathered to his fathers, "Before Abraham was, in the physical expression, I am," echoes down through the ages, and he and she who hear it aright question not its meaning but know its truth and realize their kinship with him who said, "I am eternal, everlasting and there is no limitation to my life." This is the thought that belongs to us properly; this is the truth that comes with its triumph over death and sin and disappointment and declares itself everywhere and tells us of the indestructibility of God's universe of light. When we think of this it lifts us out of the little ruts of our disappointments our discontent and our misery. It raises us to the realms of eternity and makes us feel that our souls are but sojourning in this world; that we are like some flower gathered from the great stem of nature's bounteous plant and cherished for a day or two, and then to wither and fade away. But is this the end of life? A thousand times no. It is the end of that painted blossom, but the unlimited, eternal life, the individual existence goes on and on forever. This is the true thought of life; this is the song that rises from the solemn silence of the night and breaks the clouds asunder, or touches them and they burst into the glory of bloom, when it reaches the very heavens of God.

We are all of us so small and narrow in comprehension we try to take great truths and bring them down to the shadows that are thrown by our little candles. How strange it is to see a man light a match and turn on a certain light to investigate the sun, and yet we do it constantly in our efforts to understand great truths by little and small measures. If we take the life of Jesus of Nazareth, if we study his statements from first to last, we find him always declaring that subtle energy, that invisible power, that latent force which he recognizes in himself and in others. Hear him when he talks to his apostles, see how he teaches the people, see how his indignation at once rises and how he is forced to say things that seem bitter and harsh. Yet all this comes in unison with the truth of eternal spirit in its victory over material things. It declares that no matter how profound we may seem, there is something broader and better. It makes us at least see in the Christ a helper, a teacher, a salvation if we will but take it in its broadest and highest and best light, not in the narrow limitations of selfishness, not with the suggestion that we can cast our sins upon him and have them forgiven, but in the broad sense that we can have the right to forgive ourselves by giving up that which caused us to fall, by rising into that altitude of the Christ principle. It does not say that when you are asked for food that you shall give a stone and then ask Christ to forgive you for it. It teaches that by our deeds and not by our creeds shall we be known. It teaches the broadest sense of that truth that shall alone make us the emblems of the highest religion, and if we want all that a Christ can teach us, we must reach the altitudes from which we can see the real light of high and holy truth as given in the infinite spirit that was before Abraham and is now. What shall we do to learn this lesson? We must gather in all that we can of the great truths of the past and present; receive into our souls the solemn suggestion that the prophecy of all past time is ours if we will use it; that the opportunity of all future time is ours if we will accept it, and that the only way by which we can profit by the past and accept of the future is by grasping that most precious, that most sacred of all truths now, and that if we wish to realize the great meaning of Christ, if we wish to do anything we should say at this present hour, I am a responsible being, here with the knowledge and the light that this divine character and others have cast upon me; I come from all that is past and I journey to all that is in the future; I am living now, the present is my golden opportunity of making for myself one more light, one more truth for the world and its people in which I live.

Then comes the solemn meaning of death. But we are told in this same chapter that death availeth not to those who grasp the highest truth. That we are to look on that as a mere temporary change, a dropping of this physical body. We should learn to count death as simply a change, a transition from this to some other world. If you were traveling out of this city to-night over one of our great railways and should come to a trestle and go speeding across, would you feel that you had changed because of this? No, you would know that you had only crossed the trestle, a simple midnight journey, and then you would go on the same person, the same individual. You had not gone through a mysterious and marvelous change. But perhaps before you went away you left some garment behind you. Would you think of that as a part of yourself, without which your being would not be complete? No, you would think of that as something discarded, as something you did not want. So when you cross the narrow trestle of eternity and find yourself in the great world beyond, you will have left the garment which you have worn here, this physical body, behind you. How true the picture is. We are born, we struggle, we weep. We center our heart's affection upon certain individuals; we grasp them with our eager hands and they are full of ashes and dust, and we scatter the ashes and turn sorrowfully from them. We see something else that catches our affections and we almost grasp it, but it eludes us, and we stand behind in the mist and the silence, and we gaze out into the sea of the future. Our eyes cannot see to the boats across and so we are uncertain, we do not know; but the boatman comes, he is silent and he places his finger upon his lips; we cannot turn back, the pathway by which we have come is ours no more; we enter the silent boat, we sit down and the noiseless oars are dipped into the swelling tide and we go away from what we have known into the dim gray mist of the night. But lo, the light shines and the stars come out and we see the compass and the boat, and while we are watching it the shore grows plain and the fog of our uncertainty rises. There is life and there are friends and there is the City Celestial, and at its gates are the faces of those we loved and of those who are dear to us, and we drop the garments that we have borne with us into the swelling tide, and they are gone forever. And lo, we step from out the little boat into the Beulah land of God's eternal City. And standing there and looking backward from where we have come and forward to what we shall be in the future, we recognize the great meaning of the words, I am an immortal soul; I have been through all time; I know I am something that is part with all this; I have crossed the bridge, I have rowed in the boat; I am the same individual, I am. And with this word upon our lips we begin to recognize that we are something to that infinite and eternal father who has through all time been part with us, and then a new meaning of that wonderful expression of Christ comes to us of the brotherhood of man and the fatherhood of God. We grasp our hands together, we clasp them close and our hearts overflow with the new meaning that has come to us of that great truth, and then we say, as said him of old, that all men are brothers and God the universal Father, and as we give utterance to this we hear the song of praise and joy and triumph and we see the shining face of the great teacher who said, "Before Abraham was, I am, and still am through all time, and shadow and death."

CONSOLATION.

To Mrs. M. H.

Dear heart, he does not heed your tears,
He whose pale clay lies pulseless here;
For him the gates of life have opened wide,
Death is not death with heav'n so near.

Into the larger, truer life,
Through the white gates we once had tho't so dark,
He has but passed with eager, hast'ning feet,
And song that shames the earth-bound lark.

From his freed soul have fallen the gyves
That held him fainting in his house of clay,
And like a bird unfettered speeds he now
Into the brighter air of heaven's day.

No more shall pain and sorrow mark
With moan, and sigh the path he treads for aye;
No more shall earth's dark cloud and storm obscure
The light that shines for him alway.

And this pale form, so still and lifeless now,
We'll lay away beneath the springing sod,
With tender hands, because it once was his,
Knowing that he himself now walks with God,

In a fair world of joy, so near
That you may almost feel its vital breath;
May almost clasp the living, loving hands,
That reach to you beyond the veil called death.

And through the veil so thinly drawn
Between this world of sense and heaven's own,
You'll see his face in tender smiling bent,
And hear again the voice beloved and known.

Then do not weep for him, dear heart,
Your tears alone can grieve his spirit now;
But humbly, with a heart of hope and trust,
Unto the changeless edict bow.

EMMA J. KNOWLES.

Sterling, Ill.

Every man has his chain and clog, only it is looser and lighter to one than to another; and he is more at ease who takes it up and carries it than he who drags it.—Seneca.

RELIGION--POLITICS.

A Freethinker Shelved on Account of His Views.

To the Editor:—The inclosed article appeared in a secular newspaper in our neighboring city of Canal Dover, Ohio. I think the article too good to receive only a limited circulation. The writer is an ex-soldier, who lost a leg in the service of his country during the war of the rebellion; but our good Christian people defeated him for Mayor, on account of his religious views.

C. H. MATHEWS.

New Philadelphia, Ohio.

The following observations grow out out of statements made by some of our citizens during the present mayorship contest, in regard to my religious views. I was called a infidel, agnostic, etc., and was imputed to be against the churches.

To these contentions I will say, that I am in good fellowship with the social and benevolent functions of the church so far as they relate to our own great and glorious country. Millions for the poor and oppressed of our own country, but not one dollar for the alienation of foreign people from their native religion to that of Christianity. That is only a shift from one superstition to another. The golden rule is good. Confucius stated it centuries before Jesus was born. It was good then, and it is still good. I cherish it. The morals and education of a nation are the nation's strength; but we must not confound the morals of a man or a nation, with the religion of the man or nation.

Concerning my position with regard to revealed religion, I beg leave to make a few observations about the positions of some of the noted churchmen of the present day: Rev. Mr. Cadman, of New York, Methodist, before an audience of 400 preachers, Bishop Andrews included, made the statement that "The inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men." The proposition was applauded. He further said that "By the new construction of the truth of such Bible stories as Jonah and the whale; the fate of Lot's wife; Elijah's ascension; the age of Methuselah (by Bible chronology he lived 100 years after Noah's flood); Daniel in the lion's den; God's speaking with Moses out of the burning bush, are all questioned." Doctors Briggs, Smith, McGiffert and Thomas were pushed out of the church because they denied the authenticity and inspiration of these and like Bible stories. Rabbi Fleischer, of Boston, in an address delivered in Cleveland, March 19, 1899, said: "The God of our fathers is outgrown, and we have not yet found the greater God who will win our homage and our children's."

"The God of our fathers who made the world in six days and rested on the seventh is no longer a worshipful God to the generation which accepts the theory of evolution. We need a greater God, one that fits our new cosmology, one that fills in the whole of our enlarged horizon."

Dr. Lyman Abbot declares the story of the flood to be unscientific and untrue. The science of geology declares the same thing. Dr. Hillis recently resigned from the Presbyterian Church because he could not endorse the cruel creed of that church in respect to foreordination, predestination and consequent infant damnation. He says in part: "While we have been discussing the nature of inspiration and petty critical problems, the great world, weary and broken-hearted and choked with mist and fog, have been asking whether or not there is a personal God." Dr. Parkhurst in a recent sermon declared: "Amending the old creed will not meet the necessities of the case. Better give it a dignified place in a museum for what it is, than hack it to pieces and revamp it for what it is not. Any man who should become a father for the joy and glory he would use in burning and racking his own offspring, deliberately creating a child with a view to the agony with which he was going to torture it, would be chased from the earth as a fiend; yet such a belief is printed on the flag beneath which the Presbyterian army is marching. Men are staying out because it is there and men are going out because it is there."

What is the meaning of all this? It means that the scientific men of to-day no longer believe in the inspiration of the Bible, and that they reject all the cruel and unreasonable dogmas of the Christian and Jewish systems of religion. To me personally, these observations are not new; but they confirm what has been a settled conviction in my mind for years past. It is too late in the day to ostracise and condemn men on account of their religious opinions. I deny that belief is important. Acts and works are important. A man believes as he must. He cannot believe a thing relating to the future simply because some one tells him to believe. If you doubt this, try to believe, for just ten minutes, that the great God of the Hindoos, Bramah, is the only true God, and that the Vedas, the Hindoo Bible, is the real word of life. If you cannot do this, then my proposition is proven.

Horace Greeley, in the May number of the New York Tribune, 1838, the year in which the Vedas was translated into English, says: "There is no doctrine of Christianity which has not been anticipated by Vedas. They have all the doctrines of Christianity." And that old heathen Bible was written two thousand years before a line of the Christian doctrine was penned. Do I believe in a God? Yes; if I be allowed to give my own definition. But I do not believe in the vacillating and cruel God of the Jewish Bible. He is said to be "without body or parts;" under that definition I can form no idea about him, and consequently can form no belief about him. I say vacillating, because he created some people, and when he saw that they were not acting as he supposed they would, he repented that he had made them, and thinking he could do better the next time, he brought on a flood and drowned them—all but eight persons. Again, in the threatened destruction of Sodom, Jehovah wanted to destroy them all, but Abraham talked him out of it; and it was finally agreed that if ten righteous persons could be found in the city it should be spared.

In conclusion, I will say, that the only difference between me and many other citizens of Canal Dover on these questions is, that I have been outspoken about them while others have chosen to be skeptics under cover. If the Bible is the word of God, then it cannot be damaged by criticism; if it is not, then the people should be informed as to what it really is. It would afford me a pleasure to discuss the question in a friendly way, with any minister or layman resident of our city. Very respectfully,

A. C. NARAGON.

ANOTHER VIEW.

Concerning Jesus of Nazareth.

HE WAS AN ORDINARY SORT OF A FELLOW, AND OUGHT TO HAVE BEEN MARRIED, AND THUS IN A MEASURE ROUNDED OUT HIS LIFE.

Very unreasonable it seems to me is the talk indulged in [as set forth in the New York Journal] of late about walking in the footsteps of Christ—about doing as he did when he was on earth, or as he would do if he were here now.

Two opinions prevail respecting Christ. One is that he was a man, the other that he was God in the guise of a man. With either of these opinions accepted, the unreasonableness appears of making him our exemplar and seeking to pattern after him in the conduct of life.

If Christ was God, the mighty maker and upholder of the universe, then, he is too exalted for us to imitate; too far removed from us in his nature and attributes. One finite being may imitate another, no matter how great his excellence, but the finite may not hope to imitate the infinite. The possibility of such a thing is precluded by the measureless difference between them.

Those who claim that Christ was God say, for instance, that he was superior to natural law; that, when he wanted bread for the multitude, he took one loaf and multiplied it into as many hundreds or thousands of loaves as the exigencies of the case required; that when he needed money for any particular purpose he found the requisite sum in a fish's mouth, or wherever he willed to find it; that he healed the sick who were dying, and raised the dead where decomposition was far advanced; that he stilled the tempest when upon the water or rode upon the air as easily as he trod the paths of his Nazareth home. If these things were so, what folly it is for us to be setting him up as our exemplar and trying to copy after him in his brief but marvelous career.

The same thing appears when the other opinion is accepted that Christ was a man—a man of lofty mien and purpose, but still, in every sense of the word, a man—a reformer in the Jewish church, who incurred the displeasure of the authorities in his work, and who was put to death by them in accordance with the laws of the church that he vainly sought to reform. Nineteen hundred years have passed since this reformer appeared. The times in which he lived, therefore, were comparatively primitive and the condition of things which obtained in society then was antipodal of what it is now. If the world progresses any it is hard to see how a man of the first century could be a model for those of the nineteenth century, and especially their model par excellence.

But the fact that we would emphasize in this connection is that Christ died a young man and unmarried. A young man, he might be an exemplar for the younger portion of the community, but not for the middle-aged or those in advanced and declining life, the reason being that maturing years had not yet come upon him, the years that alone could have fitted him for such a service.

An unmarried man, his life, of course, was fractional and incomplete. Though never so correct in the limited relations he sustained to others, he must have lacked the finished fulness of experience that only married people attain and without which the well-rounded life does not come, nor the full-orbed character. The part of the community that is most in need of an exemplar is the married part—the men and women who have families to care for and who are striving as best they may to bring up their children in such a way that honor and happiness may await them. To be the exemplar of mankind Christ must needs have been a married man, who looked well and successfully to the affairs of his household.

Amsterdam. REV. E. T. FAGAN.

FROM THE N. S. A.

Officers and members of the Illinois State Spiritualists' Association, Geo. B. Warne, President:—Fraternal greetings from the N. S. A. and expressions of fellowship and love for you all. The N. S. A. appreciates the grand work you are doing for the cause of true Spiritualism, and recognizes the labors of the recent mass-meeting as tending to the consolidation of forces for the future labors of your association and of the N. S. A., as well as of all true Spiritualists.

Congratulations and thanks are expressed to you for the work performed, and the noble stand taken in behalf of truth and honor among our workers and in the ranks of Spiritualism.

We trust that your future will be one of great success and honor. May we continue to labor together in harmony and love. Cordially yours,

MARY T. LONGLEY,
Sec'y. N. S. A.

Washington, D. C.

I do not meddle with what my friends believe or reject, any more than I ask them whether they are rich or poor.—Lowell.

OPPOSED BY JESUITS

American Rule in the Philippines Distasteful to the Order.

FREE SPEECH AND PRESS TABOOED — CORRESPONDENCE OF THE ASSOCIATED PRESS.

Manila, April 15.—The most sensational of the events of the past week has been the general distribution by the Jesuits of a pamphlet in which is set forth "truths which Christians must observe." Among the things most strongly condemned in this pamphlet are religious tolerance and recognition of civil marriage. Consequently this act of the Jesuits is considered by many to be an attack upon the American administration. The pamphlet in question says:

"1. The commands of the church must be obeyed in the same manner as the law of God.

"2 You must subject your own judgment to that of the church and think exactly as the church thinks, for the church cannot be overcome.

"3. You must reject and condemn the Masonic sect, so frequently rejected and condemned by the supreme pontiffs.

"4. You must also reject and condemn liberty of worship, liberty of the press, liberty of thought and the other liberties of perdition condemned and rejected by the church.

"5. You must also reject and condemn liberalism and also modern progress and civilization as being false progress and false civilization.

MUST ABOMINATE CIVIL MARRIAGE.

"6. You must utterly abominate civil marriage and regard it as pure concubinage.

"7. You must also condemn and reject the interference of the civil authorities in any ecclesiastical affairs, so much in vogue nowadays.

"8. Finally, you must hold the belief that the church by its origin has a divine and supernatural authority, and is, moreover, superior to the civil authority, and reject and condemn the doctrine that the church is independent or ought to separate itself from the state. Children must be brought up in the above views, condemning whatever the church condemns; and children must be educated solely in Catholic schools, by genuinely Catholic teachers, and not on any account in unsectarian schools, which are strictly forbidden by the church."

The foregoing commands are backed by many quotations from the Bible, ecclesiasticals, syllabus and letters from different popes. This pamphlet was issued without duly expressing church authority, and until the organ of the Roman Catholic church in Manila, a Spanish newspaper called the Liberasjus, admitted the fact that the Jesuits had published, and with every right, the pamphlet in question, considerable doubt was entertained as to its authority.

TO MR. AND MRS. O. G. HURSEN.

We know not till we separate from
those we dearly love,
Till our darlings go in spirit to a home
just up above,
Just how deeply and how lovely are
their happy faces grown,
Till we lose their precious presence and
are plodding on alone.

Oh, how sudden came the parting of a
family one day,
When the angel of transition caught
two children at their play
And uplifted their sweet spirits from
the parent hearts below,
And just left them sorely bleeding for
the darlings they loved so.

Little Ethel was the eldest, and she
seemed to know the way,
And no doubt when angels met them
she was clinging to "O. K.";
'Twas the name by which all knew him
in his happy earthly home,
And the angels have his record up in
heaven's golden dome.

Though the hearts below are bleeding
from the wounds inflicted there,
Both the darlings are enraptured with
the home they found so fair,
And will know the time for watching
and for waiting at the door
For their papa and their mamma, and
for Glennie to pass o'er.

PARENTAL REVERIE.

Yes, I'll treasure every garment that
my Ethel used to wear;
All the playthings, little dishes and this
tiny lock of hair;
Her little desk of trinkets where she
spent such happy hours,
And the little doll she treasured and oft
decked with pretty flowers,
Shall be kept from dust and mildew till
the angels come for me;
Till I close my eyes in slumber that will
set my spirit free.

There are other things I treasure, for
they bring me untold joy;
All the clothing and the playthings of
my darling little boy;
Those arms that once caressed me,
those lips that pressed my cheek,
In my soul will live forever, to my spirit
ever speak,
When I touch the things he handled in
his daily round of play,
And I'll live my life all over with my
darling boy "O. K."

DR. T. WILKINS.

Free will is not the liberty to do what ever one likes, but the power of doing whatever one sees ought to be done.—G. Macdonald.

A rogue is a roundabout fool.—Coleridge.

What is birth to a man if it be a stain to his dead ancestors to have left such an offspring?—Sir P. Sidney.

A wanton eye is the messenger of an unchaste heart.—Augustine.

The temple of fame stands upon the grave; the flame upon its altars is kindled from the ashes of the dead.—Hazlitt.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWENTY-FOUR.

We promised in our last letter to tell you how the sun of your system of worlds came into being; and when we tell you this you will know how all other suns come to be. Suns are forming to-day just the same as they eternally have been and just as they eternally will.

Suns are formed, or grow, within the great eternal sea of atoms. Eternity might be likened to the ocean, except that it has neither beginning nor end; it is limitless.

"Well," you ask, "why don't you tell us something new? We already know that."

There is nothing new, neither within the heavens nor upon the earths. Everything is as old as eternity itself. Everything always has existed and always will. The sun existed before it became a body of light, but it existed in the form of atoms. Now, in order to make ourselves understood, we must first tell you all about the atom. All eternity is composed of the male and female principles, positive and negative, spirit and matter; but the very lowest, first forms in existence, have the two principles combined in one form; and this is true of the atoms. Each atom is a tiny speck of pure flame—or spirit or magnetism which ever you may be pleased to call it—surrounded and covered by matter. The spirit within the heart of the atom is the female principle; that which covers and conceals it is the male principle. Now these can be called by any other names that one may choose—force and matter, potentialities and so forth—but we think that male and female principles, positive and negative, more exactly expresses the truth and can be better understood by the ordinary reader—and the ordinary or common people are the ones we are talking too, the uncommon people do not need instruction and hardly ever change their minds, no matter who talks.

In earth life these atoms are invisible, for they are so ethereal in their nature that they belong to the octave above human sight, but they are distinctly visible to us here within the celestial life. Now atoms are never at rest, for nothing remains statu quo, but they are in constant motion. In fact each tiny atom is revolving in its own particular orbit. The little flame or spirit within the heart of the atom is a magnet, or magnetic attraction. The law of this magnetic attraction is to hold or grasp each other as closely as possible, and soon a body, or small globe is formed. This is what we denominate growth within the eternal sea of atoms. Now countless suns are forming, or growing, at all times; ever have been and ever will be. As this small globe revolves, it continually attracts and holds other atoms—and all atoms that are anywhere within its attractive power—its size, together with its orbit constantly increases, and all eternity is before it. It has no need of hurry—no more have the angels and spirits, and earthly men and women would not hurry if they were exceedingly wise.

At length, after many ages, this body of atoms has become very large and heavy, its own weight and motion have compacted it and at this epoch of its growth it has no light of its own, it has but one body or form which, as I have already shown, is the first or primary form, containing the male and female principles, equally, within the one form; and this is true of all first or primary forms whatever, as every naturalist well understands. When this body has reached a certain stage of size and weight, it has reached what may be called a state of maturity, it is ready to propagate.

Now, this first, or primary form, is not hard or compact like your earth, but more like the soft jelly-fish; it is smooth and round, or egg-shaped. Presently its size is so enormous that it cannot bear its own weight, and its whirling motion loosens an outer crust which naturally falls away from it, the inner globe escaping, as it were, from its shell. Now this ring which it has thrown off is repelled by the motion of the first body to a certain distance, and yet the attractive power of the first body holds the second at a proper distance. This ring, by what is called centripetal power or attraction, gathers itself together at its central point and thus becomes an independent globe, but because it gathers itself together at its centre its crust is all ragged and broken, in other words wrinkled and uneven; great yawning chasms and mountain ridges; yet at this time it is comparatively soft and warm.

Now we might say that this first ring or globe is the sun's first child. The sun keeps on gathering and growing as before, circling in its own orbit, which is continually enlarging. The baby world follows on as fast as possible, but its orbit is smaller, for it is small compared to its parent. The first globe, at length, throws off another ring, and thus it continues to do until it has thrown off seven. It has now become too hard and old to throw off any more and is preparing for a great change.

Up to this time the sun had no light except a very pale, amber light, caused by the magnetic or spiritual principle within it, and, of course, its baby worlds emitted about the same; the light being somewhat like phosphorus. But the sun was now old and must die or separate, disintegrate, change; that being the natural law of its chemical construction; so, as the countless ages wore on, it gradually gave up every particle of its spiritual or magnetic flame. The body of matter which the spirit had left being now as black as night, but the spirit, as all must understand, was the little magnetic flame at the heart of each atom, still retained the same form and size as before, also the black dead body of matter. But nothing is dead. Nothing does die. It was simply a change that a higher state of things might exist.

Now the spiritual flame shot forth into space until it was millions of miles away from its material body. Now, behold, a great event! The first or primary form had separated and become two forms, one the positive and one the negative, male and female principles, separated, the positive force forever attracting the negative, both these substances being elementary or elements.

Now that these two bodies are exactly opposite each other, forever holding each other in exact balance, and they roll in their orbits like a double wheel—a dual globe, the spiritual or magnetic principle forever setting fire to the carboniferous globe, causing a continual burst of glorious, flaming light and heat; great waves of magnetism, or spirit, are forever flowing toward the carboniferous globe and as the bursting flames shoot forth, every ray, together with the heat is gathered up by the other; and, after chemical transmutation, is sent back again in the before mentioned magnetic waves. Now this is what constitutes the light and heat of the sun. The seven rings which it threw off previous to the change are now bathed in heat, light and magnetism, or spirit. They, in consequence, congeal and harden or are baked into rock; and, in our next letter we will tell you more about it.

Now this is no idle speculation; and my son knows no more about it than others do; but, I am a spirit and I do know. If it were not so I would on no account take the trouble to write so great a falsehood. But I have said that I would try to prove each statement that I made. We can only do this by appealing to the reason of those who read.

If all planets were formed separately, and in the same manner, from star dust, nebulae, swirling vortex and so forth, why are some burning light, while others are dark, having no light of their own?

Some talk very learnedly about vibration, or light and heat being caused by vibrations. They wind themselves all up in vibrations and don't know what they are talking about when they get through; and we agree with a former writer when he said, "Vibratory moonshine!" They are vibratory moonshiners. There is, certainly, a vibratory law; but it never was the cause of light and heat. Some will have it that vibration is the cause of all things. Others will have evolution running alone; and thus each one to his hobby. It is all right enough until one learns better, but when you grasp one law in one hand, look out that you have its counterpart in the other. No law runs alone throughout the universe—but its complement, whether hidden or otherwise, is always with it and must be taken into account. A great analogical chain runs through all nature.

Now we do not expect that all will believe what we have written. Few believed Galileo when he declared that the earth was a globe and revolved in its orbit, but now a man would be considered a fool who did not. It really is not a matter of belief but an established fact.

Presently, some astronomers will step out of the beaten track and declare that the sun is a dual body of chemical and elementary principles, and in a hundred years from the present time anyone holding the old idea that it was simply one large body, or earth, will be laughed at as one not up to the times; and, thus the world moves on as all things move on, as the sun moved on.

The Christian world to-day has a great he God without a she; but the God of nature, or the real God, is he and she forever at oneness; and nature, in all her varied methods, never evolutes into one great hybrid neither male nor female—neither is sex a matter of accident but a great eternal law in nature; and, sometime, we will tell you all about this law; yet, we will here say, that every atom in the universe is male and female united in oneness at the very foundation of all that exists, and without the two principles in equal proportion, nothing can exist or be created. It is creation itself; or, God if you will.

The sun appears, to those of earth, as one body, when it is really two in one. It is a type of the angelic world. The true male and female are blended into oneness, yet they are two distinct bodies making one perfect or complete angel, constantly emitting rays of wisdom, love and truth, and forever performing all manner of good works.

Earthly marriage is the type of the heavenly union—and you have an ancient saying, "That they twain shall be one flesh," or one; and if this is true of earth, it is, in a higher degree—or a higher plane of evolution—also true.

So weep not lonely, desolate ones of earth. A little while and the joys of a true union will be yours. A loving companion awaits you somewhere, and you will surely meet and go hand in hand throughout eternity together. The universe is not governed by accident but by eternal, underlying laws or principles which never vary in their results; neither do we speculate when we tell you from positive knowledge and experience—tell you things as we have actually found them.

When friend Robert came here he did not believe in a future state of being; but he has found that there is. When I came here, I had not believed in a future state, but thought if there were one, I should prefer to live a single life. I had become somewhat tired of matrimony and its consequent cares and anxieties, having had two wives and many children. I went on alone for a while, but the great, eternal law soon confronted me to my happiness and contentment. The details of all this I have already given in "The Discovered Country," and no romances of earth can exceed, or compare, with those of the celestial life.

Now anyone can readily see that if the light and heat of the sun was simply caused by vibratory action, that all the planets, together with your earth, would be suns of more or less magnitude; but, such is not the case. The planets simply shine with reflected light, that is, they reflect the light of the sun which is shining upon them, and all these reflected rays are again returned to the sun to be absorbed within her vast laboratory, where they return to their former chemical condition—once more sent forth in great magnetic waves to the black body, or the counterpart, again bursting forth into blazing glory, again darting through space to warm and vivify the planets which, as we have shown, are the children of the sun, together with the grand-children the moons which the planets have thrown off.

Anyone can see by this that moons are not old, worn-out worlds, but baby worlds—the grand-children of the sun.

We do not expect to be credited at the present time. Many will laugh; others will sneer; some will say that we are spirits of a low grade and very ignorant; others, that we are lying spirits; nevertheless this will not alter or change great eternal laws or truths; and, when that renowned and great mind, which now bears the name of Hudson Tuttle, comes here, we shall laugh and shake hands and be glad to meet each other. I will introduce him to my Helena and ask him, with a smile, if he thinks she has become less a woman than formerly when she was on earth?

We here, in the celestial life, love this great and good man. He has accomplished an immense amount of good—or the angelic world working through him; almost more than any other man of the present time of the earth, and, really, many of us here feel impatient of the delay. How we long to take him by the hand, show him our wives, our homes, as well as the animal life that exists here; honor him as he deserves honor; at the same time we shall say to him: Dear Mr. Tuttle, all truth cannot be given to earth through one medium or channel, but through each and all avenues that we are able to make use of.

Years ago, when you were a sensitive lad, all the truth possible to give to earth, at that time was given. The world could scarcely bear even that. As you grew older, coming into man's estate, you became more positive; being the male, or positive element, spirits found it more difficult, and many of the ideas you now entertain were imbibed in early childhood, and you, yourself, know, how hard it is to overcome such fixed ideas. Nothing, now, can change them but transition; and it is well for all, and the world at large, that transition comes to them sooner or later, else all progress would be at an end. Nothing can change fixed ideas but actual experience. If I had not had this experience—if I did not positively know by actual contact with all that I have thus far related—I would never take the time and trouble to control the sensitive whom I use as I now do. I desire to give truth to the world, and to do good, as much as ever you did. You have given to the world an immense amount of truth, but not all the truth. There is, really, much more to be known, and others now must be made use of. So do not clog our wheels, for many take every word that falls from your lips or pen, as unchangeable, eternal truth. It is better to have been Hudson Tuttle than to have been Abraham Lincoln. Yet both were needed.

One emancipated the minds—the other the bodies of men. All honor be to their names!

To be continued.)

ALONG EARTH'S ROUGHEST WAYS.

Some people sneer at what is here
As if, sometime, somewhere
They'd lived upon some other sphere
More excellent and fair—
As if, through false pretenses, you
Or I had basely led them to
Desert contentment there.

Why stay to hear or heed the cries—
Of bitterness they raise?
There's little even in the skies
That might evoke their praise!
For him who seeks with heart aglow
Fair flowers in abundance grow
Along earth's roughest ways.

—S. E. Kiser.

Great memories, which retain all indifferently, are the mistresses of an inn, and not the mistresses of a house.—Mme. Necker.

Do what good thou canst unknown; and be not vain of what ought rather to be felt than seen—William Penn.

THE INFLUENCE OF CHRISTIANITY.

What Is the Secret of the Influence of Christianity Over the Minds of Men? Shown by J. S. Loveland.

In a recent publication I read the following words: "Christianity is an astounding phenomenon in the world, and such a phenomenon swaying the scepter over all enlightened nations must have originated from nothing, or it must have had a divine founder. * * * Therefore, if one would know the nature and divine potency of the Christian religion, let him look to the life and teachings of Jesus, to the non-manipulated gospels and epistles, and to the Christian faith and practices of the first three centuries."

By way of preface, it might be said that Christianity is no more "astounding phenomenon" than Judaism, Buddhism, Islamism, or any other of the great religions of the world; and no more calls for a "divine founder" than the others. Moreover, there is no more evidence of the divinity of Jesus than of Buddha. It is fable in both cases.

But the quotation is introduced as showing the gross superstition existing respecting the influence of Christianity among persons in some respects intelligent and liberal. Even in the ranks of the Spiritualists can be found many, who have not as yet outgrown the superstition of church teaching and early impressions. The stereotyped notions and cant phrases of the old church are more potential with them than all the demonstrations of modern science and scholarship. And such is their hallucination that they cannot see the absurdity of their position. The veriest infidel of the old school cannot exceed them in their denunciation of the church, and then they will turn about and use the stereotyped phrases and arguments of the church in eulogy of Christianity. Their defense is that churchianity and Christianity are not the same.

But, if the church does not embody Christianity, what does? If the church has not transmitted it down through the centuries, what has? And, if the church, in its institutions and activities, is not the summing up of the influence of Christianity upon the world, where under heaven are we to find that influence? If Christianity has not been embodied in the church, for nineteen centuries, where has it been? Has it been hidden away in some outside locality? The simple, common-sense statement is this: The principles of Christianity have been embodied in the creeds of the church, and its life, has been the influence of those principles upon humanity. We must, of course, allow for modifications of that influence growing out of race characteristics. For instance, we should find considerable differences between a church made up from negro converts and those from the cultured Greeks. In fact, we will find race characteristics to largely modify any form of religion. And this fact will go a long way in explaining much that is claimed as the result of Christian influence. The writer, quoted above, tells of Christianity as "swaying the scepter over all the enlightened nations." So also it sways the scepter over Abyssinia, and has for centuries. Why is it not on a par with England, or the United States? Because it belongs to another race of men.

THE SECRET OF CHRISTIANITY'S INFLUENCE.

What is the secret of the influence of Christianity over the minds of men? I have already suggested that that influence is greatly exaggerated; and I submit that for all that science has done and will do for man we are not, in the slightest degree, indebted to Christianity. The Greeks had started on the path of scientific progress before our era, and Archimedes alone has been credited with some seventy inventions. The entire mechanism of the world is an evolution of his discovery of the power of the lever. The table of Pythagoras, the geometry of Euclid, and the astronomy of Ptolemy, Eratosthenes and others owe nothing to Christianity. They preceded it a long time. And coming down to our own time, its wonderful discoveries owe nothing to the Christian religion. On the contrary, we are confronted with the incontrovertible fact that early Christianity destroyed the Greek civilization and has been the bitter and implacable opposer of science and every discovery which has tended to human advancement. And it has persecuted to the death those who have sought to uplift the race and improve its conditions. Instead of Christianity being the uplifter of man, it is man who has lifted it from the terrible dark ages which it created, and placed it in the comparatively respectable position in which it stands to-day. Man has advanced in spite of Christianity, not because of it.

Nor is the influence of Christianity due to its superior morality. For ages Christians claimed the so-called Golden Rule as having been original with Jesus. But it is now known to have been a common precept among the Jews of his time, and to have been published five hundred years at least before. Mercy, love and kindness had been taught long before Jesus. There is nothing true and valuable but what existed before the advent of Christianity. Rabbi Wise, a liberal Jew, says, "All the religious precepts expressed in the gospels, and a good many more, are derived from the Old Testament. * * * The universal, religious and ethical element of Christianity has no connection whatever with Jesus or his Apostles, with the gospel or the gospel story; it exists independent of any person or story." Hence, the most that Christianity can claim is that it has sanctioned the ethical precepts existing long prior to its advent. Some of its additions to the moral code are decidedly immoral. So far as the practical application of ethical principles is concerned, Christianity has nothing to boast of over other religions, and especially over Judaism from which it has borrowed so much. Great boasts are made over the charities which it is assumed, especially distinguish Christianity. We are pointed to hospitals, infirmaries and poor-houses as evidences of the divinity of Christianity. The best illustration of all this vast manifestation of so-called charity is found in Pollock's description of the hypocrite: "With one hand he put a penny in the urn of poverty, and with the other he took a shilling out." This is precisely what Christianity, and the nations which are swayed by it are doing. By means of infamous and unjust laws they rob the masses, and then demand glory for the soup-houses, etc., by which some are saved from starvation. All these Christian charities are simply monuments of the injustice and robbery of the system. No charity would be needed where justice was done. Let Christianity inaugurate Justice in human government and society, and all need for charity will be at an end. All will possess equal rights and privileges.

Nor can we attribute the influence of Christianity to its devotion to God and the sufferings of its martyrs. Christianity and Judaism worship the same Jehovah. Jews have died as martyrs as bravely as ever Christians have done. For two thousand years and more, they have been trodden under foot because of their fidelity to the worship of Jehovah. They have been unable to believe that one of their nation was the "only begotten son" of the Deity, and for this flagrant crime Christianity has followed them, and still follows them, with a vengeance as relentless as the wrath of its God toward the wicked. So far as devotion to their Gods is concerned there is but little difference in the various nations of men. But that devotion declines just in proportion to their progress in scientific culture.

What then is the secret of its influence? In a general sense, we might say that it was ignorance, but this would not be a specific or understandable answer. Hence, I submit that its influence has been, and still is, largely the result of the monstrous falsehood of its fundamental principles. Secure a truthful perception of those teachings and the influence ceases entirely. In fact, Christianity, as a reality, disappears. The central, the basic doctrine of Christianity is the incarnation of God in man by the process of a "miraculous conception."

The child Jesus was both God and man. This incarnation was for the purpose of making an atonement for sin, as all the race had become involved in damnatory guilt through the act of Adam their federal head. This God-man, by his death on the cross, made a full expiation for that sin. He then rose from the grave as the "first fruit," and the guarantee of the final resurrection of all mankind. He then ascended into heaven and sits at the right hand of God the Father as intercessor for man.

All intelligent persons know that the epistles of Paul are the oldest Christian writings in existence, and it is Paul who taught these fundamental doctrines, and the gospels were made up to confirm these teachings of Paul, who is the real author of Christianity. Now, we know that all this miraculousness is purely fable. But you abstract all this fabulous mythology from the New Testament, and what have you left? Essentially nothing. At the utmost, there is a hazy vision of a possible Jewish enthusiast, pretending to be the Messiah, calling around him a few ignorant followers for a few months, and then being executed by the Roman Procurator. As Brigham Young built up Mormonism on Joseph Smith, so Paul may be supposed to have built up Christianity upon an equally false pretension. But take away from the memory of Joe Smith the fable of the "golden plates," and where would Mormonism be? So take from the traditions the resurrection of Jesus, and where would Christianity be? Nowhere. The resurrection proves the incarnation and all the related doctrines I have mentioned, and they constitute the Christian system.

This doctrine of divine incarnation made a powerful appeal to the Aryan branch of humanity. The Hindoo theology has its many incarnations of Vishnu, and especially of Krishna. Egypt had its incarnations and resurrections of Gods. And Greece, if possible, surpassed all the other branches of the Aryan stock. It is only upon the Aryans that Christianity has made any great or permanent impression. Semitism has been, save in individual instances, impervious to it. God incarnate is to them a monstrosity; hence, Jews and Arabs have alike rejected and opposed it. The earliest glimpse of the Aryan reveals him a nature worshiper. Gradually natural objects, as the sun, moon, firmament, etc., were transformed into incarnations of gods and goddesses. But as man's reason evolved, the numerous gods gave place to three principal ones, and these three were finally resolved into one of threefold manifestations. Farther thought develops what is termed the Divine Immanence, or God in the universe instead of sitting upon it. And as an inevitable inference Pantheism becomes the conclusion of the highest type of Aryan philosophy. It has got back to nature worship, though on a higher and grander style than the Hindoo of six thousand years ago.

The child mind seeks sympathetic companionship in its sports, and sympathetic pity and comfort in its sorrows. As Henry C. Wright used to say, it wants to be "cuddled." Its God must be human. So also the race in its childhood demanded a human God—an incarnate one. It demands one that can be touched with a feeling of our infirmities, "having been tempted in all points like ourselves." He will wipe the tears from our eyes, and bind up the broken-hearted, and comfort those that mourn. This is the kind of God which childhood demands, and this is the incarnate God of Christianity. He is on the level of human weakness, and yet sits upon the throne of Deity. He was bruised for our iniquities, and tasted death for every man. No wonder that a religion should be influential which so exactly fitted the idiosyncrasies of the most irrepressible type of humanity in its childish and youthful period. Until it attains manhood it will be Christian, and the stupendous falsehoods manufactured by the founders will be the doctrines avowed in the creeds and believed by the people.

But childhood is not only credulous and sympathetically weak, but it is also vindictively selfish. Most potently does Christianity appeal to this selfishness. There is a heaven to gain and a hell to escape. The loving, pitying Jesus will lead those who believe in him into green pastures and by the side of still waters, but to the unbelieving he will say "Depart ye cursed into everlasting fire prepared for the devil and his angels." The wicked will pray for "rocks and mountains to fall on them" to hide them from the "wrath of the Lamb." The saved, the elect will be "cuddled" in Abraham's bosom, while the unsaved are pitchforked by Satan into the fire that is not quenched, and preyed upon by the worm that never dies. The hopes, the fears, the selfish pride of humanity are appealed to by Christianity more potently than by any other world religion except Mohammedanism, and that is borrowed in part from Christianity. It has "swayed" the nations with tremendous power but its sway has weakened just in proportion as man has evolved from credulous childhood to the stature of manhood.

But the most potent source of Christian influence has been the workings of suggestive or sympathetic hypnotism, including mediumship. But all these subtle and potent forces have been used in entire ignorance of their real nature. Much is said and written about the Spiritualism of the Bible. But neither Jews nor Christians had any conception of what we term Spiritualism or mediumship. The early Christians had neither circles nor mediums; nor had any notion of communication with their departed friends. But the mediumistic temperament existed all the same, and some of the phases of mediumship would of necessity occur, but they would not be understood, and of course would be most grievously misinterpreted. We know that all medium phenomena are in harmony with natural law. Christianity ascribed them all to miracle. Spirit messengers were God's angels, and sent by him. Sleep has been a mystery to man. Because in sleep he has dreamed. Dreamed of his dead friends as alive and talking to him. He also dreamed of the Gods and their angels as appearing to him. On the dreams of one Joseph the Jewish nation was substantially founded, and on the alleged dreaming of another Joseph rests the entire structure of Christianity. Great is the power of dreaming.

But wonderful as was natural sleep and its dreams, the hypnotic or magnetic sleep immensely surpassed it. Sometimes induced by the magnetic sympathy of companions, at others probably by spirits, and again self-induced, it became, in the estimation of the people the God-sleep. And a variety of processes were resorted to in order to produce it. These sleepers became clairvoyant, clairaudient, psychometric and telepathic; and hence, were regarded as the mouth-pieces of the gods. But another important feature of this sleep was that a state of extreme ecstasy was induced in the sleepers, and would be transmitted to those most in sympathy with them, and eventually the ecstatic condition would be induced without the trance. Moreover the trance condition could be reached without the insensibility of sleep. Old Balaam could go into the trance with his "eyes open." Eventually it was found that certain persons could develop the mediumistic condition in others, and also produce the ecstasy. They became the first priests. All this was largely developed prior to the advent of Christianity. But after that event it became more common, and the superstition in reference to it more intense. It was the operation of the Holy Ghost, and the developers were the imparters of that Ghost by the imposition of hands. This hypnotic suggestion, regarded as the working of the Holy Ghost, is the most potent and wide-spread influence of Christianity. And so long as men are ignorant of the natural law, so long will they be the slavish tools of Superstition. This "experience," as it is termed, is more potent than all the arguments which wisdom can construct. For it is the Lord Jesus Christ who gives the Holy Ghost, and who forgives sin, and he is the "only begotten son of God"—the crucified—the resurrected one. Indeed, the "experience," through hypnotic suggestion, includes, in the consciousness of the hallucinated converts, all the impossible miracles of the Christian system. Hence, I say that all the most potent influences of Christianity flow entirely from the monstrous falsehoods which it teaches. Take away the immaculate conception, the vicarious death—the bodily resurrection, and the interceding Divinity at the right hand of the Eternal Father, and the influence of Christianity becomes nil at once. There would be none so poor as to do it reverence. In fact, there would be no Christianity. There never was any Christianity only as these monstrous falsehoods have been embodied in a doctrinal system.

Paul, the first Christian writer, was the organizer of Christianity, and the author of its creed. Without the work and writings of Paul Christianity would never have had a historical existence, and the name of Jesus would have been as unknown as the thousands who are totally forgotten. It is not a man Jesus but a God Jesus which has so mightily influenced humanity. It is not an obscure Jewish enthusiast, repeating Jewish parables and moral precepts which has captivated the admiration and secured the homage of millions, but the God-man who forgives sin, rules heaven and earth and is the dread judge in the Great Day of Judgment and Eternal Doom. It is not a condemned revolutionist, suffering death on a Roman cross, which becomes the one grand spectacle for human and angel wonder and worship, but it is the expiatory victim, "in whom dwelt all the fullness of the Godhead bodily," "tasting death for every man," that makes the cross the grand ensign of the Militant Church. Reduce the crucifixion of a man Jesus down to its real proportions, provided it ever transpired, and it falls very far below in sublimity the spectacle of Bruno in the flames. It is the glamor of Divinity which has given, and still gives to Christianity all the influence which it as a religion possesses. Other men have been ready to lay down their lives for their friends, but no one has founded a religion on Damon and Pythias.

The basis, the secret of Christian influence lies in the falsity of its fundamental doctrines. And the potency of that influence depends upon the superstitious ignorance of man. Hence, Christianity is limited to that period in human evolution when man is developing from the superstitious animalism of semi-civilization to the unfolded reason of genuine enlightenment. The process is a slow and painful one, both the individual and social man. But it goes on all the same, and the coming century will see a more rapid progress than ever before.

There is, however, another phase of Christian influence which I have not noticed in this article. And as it pertains especially to the first three centuries, I will devote to it another article.

J. S. LOVELAND.

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OUR ECLECTIC MAGAZINE

THE UNEASY GHOST WIRED A CALL.

The Mystery of a Nightly Message Sent Over a Private-Wire Line.

WAS A CALL FOR HELP—GIRL OPERATOR MURDERED AS SHE SAT AT THE INSTRUMENT.

Sometimes it happens that a newspaper reporter has an opportunity to go away on a brief trip for recreation. Such a reporter went to a suburb of Boston not long ago to enjoy a rest with a fortunate friend, who owns a fine old place, where the manner of his living is enough to make any man want to throw off the shackles of toil and do nothing all his life long, except "just be a millionaire." This lucky man having money enough to make "fads" enjoyable, has several, one of which at one time was amateur telegraphy.

"How are you doing in the telegraph business now?" asked the reporter while on a tour of inspection, and passing through a small office room. They had stopped at a telegrapher's table and an instrument shoved over into a corner and showing rusty and dusty evidence of disuse.

"That doesn't look as if I were doing a rushing practice, does it?" said the friend, nodding toward the table.

"That's why I asked. I thought you were going to achieve distinction in that line," said the reporter seriously, "for you seemed to have the inborn faculty. I have had more or less acquaintance with Edison, and I used to do things every now and then very much as I have seen him do them."

"I thought myself that was my best hold," he laughed, "but since I lived in this house, now three years, I have given it up. The man who occupied this house before me was a rich stockbroker and a crank. I may say that the house had remained unoccupied a long time before I took it. The former occupant built just beyond the main house a small office in which he placed an instrument and a private wire connected with his Boston office, and put in charge of it as operator a young woman about 25 years old. That was fifteen years ago.

"The girl was bright and interesting and of good family, but not especially pretty, and she was an orphan. There were stories that the broker, a widower with grown children, wanted to marry her, but his family opposed it so he was afraid to defy them. Like a great many men, he calculated the costs of such conflicts and hesitated for a long time before coming to a positive conclusion. When he finally got the courage, he got plenty of it, and very briefly and firmly one day he met his family at their house in town which he provided for them, and formally announced that on the 15th of the following month he would marry the young woman telegraph operator, then in his employ. Further, he would say that if they made no more trouble for him, he would give them their share of his estate, but if they insisted on interfering in matters which only concerned him and the woman in question, he would transfer all his property to her while he lived and make it impossible for them to have any part of it.

GREEDY HEIRS DISAPPOINTED.

"This was a crushing blow to their ambitions and when the father left the house there were such threats of what they would do as would have called for police action had they been of a lower strata of society. However, everything seemed to move along serenely, and the members of the family were so far reconciled to the inevitable that they came out to visit their father and incidentally to meet the young woman who was to be his wife. The older son, a spendthrift and disreputable chap of 25, who had been the leader of the opposition, was now quite as anxious to obtain his father's good will, and even went so far as to call two or three times on his future stepmother.

"One morning, about ten days before the wedding day, when the servant went to the young woman's room to call her to breakfast, she found her lying across the bed fully dressed. A hasty examination by the frightened maid revealed the fact that she was dead, and she at once notified the broker, who was starting for the train to town. It was noted that the young woman had been dead for several hours, and the broker called the coroner, who, after an examination, decided that death resulted from natural causes, and gave his verdict accordingly. The body was then removed to the undertakers in the city, where it was taken in charge by the next in kin. The private funeral, the expenses of which were paid by the broker, followed, and the incident was closed with only the merest mention in the newspapers, most of them contenting themselves with an eight or ten line notice, inasmuch as there were no sensational features apparent, and sudden deaths are not unusual. Of course, nobody outside of the family knew anything about the broker's proposed marriage to his operator.

"The broker continued to live in the house, but he gave up his business and all connection with worldly affairs, and after several years of a recluse's life, during all of which he provided liberally for his children in town, he died, and was buried with considerable ceremony. Then the heirs, with tearful eyes, began looking up the papers in order to determine what their share of his supposed great property would be and how it would be disposed of to each of them. This was very soon settled, because the papers showed that he had converted all his property into money, which he had kept in his safe and sent to his children in monthly remittances of such amounts as he felt inclined. There remained in the safe little less than $2,000, with a note to the effect that all the balance, in United States currency, had been destroyed, and a pile of ashes in the safe bore silent testimony as to the manner of its destruction. Even the house in which he and they had lived had been sold for cash, with the proviso that the purchasers were not to take possession until after his death. It was a clean-up of the most thorough kind.

"CALL" FROM A SPIRIT.

"After I had been in possession of the premises long enough to get things in ship shape I began setting up some poles to carry out an entirely new idea I had hit upon in telegraphy. Of course I knew about the little office, though I knew none of its history then, and I pressed it into service at once as part of my design. I fitted it up with the usual telegraphic paraphernalia, including an instrument, and this I connected with the instrument right here behind me. In this little room and the big one adjoining I passed nearly all my time.

"I suppose it was six or eight months after I had been living here before I got my wires running, and in that time I had discovered nothing out of the ordinary, nor had I ever been disturbed. On the first night, though, that I had the wires connecting my den here with the little office my troubles began. I was sitting that night when I began to hear my instrument here ticking faintly. I listened a moment and went into the room, when to my consternation the sounds began to struggle, so to speak, and then, as if with a great effort, there were four short ticks, followed by a long one and a short one. The first time these came with great difficulty, apparently, and then they followed rapidly, as if there were need of haste, and the ticking became what is known as a 'call.' That is, it was composed of the letters H and N. Taking my butler and a revolver, I went to the office, following the line of the wire, which was in perfect condition, as were all the instruments and everything in the office. It was tightly closed, too, and quite impossible of entrance, as I had double strengthened the doors and windows for the benefit of my experiments.

"Every night it was the same, and when I had visitors I cut the instrument out, so that by no chance should any person except myself learn of the skeleton I had in my den, for by this time it had become a skeleton no closet in the house could hold—and it wasn't mine, either. At the end of three months of this kind of thing I had by diligent and cautious inquiry learned enough of the history of the place to reach the conclusion that something mysterious and supernatural was affecting my instrument night after night and always at the same hour.

LAWYER EXPLAINS A MYSTERY.

"Then I resolved to put a stop to it all by heroic measures, and I called in a force of men, and, without explanation whatever to them, I ordered the office to be torn down. I supervised the work closely, and when I found a bundle of papers tucked away in a cubby-hole up near the roof I was not greatly surprised. In the papers I found nearly all I have told you duly set forth, with a note to an attorney in Boston concerning other papers in connection with the death of the young lady. I went at once to see that attorney, carrying the note and the papers, and explained to him what I knew of the case.

"He was kind enough to take the papers to keep for me and to say that he would give me further explanations on the death of the last of the broker's children, two of whom had been killed in a railroad wreck; one, the oldest son, had been shot in a saloon row in the West, and the last one was dying with consumption or dissipation at a New York hospital. In due time death claimed the consumptive, and I at once demanded the explanation the attorney had promised me.

"Without further ceremony he handed me a written statement made to him by the broker, whose life-long friend he had been, and which the broker had requested him to give to any one who might occupy the house and circumstances should arise whereby the occupant would ask explanations. This statement, after some preliminary history of the broker and his family affairs and troubles, went on to say that on the night before the morning of the discovery of the dead body of the operator, at about nine o'clock, she was notified by the night watchman of the place that there was a 'call' over the wire at the little office. This was not unusual when the broker came home late or did not come at all, and the girl, putting on a light wrap, went with the watchman to the office. At the door she told him she would call him at 10:30 to take her back to the house, as the broker would come back on that train and might have to return to the city on the midnight. As she did not call the watchman at the hour stated, he waited for her a few minutes and went to the office to see what was the matter.

MURDERED BY BROKER'S SON.

"Going in he passed on behind the screen where the telegraph table stood, and there he found the young lady with her head on the table and one hand resting on the key of the instrument. Evidently she had fallen asleep in the very act of sending a message, for there were times when she worked long and became very tired. She did not answer when he spoke to her, nor did she respond to a second call, and he went over and touched her. Something in the touch frightened him and he started at once to the house for help. On the way he met the broker who had come on the 10:30, and together they returned to the office. In a moment the broker discovered the girl was dead, and in another that she had no doubt been smothered to death at the table and left there to convey the impression that she had died naturally. Without telling the watchman of his suspicion, indeed, telling him that the girl must have died from heart failure, he consulted with him as to what was best to be done under the circumstances, and it was decided that the watchman, an old family servant and perfectly trustworthy, should carry the body of the operator to her room and leave her lying across the bed as if she had just come in and fallen there. This was done, and the maid 'discovered' the body in the morning.

"The broker was no keener in his detective sense than the others, but he had a suspicion that the others did not have, and he had picked up a peculiarly carved silver leadpencil on the table at which the dead girl had sat, which, if the watchman had seen there would have meant nothing more to him than the property of the operator. It was not, however, and the broker knew only too well that it could only have got on that table by falling from the vest pocket of his son during a struggle. What that struggle was, the result showed. As he saw it then, there was but one course for him to pursue. His affianced wife was dead, his son was her murderer, his other children no doubt accessories, his heart was broken, and his life wrecked, and, to take any action to remedy the wrongs done him would only make matters worse. For that reason he had pursued what he thought was the best course, and perhaps it was. In any event, his children never suspected that he knew until the end came, and then his disposal, or destruction, of his fortune may have given them some slight hint that he had just cause for making no further provision for them. Certainly they never told their suspicions, and it is only fair to them to say that they did not ask any too many questions of their father's last act.

WAS GIVING A DEATH CALL.

"That was the story, and from it I deduced the conclusion that the girl had made some effort at the time of the attack to call the office of the broker in town and give an alarm, or in some way convey the information of her deadly peril, and she had probably succeeded in sending a call in, but at the time the broker had left his office and was on his way home. How in later years, or why the spirit of the murdered operator should haunt the little office, and send out its cry for help, I am not able to explain. Perhaps there may be some electric current, reaching from the immaterial world to the material, or there may be some law of electric psychics which applies to this case. If there be, I do not care to learn it under the tutelage of any ghost. That is why I have retired from the telegraph business, and why there is not even a sign of the site of the little office with its murder and its ghostly visitant. I have even removed every wire from the entire premises for fear that somewhere in the atmosphere of the place the spirit of that smothered girl may still be fluttering and reaching out its struggling fingers to touch the key and tell the story of her taking off."

The reporter arose from his chair.

"By the way," he said instinctively, "didn't I understand you to say that those dots and dashes made by the ghost, or whatever it was, stood for the letters H and N?"

"That is what I said."

"May I ask what the H and the N stand for?"

"Oh," apologized the friend, "I quite forgot that those were the initials of her name, Hilda Nathalie. That is all I may tell you, except that she had adopted them as her 'call.'"—Chicago Inter Ocean.

THOMAS PAINE.

His Monument at New Rochelle, N. Y.

This grand monument erected by the admirers of Thomas Paine at New Rochelle stands on the farm where he lived, and land has grown so valuable that the site may be sold. This monument is having as troubled an existence as the famous author of "Common Sense" and "The Age of Reason" had while he was in this life, and as his memory has had (by some people and among that number I am sorry to state that some "men of the cloth" who are supposed to teach the teachings of the humble Nazarene from their pulpits) since he passed away. In short, the monument is being mutilated and defaced by persons who are apparently radically orthodox and call themselves Christians. In addition to this slow destruction of the monument itself, it is now probable that there will be some trouble in obtaining a final location for the memorial where it may be undisturbed by enemies and by the growth of New Rochelle.

After years of endeavor, the friends of Paine's memory succeeded in erecting a simple monument on the form where he lived and in time a fine bronze bust, made by the sculptor Macdonald, was placed on it, thus completing the memorial. This bust was unveiled on Decoration Day last year, when I wrote to The Progressive Thinker regarding it. The monument and bust now stand in a small enclosure at the lower end of the old Paine farm, fronting the highway, and also at the side of a small roadway.

This situation is one cause of the trouble that is now vexing the admirers of Paine. The town of New Rochelle wants to widen the highway into a street and to make the little roadway into another street. This would make of the plot of ground where the monument stands a desirable corner lot for building purposes, and the owners of the property are unwilling to have it taken up by the memorial to Paine.

Two distinct efforts are now on foot to protect the monument. One is to have the city of New Rochelle set aside the immediate ground about the monument, or some other suitable plot as a Paine park. The other is to have the friends of the famous free-thinker get up a subscription for the purpose of purchasing enough land on the old Paine farm for a park. As the opposition of the clergy (what a disgrace!) and others in New Rochelle is vigorous and determined toward any scheme for a city park for Paine, it is not probable that this project will meet with any success. Those most interested in the memorial are, therefore, resolved to raise money for purchasing land and establishing a park in which they may have the monument protected and preserved. As long as the See family, the owners of the Paine farm, lived, the monument was considered secure where it was placed by permission of Mr. J. W. See, who passed away recently. The Sees were friendly to Paine and to his memory, although they were Methodists in their belief. I think a few gentlemen of the cloth might learn a Christian lesson from this family—those that have tried and dismally failed to injure the memory of Thomas Paine from their pulpits. The passing away of Mr. J. W. See, however, leaves the estate in the hands of heirs, who will probably partition it among themselves. This makes it necessary to have the monument removed from its present place.

When one stops to think how the memory of Thomas Paine has been treated by the general public (and mostly church members) it makes a true American's heart bleed. The following hymn, "Contentment," Thomas Paine wrote on the old farm at New Rochelle, and in this hymn he shows more true Christian spirit than some of those that have tried but failed to defame his name.

O could we always live and love,
And always be sincere,
I would not wish for heaven above,
My heaven would be here.

Though many countries I have seen,
And more may chance to see,
My little corner of the world
Is half the world to me.

The other half, as you may guess,
America contains,
And thus, between them, I possess
The whole world for my pains.

I'm then contented with my lot,
I can no happier be,
For neither world I'm sure has got
So rich a man as me.

Then send no fiery chariot down
To take me off from hence,
But leave me on my heavenly ground—
This prayer is common sense.

Let others choose another plan,
I mean no fault to find,
The true theology of man
Is happiness of mind.

New York. J. OSBORNE LUNT.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth 50 cents.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

THE FLOWER MEDIUM—A TEST SEANCE.

A detailed account of a seance with Frau Anna—the so-called "Flower Medium" of Chemnitz—is given in the April number of "Psyche" by the editor. It took place on February 25th last, at the residence of Ober Inspector Herr Kaesser, at 24 Emserstrasse, Deutsch-Wilmersdorf, near Berlin, under the strictest test conditions, which seem to have precluded any possibility of deception. As such remarkable apports as those which occur with this medium are very unusual in the present day, a brief account of the proceedings will be of interest to readers of "Light."

There were twenty-five persons present at the seance, the sexes being about evenly divided. Among the gentlemen are the names of several writers in the psychic journals, who may be looked upon as competent investigators. Frau Anna, on her arrival, was conducted by a committee of four ladies into a room, where she took off all her clothing, which was locked up in a cupboard, and she was then attired in garments (described) provided by the ladies, none of whom had ever seen her before. Then holding her by both hands they led her into the seance room. The time was half-past five and the room was brightly lighted with gas.

Herr Max Jeutsh (teacher of languages), who is described as her conductor, was likewise examined by some of the gentlemen. During the seance he sat outside the circle surrounding the table, at a distance from the medium; took shorthand notes, occasionally gave some explanation, and was in full view of Herren Kaessar and Stenz, who sat near him. Frau Anna herself sat at a corner of the long table, with a lady on each side of her and a space between her and the wall behind.

The seance commenced at 5:30 p. m., and finished at a quarter before nine, the room being brilliantly lighted by gas. What may be called the preliminary portion consisted of addresses given through the medium while in a state of trance, by different controls; and the apports of flowers and other articles did not begin till twelve minutes past six, when the medium, in her normal condition, bowed herself over the table and called out, "Now, bring the flowers!" Immediately, from the back of the medium, high above, from the bare wall, a quantity of lovely flowers sprang forth and fell all about the table. All the flowers were fresh, not squeezed in any way, and covered with dew. A list of the apports is thus given: "Eight tulips with bulbs, twenty-four yellow Marguerities, nine cornflowers, nine forget-me-nots, sixteen sprays of mignonette, twenty-eight narcissus, eleven white and two rose hyacinths, three Maltese oranges, a white metal figure of Thorwaldsen's Christ, sixteen centimetres high, and weighing about a pound, and several medals, amulets, etc., in metal." These were brought at different intervals and taken away by the sitters. The following account is given of the apport of the figure of Christ: "The medium in trance moved forward over the edge of the table, raised her hand above the head of Herr Magnetiseur Milly Reichel, who was sitting quietly by her, and called out in anxious tones: 'Give it here, give it here,' when immediately a glittering object was seen in the air, and the medium held in her hand a figure of Christ (before described), which she passed, accompanied with some appropriate words, to Dr. Egbert Muller, who was visibly astonished."

The incidents are described with extreme minuteness, and a "protocol" was drawn up, which was signed by the whole of the assembled sitters with their full names, in declaration of their unanimous concurrence as to the genuineness and correctness of the description.

The editor at the conclusion adds a few remarks in which he speaks very highly of Frau Anna, concluding with these words: "Frau Anna's demeanor is simple, modest, dignified and devout."

THE PARIS CONGRESS.

The programmes for the forthcoming International Spiritualistic and Occult Congress in Paris are at last to hand, and promise to provide many items of interest for those who will have time and opportunity to attend. The date fixed is from September 15 to 26.

There is a generous comprehensiveness in the scope and aim of the organizers of the Congress, for a list of no less than thirteen societies is given, all working on various branches of spiritualistic and psychical investigation, and amalgamating to bring about a thoroughly representative union, their object being to "promote and develop the study of all spiritualistic sciences and doctrines."

The Congress will be divided into five sections: (1) Spiritist; (2) Magnetic; (3) Hermetic; (4) Theosophical; and (5) Spiritualistic (independent). The executive or organizing committee is formed of fifteen members, drawn three in number from each section. Their duties will be to attend to all business matters relating to the Congress, these obligations ceasing at the opening meeting.

For information concerning any of the various societies, membership, etc., address as follows:

For Spiritism—M. C. Duval, 55 rue du Chateau d'Eau.

Magnetism—M. H. Durville, 23 rue Saint-Merri.

Hermetic—M. Papus, 10 avenue des Peupliers.

Theosophy—M. P. Gillard, 38 rue de Verneuil.

Spiritism (various)—M. C. Duval, 55 rue du Chateau d'Eau.

Cards of invitation to the lectures will be given, as members of the Congress, to all who have paid a minimum subscription of 2fr. To those who pay a minimum fee of 6fr. a specially indicated card admitting to all the lectures will be given, while a subscription of 12fr. or more will entitle the member to obtain, when published, a complete record of the whole proceedings. Each volume will be numbered and signed, and will contain the name of the subscriber to whom it will be sent.

Perhaps a somewhat prominent feature of this Congress promises to be that part of it which will be devoted to the exposition of magnetism and its application to the science of healing. That particular section is represented by two societies, one styled the "School of Practical Magnetism and Massage," the other entitled "Syndicate of Masseurs and Magnetizers," so that the universal attention now being given to the many forms of mind and magnetic healing is likely to find its fullest and most scientific expression at this gathering.

The spiritistic programme, among other announcements, makes the following declaration: "One of the objects for special inquiry and consideration will be the evidence for reincarnation, and every effort will be made to collect documents referring to (1) Personal reminiscences of past existence; (2) The testimony of spirits who have affirmed that they have passed more than one life on earth; (3) Evidence that predictions to the effect that they will be reincarnated have been realized."

The committee will be pleased to receive the name and address of any society which may wish to send delegates.

There will also be a Congress on Hypnotism in August, from the 12th to the 15th, and those who desire to learn particulars concerning the proposed lectures should address the secretary of the society, Dr. Berillon, 14 rue Taitbout, Paris.

THE TWO WORLDS, MANCHESTER, ENG.

Now there was Dr. De Witt Talmage. It was no good discussing Talmage on Spiritualism—they may have read his lucubrations. Never in his life had he read such a muddle from so clever a man, for Dr. Talmage was a clever man. When in Australia he remembered the nonsense that Dr. Talmage had been betrayed into talking about evolution, and he was not in the least surprised that he should be capable of talking in a similar way about Spiritualism. Talmage was a man with a "gift of the gab," but he did not seem able to take on new ideas. Dr. Talmage's attitude was inexplicable. He admitted that there was some truth in Spiritualism, yet he said that ninety-nine cases out of one hundred were fraudulent. How did he know that? Then he said we had no business to know anything at all about it. If Dr. Talmage did not want to know, let him hold his peace. Why should he forbid others to gain knowledge? "Let knowledge grow from more to more." Any knowledge that was accessible was lawful, and might be useful.

Speaking of the attitude of the clergy towards Spiritualism, it might seem curious that Roman Catholics were so bitter about it. But they had very good reason for that. They took up the same position as Moses in his legislation against witchcraft. The whole history of the Roman Catholic Church was crammed full of Spiritualism; but Spiritualism was all right when it was in connection with the Pope, the cardinals, and the priests, appearance of saints, inspired trances, cures by the Virgin, etc. But anything outside the Roman Catholic Church was all wrong, or was of the devil. The tendency was to keep everything in the hands of the church; that was why Roman Catholicism was always jealous of anything abnormal outside its pale. It was just the same with Moses. All sorts of spiritualistic phenomena—lights, raps, trances, Urim and Thummim, visions, and every kind of occult thing—were all proper as long as they occurred under the control of the priests and Levites, and Moses and Aaron. Directly it cropped up outside their circle, as when Samuel was called up, then it was witchcraft! They wanted to keep it all to themselves. There was some wisdom about this policy, nevertheless. It did not spring only from greed of power and ambition. It meant that the leaders of the people were convinced, like Canon Wilberforce, of the great dangers of these things and of the great need for regulation, and their idea was by regulation to keep it all in their own hands. But the Protestant view of spiritualistic phenomena was the most imbecile of all, for while the average Protestant clergyman or religious person might admit that these things did occur, he held that they were invariably produced by evil spirits—the devil, in fact. But that was surely quite unphilosophical, because if bad spirits could return or communicate, why not good ones? It was illogical to contend that bad spirits were able to manifest but not the good. There was something to be said for the Roman Catholic view, but nothing at all for the stupid and illogical opposition of the average Protestant.

A QUEEN'S GHOST.

The ghosts which are said to frequent the precincts of Hampton Court palace are more or less known by reputation, but their ramblings have been promiscuous and uncertain. Great interest in their movements has, however, been newly aroused by the strange experience undergone by an artist who, during the past week, has been visiting certain rooms of the palace for the purpose of sketching the old Flemish tapestry on the walls. Whilst engaged in the Guard Watching Chamber in broad daylight—for the room is closed to the public at six o'clock—this gentleman, Mr. Haynes, of Surbiton, positively asserts that a spectre hand, white and delicate and richly jeweled, has persistently intruded between him and the tapestry. At first he imagined the disturbing element must be one of the many hands so beautifully inscribed on the tapestry, but the limb, he says, moved slowly from one stage to another, and pointed downwards.

Mr. Haynes was much agitated, and told several friends of this curious visitation. They, not unnaturally perhaps, advised him to dismiss the subject from mind and return to the chamber and his work. But the hand reappeared before his startled eyes, and on the last appearance of the phantom the artist made a hurried sketch of the outstretched hand, the rough outline of which depicts a brilliant marquise ring on the forefinger. The effect of these continued visits of the supernatural on Mr. Haynes is very visible; he is unnerved, and he has suspended his sketching.

These are the plain facts, but there is, it would seem, a weird and historic connection between this hand and the hand of the Queen Catherine Howard, one of the wives of King Henry VIII. A Lloyd's representative, visiting the scene of the alleged visitation the other day, ascertained that many of the officials, men who have spent a lifetime within the palace walls, fully believe that the two are identical, and they mostly regard the complaints made by Mr. Haynes as perfectly within the realm of probability.

DR. DEAN CLARKE IN LIVERPOOL DAULBY HALL.

Dr. Dean Clarke, the delegate from the National Asociation of Spiritualists of America to the Paris Congress, favored us with his presence at our two services on Sunday. Dr. Clarke, who was accompanied by Mrs. Pratt, of the Boston Lyceum, received a hearty welcome from the Liverpool Lyceum, No. 1, to whom they made their first address on English soil. They again occupied our platform in the evening, when Dr. Clarke delivered a very fine address, which was heartily applauded by the audience. We bespeak a cordial reception for our American co-workers during their stay in England, and trust they will have nothing but pleasant memories to carry back to their native shores.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Died, at Burritt, Ill., about May 15, after years of physical suffering, Mrs. McDougall, consort of our friend, D. C. McDougall, Esq., aged 70 years. Mrs. McDougall was a zealous Spiritualist, and closed her earth-life in full conviction of the truth of its philosophy. She came to America from Scotland with her husband some fifty years ago, and soon after located on the farm where she died. Her remains were shipped to Chicago, where they were cremated, agreeably to her earnest request. B.

Richard McLain, of Dexter, Mich., passed to spirit life, May 12. The funeral took place at the Baptist church near his home, Abbie E. Sheets officiating. X.

Passed to spirit life, on May 19, at her home in Otsego, Mich., after a short illness of pneumonia, Phebe A. Sayles, aged 30 years and 10 months. The funeral was held at the home of her parents, Mr. and Mrs. Sayles, in Lowell, Michigan, and were conducted by Oscar A. Edgerly. COR.

Passed to the higher life, Feb. 27, 1900, from his home on earth at Fredonia, N. Y., Elbridge W. Meacham, aged 79 years. * *

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Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

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Emma Rood Tuttle is well known to the readers of The Progressive Thinker and the spiritual press by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be $1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once—money not desired. HUDSON TUTTLE.

Berlin Heights, Ohio.

549

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SATURDAY, JUNE 2, 1900.

After Orthodoxy, What?

Within the whole range of the Christian ministry we do not know of one who has a better grasp on the follies of Christianity, or one who is more outspoken, than is Rev. Minot J. Savage, of the Church of the Messiah, New York. Independent in thought, brave in utterance, and as learned as he is honest, every word falling from his lips, or indicted by his pen, is worthy of preservation. We find in the North American Review for April an article from his pen in which he inquires, "After Orthodoxy, What?" Our always crowded columns will not permit the publication of the article at length, but a couple of paragraphs will be greatly enjoyed by The Progressive Thinker's readers, who sympathize with the expressed views of the editor. Read and think:

"The essential features of the orthodox theory of religion have been discredited by the knowledge of the modern world. Since a similar thing has happened over and over again in the past, it ought not to seem strange that it should happen again in a growing universe. The foundation stone of orthodoxy has always been the dogma of the Fall of Man and the consequent lost and ruined condition of the race. In accordance with this theory, the one great work of religion has been to 'save' men from this 'ruin.' That has been the theory of the Fall—and in the light of it all the wrong and sorrow, the vice and crime of the world have been explained. But study of Jewish thought and life has shown that this whole Eden story was a late importation from a Pagan people. The older prophets knew nothing of it. And even Jesus, who is said to have been supernaturally sent to save us from the effects of the Fall, never made the slightest allusion to it. Besides this, science has demonstrated that man has steadily risen from the first, and it makes all stories of original perfection impossible of belief, on the part of all free and intelligent people. And thus we are now able to explain the world's evil, vice, crime, suffering, and death in the light of theories much more honorable to God and more helpful to man. Since orthodoxy is inextricably bound up with these theories, since she has committed herself to the assertion that they have been infallibly revealed, she must cease to be orthodox—i. e., 'right opinion'—now that these beliefs are passing away.

"The only thing that is happening, then, is that the world is growing wiser and better. This should seem to be cause for rejoicing rather than lamentation; unless people really hold the opinion of the old Scotch lady who said: 'Some persons think everybody is going to be saved; but, for my part, I hope for better things.'"

Hypercritical.

Was not the Methodist Conference, late in session in this city, over critical in its condemnation of President McKinley, for not abolishing the canteen from the army? That distinguished personage may deserve severe censure for some of his administrative acts, but we are clearly of the opinion he does not for not abolishing the canteen.

The canteen proper is a vessel, formerly of wood, holding about two quarts, which was suspended by a strap over the shoulder, designed to carry water when an army was on a march, or engaging in battle. A touching story is told of its use in English history: Sir Philip Sidney, engaged in battle at Zutphen, Netherlands, September 22, 1586, fell severely wounded, a musket ball passing through his thigh, shattering the bone. Faint from loss of blood he asked for water. As a canteen was being placed to his lips he saw a wounded soldier who looked at the canteen with wishful eyes. Sidney passed the coveted treasure to the sufferer with the remark: "Drink, thy necessities are greater than mine." Sidney, one of the early English poets, died a few days later, said by Queen Elizabeth to be the brightest jewel in her dominions.

The use of the canteen may be perverted, and may be filled by the soldier with an intoxicant. Who ever thought of abolishing a pocket because filthy tobacco, or a noisome pipe is carried in it?

Let the Conference war as bitterly as it may against the improper use of the canteen and no exception will be taken to its action. Intoxicants were long since banished from the army as a ration. This was brought about by the exertion of temperance reformers perhaps fifty years ago, when the doors of Methodist churches were closed against temperance lecturers. The recent Conference came quite too late to the rescue to be of any practical utility; besides it strikes at the innocent vessel instead of denouncing its improper use, which is the act of the soldier not the President, who is in no manner responsible for its perversion.

Superstition of Filipinos.

In Cavite Viejo and vicinity a lot of natives, says the Manila American, who are insurgents at heart, but have "no stomach for fighting," have been muttering against the Americans. The ostensible cause of their complaint is that Lieut. Paul A. Barry, of the Fourth Infantry, has been living in a house which is alleged to belong to Aguinaldo.

The house in question is one of the largest buildings in Cavite Viejo, and when it became necessary to use the residence for military purposes, Señora Famy (Aguinaldo's mother), who occupied the dwelling, was politely asked to move out. She complied with the request made of her by the military authorities and went to live in Bincayan. The men of Company I, of the Fourth Infantry, were quartered in one wing of the building, and Lieut. Barry occupied the big front room.

This room was formerly Aguinaldo's favorite place of abode. The walls are beautifully frescoed and the ceiling has painted on it a picture representing the ocean. In the background of the picture there are three mountains. In the space between the center and left one the sun appears in magnificent splendor. In the foreground of the picture is a set of steps leading from the ocean upward. On the topmost step sits a native girl in national costume, holding a Filipino flag, the upper end of the flagstaff being capped by a bow and arrow. To the left of her and at her feet is the Spanish flag, lying in the dust, with the staff broken, and near this are pieces of the chains symbolizing the harshness of Spanish tyranny and the breaking of it.

This room seems to have been a sort of audience room. Against the far wall is an altar, to the right and left of which are figures of the Virgin Mary and Jesus, in half life size. On top of the altar is a group of figures, eighteen inches in height, representing Mary, Joseph and the child Jesus. Under a curtain of gaudy material one may see a life-size figure of Jesus, representing him dead and ready for the tomb.

The holy of holies in this room, according to Filipino ideals, is the recumbent image of Jesus. With this statue of the Savior, Aguinaldo claimed to have held many long conversations, and his ignorant and deluded followers believed that the image of Jesus often gave the self-constituted dictator advice as to the management of the insurrection. When Aguinaldo left Cavite Viejo, by his orders a light was kept constantly burning on a pedestal in front of the image, and when Señora Famy moved away she pleaded as an excuse for wanting to stay that it was the command of the saints that she should always keep a lighted candle in that particular place.

Lieut. Barry had lived in the Aguinaldo mansion but a short time when the insurrectos attempted to foment discord by saying a "great sacrilege" was being committed.

The images and the sacred picture were not molested, but the refractory natives were angered because an American officer used Aguinaldo's audience chamber for a sleeping apartment. As time went on this talk increased and in Bincayan especially threats were made that Lieut. Barry would be killed if he did not vacate the premises.

But the Lieutenant is a brave man, and was not in the least intimidated by the reports of what the insurrectos had said. Mistaking leniency for fear, the insurgent sympathizers in Bincayan went so far as to say that Lieut. Barry was afraid to come to their barrio because he would surely be put to death if he did. When these assertions came to the ears of the officer whose life had been threatened he at once proceeded to show the natives how little he cared for their blustering. Going immediately to Bincayan, he collected a number of the braggarts and admonished them to do less talking or they would get into trouble.

The malcontents were thoroughly cowed by Lieut. Barry's unexpected action and since then the propriety of his living in Aguinaldo's "casa" has not been questioned in Bincayan.

Memorial to Thomas Paine.

The following is an Associated Press dispatch from New York, of date May 16. Every person of intelligence who is willing to give credit where credit is due, will rejoice at this action. The man whose pen inspired the flame which made this country free; which divorced church and state; whose religion was to do good, and whose great thoughts are reflected in all the state papers of the Revolution; and whose personal hatred of monarchy was inspired because of his love of liberty, and exposure of the shams and the fables of the church, deserves immortal fame, though his bones may rest in an obscure or even unknown grave. We quote:

"The only memorial in this country of Thomas Paine, the Revolutionary hero, a monument at New Rochelle, N. Y., is to be perpetuated by money contributed by delegates to the late middle-of-the-road Populist convention at Cincinnati. When Paine died in New York he hoped his body might be buried in a Quaker cemetery, but the Quakers refused permission.

"Cobbett, the English radical, some time afterward, took Paine's bones to England in hope of arousing enthusiasm for Paine's doctrines. His object failed, and the remains were lost track of, so that Paine's grave is unknown. The house in which Paine died has been torn down to make way for a street; the street called Reason street, after Paine's book, 'The Age of Reason,' has been renamed, and Paine's farm in New Rochelle, given to him by Congress, has been cut up into city lots. A few years ago a number of Free Thinkers erected a shaft and bust of Paine on a lot that was part of the farm. Now a boulevard will be cut through the lot, necessitating the removal of the monument.

"Capt. George W. Lloyd, of New Rochelle, a delegate to the Cincinnati convention, suggested to other delegates that it would be an excellent scheme to buy an acre of land on the farm voted to Paine by Congress. The place could also be used for Populist conventions. He outlined the plan to former Governor Davis H. Waite, of Colorado, who subscribed $300. Wharton Barker, presidential nominee; Ignatius Donnelly, and Weller of Iowa, pledged $300 each, and the land will be bought and the monument preserved."

A Recount Not Desired.

The census being taken as we go to press, makes no note of religious matters. The clergy were disgusted with the reports of ten years ago; for it proved by accurate count that this is "in no sense a Christian nation." While but 30 per cent of the people were Christians then, it is questionable if they would equal 25 per cent now, hence the milk in the cocoanut.

Protestants Vindicated.

"The Sacred Heart Review," a Roman Catholic organ, in its issue of April 28, made a statement which, with propriety, may arrest attention. The subject of the late Mission Conference in New York being under consideration, the editor said:

"In all the speeches made at this Protestant Mission Conference there was not a single allusion to the missionary labors of the church [Catholic]. The church has been carrying on this work for nearly two thousand years, and every nation that is Christian to day received its Christianity from that church. Protestants entered on the work about one hundred years ago; in the meantime it has expended many millions of money, employed many thousands of men and women, but it has failed to convert even one nation to Christianity. Even the church is hindered and crossed at every step, and she fails as a consequence to gather the full fruits of her missionary labors."

They who are familiar with the subject know the "Review" is correct in its statement. Not a single nation as such has been converted to Christianity through the action of the Protestants. A few individual converts have been made in heathen countries; but compared with the entire population, the numbers are extremely limited.

Not so with the Catholics. They had the Romans with them from the very beginning. That government was really subordinate to the Romish Church, founded, it is claimed, by Numa, near seven hundred years before our era. The Roman executive, by virtue of his office, was Supreme Pontiff, clothed from the days of Numa, with precisely the authority afterwards exercised by the Popes. "He spent his whole time," says a learned historian, "in inspiring his subjects with a love of piety, and veneration for the gods. He built many new temples, instituted sacred offices and feasts, and the sanctity of his life gave him credit enough to persuade his people that he had a particular correspondence with the goddess Egeria. By her advice he built the temple of Janus, which was to be shut in peace, and open in war. He ordained Vestal Virgins, who [presided in the temple] being four in number, had great privileges allowed them."

Says Smith's Dictionary of Greek and Roman Biography and Mythology, article Numa:

"The Pontiffs took care, by precept and by chastisement, that the laws relating to religion should be observed both by individuals and by the state. * * He prescribed the rites according to which the people might offer worship and prayer acceptable to the gods. * * At Numa's entreaty he exempted the people from the terrible duty of offering human sacrifices."

These duties of the Pontiffs survived under the Popes, and are still observed. With the latter the "chastisements" took on the form of torture and the stake, and were powerful weapons for making Christians and compelling loyalty to the faith.

The unfortunate Protestants lacked this machinery for crushing nations, terrorizing individuals, and confiscating estates, hence their inability to accomplish what the Mother church has done in Christianizing nations. Had Catholics been less successful in this direction humanity would have been the gainers, and Protestants themselves would never have reached their present prominence.

To Make Small Boys Merciful.

With a view of doing what they can to make anti-cruelty societies unnecessary in the future, says the Chicago Tribune, some Chicago women have started the work of teaching the beauty of the quality of mercy to the city's children. The organizers proceed on the accepted theory that there is in every child a natural interest in animals. As the president of the anti-cruelty society puts it, "This interest, misdirected, shows itself in a desire to trap, torment, or kill, but, directed aright, it quickly becomes love of nature, coupled with a desire to protect the weaker animals." Although the work is new, some idea of its extent may be had from the fact that at the last meeting of the last "mercy class" formed there were present 266 boys. Street boys, alley boys, schoolboys, and "pet" boys were present. The noise that they made between talks was nothing short of terrific. There was quiet, however, and an intensity of interest when they were told how a small boy had fought a big boy to save an alley cat from torture. There was patient listening to the tale of a bluejay's plucky defence of its nest.

The boys seem to get awakened quickly to the fact that the living bird or squirrel is of much more interest than the same creature after the slingshot has done its work. Some people might think that certain inevitable consequences of this mercy work were disagreeable. If they are the teachers and the promoters of the anti-cruelty lessons suffer "and make no sign." One of these inevitable consequences is that, having declared themselves the friends of the weak and suffering creatures, the directors of the work find themselves the recipients of many a stray, starving cat or dog which the scholars have picked up among the city's ash heaps. Boys are shrewd, and there is not the slightest doubt that the first homeless animal was turned over to the teachers with a view of testing their sincerity. They have stood the test. A single look of aversion or disgust when the starving and not overclean dog was presented for protection would have forever lost the cause of the anti-cruelty promoters. At the last meeting of the big North Side Band of Mercy there was spirited bidding for the privilege of taking home a wandering puppy.

It is the intention ultimately to form classes in all sections of the city. It is superfluous to speak of the excellence of the work. It is one of the best that can be undertaken. The reward for those who are engaged in it lies wholly in the twice blessedness of the quality of mercy.

Criminal Statistics.

The biennial report of the Joliet State prison of Illinois, makes the following frightful report of the religious standing of the convicts now suffering imprisonment:

Roman Catholics, 508; Methodists, 278; Baptists, 164; Lutherans, 146; Presbyterians, 73; Episcopals, 55; Christians, 18; Congregationalists, 16; Jews, 15; Universalists, 6; Buddhist, 1; no religious belief, 68. Total, 1,298.

Verily, with 95 1-5 per cent of all those serving the State for crime Christians, it is easy to understand why the religious press denominates the United States a "Christian nation." There is one consolation: While locked up these Christians are least liable to do injury to the general public, still at times even there they kill each other.

Dr. Slade, the Once Famous Medium.

Henry Slade, the famous Spiritualistic medium, whose remarkable career would fill a volume, and who suddenly dropped completely out of public notice about three years ago, has been discovered in Toledo, says a dispatch in the Inter Ocean. Mr. Slade has been in this city about ten days and is stopping at the residence of J. N. Walker, No 331 Eleventh street. He is undergoing a course of magnetic treatments for his right side, which is partially paralyzed.

Slade has been at Ann Arbor part of the time since his disappearance under an assumed name. The balance of the time he absolutely refuses information about.

About four years ago Mr. Slade was sand-bagged in New York city and robbed of over $10,000 in diamonds and money. [A gross exaggeration. He probably never had $500 in cash at any one time in his life.] One entire side of his body became affected from the injuries received. Strange to relate, with the paralysis of his body the so-called mediumistic powers that had brought him wealth and fame almost entirely deserted him. Broken in health and shattered in fortune and bereft of his means of livelihood, he lapsed into oblivion and was regarded by a majority of Spiritualists throughout the country as dead.

Mr. Slade to-day told a tale which, if true, is little short of miraculous. He states that during the few days he has been here he has improved wonderfully, and that with his returned health his power as medium is being restored to him. Sunday night, for the first time since the sand-bagging affair, he was able to walk for a considerable distance, and this afternoon, in the presence of witnesses, he gave what he says is his first really successful demonstration of slate-writing in several years. Slade states that if he continues to mend as rapidly as he is now doing it will only be a few weeks before he is restored to his full power a a medium. Slade is well known in Toledo, where he has appeared several times. His last appearance here was about ten years ago, and during the few days he was in the city his achievements were the talk of the town. He gave private seances at a number of private residences, and for months after he departed Toledo's "400" occupied themselves by giving "spirit-rapping" parties, etc. Shortly after leaving Toledo he went to Europe, where he achieved an even greater reputation than in this country.

He was entertained and feted by royalty, gave private demonstrations before the Prince of Wales, was a guest at the court of the Czar of Russia for several months, and gave an impetus to the Spiritualistic movement in the old country that brought thousands of persons into the Spiritualistic fold. In Germany he was subjected to the most rigid tests by the most famous scientists of the century, among whom was Professor Zolner, and succeeded in completely baffling their combined efforts to discredit him.

It was in Germany that he performed his first successful experiment in the disintegration and reunification of matter, causing two solid rings of different wood to become united, one within the other. This feat, while not sounding so remarkable, was the most convincing proof ever given of the genuineness of his claims. The difference in material, so far as the two rings were concerned, proved that they could not have possibly been whittled out of one piece, and the microscopic and chemical tests to which they were subjected proved that they had not been united by any means known to science. In London Slade was arrested and placed on trial, charged with fraud and trickery. He secured his freedom by allowing himself to be searched, handcuffed, gagged, and blindfolded, and while in that condition, giving a seance in open court.

Slade's demonstration to-day was in the form of slate-writing, and in a few minor tests with which his name has been associated. He sat in front of a large dining-room table and requested a reporter to seat himself opposite. Two ordinary school slates were produced, and submitted for inspection. Both were of the commonest pattern, simply but strongly constructed. Mr. Slade stated at the time that if the visitors so desired they might step out and procure two slates of their own. An ordinary slate pencil was next passed for examination, after which Slade bit off a small piece, about the size of a pencil point. One of the slates was placed upon the table, in full sight, and the bit of pencil placed upon it. The other slate was laid on top of it.

Slade grasped the two slates at one end with the thumb and forefinger of the left hand and placed them edgewise on top of the table, requesting the reporter to grasp the other end in similar manner. Almost immediately a distinct tapping was heard, apparently coming from between the two slates. Slade's right hand was resting on the arm of the chair at his side, and the hand that held the slate was in such a position as to preclude all possibility of his moving it in the slightest degree, without attracting attention. "These slate-writings are generally produced," explained Mr. Slade, "by a spirit who calls himself Dr. Davis. He has been with me now for forty years."

The rappings from the interior of the slate increased in vehemence until the table shook with their force, and it required no small exertion of strength on the part of the reporter to keep his end upright.

"If Mr. Davis is present," said the medium, "he will please rap three times." Three distinct raps were heard.

"Have you a message for the gentleman present?" was Mr. Slade's next query.

Almost immediately a rapid, scratching noise was heard, which sounded exactly like a person scribbling away for dear life. In perhaps three minutes the writing ceased—there was one hard rap, and all was quiet. The slates were separated with considerable difficulty, as there was a vacuum between them, and the side of one was found completely covered with a closely written communication, as follows:

"My friend: Many people doubt the power of Spiritualistic control, when at times it has been the gift of ages, races, and countries, as ancient history will prove. Many have this gift of mediumship if they would develop it. Look into your Bible. There you will find where spirits came and talked to men in those days. If that be true, they do and can to-day, as my coming is proof of the fact. I am the spirit of Dr. Davis."

"Let me try another test," said Slade. This time the bit of pencil, which was completely worn down from its recent experience, was placed in the middle of the table and a single slate placed over it. The scribbling was resumed and almost immediately stopped. Picking up the slate Mr. Slade revealed scrawled across it the words "He does." Mr. Walker, who had entered the room, noticed a little pencil point lying upon the table.

"Do the powers think Mr. Slade will be better to-morrow?" he asked. "If so, move the point."

The little pencil point almost immediately jumped about six inches in the air, alighting several inches from the place in which it had originally been placed. Nobody was within three feet of it at the time. "I think Dr. Slade has exercised himself enough to-day," remarked Mr. Walker. "He is still very weak." This ended the test.

Plain, Significant Words.

The following plain, but significant words come from Ella Wheeler Wilcox in the New York Daily Journal:

There are, in New York City and elsewhere in the land, clergymen and men who call themselves disciples of Christ, who are living lives of deception and falsehood.

If one of them reads these words he will recognize himself. It is useless for him to attempt to deceive his own soul; he cannot do it. He knows he is a liar and a knave at heart, but he has hardened himself to the thought by saying that he is no more than other men. I saw once upon a time a town placarded with the announcement that a certain man of God was to deliver a free lecture to young men on "Morality."

Only a few days previous a distracted woman had confided to me her desperation and misery because in a moment of weakness this very clergyman had caused her to lower herself in her own moral sight.

She had told him of her husband's neglect and unfaithfulness and asked his advice and assistance as a clergyman and spiritual adviser. He had given the sympathy most agreeable to a man. The woman was a weak, hysterical fool. The man was a hypocrite and devil. Had he not pretended to be a man of God—a teacher and guide for humanity I would say he acted the role of a mere man and that the weakness was mainly on the part of the wife who appealed to him.

A man's recipe for curing the wounds made by sin is another sin.

A young lady of my acquaintance accepted a position in the employ of a clergyman and was obliged to leave after a few weeks because of the shocking discoveries she made regarding his methods of life. Other young women were in his employ as secretaries and assistants in his large charitable organizations, and so much that was secretive, suggestive and unwholesome prevailed in the environment that my friend beat a hasty retreat.

The clergyman still preaches the Word of God to hungry souls.

Better never hear the Bible or religion mentioned than to sit in the presence of such a hypocrite and blasphemer. It is bad enough when a physician of the body enters a household to spread moral disease and wretchedness within its walls. There are such doctors in the land—men who take advantage of a sick woman's weakness to mislead and pervert her mind and soul.

But when a Doctor of Divinity acts such a role it makes one willing to believe in an old-fashioned hell, with an old-fashioned devil, cloven-footed and horned, preparing his pot of brimstone for the sinner.

A Promoter of Discord.

It is stated as a fact, by a Washington correspondent of an exchange, that when Rev. Sheldon was "running the Topeka Capital as Jesus would," Rev. Wilbur F. Craft acted as chief contributor. Craft is reported to be a "Petition Promoter," his chief occupation consisting in drafting, circulating, and presenting to Congress, petitions praying that body to legislate in the interest of the church. One session is spent in trying to get God in the Constitution, enthroning his son as King, and making the Bible the base of legislation. During that period the country is flooded with blank petitions sent out by him for signatures, praying for such an amendment to the organic law of the nation, the Rev. Promoter preying on the signers of the petitions for finances to pay the expense. Of course compensation for his own invaluable services comes out of such contributions.

Next session of Congress Sunday is the burden of the priest's lament. Souls are going hellward at a terrible rate, because of the desecration of God's sacred day. The employes of the government compelled to do duty in the interest of the public are all doomed to destruction. Railway trains must lie off and allow its servants to have a gay time on Sunday, the shipping must lie idle at the warfs, everybody but the priests, and the women who get Sunday dinners, must rest by going to church, and contribute from their weekly earnings to pay for the preacher's support.

Next session polygamy is made the burden of Craft's labors. Prostitution and concubinage attract no attention, but the great evil the world has really outgrown, and which State Legislatures have everywhere made a penal offence, but which Jesus never condemned, becomes with the Promoter a subject for national legislation.

Still failing, Craft wants Congress to lock horns with marriage and divorce. Drunkenness, cruelty, desertion, neglect to support, attempts to murder, conviction of a felony or infamous misdemeanor, are not causes for separation. Nothing but adultery with him is sufficient grounds for divorce; so when uncongenially mated this lesser misdemeanor is resorted to by connivance, and the preacher really encourages it, and wants Congress to make this the only way out of a bad and demoralizing bargain.

When the whole circle of projects fail our Promoter will go over the gamut again. If he dies some one else will see in this an easy method to gain subsistence, and so the work will go on from one generation to another.

For more than two thousand years, commencing long before the beginning of our era, the conflagration of the universe in the interest of the then prevailing religions, were harped upon in a similar way, and it is still kept up, and probably will be for the same purpose as is the agitation of the Petition Promoter, to gain support for himself and family without becoming a toiler. We own to great admiration for Craft's genius and energy, but somehow cannot commend his methods.

A Correction.

A regrettable mistake occurred in the third paragraph of the second column of Charles Dawbarn's recent article on "The Size of Man," by which one line is duplicated and the line "when it happens to become personified. The" is omitted.

Talmage At It Again.

When Samantha Allen was awakened in the middle of the night by the most dreadful sounds, and she awoke her "Pardner" Josiah in affright, he listened a moment and then exclaimed: "Them blamed cats are at it again!" So with the "great preacher," after blowing his Gabriel's blast against Spiritualism, he makes a sermon on his ideas of heaven, and it so far exceeds the most materialistic Spiritualist's belief, that it would be a camel even for the all-swallowing "test-hunters." In other words, he is at it again!

The rubbish of his sermon is scarcely worth consideration, but some of his ideas are exceedingly ludicrous in the oracular way he puts most commonplace thoughts in his intense egotism.

He thinks the angels are all robust, and says: "I remark, that we can get no idea of the health of heaven!" He of course means the health of the angels, the twenty-four elders, of Jesus, and Jehovah, but he falls into the slip-shod expression of the penny-a-liner.

He appears to be under the delusion that somebody has set up the belief that there is a great deal of sickness in heaven and he is the champion of the other side. He knows all about it from a word of two of Paul's, and as one who has just come from heaven is able to tell all about it. He assures his hearers with a shout, and a somersault that at the latest the health of heaven was excellent, and what is more, every one who is so fortunate as to have his sins washed white by the blood of the lamb, when they die will enter into a state of happy robustitude.

But his ideas of what the first thing a spirit will do when it passes the portals of death, are yet more laugh-provoking.

It will want some one to show it around the "blessed place," and God has attended to the matter, and appointed "ushers," who stand ready year in and year out, to take the newly-arrived around and show them the sight. In the lurid rhetoric of the great acrobat, "the usher angel says to the newly-arrived: 'These are the martyrs that perished at Piedmont; these were torn to pieces at the Inquisition; this is the throne of the great Jehovah; this is Jesus.'"

As God apparently has all the various clans and cliques set apart, the usher might continue to show indefinitely by pointing out, "Here are the Baptists, here the Methodists, down in that pit are the Mormons for following the example of the patriarchs; up in that alcove are Adam and Eve, there is Jonah, under his gourd-vine; in that castle is Jack, famous on earth as the killer of wicked giants; in that pretty little cottage is Mother Goose who wrote such nice, religious poems for the children; here we keep the three children who went through the fiery furnace, so many inquire for them, you see how the golden pavement is here worn by the feet of the endless train of sight-seers; here is Abraham, and allow me to introduce him to you, with his son Isaac; you see the Jews are kept in this department, a healthy lot, in fact all are in full enjoyment of robust health!"

Gillman Talks of His Rascality.

Two years' time have wrought great changes with E. Medford Gilman. Two years ago he was a Spiritualist—the sensation of the day, says the News, of Grand Rapids, Mich. He was a careful dresser with the bearing of a gentleman used to society. His soft, white hands were covered with fine rings. To-day he is an iron molder. His hands are black and calloused. He wears the garb of a laborer and smells of the workshop.

"I am through with Spiritualism," he said.

Even had not his appearance been convincing, the manner in which he spoke the one sentence would leave no room for doubt.

E. Medford Gillman's brief period of notoriety was coincident with that of Ascher, who is serving a life sentence for the murder of Valmore C. Nichols, and Donovan, the "trumpet medium," who fled the city to escape police investigation.

Gillman held seances at which moving, speaking, singing, caressing ghosts were produced. He soon gathered about him a fairly large circle for his "materialization seances" on Lafayette avenue. The police rudely destroyed the illusion, and killed Gillman's lucrative enterprise. An examination of the house revealed that the deception had been carried on by means of trap doors and subterranean ways, dug beneath the house.

Gillman's arrest also disclosed the fact that Maude Jones, the pretty wife of a Wisconsin printer, had left her husband to join the fake medium in this city. She was the piano player at the seances.

Gillman was tried, convicted and sentenced to two years at the house of correction by Judge Chapin.

Gillman took his sentence philosophically, served his time and left the prison to begin life anew a few weeks ago. He has abandoned Spiritualism for good. Not that he is remorseful or has "reformed." "It was a bad speculation" is the way he puts it.

Gillman says he was once a sincere believer in Spiritualism, "but," he says, "my credulity did not last very long. I could see, couldn't I? I was 'on' soon. Observing that there was money in the business I discovered that I was a medium. I was regularly ordained. I can do slate-writing, paint pictures on handkerchiefs with a nice little message in indelible ink, while the sitter is holding the handkerchief, work the 'clicker' or telegraph instrument; in brief, do any and all manifestations that go with the business."

This man Gillman was an educated trickster, like scores of others who are infesting our ranks, and who are daily deceiving the gullible public. There were many Spiritualists who would swear that his manifestations were genuine examples of Spirit Power, and to expose him at one time would have brought down upon one's head the maledictions of his admirers.

Churches Worse than Saloons.

A news paragraph from Toledo, O., of the 18th ult., reports as follows:

"I am satisfied the churches of to-day are doing more harm in the world than the saloons," said Rev. Dr. Charles Patton to an ultra-fashionable audience in a local theatre this week. A profound sensation and some show of a demonstration followed, but Dr. Patton continued his address. He outlined a liberal church that could and would command and retain the respect of thinking men; a church that kept within the proper limits of its office and one that would countenance and encourage legitimate amusements. He proposed pool and billiard tables, bowling alleys, shuffle-boards, chess and checkers, and pretty much every other form of entertainment preferred by men. He declared rum to be the one great evil of the world, and barred it from the life of man.

And Still They Advance.

By the published sermon of a Baptist preacher in a neighboring city, it appears that denomination, like most other sects, has changed front in regard to the final destiny of the heathen. The divine said his denomination formerly taught all who did not accept Jesus were finally lost, hence the necessity of carrying a knowledge of him to all people. "Now," he said, "the idea prevails that all who believe in God and work righteousness will be saved."

That is a big leap for a Baptist. Save the savage tribes there are no people who do not believe in God. They have different conceptions of his attributes, but there are few who have not some form of a God who governs the universe. They who were reputed to have millions of gods prove on better acquaintance to have only one supreme God.

If worthy lives are what the pulpiteer meant by "righteousness," and if statistics of crime can be trusted, or if reports of Christian missionaries are taken, the most moral people in the world are the Buddhists, who are classed by the church as heathen. The Mohammedans fall little short; while Parsees and Jews are very generally models of all the virtues. The Brahmins, too, if British reports are accepted, seem a very worthy people, almost wholly free from the great vices of the so-called Christian nations.

This teaching of the Baptist is, indeed, a happy change from the teachings of two generations ago, when all the world was to be damned, save the few who believed in a virgin-born and a crucified God.

No Fear When Death Draws Nigh.

We meet so often in the religious press with accounts of the wretched death of unbelievers, and the mournful lament that their souls are lost, we should involuntarily accept them as true had not long observation taught no confidence can be placed in anything coming from a priest on that subject. The "Story of Altamont," by Dr. Young, near two centuries ago, a fiction to begin with, has served as the model for a multitude of feebler fictions to frighten the unwary and credulous.

The Philadelphia Record awhile ago, gave an account of an interesting interview with an old medical practitioner of that city, which we take pleasure in quoting, as follows:

"I have seen thousands of persons die under all sorts of circumstances, and never yet have I seen one display the slightest fear of death." This remarkable statement was made the other day by a physician who has practiced many years in Philadelphia and who has seen a great deal of hospital service.

"It is a popular fallacy," he went on, "to imagine that a deathbed scene is ever terrible other than as a parting between loved ones. The fear of the unknown is never present at the last. Even amid ignorance and vice I have never experienced such scenes as a novelist who strives after realism will sometimes picture.

"When a patient is told that he cannot recover and the end is near, he invariably seems resigned to his fate, and his only thought seems to be of those who are to be left behind. This is true alike of men and women.

"Those who become hysterical and declare they are not fit to die are the ones who are not as ill as they think they are. They always get well.

"A psychological reason? Oh, I don't know that there is any. It's just a human trait."

An aged medical practitioner at our elbow while we write, says the above statement is fully confirmed by him, though his own observation is more limited.

What Next?

From time immemorial it has been said by the most orthodox that Paul wrote the epistle to the Romans. That is why he made it so sneering at women—a crusty old bachelor, jilted in his youth, perhaps, the reason.

Now the learned and orthodox Prof. Harnack, of Germany, comes out and claims it was written by a woman! He thinks Priscilla, one of Paul's "dear friends," was the writer! Shades of the theologians who have fought for Paul, and kept woman from speaking in church, and all the time trusting in a weak woman! Believing a woman was inspired! Who ever heard of a theologian believing a woman could be inspired? Eve brought him into the world, and woman has been accursed and of no good except to raise children to stamp the serpent's head!

But have not the heaven-inspired theologians known without doubt who wrote Romans? Why this unrest, this uncertainty about an infallible book?

Will Prof. Harnack be tried for heresy? If not, why not? His is the most appalling and ludicrous—heresy since the infallible Council of Bishops put the seal of God on the Priscilla epistles.

A Miniature Rebellion.

The Methodist Conference while in session in this city on May 16, had a little bout of its own, which shows all is not concord in the higher circles of that great church. In the midst of turmoil growing out of the clergy giving their free passes to the Auditorium to friends, then beating their own way by insulting doorkeepers, and ushers, and overriding policemen, all for their great love of God, W. H. Wamock, a lay delegate from Cincinnati, rose in his place and unmercifully scored the white-choker fraternity by declaring:

"Some ministers are used to having everything their own way, and do not consider themselves amenable to the civil law. They think they are a little better than anybody else."

The words must have come from the heart. They certainly expressed a great and well-known truth.

Riches Versus Righteousness.

The income of John D. Rockefeller is reckoned at $70,000,000. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

The son of this rich man has a Sunday school class of sixty children. Will he obey the command of Jesus to sell all he has, or inherits, and give it to the poor in order to have treasure in heaven?

Philosophically Correct.

"The law that discourages the suicide of a damphool is a bad law. The legislature owes something to society." So says M. Grier Kidder in the Truth Seeker.

An Illegitimate World.

Now there is great lamentation because no record can be found of Adam and Eve's marriage. Are we all illegitimate? That is the great question which should convulse the world.

The Pantheism of Modern Science.

By F. E. Titus, Barrister,
Of Toronto, Canada.

Introduction.

In his introduction to "Studies in Spectrum Analysis," Sir Norman Lockyer points out that a change of scientific opinion is a healthy sign, indicating research and progress. He says: "The work of the true man of science is a perpetual striving after a better and closer knowledge of the planet on which his lot is cast, and of the universe in the vastness of which that planet is lost. The only way of doing this effectually is to proceed as gradually, and therefore as surely as possible, along the dim unirodden ground lying beyond the known."

After instancing a few of the rich harvests of knowledge which had been gathered from an exceeding small germ of thought, he continues, "Each step of this kind has more firmly knit the universe together, has welded it into a more and more perfect whole, and has enhanced the marvelous beauty of its structure. Science can never be so flourishing as when she is changing her opinions, because her opinions can never be changed unless she has acquired a number of new truths."

The closing part of this century has been remarkable for the diligence with which our scientists have scrutinized every phenomenon of nature and the immense fund of fresh facts which has rewarded their researches. We need not, therefore, be surprised to find that some very radical changes have taken place in the opinions held by the leading exponents of scientific thought in reference to the nature of those sources from which phenomena are produced.

These changes of thought, so far as the main body of scientific opinion is concerned, are usually so gradual in their operation that the movement is imperceptible until it is accomplished. Looking back over the records of years in which radical changes have been made, it is impossible oftentimes to lay the hand upon the time when the transition from the old to the new first became an established fact. There is a gradually dawning recognition of the truth. At first tentatively put forward, it commends itself to an ever increasing number, until, without any show of hands, it is recognized that the majority of the intellectual electorate, who rule by quality and not by quantity, have ratified the change. But even long before the new position has been accepted as orthodox science and the old position abandoned, fresh theories are being propounded, fresh data is being gathered by the tireless energy of the searchers into nature's secrets. Nor can we speak of the acceptance of a theory as though the vast body of scientists were a unit which speaks with one voice. Fortunately scientists are not automata, and there are very considerable and healthy differences of opinion upon the most fundamental propositions. So that at no time can it be asserted that any theory is held by all the votaries of the many branches of science. Since science rejoices in the absence of a creed, there must always be a large margin left for those who do not agree with a statement of scientific conclusion, especially since science is continually advancing. On one hand we have those who have not yet reached the conclusions accepted by the vast body of students. On the other hand, there are always those advanced intellects who, leaving behind them settled conclusions from verified facts, are already advancing through new experimental research, to more profound statements, to wider generalizations of nature's laws. The tendency of the trend of scientific thought is therefore always a more profitable object of study than the consideration merely of accepted theories, and that study finds its most fruitful field in the declarations and the propositions of recognized leaders in scientific circles.

If we can by this means discover some common point towards which the streams of investigation converge, we may with some confidence anticipate that that point of convergence will ere long be recognized by an ever increasing number as one of the accepted theories of modern science.

The value of such a looking into the future is self-evident. As I will attempt to show later, this generalization from experience has led to the discovery of most important facts, which otherwise might have long remained in the terra incognita of science.

It is true that in thus anticipating the conclusions of orthodox science one runs counter to that large school of physicists who would banish logic from the realm of physics, and who through some peculiar view of things regard a deduction as an enemy of science; as though the creation of man's high function (reason) was a sheer waste of material by our good mother nature. Now while every one must recognize the folly of endeavoring to bend facts so that they will support preconceived opinions, it ought not to be forgotten that a refusal to recognize possible explanations is no less foolish. The "sixth sense" (reason) is surely of equal value, to say the least, with any of the other five upon whose evidence science is wont to rely.

In this essay an attempt will be made to collect and collate some of the facts recently verified by modern investigators and the conclusions to which we are necessarily led thereby.

In order to discern not only the new tone but also the radical departure which has taken and is taking place, it is necessary to recall to our minds the position formerly taken. The army of science in order to record the length of its march, must recall its old bivouac. At a time so recent that it is within the memory of all, the man of science had arrived at the conclusion that there were two basic elements in the universe, and all phenomena were thought to be referable to their interaction. These two were Matter and Motion. With few exceptions all physicists united in regarding the ultimate constituents of matter as absolutely indivisible, inert, inelastic, dead atoms.

Motion was by many regarded as a characteristic of the matter, while others, naming it force, thought it to be an independent, substantial entity, which is not a property of matter, otherwise than by its power to act upon it. Force, according to this school, resides not in the atoms, but in the space between them. This force was pictured as blind. Neither life nor intelligence was attributed to it. These latter were deemed to have been evolved in some unknown and undiscoverable operation of this blind force upon dead matter. No attempt was made to formulate any explanation which would account for the bringing into existence of life and mentality, nor was it thought that the existence of life involved the co-existence of intelligence. Intelligence was a later product. The order of things in point of time was first matter and motion (or force); next life, and lastly intelligence. As to force, investigation had not yet shown any connection between its various forms, and each was looked upon as a separate entity not necessarily bearing any relation to the other forces. There was no apparent link between light and sound; heat and magnetism were total strangers to each other. Such were, briefly, the views formerly accepted by the leaders of scientific thought.

A most radical, though gradual, change has taken place. The following pages will attempt to show, by extracts from the utterances and writings of acknowledged leaders of present-day science, that a new school of thought is now growing up whose ideas, when definitely formulated, will be found to be at an almost entire variance with that which formerly obtained. This new school finds, as a result of its investigations and conclusions, that the hard, indivisible, inelastic, ultimate particle of matter must at last give way to and is resolved into a center of force operating in a relatively homogeneous substance; instead of inertia, continual change with an inherent process of transformation is observed. It has been discovered that there is but one force and that its various forms are linked together by the infinite rates of vibration, those rates expressing themselves in harmony with the grade of the medium of matter through which they are sensed. Consciousness has been found to be a third factor equally fundamental with matter and force. So that instead of the former duality we now have the trinity of science, while life must apparently be considered as an inseparable concomitant of the three.

The evidences of the existence of life and consciousness have been traced gradually backward through the lower forms of the vegetable kingdom, where has been found the presence of vitality possessing selective capacity, into the so-called inorganic world of the mineral kingdom, even to the very elements themselves where similar selective and directive power has been discovered.

The theory of dead matter and blind force has been displaced by the recognition of ever-present life and infinite grades of consciousness. Equally important has been the gradually strengthening conviction that these various factors in nature's problems are not isolated, each standing alone, unrelated to the others, but that each may rather be considered as simply an aspect of one great reality of which empirical scientific research can reveal nothing save as it is manifested through its trinity of aspects.

The Value of Theorization.

Before taking up the consideration of the main question it may be well to attempt to realize the value of the working hypothesis which our scientific friends utilize to the full, and incidentally the merits of all theorization, for all through our process of learning we find that the verified facts of one individual, must be to another, until he has developed the power to also verify them, mere hypotheses, to be worked upon to just the extent that they seem reasonable and in proportion to the confidence which he has in the one who proclaims them. The working hypotheses of one generation and one stage of evolution, are the verified facts of a later generation and of a more advanced mental perception. The mathematical rules which the schoolboy used because of his confidence in his teacher, or his fear of the rod, are to him at first mere hypotheses, but to his teacher they are, as they may be to him subsequently, the most certain of facts. We progress in the larger school of life—in the academy of nature—in much the same way; by working out and verifying nature's rules, discovered and declared to us by those more advanced than we. In the one case, as in the other, rapid progress is accomplished only by working upon the rules thus laid down until we have by our own experience demonstrated that the rule is true or discovered wherein it is false. Facts having been collected by slow and tedious processes where the "sublime patience of the scientist" has been exhibited, it becomes necessary to relate those facts to each other, to find the underlying laws which unite them, and by thus finding the law, making possible predictions as to its future operations. In this endeavor to find their co-relation, the value of the working hypothesis is shown, and its use invoked. The mind leaps, as it were, from the isolated facts to the law which binds them. An explanation is invented. If it fits all the facts, it is, temporarily at least, accepted. It remains good until one of two things happens, either new facts are discovered which are inconsistent with the explanation or some more simple and therefore more reasonable solution is found. If the former occurs, then the inventive faculty of the human mind is again called into requisition, modifications of the hypothesis are made or possibly an entirely new light dawns upon the investigator and a clearer approach to the truth is made. But all progress is heralded by the exercise of the power of theorization.

What is a theory? It is a more or less intelligible and rational explanation of things. It serves to relate cause and effect. Every explanation is a theory. Every accounting for things is a theory. The power to theorize is one of those powers the possession of which in a marked degree distinguishes the human being from the animal, the civilized from the savage, the wise and learned from the ignorant and foolish. Instead of being a term of reproach, the power to theorize, in other words, reason and explain, is an indication of the highest mental development. In the words of Herbert Spencer, "In the formation of a theory we have the highest condition of the human mind." The ignorant savage is able to theorize to but a limited extent. He has not foresight or prudence. He cannot look forward into the future; he lives but from hand to mouth. As we advance in mental strength we theorize more and more as the mental vigor grows. The more highly developed the man the stronger his power of theorization. Holder, in his life of Charles Darwin, says: "Why was Darwin so much greater than others? For one thing—because he had the genius of scientific hypothesis."

The speculations of the man of science are usually an argument in petto, in which the law of analogy is the major premiss, observed facts the minor, and the proposed theory is the deduction. The existence of a theory, when true, often serves to bring about the discovery of new facts, for instance, the discovery of the fifth satellite of Jupiter is said to have taken place as the result of the theorizing of one of our best known Toronto amateur astronomers (Mr. A. Elvins). When the great red spot on Jupiter was noticed by the astronomers in 1878, Mr. Elvins suggested that the planet was ejecting matter which would become a satellite. Thirteen years later, reasoning from the data which was accessible to him, he came to the conclusion that the matter composing the spot was in reality a new satellite. He called the attention of Prof. Barnard to his opinion, and in 1892 Prof. Barnard, by observation confirmed the theory. To Mr. Elvin's intuitive perception and reasoning belongs a very large share of the honor of the discovery.

Another instance of the verification of a theory by a subsequently established fact is found in the discovery by Leverrier and Galle, in 1846, of the planet Neptune. Speaking of this, Prof. Ludwig Buchner, in Appleton's Popular Scientific Monthly, February, 1898, reviewing scientific progress in the closing century, says: "This discovery must be regarded as one of the greatest triumphs of astronomical science, since it was the fruit of a demonstration by mathematical calculations of the existence of a heavenly body, while the actual finding and identification of it were achieved afterwards by means of the telescope."

Tyndall in his address delivered before the British Association at Liverpool in 1870, (which can be found in "Fragments of Science") makes an eloquent plea for the exercise of this high faculty of the human soul. He says: "There are tories even in science who regard imagination as a faculty to be feared and avoided rather than employed; bounded and conditioned by co-operant reason, imagination becomes the mightiest instrument of the human mind. In fact without this power, our knowledge of nature would be a mere tabulation of coexistence and sequences. We would still believe in the succession of day and night, of summer and winter, but the soul of force would be dislodged from our universe; causal relations would disappear, and with them that science which is now binding the facts of nature to an organic whole."

Imagination may be regarded as the faculty or power possessed by the personal consciousness to draw upon the larger fund of experience and knowledge possessed by the immortal ego, and, through that immortal ego, to come in contact to some extent with the universal consciousness of which it is a facet and expression. The picture evoked by the imagination is, as the word itself implies, an image, often very imperfect and very much distorted, but still a partially successful attempt to reflect and reproduce in the physical brain consciousness a picture of the great realities, the fundamental facts and laws of nature which have their basis and lie hidden in the world beyond. Prof. Tyndall intuitively sensed this fountain of imagination for he used these inspired words: "There is in the human intellect a power of expansion—I might almost call it a power of creation—which is brought into play by the simple brooding upon facts. The legend of the spirit brooding over Chaos may have originated in the knowledge of this power."

The Trinity in Unity of Science.

We have spoken of the two great aspects of nature upon which orthodox science built all observable phenomena, that is Matter or Substance, and Motion or Force, for these pairs of terms have been used convertibly.

Thomas Huxley was, I believe, the first of modern scientists of acknowledged standing, to come to the conclusion that a third factor of equal antiquity, as essentially basic as the two already recognized, must be introduced. This third element he recognized as Consciousness.

In order to get a bird's-eye view of the great change which has taken place in scientific conclusions, the most convenient method will be to take each of the three factors separately and note the change of attitude in reference to it; and finally consider what conclusions should be drawn from the facts recently discovered. That the change of attitude is an advance may I think fairly be assumed from the fact that the view in regard to each of the three aspects of things has broadened until each is seen to overlap to some extent the other. This indicates a nearer approach to the very basis of things. Philosophically all nature must in the ultimate be recognized as one. As a matter of fact the scientist—more especially the philosophic scientist—does so regard it. And if this unity be a fact, then we may expect that the advance in scientific knowledge will be accomplished by a clearer and deeper recognition of this fundamental Unity.

Force.

Of those three aspects let us then first consider force and see what changes have taken place as a result of recent experiments.

We formerly spoke of magnetism, electricity, heat, light, sound and nervous energy, as though they were distinct entities, bearing no relation to each other.

Sir William Grove (in the Preface to his essay upon the "Correlation of Physical Forces") says that at the time his essay was written (1842), so far as he was aware, "The theory that the so-called imponderables are affections of ordinary matter, that they are resolvable into motion, that they are to be regarded in their action on matter as forces, and not as specific entities, and that they are capable of mutual reaction, thence alternately acting as cause and effect, had not at that time been publicly advanced." Observation and experiment have shown, however, that each of these forms of energy may be changed into the other. One form of this transmutation is indicated by Doctor Edward L. Youmans in his introduction to "The Correlation and Conservation of Forces." "The star-suns of the remotest galaxies dart their radiation across the universe; and, although the distances are so profound that hundreds of centuries may have been required to traverse them, the impulses of force enter the eye, and, impressing an atomic change upon the nerve, give origin to the sense of sight. Star and nerve-tissue are parts of the same system; stellar and nervous forces are correlated. Nay, more; sensation awakens thought and kindles emotion, so that this wondrous dynamic chain binds into living unity the realms of matter and mind through measureless amplitudes of space and time."

The above extract pictures the conversion of external physical forces into emotion and thought. The inverse operation also takes place, and thought and emotion are changed into various forms of physical force. That form of universal energy which, operating in our nervous organism, we term nerve force, possesses also the power of emitting light. Common examples are found in the lightning bug and in other insects and fishes. The electric eel is one instance of nerve force assuming the form of electricity, and other fishes and animals have the power of giving distinct electric shocks.

Mr. Howard Swan, in the "Electrical Engineer," reports some experiments and discoveries showing the essential unity of several forms of force. After a long course of experiments, Mr. Swan has found that a certain faint, slow-moving phosphorescence, (phosphorescence being simply light without sensible heat) to be observed with suitable precautions in a dark room, within the eyeball or optic nerve (hitherto thought to be due to the circulation of the blood) is sensitive to sound vibrations, being thrown into various movements, which are subject to laws, some of which he has determined by experiment. Musical sounds produce the strongest effect. When the sound is a definite word, a tendency can be noticed in this nerve-light to form patterns more or less geometric. It is also more brilliant at times. Mr. Swan thinks that the variation of apparent luminosity and speed of movement may possibly be subjected to mathematical treatment. The fact that the patterns are to some extent under control of the will by the choice of words and sounds, gives a suggested inter-relationship of what has been regarded usually as mechanical forces with the mental activity of thought.

The conclusion to be drawn from this observation being, that mental action—thoughts—moves and moulds at the same time, the organs of speech and sight, and that this one high quality of force (the mental) expresses itself at one and the same time, as physical form, electricity and nerve action, sound and light.

Tesla makes mention of the same fact. In his lecture before the Franklin Institute, Philadelphia, February, 1893, (see "Nikola Tesla, His Inventions," etc., page 295) he said: "It now does not seem improbable that, when by the power of thought an image is evoked, a distinct reflex action, no matter how weak, is exerted upon certain ends of the visual nerves, and therefore upon the retina. * * * Helmholtz has shown that the fundi of the eye are themselves luminous, and he was able to see in total darkness the movement of his arm by the light of his own eyes. * * It is fluorescence of brain action, as it were. * * At times, when a sudden idea or visage presents itself to the intellect, there is a distinct and sometimes painful sensation of luminosity produced in the eye, observable even in broad daylight."

Along the same line are the experiments conducted by Mrs. Watts-Hughes and Dr. H. Holbrook Curtis, demonstrating that sound has both form and color.

Dr. Curtis in "The Scientific American," May 29, 1897, describes the simple mechanism of the instrument which is required to transmute the sound of the human voice into the melody of geometric form—the instrument being a disk covered with a membrane, a small drum-head in fact. After giving the description he informs us that when treated properly the membrane of this instrument is far more sensitive to the exact pitch than the human ear. It may produce one-half, one-quarter and lower fractional tones. For a given instrument the figures are exactly the same for a given tone, but the figures vary with the tension of the membrane and the size of the disk. The quality of the voice which produces the sound is also recorded. The more beautiful the voice and the more perfectly employed with respect to overtone production or harmonic richness, the more delicate and beautiful will be the picture. The picture is as exact as the tuning-fork in determining pitch. Thus is obtained a geometric musical scale. Some of our familiar airs are said to produce most beautiful pictures when thus thrown on this form-producing instrument. For instance, "Home, Sweet Home" is said to produce a perfect picture of ferns and mosses and all the luxuriance of submarine vegetation—a melody of form accompanying the melody of sound. Not only has each tone its characteristic form, but it has also its own peculiar shade of color which many musicians are able to see, and recently an instrument has been invented which, when a note is struck, throws upon a canvass the form and color, so that the color, form and melody are all produced at the same time.

Sir William Grove defines "Correlation" as "A necessary reciprocal production; in other words, that any force capable of producing another may, in its turn, be produced by it." ("Correlation of Physical Forces"). We see how aptly this fact has been illustrated by the experiments above noticed. A wider range of this law than Mr. Grove enumerated has been found. Not only does physical force become transformed into thought, but thought transforms itself into forms of physical force. The realms of matter and mind are correlated. Stellar forms are transmuted into thought. Correlatively, thought passes out into the physical world and is there registered as physical force. Transposing Doctor Youmans' words, "This wondrous dynamic chain of correlation binds into living unity the realms of mind and matter, thought kindles emotion, impresses an atomic change upon the nerve, becomes an impulse of force which, traveling outward, though it may require myriads of millenniums to compass its flight, will exert its influence upon the remotest star which swings in the profound depths of space."

We are enabled to partially trace the path of force as it travels from low to high through varying grades of matter. Both the atmosphere and the ether are now included under the designation matter.

We all know that solid can be converted to liquid, and liquid to gas by the application of heat. The effect of this rise of temperature being increased activity of the particles of matter in the body. The space, which separates the molecules even in the most solid body, is enlarged, and the molecules have freer play, and become more intensely active. In other words, the change from the denser to more rarefied forms of matter is always accompanied by an increase of the rate of vibration of the force which manifests through the form. The higher the temperature of the heat applied the more rarefied is the form of substance. It is found, however, that a low grade of electrical energy will accomplish the dissociation of the chemical atom (the highest grade of matter known to chemists) just as effectively as an extremely high grade of heat—thus linking the action of the two.

A Scale of Vibrations.

Omitting the solid and liquid forms of matter with which we are familiar, let us watch the operation of force in the higher forms of air and ether.

On the average, sound travels through the air at the rate of 1140 feet per second. Sixteen beats per second means that a wave length is one-sixteenth of 1140 feet (about 71 feet). The lowest sound the human ear can hear is said to be one caused by a wave length not longer than about 71 feet, sixteen of which beat upon the drum of the ear within a second of time. The shorter the wave length, the more beats or vibrations there will be in a second and the higher the tone will become. For instance, starting at the sixteen vibrations per second—the lowest audible sound—and gradually increasing the rate of vibration so that the wave lengths are shorter and therefore strike the ear more rapidly, we run up through the scale of sounds until we arrive at the conversational tone of the average male voice at 128 per second. From 256 to 512 is the range of the woman's conversational voice. We thus run up through the scale of sounds until at a rate variously estimated at from 36,000 to 50,000 per second the highest sound the human ear can detect has been reached and so far as our physical organ of hearing can discern, we pass on into eternal silence. All this has been occasioned by the operation of an increasing rate of vibration of force in the substance known as air. But that is not the limit of the rate of vibration. Force continues to increase in its intensity as it passes from air to the form of substance known as ether.

The comparatively coarse air is too gross to serve as the medium for the higher rates of vibration, and the more refined and sensitive ether becomes necessarily the vehicle of expression. We are told that force expresses itself as electricity between about the limit of sound and the rate of nearly thirty-four and one-half billions of vibrations. From thirty-five billions to thirty-five trillions, we are informed, is as an unknown region of vibrations which our senses have not yet been able to detect, measure and identify. At thirty-five trillions of vibrations per second force appears to us in the form of heat. From the lowest degree of heat to the highest each step is marked and caused by an increasingly high rate of vibration in which the sense of touch is affected—as, lower in the scale, the sense of hearing was reached. At about four hundred trillions of vibrations per second we get the first faint low tinge of red. Our sense of sight is now being appealed to. Increasing the rate we are now carried on through higher and higher colors until at about seven hundred and fifty trillions per second of vibration of force in ether the highest violet color is reached and passed. Yet we know there are higher colors than those noted. Our photographic camera has caught the ultra violet or actinic rays even where our physical eye was too dull to penetrate, and the spectroscope reveals rays of light vibrations as high as one thousand eight hundred and seventy-five trillions per second. Recently the Roentgen ray was discovered with its immense rate of hundreds of quadrillions of vibrations per second, and with a wave length which Dr. Fromm estimates to be only one-seventy-fifth of that which is found in the highest violet color. All this points to the probability that there is no limit to the rates of vibration, that our senses cover only the small arc of an infinite circle, that there are octaves of vibrations stretching out in never-ending succession of transcending harmonies and most beautiful sights. One force with infinite rates of vibration, operating in one substance with its infinite grades of density. Sir William Grove, when he refers the causation of all the forms of force to one omnipresent influence, is but voicing the opinion of other scientists.

Thus we see how that force is regarded as fundamentally a unit, though presenting itself as heat, light, nerve fluid, etc., as it operates with greater or lesser intensity, through different physical mechanism; it being possible to change one form or subdivision of force into other forms, sound into color and form, nerve force into light; thought being a link in this endless chain of vibrating force. The whole range of phenomena is due to a difference in the rate of vibration, which difference of rate is accompanied by a corresponding variation in the density of the form of matter through which it manifests.

(To be continued.)

Gems of Thought.

Perhaps the greatest triumph of all moral writings, including sermons, is that at least they have produced some sweet and innocent sleep.—Arthur Helps.

I choose the noble part of Emerson, when after various disenchantments he exclaims, "I covet the truth." The gladness of true heroism visits the heart of him who is really competent to say this.—John Tyndall.

Human laws exist only to prevent one from injuring another, or others, that is, from violating individual rights or public order. The law has no right to enslave a man; and it does make a slave of that man whose free will is coerced in matters directly concerning himself alone.—Moncure D. Conway.

If in this world there is a figure of perfect purity, it is a mother holding in her thrilled and happy arms her child. The doctrine that woman is the slave or serf of man—whether it comes from heaven or from hell, from God or a demon, from the golden streets of the New Jerusalem or from the very Sodom of perdition—is savagery pure and simple.—Ingersoll.

HIS ANGEL WIFE CAME

And Guided Him on His Journey.

To the Editor:—During a social chat the writer had a few evenings ago with a friend and well-known citizen of Canton, our conversation drifted to the occult or mysterious powers possessed by so many individuals at this age of the world, the close of the nineteenth century. After the writer had related a number of his experiences with denizens of the spirit or unseen world while investigating the truths of Modern Spiritualism, his friend in turn and who is no Spiritualist, or at least does not claim to be, related what he termed some very mysterious experiences.

"Two winters ago," he said, "I went down to Pennsylvania where I lived when a small boy and the nearest railroad station to my destination is twenty-three miles away. From Canton I went by rail to Pittsburg where I changed roads and was landed at a small station about sundown in the most mountainous section of that great state. Upon arriving there I learned that no conveyance could be had to convey me over the mountains to my destination and as I did not care to remain there over night, I concluded to walk since the roads were in fair condition. Getting all the information I could as to the best roads and nearest route, I started out on my long and lonesome journey. I had gone but a few miles, however, when the darkness of night came on, and for the first time I began to think of friends and home, but I had gone too far to turn back, and did not care to put up with a farmer over night (and by the way that section of country) is not settled as thickly as is Ohio) therefore I went on and on and finally came to a cross road, and being undecided which way to turn, I called first upon God and then Maggie, my spirit wife, who had passed to the great beyond a few years ago, to come to me if it were possible for her to do so and guide me on the right road.

"While in an unsettled state of mind as to whether I should turn to the right or to the left, whom should I see but my angel wife. All at once she appeared a few yards from me, dressed in a lovely white robe and beckoned me to follow her. For a moment I was frightened, but all fear soon passed away. I then began to walk faster, hoping to catch up with her, but failed to do so and all of a sudden she disappeared as mysteriously as she came. She was not walking on the ground as I was, but, instead, she seemed to be floating in mid-air and but a few feet above the ground. After going perhaps a mile I came to another cross-road and to my surprise Maggie, my guardian angel, was seen again and again beckoned me to follow her which I willingly did, but had not gone far until she vanished as before. Thus she guided me from hour to hour during that long and lonesome journey, and just before the break of day and I being near my destination, she came to me again and after waving to me a farewell greeting she vanished to be seen no more that night. This story, or rather, those experiences I have but seldom related and then only to intimate friends. I have, however, seen my dear wife often since, sometimes at my bedside during the night, and upon several occasions she has come to me when I visited a certain grove near Canton and when alone."

Now a word to the skeptic or non-believer in spirit return and guidance. If my friend did not see his spirit wife, yet he claims he did and was guided by her hour after hour on that lonely night, who was it or what was it that guided him and led him safely to his journey's end?

E. R. KIDD.

Canton, Ohio.

"AM I MY BROTHER'S KEEPER?"

Come out into the sun, and air, and
broad blue sky,
And if you hear a katy-did, mark how
it sings;
Inspect its whole anatomy, its legs and
wings,
And some good lesson learn in all that
passes by.

Have you but breathed the fetid air of
pent-up town?
Then come with me and we will go into
the wood,
And romp, and play, in all the joy of
freedomhood;
And, if it's autumn, watch brown leaves
come tumbling down.

If winter reigns, we'll club icicles from
the trees,
And wash each other's faces in the
crystal snow;
And laugh to see our cheeks put on a
healthy glow;
And make cow trails in it by walking on
our knees.

Should spring send forth the vigor of
awaking life,
We'll hunt arbutus on the hill, and by
some stream
Pick sky-blue violets, and fern, and
lounge and dream,
Far from the marts of men and all their
painful strife.

If summer fructify its many fruits and
seeds,
And the big sun is sweltering, and
winds are hot,
Then by some shady pool, some paradisal spot,
We will refresh ourselves and talk of
men's good deeds.

For man is not all bad—sometimes his
acts are vile.
But do we study how our brother to reform?
Are not our statutes made to measure
harm by harm?
Whereas, they should breathe only love,
avoiding guile.

I fear we do misjudge the way when we
do make
Life answer life, and for so many trifles
rob
Men of their liberty. Brothers, give up
the job!
Our penal plan is scarcely better than
the stake!

The days of Bruno long ago were
passed; the plow
That had its mould-board made of wood
has lost its use;
While we are tardy to reform the
state's abuse!
Where is the social patentee whom we
need now?

Another century is here about to dawn,
Let's gird our loins and be our brother's
keeper; then
If he do wrong we will reclaim with
love; and when
We may do that the animal shall all be
gone.

B. F. SLITER.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

The Pantheism of Modern Science.

By F. E. Titus, Barrister,
Of Toronto, Canada.

Introduction.

In his introduction to "Studies in Spectrum Analysis," Sir Norman Lockyer points out that a change of scientific opinion is a healthy sign, indicating research and progress. He says: "The work of the true man of science is a perpetual striving after a better and closer knowledge of the planet on which his lot is cast, and of the universe in the vastness of which that planet is lost. The only way of doing this effectually is to proceed as gradually, and therefore as surely as possible, along the dim untrodden ground lying beyond the known."

After instancing a few of the rich harvests of knowledge which had been gathered from an exceeding small germ of thought, he continues, "Each step of this kind has more firmly knit the universe together, has welded it into a more and more perfect whole, and has enhanced the marvelous beauty of its structure. Science can never be so flourishing as when she is changing her opinions, because her opinions can never be changed unless she has acquired a number of new truths."

The closing part of this century has been remarkable for the diligence with which our scientists have scrutinized every phenomenon of nature and the immense fund of fresh facts which has rewarded their researches. We need not, therefore, be surprised to find that some very radical changes have taken place in the opinions held by the leading exponents of scientific thought in reference to the nature of those sources from which phenomena are produced.

These changes of thought, so far as the main body of scientific opinion is concerned, are usually so gradual in their operation that the movement is imperceptible until it is accomplished. Looking back over the records of years in which radical changes have been made, it is impossible oftentimes to lay the hand upon the time when the transition from the old to the new first became an established fact. There is a gradually dawning recognition of the truth. At first tentatively put forward, it commends itself to an ever increasing number, until, without any show of hands, it is recognized that the majority of the intellectual electorate, who rule by quality and not by quantity, have ratified the change. But even long before the new position has been accepted as orthodox science and the old position abandoned, fresh theories are being propounded, fresh data is being gathered by the tireless energy of the searchers into nature's secrets. Nor can we speak of the acceptance of a theory as though the vast body of scientists were a unit which speaks with one voice. Fortunately scientists are not automata, and there are very considerable and healthy differences of opinion upon the most fundamental propositions. So that at no time can it be asserted that any theory is held by all the votaries of the many branches of science. Since science rejoices in the absence of a creed, there must always be a large margin left for those who do not agree with a statement of scientific conclusion, especially since science is continually advancing. On one hand we have those who have not yet reached the conclusions accepted by the vast body of students. On the other hand, there are always those advanced intellects who, leaving behind them settled conclusions from verified facts, are already advancing through new experimental research, to more profound statements, to wider generalizations of nature's laws. The tendency of the trend of scientific thought is therefore always a more profitable object of study than the consideration merely of accepted theories, and that study finds its most fruitful field in the declarations and the propositions of recognized leaders in scientific circles.

If we can by this means discover some common point towards which the streams of investigation converge, we may with some confidence anticipate that that point of convergence will ere long be recognized by an ever increasing number as one of the accepted theories of modern science.

The value of such a looking into the future is self-evident. As I will attempt to show later, this generalization from experience has led to the discovery of most important facts, which otherwise might have long remained in the terra incognita of science.

It is true that in thus anticipating the conclusions of orthodox science one runs counter to that large school of physicists who would banish logic from the realm of physics, and who through some peculiar view of things regard a deduction as an enemy of science; as though the creation of man's high function (reason) was a sheer waste of material by our good mother nature. Now while every one must recognize the folly of endeavoring to bend facts so that they will support preconceived opinions, it ought not to be forgotten that a refusal to recognize possible explanations is no less foolish. The "sixth sense" (reason) is surely of equal value, to say the least, with any of the other five upon whose evidence science is wont to rely.

In this essay an attempt will be made to collect and collate some of the facts recently verified by modern investigators and the conclusions to which we are necessarily led thereby.

In order to discern not only the new tone but also the radical departure which has taken and is taking place, it is necessary to recall to our minds the position formerly taken. The army of science in order to record the length of its march, must recall its old bivouac. At a time so recent that it is within the memory of all, the man of science had arrived at the conclusion that there were two basic elements in the universe, and all phenomena were thought to be referable to their interaction. These two were Matter and Motion. With few exceptions all physicists united in regarding the ultimate constituents of matter as absolutely indivisible, inert, inelastic, dead atoms.

Motion was by many regarded as a characteristic of the matter, while others, naming it force, thought it to be an independent, substantial entity, which is not a property of matter, otherwise than by its power to act upon it. Force, according to this school, resides not in the atoms, but in the space between them. This force was pictured as blind. Neither life nor intelligence was attributed to it. These latter were deemed to have been evolved in some unknown and undiscoverable operation of this blind force upon dead matter. No attempt was made to formulate any explanation which would account for the bringing into existence of life and mentality, nor was it thought that the existence of life involved the co-existence of intelligence. Intelligence was a later product. The order of things in point of time was first matter and motion (or force); next life, and lastly intelligence. As to force, investigation had not yet shown any connection between its various forms, and each was looked upon as a separate entity not necessarily bearing any relation to the other forces. There was no apparent link between light and sound; heat and magnetism were total strangers to each other. Such were, briefly, the views formerly accepted by the leaders of scientific thought.

A most radical, though gradual, change has taken place. The following pages will attempt to show, by extracts from the utterances and writings of acknowledged leaders of present-day science, that a new school of thought is now growing up whose ideas, when definitely formulated, will be found to be at an almost entire variance with that which formerly obtained. This new school finds, as a result of its investigations and conclusions, that the hard, indivisible, inelastic, ultimate particle of matter must at last give way to and is resolved into a center of force operating in a relatively homogeneous substance; instead of inertia, continual change with an inherent process of transformation is observed. It has been discovered that there is but one force and that its various forms are linked together by the infinite rates of vibration, those rates expressing themselves in harmony with the grade of the medium of matter through which they are sensed. Consciousness has been found to be a third factor equally fundamental with matter and force. So that instead of the former duality we now have the trinity of science, while life must apparently be considered as an inseparable concomitant of the three.

The evidences of the existence of life and consciousness have been traced gradually backward through the lower forms of the vegetable kingdom, where has been found the presence of vitality possessing selective capacity, into the so-called inorganic world of the mineral kingdom, even to the very elements themselves where similar selective and directive power has been discovered.

The theory of dead matter and blind force has been displaced by the recognition of ever-present life and infinite grades of consciousness. Equally important has been the gradually strengthening conviction that these various factors in nature's problems are not isolated, each standing alone, unrelated to the others, but that each may rather be considered as simply an aspect of one great reality of which empirical scientific research can reveal nothing save as it is manifested through its trinity of aspects.

The Value of Theorization.

Before taking up the consideration of the main question it may be well to attempt to realize the value of the working hypothesis which our scientific friends utilize to the full, and incidentally the merits of all theorization, for all through our process of learning we find that the verified facts of one individual, must be to another, until he has developed the power to also verify them, mere hypotheses, to be worked upon to just the extent that they seem reasonable and in proportion to the confidence which he has in the one who proclaims them. The working hypotheses of one generation and one stage of evolution, are the verified facts of a later generation and of a more advanced mental perception. The mathematical rules which the schoolboy used because of his confidence in his teacher, or his fear of the rod, are to him at first mere hypotheses, but to his teacher they are, as they may be to him subsequently, the most certain of facts. We progress in the larger school of life—in the academy of nature—in much the same way; by working out and verifying nature's rules, discovered and declared to us by those more advanced than we. In the one case, as in the other, rapid progress is accomplished only by working upon the rules thus laid down until we have by our own experience demonstrated that the rule is true or discovered wherein it is false. Facts having been collected by slow and tedious processes where the "sublime patience of the scientist" has been exhibited, it becomes necessary to relate those facts to each other, to find the underlying laws which unite them, and by thus finding the law, making possible predictions as to its future operations. In this endeavor to find their co-relation, the value of the working hypothesis is shown, and its use invoked. The mind leaps, as it were, from the isolated facts to the law which binds them. An explanation is invented. If it fits all the facts, it is, temporarily at least, accepted. It remains good until one of two things happens, either new facts are discovered which are inconsistent with the explanation or some more simple and therefore more reasonable solution is found. If the former occurs, then the inventive faculty of the human mind is again called into requisition, modifications of the hypothesis are made or possibly an entirely new light dawns upon the investigator and a clearer approach to the truth is made. But all progress is heralded by the exercise of the power of theorization.

What is a theory? It is a more or less intelligible and rational explanation of things. It serves to relate cause and effect. Every explanation is a theory. Every accounting for things is a theory. The power to theorize is one of those powers the possession of which in a marked degree distinguishes the human being from the animal, the civilized from the savage, the wise and learned from the ignorant and foolish. Instead of being a term of reproach, the power to theorize, in other words, reason and explain, is an indication of the highest mental development. In the words of Herbert Spencer, "In the formation of a theory we have the highest condition of the human mind." The ignorant savage is able to theorize to but a limited extent. He has not foresight or prudence. He cannot look forward into the future; he lives but from hand to mouth. As we advance in mental strength we theorize more and more as the mental vigor grows. The more highly developed the man the stronger his power of theorization. Holder, in his life of Charles Darwin, says: "Why was Darwin so much greater than others? For one thing—because he had the genius of scientific hypothesis."

The speculations of the man of science are usually an argument in petto, in which the law of analogy is the major premiss, observed facts the minor, and the proposed theory is the deduction. The existence of a theory, when true, often serves to bring about the discovery of new facts, for instance, the discovery of the fifth satellite of Jupiter is said to have taken place as the result of the theorizing of one of our best known Toronto amateur astronomers (Mr. A. Elvins). When the great red spot on Jupiter was noticed by the astronomers in 1878, Mr. Elvins suggested that the planet was ejecting matter which would become a satellite. Thirteen years later, reasoning from the data which was accessible to him, he came to the conclusion that the matter composing the spot was in reality a new satellite. He called the attention of Prof. Barnard to his opinion, and in 1892 Prof. Barnard, by observation confirmed the theory. To Mr. Elvin's intuitive perception and reasoning belongs a very large share of the honor of the discovery.

Another instance of the verification of a theory by a subsequently established fact is found in the discovery by Leverrier and Galle, in 1846, of the planet Neptune. Speaking of this, Prof. Ludwig Buchner, in Appleton's Popular Scientific Monthly, February, 1898, reviewing scientific progress in the closing century, says: "This discovery must be regarded as one of the greatest triumphs of astronomical science, since it was the fruit of a demonstration by mathematical calculations of the existence of a heavenly body, while the actual finding and identification of it were achieved afterwards by means of the telescope."

Tyndall in his address delivered before the British Association at Liverpool in 1870, (which can be found in "Fragments of Science") makes an eloquent plea for the exercise of this high faculty of the human soul. He says: "There are tories even in science who regard imagination as a faculty to be feared and avoided rather than employed; bounded and conditioned by co-operant reason, imagination becomes the mightiest instrument of the human mind. In fact without this power, our knowledge of nature would be a mere tabulation of coexistence and sequences. We would still believe in the succession of day and night, of summer and winter, but the soul of force would be dislodged from our universe; causal relations would disappear, and with them that science which is now binding the facts of nature to an organic whole."

Imagination may be regarded as the faculty or power possessed by the personal consciousness to draw upon the larger fund of experience and knowledge possessed by the immortal ego, and, through that immortal ego, to come in contact to some extent with the universal consciousness of which it is a facet and expression. The picture evoked by the imagination is, as the word itself implies, an image, often very imperfect and very much distorted, but still a partially successful attempt to reflect and reproduce in the physical brain consciousness a picture of the great realities, the fundamental facts and laws of nature which have their basis and lie hidden in the world beyond. Prof. Tyndall intuitively sensed this fountain of imagination for he used these inspired words: "There is in the human intellect a power of expansion—I might almost call it a power of creation—which is brought into play by the simple brooding upon facts. The legend of the spirit brooding over Chaos may have originated in the knowledge of this power."

The Trinity in Unity of Science.

We have spoken of the two great aspects of nature upon which orthodox science built all observable phenomena, that is Matter or Substance, and Motion or Force, for these pairs of terms have been used convertibly.

Thomas Huxley was, I believe, the first of modern scientists of acknowledged standing, to come to the conclusion that a third factor of equal antiquity, as essentially basic as the two already recognized, must be introduced. This third element he recognized as Consciousness.

In order to get a bird's-eye view of the great change which has taken place in scientific conclusions, the most convenient method will be to take each of the three factors separately and note the change of attitude in reference to it; and finally consider what conclusions should be drawn from the facts recently discovered. That the change of attitude is an advance may I think fairly be assumed from the fact that the view in regard to each of the three aspects of things has broadened until each is seen to overlap to some extent the other. This indicates a nearer approach to the very basis of things. Philosophically all nature must in the ultimate be recognized as one. As a matter of fact the scientist—more especially the philosophic scientist—does so regard it. And if this unity be a fact, then we may expect that the advance in scientific knowledge will be accomplished by a clearer and deeper recognition of this fundamental Unity.

Force.

Of those three aspects let us then first consider force and see what changes have taken place as a result of recent experiments.

We formerly spoke of magnetism, electricity, heat, light, sound and nervous energy, as though they were distinct entities, bearing no relation to each other.

Sir William Grove (in the Preface to his essay upon the "Correlation of Physical Forces") says that at the time his essay was written (1842), so far as he was aware, "The theory that the so-called imponderables are affections of ordinary matter, that they are resolvable into motion, that they are to be regarded in their action on matter as forces, and not as specific entities, and that they are capable of mutual reaction, thence alternately acting as cause and effect, had not at that time been publicly advanced." Observation and experiment have shown, however, that each of these forms of energy may be changed into the other. One form of this transmutation is indicated by Doctor Edward L. Youmans in his introduction to "The Correlation and Conservation of Forces." "The star-suns of the remotest galaxies dart their radiation across the universe; and, although the distances are so profound that hundreds of centuries may have been required to traverse them, the impulses of force enter the eye, and, impressing an atomic change upon the nerve, give origin to the sense of sight. Star and nerve-tissue are parts of the same system; stellar and nervous forces are correlated. Nay, more; sensation awakens thought and kindles emotion, so that this wondrous dynamic chain binds into living unity the realms of matter and mind through measureless amplitudes of space and time."

The above extract pictures the conversion of external physical forces into emotion and thought. The inverse operation also takes place, and thought and emotion are changed into various forms of physical force. That form of universal energy which, operating in our nervous organism, we term nerve force, possesses also the power of emitting light. Common examples are found in the lightning bug and in other insects and fishes. The electric eel is one instance of nerve force assuming the form of electricity, and other fishes and animals have the power of giving distinct electric shocks.

Mr. Howard Swan, in the "Electrical Engineer," reports some experiments and discoveries showing the essential unity of several forms of force. After a long course of experiments, Mr. Swan has found that a certain faint, slow-moving phosphorescence, (phosphorescence being simply light without sensible heat) to be observed with suitable precautions in a dark room, within the eyeball or optic nerve (hitherto thought to be due to the circulation of the blood) is sensitive to sound vibrations, being thrown into various movements, which are subject to laws, some of which he has determined by experiment. Musical sounds produce the strongest effect. When the sound is a definite word, a tendency can be noticed in this nerve-light to form patterns more or less geometric. It is also more brilliant at times. Mr. Swan thinks that the variation of apparent luminosity and speed of movement may possibly be subjected to mathematical treatment. The fact that the patterns are to some extent under control of the will by the choice of words and sounds, gives a suggested inter-relationship of what has been regarded usually as mechanical forces with the mental activity of thought.

The conclusion to be drawn from this observation being, that mental action—thoughts—moves and moulds at the same time, the organs of speech and sight, and that this one high quality of force (the mental) expresses itself at one and the same time, as physical form, electricity and nerve action, sound and light.

Tesla makes mention of the same fact. In his lecture before the Franklin Institute, Philadelphia, February, 1893, (see "Nikola Tesla, His Inventions," etc., page 295) he said: "It now does not seem improbable that, when by the power of thought an image is evoked, a distinct reflex action, no matter how weak, is exerted upon certain ends of the visual nerves, and therefore upon the retina. * * * Helmholtz has shown that the fundi of the eye are themselves luminous, and he was able to see in total darkness the movement of his arm by the light of his own eyes. * * It is fluorescence of brain action, as it were. * * At times, when a sudden idea or visage presents itself to the intellect, there is a distinct and sometimes painful sensation of luminosity produced in the eye, observable even in broad daylight."

Along the same line are the experiments conducted by Mrs. Watts-Hughes and Dr. H. Holbrook Curtis, demonstrating that sound has both form and color.

Dr. Curtis in "The Scientific American," May 29, 1897, describes the simple mechanism of the instrument which is required to transmute the sound of the human voice into the melody of geometric form—the instrument being a disk covered with a membrane, a small drum-head in fact. After giving the description he informs us that when treated properly the membrane of this instrument is far more sensitive to the exact pitch than the human ear. It may produce one-half, one-quarter and lower fractional tones. For a given instrument the figures are exactly the same for a given tone, but the figures vary with the tension of the membrane and the size of the disk. The quality of the voice which produces the sound is also recorded. The more beautiful the voice and the more perfectly employed with respect to overtone production or harmonic richness, the more delicate and beautiful will be the picture. The picture is as exact as the tuning-fork in determining pitch. Thus is obtained a geometric musical scale. Some of our familiar airs are said to produce most beautiful pictures when thus thrown on this form-producing instrument. For instance, "Home, Sweet Home" is said to produce a perfect picture of ferns and mosses and all the luxuriance of submarine vegetation—a melody of form accompanying the melody of sound. Not only has each tone its characteristic form, but it has also its own peculiar shade of color which many musicians are able to see, and recently an instrument has been invented which, when a note is struck, throws upon a canvass the form and color, so that the color, form and melody are all produced at the same time.

Sir William Grove defines "Correlation" as "A necessary reciprocal production; in other words, that any force capable of producing another may, in its turn, be produced by it." ("Correlation of Physical Forces"). We see how aptly this fact has been illustrated by the experiments above noticed. A wider range of this law than Mr. Grove enumerated has been found. Not only does physical force become transformed into thought, but thought transforms itself into forms of physical force. The realms of matter and mind are correlated. Stellar forms are transmuted into thought. Correlatively, thought passes out into the physical world and is there registered as physical force. Transposing Doctor Youmans' words, "This wondrous dynamic chain of correlation binds into living unity the realms of mind and matter, thought kindles emotion, impresses an atomic change upon the nerve, becomes an impulse of force which, traveling outward, though it may require myriads of millenniums to compass its flight, will exert its influence upon the remotest star which swings in the profound depths of space."

We are enabled to partially trace the path of force as it travels from low to high through varying grades of matter. Both the atmosphere and the ether are now included under the designation matter.

We all know that solid can be converted to liquid, and liquid to gas by the application of heat. The effect of this rise of temperature being increased activity of the particles of matter in the body. The space, which separates the molecules even in the most solid body, is enlarged, and the molecules have freer play, and become more intensely active. In other words, the change from the denser to more rarefied forms of matter is always accompanied by an increase of the rate of vibration of the force which manifests through the form. The higher the temperature of the heat applied the more rarefied is the form of substance. It is found, however, that a low grade of electrical energy will accomplish the dissociation of the chemical atom (the highest grade of matter known to chemists) just as effectively as an extremely high grade of heat—thus linking the action of the two.

A Scale of Vibrations.

Omitting the solid and liquid forms of matter with which we are familiar, let us watch the operation of force in the higher forms of air and ether.

On the average, sound travels through the air at the rate of 1140 feet per second. Sixteen beats per second means that a wave length is one-sixteenth of 1140 feet (about 71 feet). The lowest sound the human ear can hear is said to be one caused by a wave length not longer than about 71 feet, sixteen of which beat upon the drum of the ear within a second of time. The shorter the wave length, the more beats or vibrations there will be in a second and the higher the tone will become. For instance, starting at the sixteen vibrations per second—the lowest audible sound—and gradually increasing the rate of vibration so that the wave lengths are shorter and therefore strike the ear more rapidly, we run up through the scale of sounds until we arrive at the conversational tone of the average male voice at 128 per second. From 256 to 512 is the range of the woman's conversational voice. We thus run up through the scale of sounds until at a rate variously estimated at from 36,000 to 50,000 per second the highest sound the human ear can detect has been reached and so far as our physical organ of hearing can discern, we pass on into eternal silence. All this has been occasioned by the operation of an increasing rate of vibration of force in the substance known as air. But that is not the limit of the rate of vibration. Force continues to increase in its intensity as it passes from air to the form of substance known as ether.

The comparatively coarse air is too gross to serve as the medium for the higher rates of vibration, and the more refined and sensitive ether becomes necessarily the vehicle of expression. We are told that force expresses itself as electricity between about the limit of sound and the rate of nearly thirty-four and one-half billions of vibrations. From thirty-five billions to thirty-five trillions, we are informed, is as an unknown region of vibrations which our senses have not yet been able to detect, measure and identify. At thirty-five trillions of vibrations per second force appears to us in the form of heat. From the lowest degree of heat to the highest each step is marked and caused by an increasingly high rate of vibration in which the sense of touch is affected—as, lower in the scale, the sense of hearing was reached. At about four hundred trillions of vibrations per second we get the first faint low tinge of red. Our sense of sight is now being appealed to. Increasing the rate we are now carried on through higher and higher colors until at about seven hundred and fifty trillions per second of vibration of force in ether the highest violet color is reached and passed. Yet we know there are higher colors than those noted. Our photographic camera has caught the ultra violet or actinic rays even where our physical eye was too dull to penetrate, and the spectroscope reveals rays of light vibrations as high as one thousand eight hundred and seventy-five trillions per second. Recently the Roentgen ray was discovered with its immense rate of hundreds of quadrillions of vibrations per second, and with a wave length which Dr. Fromm estimates to be only one-seventy-fifth of that which is found in the highest violet color. All this points to the probability that there is no limit to the rates of vibration, that our senses cover only the small arc of an infinite circle, that there are octaves of vibrations stretching out in never-ending succession of transcending harmonies and most beautiful sights. One force with infinite rates of vibration, operating in one substance with its infinite grades of density. Sir William Grove, when he refers the causation of all the forms of force to one omnipresent influence, is but voicing the opinion of other scientists.

Thus we see how that force is regarded as fundamentally a unit, though presenting itself as heat, light, nerve fluid, etc., as it operates with greater or lesser intensity, through different physical mechanism; it being possible to change one form or subdivision of force into other forms, sound into color and form, nerve force into light; thought being a link in this endless chain of vibrating force. The whole range of phenomena is due to a difference in the rate of vibration, which difference of rate is accompanied by a corresponding variation in the density of the form of matter through which it manifests.

(To be continued.)

Gems of Thought.

Perhaps the greatest triumph of all moral writings, including sermons, is that at least they have produced some sweet and innocent sleep.—Arthur Helps.

I choose the noble part of Emerson, when after various disenchantments he exclaims, "I covet the truth." The gladness of true heroism visits the heart of him who is really competent to say this.—John Tyndall.

Human laws exist only to prevent one from injuring another, or others, that is, from violating individual rights or public order. The law has no right to enslave a man; and it does make a slave of that man whose free will is coerced in matters directly concerning himself alone.—Moncure D. Conway.

If in this world there is a figure of perfect purity, it is a mother holding in her thrilled and happy arms her child. The doctrine that woman is the slave or serf of man—whether it comes from heaven or from hell, from God or a demon, from the golden streets of the New Jerusalem or from the very Sodom of perdition—is savagery pure and simple.—Ingersoll.

HIS ANGEL WIFE CAME

And Guided Him on His Journey.

To the Editor:—During a social chat the writer had a few evenings ago with a friend and well-known citizen of Canton, our conversation drifted to the occult or mysterious powers possessed by so many individuals at this age of the world, the close of the nineteenth century. After the writer had related a number of his experiences with denizens of the spirit or unseen world while investigating the truths of Modern Spiritualism, his friend in turn and who is no Spiritualist, or at least does not claim to be, related what he termed some very mysterious experiences.

"Two winters ago," he said, "I went down to Pennsylvania where I lived when a small boy and the nearest railroad station to my destination is twenty-three miles away. From Canton I went by rail to Pittsburg where I changed roads and was landed at a small station about sundown in the most mountainous section of that great state. Upon arriving there I learned that no conveyance could be had to convey me over the mountains to my destination and as I did not care to remain there over night, I concluded to walk since the roads were in fair condition. Getting all the information I could as to the best roads and nearest route, I started out on my long and lonesome journey. I had gone but a few miles, however, when the darkness of night came on, and for the first time I began to think of friends and home, but I had gone too far to turn back, and did not care to put up with a farmer over night (and by the way that section of country) is not settled as thickly as is Ohio) therefore I went on and on and finally came to a cross road, and being undecided which way to turn, I called first upon God and then Maggie, my spirit wife, who had passed to the great beyond a few years ago, to come to me if it were possible for her to do so and guide me on the right road.

"While in an unsettled state of mind as to whether I should turn to the right or to the left, whom should I see but my angel wife. All at once she appeared a few yards from me, dressed in a lovely white robe and beckoned me to follow her. For a moment I was frightened, but all fear soon passed away. I then began to walk faster, hoping to catch up with her, but failed to do so and all of a sudden she disappeared as mysteriously as she came. She was not walking on the ground as I was, but, instead, she seemed to be floating in mid-air and but a few feet above the ground. After going perhaps a mile I came to another cross-road and to my surprise Maggie, my guardian angel, was seen again and again beckoned me to follow her which I willingly did, but had not gone far until she vanished as before. Thus she guided me from hour to hour during that long and lonesome journey, and just before the break of day and I being near my destination, she came to me again and after waving to me a farewell greeting she vanished to be seen no more that night. This story, or rather, those experiences I have but seldom related and then only to intimate friends. I have, however, seen my dear wife often since, sometimes at my bedside during the night, and upon several occasions she has come to me when I visited a certain grove near Canton and when alone."

Now a word to the skeptic or non-believer in spirit return and guidance. If my friend did not see his spirit wife, yet he claims he did and was guided by her hour after hour on that lonely night, who was it or what was it that guided him and led him safely to his journey's end? E. R. KIDD.

Canton, Ohio.

"AM I MY BROTHER'S KEEPER?"

Come out into the sun, and air, and
broad blue sky,
And if you hear a katy-did, mark how
it sings;
Inspect its whole anatomy, its legs and
wings,
And some good lesson learn in all that
passes by.

Have you but breathed the fetid air of
pent-up town?
Then come with me and we will go into
the wood,
And romp, and play, in all the joy of
freedomhood;
And, if it's autumn, watch brown leaves
come tumbling down.

If winter reigns, we'll club icicles from
the trees,
And wash each other's faces in the
crystal snow;
And laugh to see our cheeks put on a
healthy glow;
And make cow trails in it by walking on
our knees.

Should spring send forth the vigor of
awaking life,
We'll hunt arbutus on the hill, and by
some stream
Pick sky-blue violets, and fern, and
lounge and dream,
Far from the marts of men and all their
painful strife.

If summer fructify its many fruits and
seeds,
And the big sun is sweltering, and
winds are hot,
Then by some shady pool, some paradisal spot,
We will refresh ourselves and talk of
men's good deeds.

For man is not all bad—sometimes his
acts are vile.
But do we study how our brother to reform?
Are not our statutes made to measure
harm by harm?
Whereas, they should breathe only love,
avoiding guile.

I fear we do misjudge the way when we
do make
Life answer life, and for so many trifles
rob
Men of their liberty. Brothers, give up
the job!
Our penal plan is scarcely better than
the stake!

The days of Bruno long ago were
passed; the plow
That had its mould-board made of wood
has lost its use;
While we are tardy to reform the
state's abuse!
Where is the social patentee whom we
need now?

Another century is here about to dawn,
Let's gird our loins and be our brother's
keeper; then
If he do wrong we will reclaim with
love; and when
We may do that the animal shall all be
gone. B. F. SLITER.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

H. F. Coates writes: "I would like to correct a report which has been started by some one and has reached me through several parties. Our meetings have not been discontinued. We are still holding them each Sunday at 3 and 8 p. m., at Kenwood Hall, 4308 Cottage Grove avenue, and will continue to do so. The attendance is good. John K. Hallowell has been secured as speaker and is liked by all. Our afternoon meetings are strictly conference, and all mediums and investigators are invited to come and take a part."

Dr. Ravlin closes his first year's engagement with the First Association of Spiritualists of Philadelphia the last Sunday in this month. He has been re-engaged for another year. He leaves with Mrs. Ravlin for Boston, Mass., on the 31st inst. His correspondents will address him care Banner of Light, 9 Bosworth street, until further notice.

Frank T. Ripley has been doing satisfactory work at Fort Wayne, Ind., and has been engaged for June.

E. V. Morse writes: "Lorain, Ohio, can boast, finally, of having the first spiritual or liberal society for many years, if not in her history. The principal organizer, Mrs. J. M. Bryan, late of Paine, O., is entitled to much praise, not only for her success in the organization, indexed in the moral tone of its members, and also their moral desires, as expressed in their efforts during the two months of the existence of the organization; but also in her growing success as the engaged lecturer for the association. The charter name of the society is The Progressive Thought Association, and we extend to all such societies an offer for a hearty co-operation, and would be glad for the privilege to extend the hand of fellowship to any visiting members form other societies."

Mrs. R. W. Barton writes from Rochester, N. Y.: "The First Spiritual Church of Rochester, N. Y., will close their year's work, May 31. I go to Toronto, Canada, for June. My address will be 151 Strachan avenue. I am engaged by the First Church there."

Thos. J. Haynes writes from Muskegon, Mich.: "Dr. A. B. Spinney was with us on last Sunday. He delivered two lectures, subjects: 'What is Life?' What is Death?' They were extremely eloquent and uplifting. Such lectures purify the soul and inspire people to higher and nobler purposes. Mrs. Blake, of Grand Rapids, and Mrs. M. A. Burland, of this place were present and gave some undeniable evidence of psychic power, as well as loving messages from some of the so-called dead. We had large audiences and splendid meetings."

M. E. Taylor, an octogenarian, and a prominent Spiritualist, writes from Santa Barbara, Cal.: "I am in receipt of your brief but kind and truly generous message, also a late copy of your most wonderfully prolific paper, as to the bud, bloom and fruit of advanced and illuminating thought gathered from the scientific schools of earth and heaven for the uplifting and purification of the race, etc. You will therefore please accept my sincere thanks for your brotherly greeting and generous gift."

Dr. B. F. Weythman writes from Memphis, Tenn.: "The Progressive Thinker is my ideal of what a Spiritual paper should be."

Dr. H. A. Cross writes: "A reception will be given to Mrs. Georgia Gladys Cooley, under the auspices of the Sunflower Social Club, an auxiliary to the First Spiritual Church, on Sunday afternoon of June 3, immediately after her afternoon service of the First Spiritual Church, which will be about 4:30 o'clock, and will take place in the banquet hall below, at 77 Thirty-first street. Tickets of admission can be obtained of the committee, who, if called upon, will make any desired explanation. Refreshments will be served, and music and short addresses will be the order of this occasion. A large attendance is desired. Mrs. Cooley will take her departure early in the week on her summer vacation. The names of the committee are Mrs. O. B. Wilson, Mrs. F. J. Jaycox, Miss Kate Walkie, L. H. Brewster, J. W. Bowen, Dr. and Mrs. H. A. Cross."

Harriet Rosa Edwards writes from Davenport, Iowa: "I find this a very good field for spiritual work. People are willing to learn, but seem to know little of Spiritualism. I have been told there is a population of 40,000, yet there is no society here, and the newspaper men seemed much surprised when I asked to have our meetings inserted under the heading of church notices. However, with one exception (the Democrat) they announced the meetings as requested. Among the more intelligent class it is a pleasure to work, but I had one laughable experience. On going into the parlor to see a lady that called she looked at me quite critically. I invited her into my office, but she said, 'Oh, no! I just wanted to see a Spiritualist. I had never seen one, so called to see how you looked. Well, I was too amused to be angry, so just sat down and laughed, but she was quite serious. I had only intended staying here two weeks, but next Sunday will be our third meeting, and I believe I will stay

The full name and address of every peson who sends an item for this department, must be given, or otherwise it may not appear. Bear that in mind.

Mrs. M. J. Crilly, after a most successful season, has closed her meeting at Allegheny, Pa., to prepare for camp work. She expects to be at Cassadaga camp the entire season.

Dr. Knowles, of Grand Rapids, was at Sherman, Mich, and delivered two addresses, one in the afternoon and one in the evening, May 13. He also gave tests after each meeting.

The annual Indian pow-wow and picnic will be given under the auspices of the Progressive Spiritual Church, G. V. Cordingley, pastor, at Reissig Grove, Riverside, Thursday, June 7, 1900. First pow-wow circle at 11 a. m. Second pow-wow circle at 3 p. m. Conference lecture followed by tests at 4:30 p. m. Camp fire at 10 p. m. All mediums are cordially invited to take part. Dancing in the pavilion both afternoon and evening with no extra charge. A cafe will be on the grounds for those who do not wish to carry lunch. This is a day selected by the Indians for healing and strengthening the body. On this day the weather prophecy for the coming year will be foretold. Directions to the grounds: Take Metropolitan 'L' road, Garfield Park car, to Forty-eighth street, connecting with La Grange electric cars to the gate. In case of rain there is plenty of shelter. Tickets 25 cents. Children 10 cents.

C. Walter Lynn writes from Oakland, Cal.: "Rev. B. Fay Mills is rattling the orthodox bones here. As pastor of the Unitarian church, he has large and intelligent audiences, and delivers eloquent and exceedingly liberal sermons. Of course the flood-gates of abuse are opened up against him by the clergy, for his courage in renouncing their belief, but he says nothing in retaliation, and goes on preaching first-class Spiritualistic sermons to the people. He is doing great good, and it is to be hoped that he will linger long with us. Your paper should be in every home. It teems with good thoughts, and should inspire all to better things and higher motives in life."

L. Hutchinson writes: "In reading over the sayings and doings of the Council of the Presbyterians in St. Louis at this time, it makes me feel as did Sojourner Truth in an anti-slavery meeting before the war, to rise up and ask, 'Is God dead?' or if reason and common sense have fled the earth? I have just re-read that truthful, logical Open Letter in The Progressive Thinker to the reverends and fathers there assembled, to advise and consider if it be wise or best for the interests—not of the race or world at large, but of that particular church which claims to be be advised of the will and decrees of God, that no one not ordained by them have the right to deny or call in question. Like the writer of that Open Letter, I feel it matters not who it is that desires to bear witness to the truth as learned by dearly-bought experience, so much, as the proof that facts not dogmas are set forth and made plain to the human understanding of the true form from the false. The clearing away of the myths of effete theology will be to minds longing for the light of a new day, like that of the carboniferous era was to the earth's atmosphere."

John Penney writes from Wisconsin: "The books came to hand all right, and I am very much pleased with them."

E. H. Morrison writes: "The Pro-Gressive Thinker," long may it wave and flourish, bearing glad tidings of great joy to earth's teeming millions."

Edith E. R. Nickless is in San Diego, Cal., and has some open dates for camp-meetings west of the Rockies.

Mr. C. E. Winans and A. Norman, mediums for materialization and independent slate-writing, are open for engagements in Illinois and Indiana. Address with stamp for reply, Marshalltown, Iowa.

R. T. Leonard, of this city writes: "There will be a Spiritualist christening, Sunday, June 3, at Smith Hall, Wisconsin and Larrabee streets, at 2:30 p. m. German and English speaking by Mrs. W. B. Hilbert and Mr. B. Bernhart."

Dr. Wight writes from Swift Island, N. C.: "A special edition of The Progressive Thinker is needed with a full platform of the United Christian party, with notes on the same so people can see the catchy points."

A cotage woman was speaking to me the other day about the terrible losses of our troops in South Africa. She said: "Eh, but I shouldn't like to live over there when it's all done. The place'll be fair wick wi' ghosts." When I expressed my doubts as to there being such things as ghosts, she said she knew there were, for she "had seen a-many." Pressed further, she said that, at any rate, people who come to a violent end, and especially those who commit suicide, certainly "walk" till "their time comes." By this she meant until such time as they would have died in the course of nature. This limiting of a ghost's time to "walk" is new to me. Is it held at all generally?—London Notes and Queries.

Mrs. S. E. Bromwell had an informal reception and house-warming at her new home 3310½ Rhodes avenue, Tuesday evening, May 22. About 100 were present. There were music, recitations, and refreshments.

Mrs. Chamberlain writes from Marshall, Minn.: "G. W. Kates and wife, our state missionaries, were here the 11th and 13th of May. Mrs. Kates gave very remarkable tests. We had the pleasure of entertaining them, and found them pleasant and congenial guests."

Dr. T. A. Bland and Dr. Cora M. Bland, Rev. H. W. Thomas and Mrs. Thomas, Mr. William Richmond and Cora L. V. Richmond, Mr. C. M. Wellington, Mrs. S. J. Ashton, Mrs. F. C. Cooley, Mrs. Georgia Gladys Cooley, Mrs. Lucinda B. Chandler, Mr. G. Sears, Mrs. Hattie B. Sears, Miss Lena Sears, Mrs. Laura Hahn and Mrs. G. C. Anderson and Master Lee Roy Anderson were entertained by Mr. and Mrs. G. A. Mullins, at their residence, 746 Adams street, on Monday May 21 in honor of Dr. T. A. Bland's 70th natal day. The table at luncheon was decorated with roses, carnations and ferns, and the menu was a vegetarian feast. Grace was said by Dr. Thomas and Mrs. Richmond. During luncheon soul-inspiring music added to the enjoyment of the guests, performed by Prof. Pfister on violin, accompanied by Mrs. L. Loomis on the organ. After the guests returned to the parlors, a birthday poem was given to Dr. Bland by Ouina, and name poems to Mrs. Thomas and Mr. Sears (the other guests had previously received such), and a poem to all appropriate to the occasion. Congratulations and tributes of appreciation of the Doctor's noble work for justice and right were tendered by all and the Doctor responded in well-chosen words. His spirit friends gave him many loving greetings through Mrs. Mullins and Mrs. Sears. When at five o'clock the guests prepared to leave, all expressed satisfaction in the exercises. The words of appreciation and thanks of Dr. Bland voiced the estimate by all of the royal entertainment provided by the generous host and hostess for both spiritual and physical refreshment. Such feasts of soul enjoyed with those in the life beyond brighten the pathway of mortal struggle.

The Chicago Inter Ocean has the following: "A strange story has just come to light at Minneapolis, Minn., of the queer fancy of a pretty widow who furnished an elegant house complete for the benefit of her dead husband's spirit while she kept her apartments at a fashionable hotel. She has notified the agent that as she is about to marry again she will need the house no longer. She has spent a few moments each day at this strange residence, but has never passed a night beneath its roof. She is a Spiritualist, and this is her story: "We were very much in love. After a few years of perfect happiness my husband died. I was heartbroken. I sold my house and traveled. But I longed to be near my husband's grave, so I came back to Minneapolis and engaged rooms in a hotel. I was just beginning to be comfortable when I became haunted by the thought that my husband's spirit shared the rooms with me. At first this made me very happy until I remembered how he loved air and light and solitude. Then I rented a large, comfortable house with a west front, and had his books and desks moved into it. I visited the house daily. My husband's spirit seemed to invade the place. Then I became haunted by the thought that I was neglecting my husband. I was enjoying luxury and ease, while he was living in a great, cheerless house, without furniture; so I began furnishing the house, choosing for the draperies the bright, warm-looking fabrics that he liked best. I also bought books, rugs, and pictures, but by and by became annoyed by the thought that my husband had become so lonely that he had prevailed upon the spirits of his mother and father, as well as two sisters, one a baby, to live with him. I bought a cradle for the baby sister and easy chairs for the old people. I was about to replenish their wardrobes, although I could hardly afford it, when I met the man who is to be my future husband. He is a practical physician. He questioned me kindly and drew from me the story of my vain attempts to please my husband and his family. It was the first time I had told any one of my dear tenants, and when I finished I was crying like a baby. Gently and carefully my lover physician has turned my attention to the living until at last I have decided to give up the house which I have rented for so long, and instead of mourning for a dead husband to be happy with a living one."

MAN A MODE OF MOTION

Only One Substance in All Nature.

PART II.

Be it as it may as to the doctrine of the transcolation or passage of the human spirit through outward substance, there is the proposition which I submit as being far from an altogether unlikely one, namely, that all things, visible and invisible whatsoever, are but so many modes of motion of one substance. That God and Nature are one in substance and two only in the mode of motion of it (or, if you choose, that God is the substance as motionless, and Nature that substance as in infinite variety of motion), is, I am led to reflect, decidedly more probable than otherwise from certain a priori considerations, many of which, though bearing only negatively upon the subject, are, nevertheless, profoundly suggestive. Nor are these considerations, for the most part, to which I refer, to be met with in the gospel according to Spinoza, Hegel and the rest, so far as I know. It is, of course, but repetition for me to say that, agreeably to this view, man and monad, rock and flower, are the same in substance, and only exist as objects distinguishable by virtue of mode of motion of that substance peculiar in each case. You eat as apples, plums, radishes; but as you, yourself are only a mode of motion with everything else, it is only one mode of motion eating, making summary disposition "to personal ends" of, other modes of motion.

To this proposition it is objected that, from whatever side it is examined, it is little better than Pantheism? I shall not stop to indicate wherein it differs from that, or that it differs at all.

But are there these furious objectors—have they considered the difficulties when the opposite view is taken? Are they prepared to prove the contrary proposition which, quite as much as the other, is an affirmative one, namely, that there are two or more distinct substances in the universe? Suppose we say it is Pantheism; there is not here the bugbear that some people are impatient we should realize; for, I tell you, it is not so much always the doctrine as verbally announced, as how a man is to the doctrine. That is to say, as in other cases, so in this: Pantheism as a thing to be uttered, to be expressed in words, is but a skeleton to be filled in with flesh and nerve, warmth and sunshine, grace and power, inspiration and charm; as there is in the man who thinks it to fill in with these. "What," says someone, "does a man see when he looks? Not what he looks at, but what he looks from." That there are subjects of vast relations and import of an abstruse nature of which no man can supply me with both the warp and the woof of a statement and doctrine as it lays in his own mind; that he can do little more than furnish me with one of these, and that the other will, will be, in spite of myself, chiefly of my own supplying—who is incapable of sensing this is incapable of sensing the first condition of their profitable discussion. And once it is discovered that a party to a controversy touching them fails to recognize momentarily and always this circumstance, it is useless thereafter to have words with him. So, no matter the name by which it goes; here is the thing: First, the oneness of all substance—this object, that object, the other, but so many modes of motion of that one substance; next, which I have not before broached, its atomlessness or unbroken continuity.

And let it be added that, were the considerations bearing upon these propositions derived from deductive reasonings alone, it would be of comparatively little profit to seriously entertain them. But when the probability of their truth thus afforded is reinforced by the suggestive evidence to be remarked with every considerable advance of the inductive sciences, the matter of their reasonableness assumes fresh interest and importance, which only dullness will attempt to gainsay or overlook.

C. K. WHEELER, M. D.

Roxbury, Mass.

DAWN OF A NEW ERA.

Moses Hull Has Optimistic Visions Thereof.

Very soon after coming into Spiritualism I thought and said Spiritualism is the ushering in of a new dispensation; and the Jews never watched more closely for the signs of the advent of their Messiah than I have watched Spiritualism to see signs of its settling down to the business of constructing—doing something beside denouncing others for what they do, or have not done.

The Bible in many places predicts that the dispensation called the Christian dispensation is to be thrown into the shade by the more effulgent glory of a newer era, just as Christianity dimmed Judaism by its more perfect glory. The sun has no fight with the moon and stars, although the latter are hardly noticed when the former shines out in his majesty.

When Spiritualism first began to attract the attention of the world it was iconoclastic; it could be nothing else; the dogmas of the church held the public mind as in an iron grasp. The world went to the church to ask what it might read, hear and think. That day is past; Spiritualism has already done by the thoughts of the world as Jesus commanded his friends to do by Lazarus, that is, "Loose him and let him go." People think the thoughts which commend themselves to their best judgment. No man dare dispute one's right to think, or to speak his thought.

This brings the time to act. These thoughts swept like the oceanic tides over my mind as I listened to an extemporaneous speech from Hon. J. B. Townsend, at the state convention, in Syracuse, N. Y., on the night of May 11.

Though more than twenty days have passed since the deliverance of those utterances, they are as fresh in my mind as if it had not been more than one day. The words were in such entire harmony with my own thoughts that I would like to reproduce their substance here.

First he referred to the iconoclastic spirit which once seemed to have possession of all the workers in Spiritualism, and which even now occasionally manifests itself among some of our veteran workers. He thought this was entirely due to the belligerent spirit manifested by the churches of that day. They returned blow for blow. Some of these veterans still think there is little to do beside carrying on this warfare.

This was illustrated by calling attention to scenes usually enacted in conferences especially when some speaker would allude to prayer, to the churches, or to the Bible, as though it were possible some good could come from such sources.

Spiritualists now coming on the stage of action necessarily have less of this spirit of controversy, speak of these issues as past. Mr. Townsend thought that this apparently irreconcilable difficulty had at last been overcome, and alluded in rather a facetious manner to some of my books as having finally settled these questions, and spoke of having the next national convention adopt my books as having come just in time to end this controversy. Now we could let the dead issues of the past remain in their graves while we go on in our work of upbuilding.

Mr. Townsend said the next "Banquo's Ghost" was politics. To illustrate, when Spiritualists in their papers or from their rostrums declared themselves on any of the political issues, it at once led to wrangle and discord, thus showing that politics in the Spiritualists' camp seldom can lead to anything else than an irreconcilable conflict.

Mr. Townsend thought the thing to do was to put this issue to sleep. The plan for doing this is for Spiritualists to everywhere advance their picket lines into the altruistic field. Thenceforward when asked to explain their attitude as to high or low tariff, sixteen to one, expansion, socialism, etc., they could truly say, "We are beyond all this; we are altruists;" that is we are working for the good of others. We are going to elevate ourselves by working to elevate others. Meantime we could individually cast our votes on these short-lived issues in whatever way the line of least resistance seemed to indicate was most desirable.

The religious and the political questions thus being put to rest, we, the chosen people of the angel world, would inaugurate co-operation by each individually putting our own house in order, by the exercise of the soul in prayer. The muscles of the soul, like those of the body, would by this means expand, and thus become sensitive to spirits not earth-bound, but to those coming from the very peaks of the celestial spheres. Granting that we develop this harmonious condition between the two spheres, and that our soul's desire and purpose is to establish an altruistic state, spirits could then be relied on to quickly institute among men a detailed plan of life which would unmistakably lead to altruism.

The above is but a brief synopsis of a very brief speech—a speech which seemed to fire the audience with an enthusiasm not often seen.

The test of Brother Townsend's judgment is seen in his successes in large undertakings in the practical things of this world. The thoughts given in this convention are the inner thought of the real or spiritual Townsend. The knowledge the public have of his ability in the past, in carrying to success great enterprises, may account for the large number of subscribers coming to his great organization known as King Solomon's Mining Company. In order that this, the crowning effort of Mr. Townsend's life may meet with a success which shall put a higher and grander Spiritualism before the world in the shape of the grandest Altruistic movement the world has ever known, Mr. Townsend has devoted several of the best years of his life to the study of mines and mining as a legitimate industry. If Spiritualists would send to him and obtain his literature they would realize how exceedingly wise and fair he plans his enterprise, and why it has been easy for him to secure the personal endorsement of his worth, character, and ability to manage great enterprises, from the leading men of the nation, including the president of the United States; and from that down to the humblest neighbor he has in his native city, Lima, Ohio. I have spent several months in Lima, and know whereof I affirm.

I have long prayed that some kind of movement for the good of that portion of the world which needs our help might spring up among the Spiritualists, and that it might originate with some one in whom the world has confidence; I believe that prayer seconded by thousands of our best and most altruistic Spiritualists is now about to be answered. At least I shall, for the present, watch with intense interest the movements of this man, who seems to come to the front at the right time.

MOSES HULL.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

TEST OF SPIRIT POWER

As Given in the Aber Intellectual Seances.

It is my good fortune to be in triweekly communion with the spirits; a privilege to me more valuable than to be a student of the foremost university in the land; for there I may learn of matters only of this world that will be of small value when I go out of it; and nothing of the world in which I am to spend an eternity.

The whence and the what are revealed to me in these seances. Dwellers of the spirit land come to me in propria persona, and in their independent manner talk with me face to face. Jesus said to his disciples, "Ye now see what the prophets have longed to see, but have not seen;" so now our circle behold grand instructors—men who made themselves eminent while on earth, and have been schooled in spirit life for many years; fully identifying themselves, and giving us the rich fruits of their experience there. What could be more precious than this? They leave their shining abodes and come to earth to lift up and enlighten its inhabitants, and for their sake. In "Pilgrim's Progress" there is a picture of a man with a muck-rake; his head bent to the earth, while he is raking up the dust of the ages. An angel is holding a crown over his head, but he sees it not.

This is the type of the spiritual condition of the earth's inhabitants to-day; and when they enter the spirit world they are lost. The church communicant is looking for Jesus; he cannot find him, and refuses to be comforted; the selfish and sensual devotee finds nothing to satisfy his desires; he who toiled a life-time in the accumulation of wealth, is forced to leave it behind for his heirs to wrangle over; he who has sought for fame or worldly position, finds nothing there to compensate him—all these are in a state of spiritual poverty—a most unfortunate condition. The value, then, of the instruction that can be obtained, is beyond human language to express; beyond the mortal to conceive.

The question—to be, or not to be—which has engaged the attention of mankind for all ages, can be answered here to the satisfaction of anyone who wants to know; but to the opinionated, belief does not result in practice in correspondence with it. Personal opinion and accepted theory are dearer to them than all else; especially when these support their special interests. How few there are who want to know truth for truth's sake! And yet all profess to be in pursuit of the truth.

These remarks are called forth by the facts above stated; namely, the series of seances now taking place in the home of J. H. Pratt, of Spring Hill, Kansas. When I behold these spirit visitants as they come face to face with me, a feeling of reverence and gratitude comes over me, and I realize the opportunities for instruction they afford. In the book, "Rending the Vail," are given the manner of its production and the evidence of that manner. The same manner and the same proof attend the production of the forthcoming book designed as a companion thereto, and in illustration of the teaching contained in it. I find in this work precisely the same manner of production to which I hereby testify. As an example, the following is given in a portion of the seance held on the evening of May 12, as reported by the secretary:

"Wesley who had not been before us for some time, stood at the writing-desk and took up a tablet, opened it and began to write quite deliberately, and while writing he was also talking, saying: 'I think I will write some at this time; for it has been quite a while since I did write, and I believe I can write more concisely than I can talk.

"'I am pleased to meet you in this way. Though unannounced, I have been here at the seances, and I have also been looking around, and I find that Spiritualism is advancing. It is getting strong and vigorous and able to stand on its own bottom. It is moving on, and they cannot stop it. I have now written one page.' He tears the leaf of writing out of the tablet and places it on the desk, and writes on, but talking all the while; continues writing on another page, and while so doing, said: 'They may be able to incarcerate some mediums, but some will be left all the while to carry on the good work.

"'Now sometimes you think we should be here at all times when strangers are here, but we know best. Some cannot comprehend this work; then again, we do not think it best, even if we could, to have too much public gaze into our work until we get it ready for the public.

"'Now, friends, one word to you. We consider you as essential integrants to this work as we, ourselves. Without you, we could no more do the work than you would without us; and we consider you as most extraordinarily faithful souls.'

"As the spirit tears from the tablet his remaining writing, he says: 'I have now written two pages and part of another, and now deliver this to our good friend, Dr. Schellhous, to retain to the close of the seance,' which the Doctor does; and the circle found this to be the writing, to-wit:

"'A great many experiences have been given in these seances by spirits who belonged to orthodox churches while in the physical form, and I feel the explanations they encountered upon passing into spirit life, have not been as clearly stated as they might have been; therefore, I take the liberty of making a few explanations on this matter.

"'Many who came to you say they were in the dark when they entered spirit life. By that they mean that their spiritual sight was undeveloped. The majority of persons belonging to the church think that a belief in the remission of sins is all that is necessary for their salvation. Thus they have depended for years upon some one else to bear the burden of their misdoings, until they have become as helpless as a babe. On the other hand, a small minority whose innate goodness has risen above their creeds, believe that it is necessary for them to assist their fellow-men all that lies in their power, in addition to accepting Christ as their savior. They go forth and help their needy neighbors, and bring comfort to sorrowing hearts by practical deeds. When these latter entered spirit life they, at first expected to find an orthodox heaven, and of course, were disappointed.'"

Here are two hundred and eleven words written while the spirit at the same time of the writing, also spoke in common conversational manner and common rate of utterance, two hundred and thirty-five words; and the matter spoken as widely differs from that written as it is possible to have the difference.

How many people are there in the mortal that can duplicate this feat? Let some wiseacre who knows no word but fraud, try his hand on this experiment. Let him commit to memory both of these efforts—the spoken and the written words, and then try to produce the written words in his own hand-writing, while he will at the ordinary conversational rate, speak the spoken words and report his success to the world, and how he did it, or take down his fraud shingle.

Here are seen at every seance, from fifteen to thirty dwellers in immortal life, in materialized form, ready and anxious to give us light on a subject the most interesting and important that can engage our attention—instruction of infinitely more value than any we can obtain in this world. The loved of long ago joyously greet us and give us information the most needful, and above all, the most desirable. The artist comes and executes the most exquisitely wrought pictures in the incredibly short space of a minute, that would require days of a mortal artist to execute. Only at the last seance, I held one corner of a paper upon which was the life-size picture of a spirit—all done in the time above-mentioned. The spirit artist stood before me as plainly as anyone. On a previous occasion I was favored with a life-size picture of my daughter—a most striking resemblance and skilfully executed.

What more can be asked; what more can be given? The ability to appreciate and respond is lacking. Selfish and sensuous desires blind us to the appreciation of these grand and sublime manifestations; and we grope in spiritual darkness, prizing the things that perish above the imperishable riches of the life beyond.

E. J. SCHELLHOUS, M. D.

Spring Hill, Kans.

Experience of W. H. Burleigh, the Poet.

To gratify a neighbor, I attended a spiritual circle, upon condition that I should not be announced, but permitted to be a silent spectator. I was a stranger to the company present, save the gentleman who accompanied me. I remained a silent spectator of many singular phenomena during the evening, through the mediumship of a young Irish girl in a trance state, apparently in a sleep. Just before the circle broke up, while I was standing in the corner of the room, the medium spoke thus: "Mr. Burleigh, what lady is that standing by your side?" Confused by such a question to me from such a source, I involuntarily looked on either side of me to see if any one was near me. "You cannot see her, but there is one standing by your side, who appears to be closely allied to you—and yet, not by the ties of consanguinity, but those nearer and dearer," said the medium. I asked her to describe her looks, and she did, minutely, as to her height, her style and color of dress, the color of her hair, eyes, etc. Confused and embarrassed, I could think of no one corresponding to her description, when calling for pencil and paper, she wrote upon it: "They tell me thou art dying."

In an instant this key unlocked the whole matter, and bursting into tears, I abruptly left the house, and went weeping home.

Now for the sequel. When a young man of eighteen years I was principal of a select school in my native town in Connecticut, and had a young lady assistant, to whom I was affectionately attached; but being young, and poor, I lovingly and painfully parted from her, went to Pennsylvania and became the editor of a paper, where I remained many years. In the meantime my beloved maiden married one of my old schoolmates and became the mother of several children. In correspondence with my parents and brothers and sisters at home, I always enquired feelingly of the health and happiness of Mary—and was in the habit of hearing from her often. In the year —— I received a letter from my sister, containing the painful intelligence that my dearly cherished and beloved friend, Mary, was dying with that insidious disease, consumption. I was filled with sadness and the deepest sorrow, and under the inspiration of my feelings wrote a short poem, headed: "They tell me thou art dying"—which can be seen at any time by reference to my published volume of poetry. And the person described as my guardian angel, standing by my side, was precisely the person, Mary ——, as she was when my assistant.

A Letter in Cordingley's Behalf.

To the Editor:—In reply to the article published in the last issue of your paper, let me state that the accusation made by the so-called friend is utterly false and without foundation. We have just such friends to deal with every day, who, like dogs in the manger, bark and growl at every new effort put forth for the progress and benefit of any cause. We kindly request this person to investigate a little deeper in this matter. He is entirely mistaken when he states we have camped for several years at Deep Lake, for this will be only our second year. We organized our camping association last year, and we have representative Spiritualists as its officers. The names respectively are, G. V. Cordingley, president; C. M. Fecner, vice-president; H. W. Miller, secretary; Fred Guckenmus, treasurer; Gus Swain, Dr. P. Parker, W. C. Wilke, trustees. We have also a ladies' auxiliary, officially organized, which is doing a mighty work. Besides the main organization we have over one hundred members throughout the state and many more to join later. It is with much regret that we see you allow the green-eyed monster jealousy turn you against one who has always been one of the first to step forward and assist any good, worthy cause. We do not wish to agitate this matter further, but if necessary we can publish in full, names and addresses of those throughout the state who are now members. As to the name of the camp I think we are privileged to use whatever name we choose as long as there is no barbed-wire fence around it and as long as we are not infringing on any one else's right.

Last year several speakers were advertised to be at camp who failed to keep their engagements. Are we to blame for that?

You certainly have not read the paper carefully for we have publicly invited you and others to become members and co-workers with us. Therefore if such is the case that you are privileged to cooperate with it, certainly it is not an individual affair. If you can not accept and help us, please remain dormant and allow those who can and will do so, for in spite of all you do and say against us our camp will live and thrive. A word to the wise is sufficient. Judge not, lest ye be judged.

H. W. MILLER,
Corresponding Secretary.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

F. F. McL., Colorado: Q. I am not in harmony with this world. I am restless. It is difficult to bear the impositions of those that are imposed upon. To perceive the difficulties of substituting intelligence for ignorance—elevation for degradation. This world changes its phases, but the relative status of all seems so nearly maintained. The masses are still incapable of reason or elevated conceptions. Crude and degraded in thought (both the extremes and the middle) I think I shall be glad to go where I can create my own objective world.

A. The mental state of Mr. F. F. McL. is not a healthy one. It is not desirable to stand apart from the world, and upbraid its faults. The great current of life flows by, it maybe rough and turbid, yet there can be no progress made by standing on the shore and condemning the stream as it flows by. The stained and battered crafts which are swept onward even though they drift into side currents and are whirled in eddies, pass by those who grumble on the shore. If we have a more correct perception of truth than the masses, our duty is plain, to do all we possibly can to bring the people to the recognition of reason, and not with cowardice born of pessimism desert our post of duty.

We can make our own objective world now, here in this earthly life, as well as we shall be able to do in the future. Our lines to-day or to-morrow are and will never be all that we may desire, for our ideal is above the real. We should hold ourselves superior to our surroundings, and make our lives independent of others.

We are the result of the accumulation of all the forces which have preceded us in an interminable ancestral line; the culmination of all preceding influences and conditions streaming down to us by heredity. Thus created, or evolved, a creature of circumstances, we become a centerstance, and a creator, center exciting independent force, and are thus able to re-act on our environment. Thus, as a spirit, even though limited by physical conditions, are we able to create our own objective world, and rule supreme therein.

W. F. Shaw: Q. What is the Yogi system of breathing, and its value as a curative agent

A. There has in recent years been a strange attempt to revive the effete systems of the east. The unfamiliar names have served the art of the juggler, and been received as conveying profound thought, whereas a more senseless, misleading, and worthless conception of nature and human life never wasted the attention of mankind. Starting with the false belief that the spirit was bound to the rack of reincarnation, escape from which was almost impossible. The Yoga system pretended to furnish this escape by forms and observances which again united the spirit with the supreme being. As the world was sinful and life despicable, to withdraw the senses from surrounding scenes, crucify the flesh by painful and unnatural postures, and concentration of the mind on some one idea, until it was wholly absorbed and hypnotized into thoughtlessness, were accepted means of gaining that desirable result.

Fasting to the verge of death, disregard of all the necessities of life, were distinguishing marks of the Yogi, who instead of the spiritual teacher who by his asceticism had gained, as he claimed, command of the elements, and of spirits, was a beggar, vile and disgusting in his filthiness.

Great power and influence is claimed by these deluded votaries to come from sitting with eyes steadfastly gazing at the abdomen, and taking deep breaths. Breathing and spirit were confounded by the ancients in their ignorance, and the Yogi are types of the survival of this childish conception of life. These inspirations taken by counts, have no spiritual significance, and no effect more than filling the lungs. Deep breathing is beneficial, expanding the lungs, and thus bringing all the cells into activity.

Frank Totton: Q. (1) Has the N. S. A. any right to influence the railroad people against a regular ordained speaker, to stop his half-fare rates, so as to compel him to join its ranks?

(2) Do you think the spirit world is back of the N. S. A?

(3) Can anyone define God?

A. (1) We are sure that this correspondent is mistaken in his estimate of the N. S. A. The rules adopted by the railroad passenger agents are very strict in regard to clergyman's passes and have from year to year been made more so, the abuses having become insufferable. The society or church ordaining a minister, to have him recognized by the railroad officials, must have standing and send a list of its officers to the proper authorities. Our correspondent is complaining of railroad officials, instead of the N. S. A. I write this without prejudice, for I am not nor have I ever been a member of that organization. The impression, however, has gone abroad, fostered by ill-timed and unwarranted speeches and writings, that such was the aim of the N. S. A., and it is only simple justice that the denial be published.

(2) That there are spirits interested in the N. S. A., there can be no doubt, but to say that the spirit-world is back of it is a very different claim. There are men and women, zealous in its cause, yet we cannot say that the whole mortal world is "back of it."

(3) To define "God" one must be superior to God. Every seven-by-nine preacher, holding forth at the corner school-house, is sure of his ability to do so with mathematical demonstration, and thereby assert his superiority over the God he worships. The highest spiritual intelligences with whom I have ever conversed, profess utter inability to fathom the infinite profundity of the abyss of the universe.

M. L. R., Montreal: Q. Are morganatic marriages contracted at the present time?

A. Morganatic marriage is the union between royal men and women of inferior rank. As the ruler of the least of the insignificant states of Germany was considered of too superior blood to wed the most superior woman of the people, and as such marriages were often desirable on the part of the rulers, they enacted laws to give them a legal coloring and suborned the church to give its sanction as to the morality of such connections. The woman thus wed, and her children had no rank conferred on them, and although not bearing the stigma of illegitimate, they had no inheritance. It is not a marriage, but an illusion, as has been said its name indicates, if as supposed it comes from fata morgana, the tantalizing mirage which appears to the weary traveler over the desert wastes, presenting to his longing eyes, green fields and running waters which as he follows disappear.

Such marriages are yet legal in some countries, and their morality endorsed by the church, but with the advancement of the age are less common, and by the people regarded as a species of concubinage, pernicious and reprehensible.

J. B. B.: Q. When I have sought to obtain through a certain private medium information as to the methods of living of my friends in the spirit world, I have been answered that they are not permitted to tell, "God is not willing for us to tell," though the subjects are such as are freely treated through other mediums. Is there evidence of such restraint or government upon controls, or is it an idiosyncrasy of this particular one?

A. There is no restraint imposed on any spirit except that of their own creation. The spirits of those brought up to believe the superstitions of the church, and that God overlooks everything, and consents or commands, when they reach that existence they presume to be heaven, have this belief intensified and are confident that they are especially deputized by God or his agents, and not allowed to do anything not "permitted." Such an affirmation is sufficient condemnation of the intelligence of those who make it.

Spirits are not "permitted" or "controlled" by God, or any of his agents, any more than man. They are amenable to law, the same as when incarnated in mortal life and subject thereto.

M. W. C.: The lines of evolution seem to make the immortality of animals below man impossible, and the line of demarkation between the perishable and imperishable may cut much farther than is received, into the distinctly human realm. That a spirit exists after the death of the physical form does not prove that it will exist forever.

Mrs. A. E. H.: In the explanation of phenomena the first rule of science is, not refer it to unknown causes until all the known are shown to be inadequate. Thus you may refer the loss of small articles of which you complain to your deficiency in locating and memory, or to the mischievous pranks of some one near you. If these fail, then you may resort to spiritual interference. Many cases on record prove the latter quite possible.

TELEKINESY.

A New Name for Soul Force.

The heading over these lines looks somewhat strange to English eyes, but the notion conveyed by the word is nothing new to Spiritualists. The word is formed on the same principle, as for instance telepathy, telegraphy and so on, from two Greek words, telos—end, and kinesis—motion, and designates the faculty or ability to move inanimate objects at a distance without physical contact I firmly believe that some persons are in possession of this extraordinary gift, and I will cite one instance in support of this belief.

About six years ago I came across a case of inhuman cruelty to a child, a young girl, committed by her own mother. I reported the case to the authorities and through my instrumentality the child was by a decision of the court taken from her mother and placed in a boarding school, supported by the state of Illinois. The rage and fury of the unnatural mother knew of no bounds; in vain did she make every effort within her reach to again get possession of the child, and as time passed on she became more and more embittered against me, whom she looked upon as the most dangerous witness against her. To protect the girl against her mother's intrigues it was at last decided to appoint me her guardian, and just as the legal blanks were filled in and signed, ready to be presented in the probate court, some very strange occurrences took place, which seem to corroborate my idea of telekinesy.

Among many other things in my bedroom, I had a picture of the above-mentioned child, and also the guardianship blank. The picture was standing on a small shelf on the wall, and the blank was lying on a bureau under a big pile of heavy books, on top of which lay several handkerchiefs. Now, I have seen during the course of two months, in full daylight those two inanimate objects, the picture and the blank, picked out from among the many other surrounding trinkets, and after having been shaken, violently thrown down on the floor, to the same place and in the same direction. I have seen this repeated time and again, sometimes when I was alone in the room and sometimes in the presence of other persons. There were also other phenomena of the same nature occurring at the same time and continued for about two months.

I have related those experiences to some of my friends, but none of them has been able to offer a satisfactory explanation. For my part, and until some more plausible interpretation can be found, I believe they were due to a faculty possessed by the child's mother, and which for lack of another name I have chosen to call telekinesy or the ability to move inanimate objects at a distance, and to do so with a certain intelligent purpose. If any of our spiritual friends would tell of similar experiences and also give their explanations I think it would be of value for many searchers after truth, and perhaps open up new vistas into the spiritual realm which to some of us is so near and yet so far. H. S.

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Bankson Lake (Mich.) Camp-meeting commences June 3 and closes June 13. Nearest railroad station is Lawton. For full particulars address S. T. Beam, Lawton, Mich.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Arkansas Valley Camp.

The Arkansas Valley Spiritual Association will hold its 7th annual camp-meeting in Island Park, at Winfield, Kansas, commencing July 7, and ending July 17, 1900. For full particulars address Chas. O. Bethel, Winfield, Kans.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Pon-she-wa-ing, Mich.

Spiritualist camp-meeting will be held at Pon-she-wa-ing, Mich., commencing June 15 and closing July 9. For full particulars address N. M. Kellam, manager, Oden, Mich.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

New Era Camp, Oregon.

Its next annual gathering will be held beginning June 23 and ending July 16, thus including four Sundays. Full particulars may be had by addressing E. W. Penman, secretary, Canby, Oregon, or Mrs. Kate Obrock, vice-president, 309 Shaver street, Portland, Oregon.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900.

The beautiful grounds known as Mount Pleasant Park are situated west of Clinton, one mile from the postoffice, and are so elevated above the river valley as to furnish a magnificent view of the city and surrounding country for miles. The grounds are well supplied with water, and the dense shade from hundreds of native trees makes the temperature at all times cool and pleasant. Sidewalks are laid on the principal streets and avenues, the grounds are cleaned daily and the sanitary regulations are strictly enforced, thus making Mt. Pleasant Park an ideal spot in which to rest and recuperate both mind and body. The electric street cars run regularly to and from the city, making the grounds easy of access at all times. Arrangements have been made with Mr. E. A. Hughes whereby he is granted the exclusive privilege of running a cab and baggage line from the different depots and steamboat landings into the grounds of this association. Mr. Hughes will charge for one passenger and one trunk 25 cents, and will have his vehicles plainly marked so that strangers can tell at a glance that he is licensed to enter our grounds. Strangers should be very cautious and secure Mr. Hughes' services as it may save them some expense and inconvenience. Mr. Hughes will look carefully after all baggage entrusted to his care and deliver same to any part of the grounds.

Speakers, W. F. Peck, Willard J. Hull, Dr. J. M. Temple, Rev. B. F. Austin, Julia Steelman Mitchell, Marian Carpenter, Edgar W. Emerson, Carrie E. S. Twing.

For programme, containing full particulars, with illustrations, address W. F. Peck, 3005 Magazine street, St. Louis, Mo.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. Mrs. Abbie E. Sheets, chairwoman. Saturday, July 28, reception in hotel parlors to campers. Sunday, July 29, welcome address by Abbie E. Sheets. Speakers: Mrs. Loe F. Prior, Mrs. Abbie E. Sheets, Lyman C. Howe, Mrs. Amanda Coffman, Mrs. N. M. Russell, Geo. W. Kates, Mrs. Zaida Brown Kates, Dr. O'Dell, Mrs. Lee Norie Claman, R. W. Barton, Augusta Ferris, A. B. Spinney. Mediums engaged: Mrs. Kates, A. B. Winans, Mrs. Frances Ruddick, Mrs. N. M. Russell, Mrs. Augusta Ferris, Mrs. Claman, Mrs. Barton and Mrs. Prior. Among the expected are Geo. Letford, Dr. Dannels, Geo. F. Perkins, Mrs. Baker and others. Reduced rates on all Michigan railroads. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. The closing week will be under the direction of the Michigan State Association. It holds its convention and annual grand mass-meeting. Our workers are as follows: Dr. J. M. Peebles, Dr. A. B. Spinney, A. E. Tisdale, Marian Carpenter, Oscar Edgerly, Mrs. R. W. Barton, Mrs. M. A. Burland, George B. Holmes, H. H. Warner, Lyman C. Howe, May Cecil Lincoln, D. P. Dewey, Mrs. Emeliss Blake, Augusta Ferris, Mrs. A. E. Sheets, Lee Norie Claman, Mrs. John Lindsay, Frank McKinley, Frank N. Foster, Mattie Woodbury, and our chairman, E. E. Carpenter. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

FROM CHILDHOOD TO AGE.

Dear gentle child with the sunny brow,
The canvas is spread and thy vessel's prow
Is turning away from the eastern shore,
Thy ship is to sail life's waters o'er;
The skies are bright and the pearly spray
Is dancing and sparkling along the bay.

I look around on the landscape green,
There are beautiful hills and vales between,
The lambkins are skipping in frolicsome glee,
The birds are building in wall and tree,
Sweet perfumes arise from gardens of thyme,
The bells are swinging in musical chime.

'Tis a lovely land thou art going to leave,
For its innocent joys thou wilt sometimes grieve,
For the emerald glades where the violets sleep,
On the tossing seas thou wilt sometimes weep;
As thy bark shall surge o'er the angry surf
Thou wilt sometimes long for the velvet turf.

Go forth, O my child, and gather the flowers,
Go gather the vines from the woodland bowers,
They will wither, 'tis true, their hues will depart,
But their scent will remain to comfort the heart,
It will whisper to thee of life's morning land,
As thou bearest away to the western strand.

The jewels of wisdom thy mother gave,
Take in memory's casket upon the wave;
Take the mystic girdle of flowing length
To gird up thy loins when thou needest strength
And fold for the voyage thy garments white—
Thou wilt need them to wear in the Isles of Light.

My darling, farewell, time cannot be stayed,
Thy ship is afloat—the anchor is weighed,
The breezes are out and the billows play,
As they bear thee from childhood to age away;
May thy heart be brave and thy hands be strong,
Should the seas be rough and thy journey long.

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ROBERT OWEN.

"Book of the New Mora World."

(Continued from No. 545.)

"Until this change in the condition of the human race can be accomplished, it will be impossible for man to be made happy. And this change can be made only by the abandonment of the errors in the principles and practices which have arisen from the supposition that man posseses the power to believe and feel as he likes, and that there is merit or demerit in either belief or feeling, any more than there is merit or demerit in the instincts of any other animal. We are made as they are made, from the elements of nature; we are governed by the laws of these elements as they are governed by them. We are organized or composed, disorganized or decomposed, and reorganized, or recomposed, in like manner as all other animals and material things are composed, decomposed, and recomposed, apparently eternally, without beginning or termination. And for being thus composed, decomposed, or recomposed, with the qualities possessed by or given to each compound, there can be neither merit nor demerit; each must act, of necessity, according to the qualities received by each, and the circumstances which are made to act upon them. But all existences upon earth, with conscious sensation, desire to be happy; and such feeling, it is probable, pervades the universe of life.

"Man, then, desires universally to be happy, and his organization has been made, by some cause or causes, at present undiscovered by him, to require certain conditions to secure the greatest amount of happiness to each individual, and to the race, through succeeding generations.

"These conditions are those which have been described in this part of "The Book," and those which will be explained in the succeeding chapters; but without the attainment of the conditions stated, to-wit: To express the truth only upon all occasions, and to have pure charity for the feelings, thoughts and conduct of all mankind, and a sincere good will for every individual of the human race, the other conditions will forever remain unattainable.

Until circumstances shall arise to form our characters in such a manner that, under every and all circumstances in which we can be placed, we shall have no motive to express, by look, word or action, a falsehood, or anything approaching to it, happiness will be unattainable. Truth, the pure and simple expression of the convictions and feelings which we are compelled to have, by the nature which the operations of nature force us to receive, is alone competent to give us knowledge of ourselves and of humanity; to give us health of body and mind; to produce permanent inward satisfaction; to withdraw all anger, ill-will, jealousies and revenge; to create genuine charity for the thoughts, feelings and conduct of each; and to implant and nourish the feeling of sincere good-will for every individual of the human race.

"It is the unmixed language of truth alone that can create these individual and universal feelings and conduct; and it is a correct knowledge of our own individual nature, of human nature, and of the general laws of nature applicable to man, which can alone create minds with power sufficient to live in a perpetual atmosphere of truth. It is the qualities which simple genuine truth can alone create, that will form in us a knowledge of what is necessary to our happiness, and the moral courage to act uniformly on that knowledge.

"But if human happiness depends upon this character being formed for all individuals, the question arises, 'Can it be formed? Are the means in our power to effect this great good for mankind?'

"It is perhaps the most gratifying of all reflections to know that the science has been discovered by which, without failure or mistake, this character may be ensured to all that shall be born after the science shall have been made familiar to the public and the practice understood.

"Yes, it is true that man may be trained from infancy to know no other language than that of truth; to have no other feelings for all of his race than pure, genuine charity for the thoughts, feelings, and conduct of all, of every clime and color; and to acquire a spirit of good-will and sincere kindness for his fellow-man, in whatever quarter or district of the world he may be found. This is the spirit which can alone ensure peace upon earth, make man a rational being, and secure him prosperity and happiness.

"But the character of truth, charity, and kindness, has never yet been formed for man; it is not now known in any part of the earth. The priesthood of the world have prevented its formation, and they have made it unavoidable that the opposite character—that of falsehood, uncharitableness and unkindness— should universally prevail, as it does at present over the whole earth. The priesthood and the world will now soon become conscious of the great error which has been committed and the evil of continuing it. They will now discover that they are all individually most severe sufferers in consequence, and they will become ready to effect the change for their own benefit and for the permanent advantage of their children and descendants.* It is a law of human nature that man desires to be happy; as soon, therefore, as the priesthood of the world shall be enabled to understand how much their profession is destructive of their own happiness, of that of their children, as well of the whole population of the world, they will abandon it, as being productive only of imbecility in some, arrogant presumption and violent passions in others, and error, falsehood, and uncharitableness, in all; besides being a total stop to the improvement and happiness of the human race. And certain it is, that until the character of truth, charity and kindness can be made the universal character of man, full and complete happiness cannot be experienced by any; for the knowledge that any of our fellow-creatures are inferior or less perfect than they can be made of man, will prevent the full enjoyment of the happiness of men made to become rational beings."
—Robert Owen.

*Note.—The venerable philanthropist, then past the three score mark, must have had a higher opinion of the priesthood, than can be entertained of them, at the close of the 19th century, or he would not be so hopeful of the future of the race. How great must be his disappointment! C. H. MATHEWS.
New Philadelphia, Ohio.

(To be continued.)

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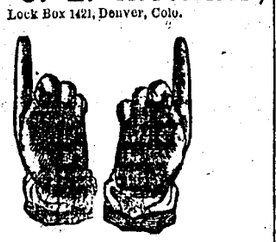
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MEDIUMSHIP.

Some Pointed Remarks on Its Status.

The structure of Spiritualism is founded upon mediumship. By mediumship we mean the experiments with the philosophy of receiving individual thought and force from the disembodied spirits and utilizing this power by projecting into the atmosphere to be absorbed and applied to the needs of mortals according to the capacity and demand.

Whether received as an individual love message, or a scientific and philosophical treatise; a word of practical advice or a hint on health; an indirect manifestation of power upon inanimate objects, or a panorama of clairvoyant pictures; a dream of the future, or a vision of visiting angelic loved ones, it is simply mediumship.

He that submits to spirit power for the benefit of mankind, is at once blessed and burdened with an incomprehensible responsibility.

He is among the angels, and also dwells with the lowest of earth.

He stands bewildered in the city of possibilities. Avenues are open upon every hand that lead to the Temple of Knowledge; yet he is besieged upon every corner by vampires and medium-killers, that hail from the ranks of Spiritualist workers as well as from the skeptical class.

He is guided up the steep winding stairs to the inspirational temple of the Gods; and the next moment is hurled to the ground and overcome by an indescribable combination of gross conditions.

The public medium that is a willing subject for minds to act upon, is of all men to be pitied, protected and upheld in his struggle between the two worlds.

In the earlier days of Spiritualism the feelings and opinions of the medium were respected, and the conditions required by the spirits to manifest by trance speaking or any phase were complied with; rules and regulations governing the operations were strictly enforced. People appreciated that which they received, and the result was grand.

It is a lamentable fact that mediumship is apparently on the decline, and the presentation of the phenomena is not, as a whole, satisfactory to either intelligent people or spirits.

Why are these things thus? Who is to blame? Is it all the fault of public mediums, or are the people of which the audience is composed, and also the public speakers and writers responsible for much of the deplorable state of affairs which confronts us?

Allow me to suggest that much is owing to the lingering appetite for the miraculous and marvelous, that has been given the people in the many bibles of the world. The masses of the Spiritualists have not yet outgrown the effect of the impossible in the form of stories about Jonah and the whale, the snake and apple business, and the devils chasing the hogs into the sea.

It is hard to give up the brass serpents, the arks, and the quail stories and Moses' mountain seances. The wonderful and startling still attracts the people.

The credulity of man is as injurious as his stubborn skepticism.

"Come, let us reason together," might well be adopted by all attendants of seances.

The dogmatic Presbyterian becomes a bigoted Spiritualist, using no more reason than he did when in his church. His material interpretation of heaven with its gates of pearl and streets of gold and flowery beds, and his hell with its bake-oven and foundry furnace, crops out in his unreasonable demand for the impossible physical manifestations. He clings tenaciously to his material spirit land until after floundering around a few years he is constrained to be reincarnated and get his full of the material. Some grow so credulous that the alert trickster with an eye for the money there is in it, palms off "any old thing" for a spirit; and woe unto him who endeavors to teach the "investigator" anything of the philosophy. Our friend has no time for philosophical explanation.

"Physical phenomena he wants, and the physical, minus the phenomena, he gets. In vain the refined and intellectual medium strives to lift the masses out of the coarser grades of thought; it is impossible.

Then there is another side to the question; a most dangerous atmosphere bearing the stubborn self-opinionated thought vibrations to the sensitive medium, from a large number of speakers and writers in our ranks and crushing out good true mediumship.

Some of these are not, and never were mediums enough to comprehend the complicating conditions that govern mediumship.

They sneer at that most beautiful and only convincing phase, the "trance," and flippantly speak of the trance speaker as "that shut-eyed talker," etc. We frequently hear these people boast of not being "obliged to be controlled;" they do not allow any spirit to control them, etc. The fact that many spirits do not control their mediums quite as well as others speak with no seeming control is no argument against trance mediumship, but rather for it. What is mediumship for, if not to prove that an outside intelligence does exist, and can demonstrate the continuity of life?

Again! What is Spiritualism for, if not to distinguish itself by spirit action upon mortals?

To those who have devoted their lives to the study of receiving information from the spirit world and the application of this knowledge to every-day life, it seems almost like a farce, to witness at camp-meetings and conventions the disregard for the necessary conditions by which spirit communications must be produced.

It is absolutely impossible for a genuine medium to do themselves or the noble cause of spirit return justice, after two and a half hours of speech-making and other exercises have been carried out, and, strange to say, the lecturer will tell the audience of the wondearful possibilities of spirit manifestation, what he and others have seen, etc., but in nearly every instance he himself does not know what it is to either see, hear or sense a spirit. Yet he and the expectant audience await the appearance of the medium at the end of the philosophical (?) speech, who must press a button and without any hesitation produce an army of spirits, with full forms, full names, accurate descriptions, for 15 minutes—no longer—without a single mistake—all recognized, of course. Great applause follows and the curtain drops.

Don't we know that this demand for the marvelous and wonderful furnishes a supply, and who is to blame?

Cease the suicidal custom of forcing mediums.

Check the ambitious desire to get a crowd and to fill the treasury of the stock company. Aspire for spirituality. "For spiritual things must be spiritually discerned."

Ask for the elevating and intellectual demonstrations; apply and utilize the mass of evidence we have already obtained; weave our spiritual experiences into our every-day lives, and thus become nobler, grander men and women, and the supply will adjust itself to the demand.

Let stability of character and loftiness of purpose, and high aspirations govern all seances and public demonstrations.

Cease making either a god or a devil out of a medium; neither require him to be a real estate agent or a lawyer; a mine locator or a lover finder; but rather a true instrument for the reception of the highest and purest of spiritual wisdom. GEO F. PERKINS.
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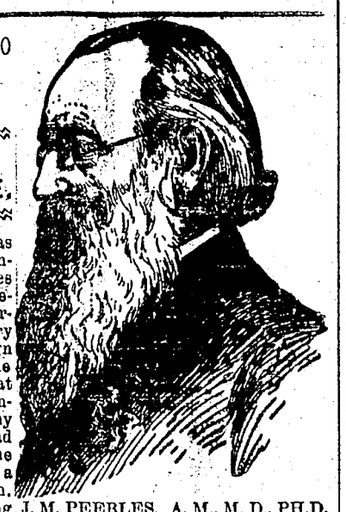
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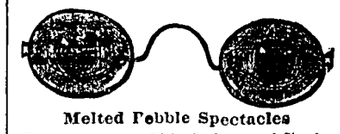
Dear friends, you can greatly help me care for my blind sister, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address Annie Lord Chamberlain, Milford, Mass. 531tf

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Longley

SCIENCE, MORALITY, SUPPLEMENTED BY AN EXALTED THE BIBLE OF THE FUTURE.

THE PROGRESSIVE THINKER

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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STRONG REASONS FOR VEGETARIANISM

Moral, Physiological, and Psychological Objections to Flesh-Eating.

For a number of years I have determined to give the public some of my reasons for being a Vegetarian, but though I had only intended to write briefly on the subject, I have always had some more pressing matter to look after. I believe it is my duty and the duty of others to inform the public of our reasons for abstaining from a flesh diet; because there can be no question that when those reasons have been stated, numerous others will become vegetarians, also; for absolutely there is not one sound reason for flesh eating—not one, while the arguments for abstaining from flesh-eating are insurmountable. I am fully aware that positive statements like this sound dogmatic and are deemed absurd, especially by a prejudiced class of people, who do many things, not knowing why they do them, except they grew up under that routine, and everybody else does the same thing. I can't help it; honest inquirers after truth will not allow a positive statement to prejudice them, and dishonest ones are beyond our reach.

The ignorance of the public on this subject is lamentable, as well as embarrassing to a vegetarian, whose finer senses are continually shocked by the appearance of flesh on every table; and still worse it is offered or passed to him, as if its presence on the table was not punishment sufficient for his eccentricity. Please understand, I am not blaming any one for this. It is the custom of the world, and no one sees anything either shocking or disgusting in it. I did not myself, until my eyes had been opened, and then it was several years before I came to the loathing I have for flesh, and the horror I have for murdering animals for food. People often banter and joke me on the subject. They have no idea how serious the matter is to me and other vegetarians, or they would not offer their playful remarks.

My first objection to flesh eating is that it is morally wrong. I am aware that the ordinary flesh eater never thinks upon the ethical phase of the question. If you refuse meat when it is presented to you, he will generally inform you that meat never hurts him, or something of that nature, just as if everything must be considered from a selfish standpoint. The love of life in the lower animals is never considered, nor does the moral effect on one's character trouble his mind. There is a question among Spiritualists, whether animals live after the demise of their bodies. I will not discuss it here. In either case I could not afford to destroy their present lives for my selfish gratification. Their present lives, for aught I know, are worth as much to them as mine is to me, and if they really have another life, they are my fellow creatures in all respects except intelligence, a gift that came to man by the advantage of his two hands and flexible palate and tongue. Probably I should be ashamed to meet in another life the brute I had eaten or killed, if chance should throw him across my path, on account of what he might think of me for what I had done; and I certainly would not like the reflection coming back to me that I killed that animal in earth-life. On the other hand, if there is no after life for the brute kingdom, they have a right to all of this life. I have no right to rob them of the only life they have. This is the first phase of the question that is presented to me. People often say, when flesh is refused, "Well, I don't think meat hurts me; if I did I would quit it," as if that was the only desideratum, as if we were actuated by no other than a selfish motive, as if one had never seen a poor calf going to its death, bleating piteously in the streets, or a crazy steer becoming desperate as he senses by some sort of psychometric power which seems to be a gift of some animals, that he is being driven to his death. While I believe no one should eat of anything which injures them (and I will show later that flesh eating is pernicious to both health and morals), I have a stronger motive for eschewing meat. I question my right to murder and devour animals.

In 1859, I shot off the under jaw of a squirrel which was carrying a walnut in his mouth, the ball dropping a little from his head, which I aimed at. I shall never forget the pitiful cries of that poor creature as he moved to a limb of the tree and sat on it. The next shot I killed him, after which I went home, and never since that time have I shot at a creature of any kind. Such a lesson was needed by me.

2. My second argument is, that the structure of the jaws and teeth show that man is not a carnivorous animal. His jaws move laterally, instead of perpendicularly as in the carnivora, showing that in the process of mastication nature intended he should grind his food, but flesh never should be ground. The carnivorous animals always chop their food.

3. All animals are subject to disease, and we can't always tell when an animal is in a poor state of health. Often a great many persons are taken violently sick with the same symptoms, simultaneously in a village or city. All the physicians are called out. There is one thing a physician never does—that is to confess his ignorance of the name or nature of any case he is called to diagnose and prescribe for. He can't hold his patronage and be honest with his patrons, and he knows it. He is not really to blame, since the ignorance of the public forces him to take this line of action. The fact is, the public pays a premium on hypocrisy and charlatanism, and an honest physician cannot succeed. He looks wise when called to the bedside of the family, nearly all of whom are sick, gives the disease a name and prescribes a placebo—that is an assumed remedy—probably bread pills, or writes a prescription of p. bark and chlo.-sodium ss gr. iij. aqua oz iv. M: teaspoonful every 30 min., and goes home to study his books, from which he derives no information. The trouble is the butcher killed a diseased beef, probably an angry steer. Anger is insanity, and insanity is always a disease. In all cases of anger the blood is poisoned, and as the blood goes to all parts of the system the entire system is poisoned and unfit for food. A mother may poison her babe by allowing it to nurse while she is in a passion of anger.

As remarked a little while ago, all animals are liable to disease and it is difficult to tell when an animal is entirely clear of disease. At least nine out of every ten hogs slaughtered for food are unhealthy, and the healthiest hogs, on account of their uncleanness, are entirely unfit for food, or even for soapgrease. Ruminants of all kinds are healthier, and more cleanly, but how are we to be assured of their perfect health?

4. All flesh is necessarily nasty, and unfit to eat. Every moment of the life of every living animal there is a process of elimination of excrementitious matter. This matter is on its way to the exterior of the animal, and the moment the blood ceases to circulate that matter is arrested in its movement to the surface. This matter is of a mucus nature, the same as one spits up from the lungs, or rubs from beneath the surface of the skin when bathing. Having served its purpose as living tissue, it died and was being moved to the surface to be dumped overboard as it could not be retained within the system without danger to health. But this cadaver, thus arrested in its deportation, is served to us in our "juicy steaks." How any one can in the contemplation of this fact ever eat another piece of meat is more than I can comprehend.

5. Now we come to a very strong objection to flesh eating. It is a psychological objection. I do not believe people are assimilated by what they eat; if I did I should certainly favor putting some of our trust magnates on a pork diet till they became as good as the hog they eat; nor can persons always assimilate what they eat. But the meat people eat must naturally have a malignant effect upon the more sensitive of our people. We are all conversant with the fact that a psychometrist will take up a fragment of a rock, and if a murder had been committed near the locality where the rock is found will get from the vibrations around it, a history of the tragedy. A piece of wood from the gallows where a man had been hung was once displayed at a camp-meeting where I was, but none of the mediums present could endure to retain it in their hands. But here is a calf hauled in a wagon trembling in every joint and bleating piteously as it somehow senses that it is about to be slaughtered to satisfy the depraved appetites of humanity. It is taken to the slaughter-house and smells the blood of other victims that had preceded it, and the sharp knife is placed to its throat, and the meat divided up among the customers and every sensitive in the village assists in eating it. Is it any wonder that we have so many nervous diseases in the country, and that a greater proportion of them are in our towns and cities? Isn't it a wonder that the lists of our insane are not augmented from the circumstance of eating murdered creatures?

6. It is well known that the killing of animals blunts all the higher senses and finer feelings. Butchers are from the nature of their business coarse people. A lawyer in defence of a murder trial can object a butcher off the jury merely because he is a butcher. If butchering makes a man less sympathetic, and unfits him for dispassionate weighing of evidence in cases where the life of a prisoner is at stake, should we indulge a habit that makes such a business necessary? It may have been a coincidence that two sausage-makers in Chicago boiled their wives to pieces, but as each individual's character is shaped somewhat by his occupation, we should expect to find a greater percentage of murderers among animal slayers than any other class. In this estimate, to be fair, we should include wanton murderers of innocent animals and birds.

7. But the worst effect is that which it has upon the mothers of our country. A majority of the mothers of this country are the cooks in their respective families, and are required to cut up the meat in sections convenient for cooking, to dress and sometimes even kill fowls. Even though these mothers are not in process of maternity they may be throwing this condition on the next conception. The result may be a murderer is brought into the world.

At the age of 14 years Jesse Pomeroy murdered several of his playmates in the South Boston bottoms, cutting them to pieces and mutilating them in numerous ways. It was eventually discovered that he was the murderer, and he was sentenced at that young age to hang. The interest I took in the matter of a commutation of his sentence resulted in an acquaintance with his mother, who was a highly esteemed and a well respected lady of that city. But how came this boy, this son of kind-hearted parents to be a wanton murderer. He was made so by the conditions surrounding his mother previous to his birth. Mr. Pomeroy, the father of the boy, was a grocer in that part of Boston, where he lived, and as is customary in that city among grocers, sold meat. Occasionally when out of his store making deliveries of goods, Mrs. Pomeroy would be required to attend on customers, and one of her duties would be to cut off steaks for those requiring them. Under these conditions the boy was born, and that psychological mark, for which all meat-eating customers of Mr. Pomeroy were innocently responsible, was placed upon him, and the State of Massachusetts is now punishing him, for what the gastronomic habits of the people have made him.

Even our darling daughters are required to cut up meat, and often even sent to the butcher shop, where they are permitted to look on while the butcher cuts off a steak, or saws up a bone. Sometime she will become a mother in her own family. It may be many years after when in the most fatal time possible the whole matter may be spread out and possibly exaggerated in a dream. The fatal work is done, the expected child has been marked for a murderer. I am led to this from the fact that I used to kill or assist in killing animals for family use. For years afterward and until I reformed my diet, I occasionally had dreams of killing a mutton or a beef, which in my dreams as I was dressing it became metamorphosed into a human which I was dressing with the purpose of eating it. Having had such dreams myself, I assume that others are likely to have the same kind, and among these may be some mothers whose dreams may be opportune for very bad results.

These are some of my strong objections to a flesh diet. I have other arguments, but in the light of what has been presented I deem them unnecessary. Of all the people in the world I believe Spiritualists should be the first in dietetic reform. D. W. HULL.

Norton, Kans.

POEM.

Given by Ouina, through the lips of Mrs. Cora L. V. Richmond, at the birthday party tendered to Dr. T. A. Bland, by Mr. and Mrs. G. A. Mullins.

I should like to give you all a birthday greeting,
Or something like a token that would last;
That in the hours of these, each joyous meeting,
May all along the way some brightness cast.
It is a birthday always when you meet in love;
There are no years in the realm above.

But we are born such time as hope and prayer
And prophecy have their fulfillment here;
Such time as love comes to us unaware
And opens the blest path of the heavenly sphere;
Born unto the highest kingdom of life each day,
Such time as another shadow is cast away.

If we forget the pain and care and strife;
If we outgrow one imperfection here
That is a birthday, a new dawn of life,
Something that opens to the heavenly sphere.

So every weakness that we cast aside—
As we do all the playthings of childishness—
Any of the things of outward gain or pride,
Or whatsoever will upon the spirit press,
Or encompass the way, entangling the feet,
When we the new light and glory meet.

Then on this birthday let us all rejoice
That we clasp hands unto the common good,
That we believe in the one enduring voice,
In the crown of love, the voice of humanhood.

That this is our possession day by day;
At last when life pass, as it must here
On the earth, and we find the better way
Is opened, and we fulfill the duties near,
Lo! there is another, the supremest good.
May we clasp hands that day in angelhood.

MEMORIAL SONG.

For many years the May-time flowers
Have kissed the unforgotten grave
Of the soldier true who wore the blue,
And died to free the slave.
While just beside, impartial hands
Reach down and clear the weeds away
And spread bright flowers on the grave
Of him who wore the gray.

Chorus:—
We'll scatter flowers o'er the grassy graves
Of those who gave their lives to free the slaves,
And then as gladly weave the garlands
Of flowers just as bright,
The graves to brighten and hearts to lighten,
Of those who thought their cause was right.

This mingling of their sacred dust
In memory's flower-scented urn
Has caused the patriotic fires
In every heart to burn,
Until from valley, hill and plain,
From North to South, from shore to shore,
Goes up in one tremendous strain.
"Union forevermore!"

Each year we find fresh heaps of dirt
Which means—ah, what! but well we know,
As we stand and think how new they look,
By the sunken ones and low.
And then we think of new-made graves
Away in foreign, hostile lands
Which no fair flowers will decorate
Arranged by gentle hands.

And then there comes another thought
To us upon this holy day,
As we behold the thinning ranks
Of the veterans old and gray.
'Tis this, that while they yet remain,
Our wreaths about them should be found,
That we not wait until they're dead,
And strew them on the ground.

LAURA B. PAYNE.

Topeka, Kansas.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

THERE IS NO DEATH.

Continuity of Life Demonstrated.

In all ages, and all countries of the world, among all conditions and classes of people, a belief has been very prevalent that another life is in store for human beings, after casting off the tenement of clay and becoming free from earth's environments. It is probable that no race of people ever existed who were too low in the scale of progression as to be entirely devoid of hope in the possibility of living in some form or other after the change called death. But something in human nature has always demanded a proof of such a life, and a glimpse of the unseen world to satisfy them of there being such a life and such a world. This something has come from the spiritual nature of men and women which ever seeks to overcome the material. It is the inner divine consciousness asking for truth, asking for light and knowledge upon this all important question.

Unfortunately the great mass of the human family are so engrossed in the material wants and cares of their earthly existence that they allow their material desires to have the supremacy over the spiritual, their spiritual natures are allowed to starve for want of spiritual truth and knowledge, and yet there is in every person—no matter how indifferent they may appear to be, a divine spark from the great infinite soul of the universe, which some time or other will try to make itself felt in the individual's life. That divine spark is an unquenchable fire, a spark from the eternal creative life forces of the universe and will make itself felt to every person sooner or later. It may lie dormant for years, it may seem to be almost crushed out by material prosperity and the grosser needs of the physical body, but some time or other when a dear relative or friend passes out of that individual's life, then that spark will make itself felt and demand recognition. Then when the loss of that relative or friend is keenly felt, the spiritual nature will demand food of a spiritual kind. The questions which will arise and demand an explanation are such as these: "Where is my friend? Is the grave the final end and goal of all human aspirations, hope and labor? Are we all simply perishable material manifestations which come upon the scene of action, the earth life, and then after awhile drop into oblivion? Is there another world, a spiritual world; another life, a spiritual life; another body, a spiritual body?" Where shall we go to have these questions answered? Is there any way by which the misty veil of the future can be at least partially torn aside and our eyes, ears and other organs of sense satisfied of future life. To all these questions the answer comes, "Prove all things, hold fast that which is good." But how are we going to prove? The answer comes, "By the development of our spiritual natures." Take the advice of St. Paul to the Corinthians, "Cultivate charity and desire spiritual gifts." In other words have charity in your souls for those who have thoroughly investigated this matter. Then do as they have done, cultivate your spiritual powers, investigate spiritual manifestations, read up and educate yourself in the spiritual philosophy.

Give your loving friends upon the spirit side of life a chance to return to you. By refusing to investigate spirit manifestations and by neglecting to cultivate your spiritual powers you shut the door and refuse to admit those who desire to show their continued love for you, and who are trying to prove to you that they still live and take an interest in your welfare.

If you were to go to a strange city and you had friends in that city that you wished to communicate with, but they refused to answer your knock at their door how would you feel? How must our spirit friends feel when they come to our homes and lovingly try to impress us in some way with their presence and we turn a deaf ear to them. We refuse to listen to their knocks for admission by ignoring mediumship, by ignoring family circles for investigation.

A properly conducted family circle is the most sacred as well as the most pleasing institution on earth. There broken families can be re-united, the spirit members uniting with those who are still in the flesh.

There love is shown to be continuous as well as life, and the door of communication between the two worlds kept regularly open. But someone will ask, How can we open this door? By what means can we be made conscious of our loved one's presence? The answer comes, "By the development of the spiritual faculties the same as we are made cognizant of the presence of material things by the organs of physical sense. Spirit communication with mortal can be demonstrated in so many ways, and new phases of mediumship are constantly showing forth, therefore it is impossible to clearly enumerate all. But a few of the principal phases of mediumship will be explained briefly. Mediumship or the development of powers for spiritual communication consists of two distinct classes termed mental mediumship and physical mediumship. The principal mental phases are those of clairvoyance, a power of clear seeing by which the presence of spirit friends is made known, and by which descriptions may be given of such friends. Then comes clairaudience or clear hearing, a power which enables the possessor to catch sounds of names and messages from the unseen visitors. But these powers in different persons assume different forms and can only be explained by those possessing them, and sometimes it is a matter of extreme difficulty for mediums themselves to make themselves or their phase of mediumship understood. Then there are the phases of inspirational speaking, writing, music, painting and other powers, which prove outside help from higher intelligences. Impressions, dreams, visions, automatic writing, trance mediumship and many other forms of a mental character.

There are probably but a very few families in which some kind of mental mediumship could not be developed if they would give the subject a reasonable amount of time and attention, and much pleasure and satisfaction would come to them from such development. Besides the mental phases of mediumship already mentioned there are a number of manifestations which come under the head of physical mediumship. Among those most commonly produced are the moving of tables, furniture and other objects by a power beyond that of the sitters, raps which respond to questions given by those present. Then independent voices are sometimes heard; also telegraphic raps which give intelligent communication to those who understand the telegraphic code; musical instruments which float through the air, at the same time keeping time and tune with those present who sing familiar tunes. Again there is the very convincing phase of receiving independent slate writing in broad daylight; also occasionally the wonderful phenomena of materialization, where the previously unseen visitor takes on a temporary material appearance visible to all present.

Surely this is a grand work, and worthy of our best thought and most earnest effort to so develop the latent spiritual powers which are our divine birthright and inheritance, that we may be able to satisfy ourselves of the presence of our angel visitors, and demonstrate to a world of sorrow stricken mourners that life is continuous and fear of the grave has been swallowed up in victory. And then, above all and beyond all these manifestations which prove to us the certainty of a life beyond the confines of earthly existence, we have the opportunity of gaining knowledge of our future from those whose experience in the spirit life enables them to become teachers to those who still inhabit earthly tabernacles. This knowledge can be gained in no other way but by coming in touch with our friends who have had actual experience. Then why should we hesitate about commencing our investigations? Why not avail ourselves of the opportunity to come into communication? Many difficulties may present themselves at first, mistakes may occur as in all the avenues for gathering knowledge, but if we will be patient, if we will perseveringly investigate, the door of knowledge will be opened unto us. Wisdom will be given which is far above the price of rubies, and a satisfaction will come to us which can be gained in no other way. We shall add to our faith, knowledge; we shall know "There is no death; what seems so is transition."

WILLIAM E. BONNEY.

BE BRAVE.

In life's darkest hour
Should adversity lower,
And troubles in legions appear,
Should friends remain few
Who will prove to thee true,
And Courage strikes hands with dark Fear;

Be brave—let thy heart
And thy hands do their part,
Toil on in thy trust and thy might;
I will be to thee true
If my paths you pursue,
Says the Law which governs the Right.

Should the wail of the blast
As it goes sweeping past
Make sadder thy cold cheerless morn,
Should bold specters pale
As they ride on the gale,
Point at thee with fingers of scorn;

Bend not to the stroke,
Yonder proud forest oak
Is reaching above to the sun;
Toil on for the good,
Where those dark spirits stood
Are angelic legion to one.

MRS. H. H. CHAAPEL, M. D.

Palmetto, Fla.

Agreeably Surprised.

The Progressive Thinker and four beautiful volumes arrived promptly. They are absolutely satisfactory in every particular.

I expected something cheap, but was agreeably surprised. Art Magic alone is worth what I paid for the four books and the paper. If you are financially in a condition to do this kind of missionary work you will certainly be rewarded in the Spirit-world. Truly your friend,

Kennedale, Tex. L. H. SARGENT.

PHENOMENAL.

Puzzling Occurrences of a Psychic Nature.

A brand new experience came to me last Tuesday morning. I guess it will do to go on paper, for it is the first thing of the kind that ever came to me, and I do not believe it is common to mankind, but some exceptional cases. Well, here it goes in detail, as near as my limited ability can write facts.

Tuesday morning I started for the postoffice to get my mail matter. As I was passing the second house from my own, my attention was attracted to the vibration of an ordinary fence wire that was stretched from post to post, with others, as a lawn protection. The middle wire kept up an incessant vibration, while the others were entirely motionless. There was not even a breath of wind, cat, dog, beast, bird, or human astir, and being much inclined to look for causes of things, I halted to watch the vibration of the wire that labored with considerable vigor. I could see no cause, but said to myself the wire is sensitive attached to the posts, which were about 10 feet apart, and the vibration has been started by some object unseen or before I was attracted to it.

Without any discovery of the cause I passed on the length of a block, then crossed the street westward. Then a scene more wonderful and puzzling than before confronted me. It was apparently three young shade trees standing in a row, on a residence lawn, about fifteen feet high. The tops, judging from appearance, were about five or six feet apart. Here I was more surprised than ever, because the center tree shook and vibrated with some invisible force, while its companions were motionless. I stopped as before to look for a cause. I could feel no breeze, see no birds and no person was in sight. The tree seemed to shake as a human would, by vibratory force of his arms and the motion seemed regular, as I stood to consider the scene. The trees were taking on their summer foliage, all about of a size, and perfect specimens for trees of their size. I took them for the white elm variety. The tree suddenly stopped its vibration, stood as mute and motionless as its companions, and I mentally said to myself, if some full-fledged Spiritualist was here he would say here is a splendid spiritual manifestation in the pure and the natural, no human jugglery about it, and I know what I see is reality.

After taking in the scene, its beauty of returning bloom, I went on to the office, got my papers, but my mind was too much exercised to be held down by ordinary matter. I studied all day about the scene and resolved to go the next morning to study the matter and see what I could learn. Well, I went, and was more dumbfounded than ever. The scene, trees and all, had utterly vanished, root and branch. It was purely mental and optical delusion, the morning before, for the things I saw are not where I saw them at all. But why this delusive scene? It was as real for the time as any other scene, and the idea of delusion, a phantom, never entered my mind, until I went the next morning to learn more about it. Then the spell was broken. The old familiar scene, lawn and shrubbery, as it really exists, was there in fact, yet I saw it not, but all was wonderfully new and strange the morning before, a sight undreamed of until present, it stood in front of me in the warm, glowing sunlight of the first May morning of 1900.

Spiritualism enters this shadowy realm, and sees a world beyond where the average mortal cannot tread by reason of limited spiritual power and perception, while a powerful priesthood has been able to see every phase of Spiritualism that can create royal robes and golden crown, and revel in the divine will of the almighty one, in all their satanic robberies and enslavement of the bodies and souls of men.

As Spiritualists we are never out of the woods until the dark river is crossed, where the mortal never treads, and the light thrown back, seems so wonderfully human it makes me pause to reason upon these mental sights, these optical delusions, and often wearied utterances of tongue and pen. We all have mentality, its central light is reason and thought in the light of our experience of the past; and I guess one life at a time well lived will insure the best success after all. Nature endows all created life, with the principle of wisdom, as the mother of all, and that wisdom is the adaptation of that life to its peculiar requirements in the sphere it occupies in space.

With man I seem to know the mental is the wisdom of nature injected into his mentality through the human senses, ever in touch with those elements and agencies of nature that build all life from some lower form of matter, she touches with her magic wand. The combination of elements, expressive of inherent wisdom, of forces that can create life, with the enduring energies of living worlds, and mighty systems, clothed with the supreme and unfailing wisdom that never dims nor dies, nor ceases to exert its supremacy in the control of all, from the atom to teeming systems of suns and satellites. How faint at last is our glimpse of the vast reality of things. Who comprehends this innate wisdom in the perfect blending of the supreme in nature, that thrusts out a thousand forms of life in harmony with all its diverging lines and spheres of occupation, and yet one grand harmonial whole. Every extreme at last in nature, belongs to the harmonial keyboard of heaven's music. Worlds would be incomplete without the strong bass note of the rumbling of earthquakes, the typhoon, the roar of raging seas, with all their intermediate notes from these, to gentle zephyrs laden with the balmy fragrance of nature's fairest isles.

Humanity has its sphere of action, cast upon the moments of time in this vale of life and death. He is to-day, but the morrow knows him not, for the light as to him, in the great beyond is yet dim and doubtful. I trust alone in the wisdom of nature's unfailing good, while I strive to find the more harmonial relations to her order and law, and steer clear of the breakers that too often wreck life ere nature's design has been reached in him (if nature hath design as well as force). A. S. H.

FOR FREE CAMPS,

And a Good Many More of Them.

To the Editor:—In No. 543 of your valuable journal "A Worker" criticises my camp article which appeared in No. 542. I was glad to see the clear, fearless, independent criticism of "Worker," it invites a reply. "Worker" admits the principal suggestion is a stride in advance, but thinks I should make a greater demand. Why should he think so? Do I not know what I would like? I said our camps ought to be free, like our parks; I made a reasonable suggestion from my point of view; I want equality and justice, no more nor less. If our camps were all free "to campers," and one or more established in each state, thousands whom "Worker" says are too poor to take long journeys and pay car-fare could and would attend without car-fare.

Dr. Conger did not offer to work for his board, but did accept of an invitation to teach practical medicine—the gospel of health, that sin and sickness are results, not necessities—without pay. "Worker's" insinuation "that Dr. Conger has a side-line to work, an axe to grind outside of his mediumistic work," is without foundation. Dr. Conger is not a side-line worker and has never had any axe, or axes, to grind. I am a publisher of health books and have them for sale at all times, sell less during the camp month than any other month of the year.

A crisis is on in material and spiritual expressions; what has our missionary "Worker" to suggest better than the multiplication of our camps, making them free in the sense that our churches are free, and by adopting similar methods to increase and prepare them for camp use and work.

For the past forty-five years we have organized, organized and organized, built temples, churches, and halls; all efforts thus far that have squinted, looked or tended towards old church methods have failed, except our camps; they have had a slow but steady growth for twenty years and only a few failures; why not take a hint and hitch on where there seems to be an opportunity for practical foundation work. If fifteen more states would make camps upon the free plan, and fifteen or twenty more could be added to the states that now have them, fifty or seventy-five thousand could attend, and would, instead of twenty or twenty-five thousand. All experience that is valuable gained by church methods, is ours to profit by; it is an established fact that free churches and the methods used to make them are practical, and the best; our camps can adopt them to our advantage, why not? Some practical foundation work must be done if we expect to command the attention and respect of the public; spread-eagle efforts at Washington, Boston, New York, or Chicago will not command the practical clear-headed public.

In reply to "Worker's" question whether one month would be sufficient for spiritual missionary work for the year at our camps, I answer most emphatically, yes; from my point of view all missionary efforts except only the Salvation Army are unworthy of notice. It is birth and growth, not patent incubators, it is generation not regeneration, that should be considered by ambitious missionaries. We are not engaged in deceptive, priestly soul-saving schemes; some of us are much interested in the care of our bodies, and there is a glorious opportunity, and a large field for health reformers even in our spiritual ranks. If all our ambitious missionaries would open their eyes and ears and join the Salvation Army, they could find a life job in any one of a dozen of our large cities, but spending carfare to reach our western prairies, and there join the tramp brigade to hunt heathen to spiritualize, is to say the least, ridiculous.

If intelligent people outside of our thickly-settled communities and cities do not care enough about the philosophy, truth, and phenomena of Spiritualism to subscribe for a weekly paper like The Progressive Thinker, costing only $1, a year, let 'em starve; they don't need the missionary, but a little common horse sense. Any missionary effort would be a waste of time and cold cash on them.

Again I call upon "Worker" for practical suggestions, and as I said in my former paper, I am ready to accept any practical suggestion that will bring Spiritualism to the front, to do something that will enlist, enthuse and unite the great and constantly increasing number who are seeking light.

Chicago, Ill. DR. M. E. CONGER.

THEY COME IN DREAMS.

They come to me in dreams, betimes,
The dear ones gone before,
They sit beside me at the hearth,
Go out and in my door;
They rarely speak, but flit about
In each accustomed place,
The while it gives me joy to view
Each well-remembered face.

I waken with a sob of pain
That it is but a dream,
And yet they're near me all the day,
So real does it seem.
They comfort me through all the hours
Of labor, and of rest.
I feel that I have touched the hem
Of garments of the blest.

Dear dwellers on the distant shore;
Come near me when you may,
Let memories of my happy dreams
Make sweet the waking day.
With joys and griefs, and loving toil,
The years draw on apace,
When dreams shall be realities,
And meetings face to face.

—Mary A. Simpson.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWENTY-FIVE.

If every man, animal, reptile, insect, fish, and all vegetable life, were swept off your earth to-day, in a comparatively short space of time, all these things would exist in every part of your globe. The oceans, seas, rivers, ponds, and lakes, would be filled with fish, insect, reptile, and animal life would appear; and, lastly, man. It would not be many thousands of years before man would be civilized. Now this would not take place in one little spot at a time, but would be simultaneous in every part of your earth. Man makes a great mistake when he supposes that it takes countless ages for things to evolve from a speck of protoplasm—as though it commenced with one little speck and then all must be evolved from that—or, that one ape gradually evolved into one man in one particular spot of the earth.

Oh, no, my friends, this is not so; although, in tropical climes evolution goes on more rapidly than it does in colder regions.

If your earth to-day was one mass of solid rock and water, as it certainly was when life first made its appearance upon it, this is how evolution did and would take place. The moment rock, on every part of the globe, crumbled slightly, enough to hold a little moisture, moss would immediately form simultaneously all over the globe; at the same time within the waters the very lowest form of life. The atmosphere would immediately supply all necessary germs, and just as rapidly as nature could involve, higher and still higher forms would appear—until the lowest or savage man—on every island and continent, nearly at the same time, according as climatic conditions were more or less favorable. Not one man alone, but millions of men—race after race of savage men—and the world would come up then, just as it has done, into civilization, the angelic world aiding it as rapidly as it was capable of being aided.

"Well," you ask me, "how could that be possible if the spiritual spheres had not been peopled from the earth?"

Why, my friends, there are millions upon millions of earths in just the condition we have described, at the present time, but, on the other hand, there are millions upon millions of other planets that are progressed far, very far, beyond these earths, and there are countless millions of spirits and angels from these planets who can be, and are, interested in these crude earths, working with and for them. How else would intelligence and spirituality ever appear?

Go out and gaze into the vault of heaven at the countless stars which are suns to other systems of worlds that cannot be seen with the naked eye; then consider that all these worlds are co-related and you will get an idea of my meaning.

There are those on your earth at the present time who attract spiritual beings from other planets, especially from Mars, Jupiter, Saturn, Venus, Neptune; but Mercury has, as yet, no inhabitants, it being the youngest or last ring thrown off from the sun. It is still too crude and young. It is yet basking in the hot rays of the sun and presents little else, at the present time, except rock and water, and has somewhat the appearance of your moon, filled with great yawning chasms, bursting volcanos and boiling oceans, as your earth was in its youthful period and your earth will, eventually, be as Neptune is now, after having passed through the various gradations of the planets belonging to your system which are beyond it.

Now the very ancient spirits, who once inhabited your earth, are not so vastly superior to the wisest and most spiritual men of earth—and why?

Because as soon as these former souls left the earth, as rapidly as they gained in wisdom they must work for and impart it to those still in the body. This is the only way that any progress can be made. If angels here simply thought only of their own progress and happiness, never looking back to aid the ones left behind, they would not be worthy of all wisdom or happiness, and consequently would be neither wise nor happy. They strive for knowledge and happiness and then turn, or descend, and impart it to those below them; therefore you can see at once that the wisest ones who have left earth cannot be very far in advance of the wisest ones of earth, their proteges.

Now this is a great truth that many overlook. Spirits and angels must work, and work continually, for there are millions of spirits here, low, ignorant, debased and degraded. These must be taught as well as the people of earth. No time for idleness here—no time for selfish enjoyment alone. We must give of our knowledge and happiness almost as fast as we receive it.

For instance, Harriet Beecher Stowe, when she wrote Uncle Tom's Cabin, said she did not, personally, write it. God wrote it through her. She told the truth. She was but the instrument used by higher powers, or angels, and the angel who personally controlled her she mistook for God, not understanding the law of spirit control. One spirit must control, but the principles or truths given may be from many or various ones.

Dear Carlyle, I have met Mrs. Stowe since she came to this life. You, of course, remember when she essayed to give readings from her books, and you were the pianist on that occasion, and what a dismal failure she made of it?

She thought, and said, that God could write through her, but when it came to reading, the people must do that for themselves.

She is much interested in you and yours and is here with me now. She says, as she listened to your music, on the occasion just mentioned, she thought God was playing through you as he had written through her. She says, it was the most heavenly music she had ever heard.

The dear little lady was somewhat disappointed when she first arrived here, for she had felt sure that she would see God. She reasoned that if God had considered her worthy to write for him, she would be taken immediately into his presence when she left the body; but she was soon reconciled and is now exceedingly bright and happy. Her appearance is very beautiful indeed—small, dainty, sparkling and bright; looking twenty-five or perhaps thirty years of age. She has met the one who controlled her to write Uncle Tom's Cabin, and they have been quite gleeful together over that fact. She is now prepared to control someone, yet in earth life, herself, and she tells me that she hopes to write a greater book than Uncle Tom's Cabin ever was, and she is looking for a medium through whom to write it. She touches a great many mediums here and there and has been able to write a few sentences, but she wants to write a book entire. She says she has it all outlined in her mind—that is, her spirit has already composed or written the book and now it remains for her to give it down through a medium. She says she calls the book War, or Hell and Devil versus Heaven, God and the Angels.

By this you can perceive how it is with us all. As soon as she gets wisdom she desires immediately to give it to earth through some one who is capable of being her amanuensis. You see by this that earth and its surrounding spiritual spheres must go very nearly hand in hand. How eager I was to write to you shortly after arriving here. I had a had time overcoming conditions but by persevering I conquered and, I then also wrote a book and after that many other books. When Mrs. Stowe writes her book I shall be one to help on in the inspiration; of course I mean Helena and myself. The angel world was determined at the time they wrote the book through Mrs. Stowe, to emancipate the colored race, and they did so through the influence they exerted, directly, upon certain human beings—Abraham Lincoln and Mrs. Stowe being the chief ones—but in order to do this war must ensue. Hell and the Devil must be let loose that Heaven and the Angels might conquer—and they did conquer. Mrs. Stowe says that another war must come to the American nation in order, this time, that the souls of men may be set free; for the bondage of the mind is more terrible than that of the body.

My dear son, I have long prophesied this coming war, as you well know, and this time it will be a religious war for the freedom of the mind.

The Romish church will, before long, take the reins of the government of the United States of America into its powerful hands and again the chariots of war will rush madly over that fair country. But the angels will inspire, and raise up new leaders, new writers, and, at last, this powerful usurper will be overthrown and cast into the sea of oblivion. The head of the serpent will be crushed and ground beneath the heel—the heel of the angelic world—but a dreadful war will first take place and once more blood will flow in your fair land.

Now you ask why cannot the angels bring peace to us instead of war? I will tell you why; but, first, I will ask you, why could not the angels bring peace instead of war in the days of Abraham Lincoln? Because one power said, "We will hold the black man in bondage;" the other power said, "No, thou shalt not! Man shall be free whether he be black, white or copper-colored. Man is man, whatever his color or race."

Now the conservative portion of the orthodox world will join hands with the Romish power and the great power then will say "We will hold the minds of men in bondage. They shall not go free. They shall think as we think and do as we do—or do as we command them to do." The other power will say, "We will have our freedom to do as we please. We will think for ourselves. We will not be in bondage." And again the clash of armed men, the booming cannon, the roar, smoke, and carnage of war. But the scarlet woman will be beaten—wounded unto death—aye, she will be slain never to rise again on your fair globe!

The angels cannot avoid these things even if they would, but they place themselves on the side of right and by thus doing truth usually becomes victorious and old error is slain.

Dear Carlyle, there are many other spirits who would like to put in a few words occasionally—souls that you and I were well acquainted with when they and I were with you in the form—and I am sure it makes me happy to give their messages, or allow them, as I have Mr. Ingersoll, to write a few words for themselves. But all mediums should be guarded by one particular control in order to do very much good. You, in earth life, do not let all sorts of people promiscuously into your homes, neither do you associate with the wicked and debased, and the law holds good here as well; still, we must try to save, or reach the helping hand to all.

My dear son, I am glad to say that thought photography is about to be given to the earthly world. You know that I have been telling you, for a number of years, that photography would soon prove, beyond the shadow of a doubt, to the whole world at large the great truth of continued existence. This is just on the eve of being realized and will become as well established as the telegraph or telephone. Not to the few who are called Spiritualists, but to all the world.

You think this alone ought to put a stop to the internecine war that Mrs. Stowe has prophesied; but she thinks it will not. There are millions of spirits near the earth who are still Catholics—believing themselves in purgatory—and their sympathies will be with the Catholic power. They will aid in causing war and will, no doubt, possess and obsess very many who will, at that time, be in power. How soon this war will take place, Mrs. Stowe cannot tell; but she says, she is certain that before twenty years have gone by. She is more particularly interested in these matters than I am, consequently takes more pains to inform herself on the subject; but to return to spirit photography, which interests me exceedingly. It has become known to many that thoughts have already been photographed. One step more and all I have said to you in the past will be actualized. In all the books that have been written by us to you, we have constantly asserted that thoughts were things that could be seen and enjoyed by all spiritual beings.

Many laughed and sneered at the idea, thinking you must be crazy. Some held it up to ridicule, saying that eternity could not hold all the thoughts that had been evolved from the minds of mankind. But such will soon be put to blush and will find out to their amazement that thoughts are really things, and very tangible ones, too, for an intangible thing cannot be photographed.

Oh, my dear boy, keep your courage up to the sticking point, for you are about to be righted before the whole world. Not only will spirits be photographed but scenes in spirit life, and whole messages or letters will be precipitated at once upon a sensitive plate. This will not occur particularly with so-called mediums, but with all and everyone who makes photography a study. Your own dear mother wrote this to you, and to the world at large, in her book, "Mary Ann Carew;" and, even to you, it seemed more like romance than truth. The book was written some eight or nine years ago when the idea of thought photography had not yet been entertained, but in all the schools in the celestial world it has long been taught and practiced. Your mother, in that book, told you of a school where your little sisters were being educated, and described to you their method of painting pictures.

You remember how little Katy painted the picture of the white heifer with a wreath of dandelion blossoms about her neck, also the picture of her mother, hurling the bottle at the head of the negro, and how the children were taught to concentrate their minds on that which they wished reproduced, and by thus doing the thought went forth in undulating, or vibratory waves; from their minds, thus striking the sensitized plate and forming the picture.

Now as soon as the people of earth are able, and can accept these great scientific facts, they are given to them. But, of course, the books which we wrote were premature in one sense, yet not so, after all, for even if one mind can be controlled to give forth a great truth, other minds soon follow, and, shortly it becomes an established fact. Now photography will also soon prove that animal life exists here in the celestial world, and then people will begin to realize what cannibals they are, and gradually meat-eating and the slaying of animals will forever cease, and animals will not be propagated for the sake of eating their material bodies. It is scarcely worse for the native cannibal to eat the missionary than for the civilized man to eat his cow, ox, or the innocent sheep and playful lamb; and the earth would produce few of these if they were not especially propagated for the purpose of eating.

(To be continued.)

THE ADVENT OF JUNE.

I have watched for your coming, fair rosy-cheeked June,
While the days slowly lengthened and grew,
And the violets and grasses with dew-drops were strewn,
Reflecting the beautiful blue.

And the world seemed in raptures of sweetness and song,
Their echoes from mountains and hill
Where the birdlings gather in woodlands, and throng,
In nestlings their love-vows fulfill.

And a message has flashed from the hill-tops afar,
That told me your coming was near,
And I've read their signals in cloud-lands and star,
And the earth has a new word of cheer.

Ah! rosy-cheeked June, sweet heart of the year,
How our hearts beat in rapture anew,
As fond memories dear awaken a tear
For the old hearts faithful and true.

Summerland, Cal. BISHOP A. BEALS.

To dally much with subjects mean and low, proves that the mind is weak or makes it so.—Cowper.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE MEDIUM FRITZ MUELLER.

The following extract from a letter written by Madame Melba, from Berlin, on the 28th of November last, was published in the Argus of the 5th of January:

"I must tell you that I have just seen and heard Fritz Mueller, and I don't wonder that you rave about him. He is a wonder. Joachim was having lunch with me yesterday, and he commenced to talk of a wonderful little boy who had just arrived from Australia. I asked his name, and he said, 'Fritz Mueller.' I jumped, and said, 'Tell me about him.' So, with tears in his dear eyes, he said that the little fellow was brought to him, and sat down and played Beethoven and Bach, and his own little composition, in such a wonderful way that he was at once admitted into the school, although the rule is that no pupil can enter until he is 14 years of age. He went on to say that he is sure that he will be very great some day. Max Busch is also crazy about him—so you see he is in good hands. I sent for him and his mother and they have just gone. What a wonder he is! I still have tears in my eyes and a lump in my throat. I gave him the £50, but made the mother promise she would leave him with Joachim until he is ready to play in public. It will be a dreadful sin if the child is not kept at work till he is grown up, and ready to appear in public. The little fellow has captured my heart, and I shall do anything I can for his future. What a wonderful thing genius is?"

Now it is well known to a number of persons in Melbourne, beside myself, that Fritz is an inspirational medium, gifted with the faculties of clairvoyance and clairaudience. I have heard him describe with great accuracy each of the band of controls who were around him, when he sat down to compose, or to improvise on the instrument; namely, Beethoven (his special guide), Mozart, Handel, Haydn, Weber and Wagner. These were just as real to him as his own father and mother. I saw a good deal of him four years ago, in my own house, and elsewhere, when he was under the able tuition of Madame Politz, an accomplished pianiste; and have had many communications concerning him from Beethoven, who declared his intention of composing through him—I quote his own words—"Seven different marches, symbolical of the seven different lives a human being leads on earth, and his spiritual development in each"

And in view of Fritz Mueller's future eminence as a composer, the true story of his development deserves to be placed on record for future reference. I can certify to its accuracy. In May, 1896, Mr. J. W. Sutton, a highly successful developing medium, was introduced to little Fritz in his own home, by the lady whose name I have just mentioned. On entering the house, Mr. Sutton received clairaudiently the names of Beethoven, Mozart, Wagner and Mendelssohn, and was almost immediately controlled by the first of these, who directed the boy to take his seat at the piano, and began to magnetize him; at the same time requesting him to play whatever came into his head. Fritz did so; and the control beat time, as the conductor of an orchestra might do. The medium was not wholly unconscious, and seemed to know every note that was about to be struck upon the instrument; while at the same time, his own personality was merged in that of Beethoven; and Handel, Haydn, Mozart, Mendelssohn, Schubert, Weber, Wagner and other composers, with whose faces he was unfamiliar, were recognized as standing in a semi-circle round the piano. Fritz improvised two compositions, and Beethoven was asked to describe them. He said the first was a Polonaise in F., and the second a Legato in C minor. Having been further asked if the boy had played them correctly, he answered, "Perfectly. I played them myself." His father, who was present, was astounded at the marvelous performance of his son; and declared that he had never heard him play like that before. In fact it was altogether astonishing. The boy seemed to be perfect master of the keyboard; and the power and pathos of the two compositions which he improvised, without a moment's hesitation and without a flow, were impressive in the extreme. The control again directed him to sit down to the instrument and play what would be given to him. This he did, with results still more startling than before.

Abruptly turning around when he had finished, Fritz declared that the medium was no longer visible, but that Beethoven occupied the position in which Mr. Sutton had been standing, and that he also saw the musicians I have previously enumerated.

From that time forth, many opportunities were offered to Mr. S. for developing the mediumistic faculties of Fritz Mueller, while his technical training made steady progress under the sympathetic tuition of Madame Politz. After awhile, however, one member of his family thought proper to withdraw the boy from all spiritualistic influences. It was considered desirable that he should figure as a youthful prodigy, and steps were taken to raise a fund to send himself and his mother to Europe, greatly to the chagrin of the great composers, who contemplated making him a second Sebastian Bach; for this, they all of them declare, is the name he bore in his last earth-life.

From many communications which I myself have received in reference to him during the last four years, I select the following:

Speaking of Fritz Mueller, on the 4th of November, 1896, Beethoven said: "He would have developed under the most unfavorable circumstances; but how easy his development proved to be for us! because, owing to his having been brought into contact with this medium (Mr. J. W. Sutton), we have been saved two or three years of hard work, and have accomplished that work in two or three months. Of course, the boy is exceptionally gifted. This is the kind of teaching (i. e., by the development of his mediumship), which the world does not understand—as yet; but, in the near future, this form of instruction will be universal. Give that boy to a hard-headed, inflexible tutor in a German conservatorium and he would be ruined by excessive practice, because his health would eventually break down. He will be better known as a composer than as an executant. Don't let him be sent away. His present teacher (Madame Politz) can give him all the technik he wants, and we will do the rest. He is both clairvoyant and clairaudient, and he sees and hears us so vividly that there is no doubt in his mind as to our objective reality."

Among many other communications from Beethoven, with respect to little Fritz Mueller's mediumship, most of them expressing the greatest anxiety that the boy should not be sent to Germany, where his genius would be dwarfed and deformed by teachers ignorant of its real nature, and of the best conditions for its development, was one on the 12th of December, 1896, from which I make the following extract:

"Twelve months hence, if we can preserve the same magnetic conditions around him as those which now exist, he will be able to give a concert in public, the programme of which should consist of his own compositions exclusively. But we have to watch him very carefully, so as to prevent any busy bodies from spoiling him for our use. This would be the case if he should become a mere virtuoso on the piano-forte. Therefore we wish this medium (through whom Beethoven was speaking at the time) to magnetize the boy, in order to strengthen our influence over him. His mother is afraid of his being mesmerized; but he will be so, by us, in spite of her, just as I was, in my own earth-life; and if he is only allowed to follow his own impulses and impressions, he will be an ornament to the world."

Again, on the 11th of February, 1897, Beethoven said:

"People are always ready to rush a musical prodigy on the platform; but how many of these have been ruined by being farmed out for notoriety and money! We want to save him from such a fate as this, for we have thus been deprived of many a medium who has been snapped up by some mercenary manager, who has made a fortune out of the prodigy, but who has ruined the musician as an artist. We hope little Fritz will go before the world as an avowed medium, who plays and composes under spirit influence. Others have debased and degraded their divine gifts by making them subservient to sordid purposes; and money tarnishes and defiles everything it touches in the world of art. The medium who loves money ceases to be a true artist. His mercenary aims and desires interpose a barrier between himself and us. Little Fritz sees, recognizes, and knows every one of us. We are just as real to him as he is to you. You could not induce that boy to disbelieve that he is controlled by Beethoven for any consideration you could offer him [this was perfectly true then], because he knows that it is we who give him those divine harmonies. We play upon him, just as he plays upon his instrument. Where did he acquire his technik? From no earthly teacher. It was latent in him, and we have simply developed it. * * Those who want to make a machine of him for coining gold will only cripple and possibly destroy him."

On the 27th of March, 1899, Beethoven returned to the subject, remarking:

"We are sorry that our little pupil—notwithstanding all our efforts to the contrary—is about to be dragged out of his seclusion. We wished him to become an instrument for Spiritualism, and to be known far and wide as a musical medium; but the ambition of —— has thwarted us. We have interposed hindrances of all kinds; but it seems that we can no longer keep him in quietude. * * You can imagine the magnitude of our mortification at having our plans frustrated by the cupidity and conceit of the boy's relations, for those are the adverse influences which are at work."

Other communications of a later date convey the disappointment felt by the great German composers at the injudicious transfer of the boy to Germany, instead of leaving his genius to blossom and expand, as a flower does, without the hot-house forcing to which it will now be exposed, at the hands of teachers who are completely ignorant of the fact that genius and mediumship are convertible terms, and that the precious gift runs a very serious risk of being perverted and even suppressed by well-meant but erroneous and pernicious methods of so-called culture. If Robert Burns had been sent to the University of Edinburgh, and crammed with Greek, Latin and Mathematics, would he ever have written the Cotter's Saturday Night or Tam o' Shanter, or his immortal songs?

A CARD.

The principals of Belvidere Seminary would respectfully inform their friends and the public generally that this institution will be open during the summer and early autumn for the accommodation of children and adults who seek freedom from business cares or the excitement of social and fashionable life. Its location is healthy and beautiful, its grounds ample and well shaded, drainage and water excellent.

Belvidere, as its name indicates, is a beautiful inland town, in Northern New Jersey, 700 feet above the sea, and surrounded on all sides by forest-covered hills, at the base of which flow the Pequest and Delaware rivers, along whose banks are many places of special interest to artists and all lovers of the picturesque in nature.

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Belvidere, Warren Co., N. J.

HOPE'S INSPIRATION.

We're out upon life's great highway
And going swiftly on.
This mundane term seems but a day
So soon 'tis spent and gone!

Our span of years, "three score and ten"
Is but the starting time
Of a career that never ends,
As on, and up we climb!

We sometimes halt along the road
To pluck the flowers fair,
Or, weary, sink beneath the load
Of earthly toil and care,

And fain would cast our burdens down
When toiling up the hills;
But Hope extends a shining crown
To recompense our ills;

And whispers promises of peace
When all our work is done;
Our slothful progress to increase
While thus she lures us on!

And were it not for that bright hope,
"'Tis better farther on,"
In our extended spirit scope,
The charm of life were gone!

A. H. REYNOLDS.

Auburn, N. Y.

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"God Junior." = = By Charles Dawbarn.

I have shown, at least to my own satisfaction, in my article entitled "The Size of Man," that there is no such limit to manhood as taught by ignorance, and endorsed by both present-day science and theology. I therein asserted that Ego occupies the whole of a certain space in Cosmos, in which space he exists and manifests his finite sonship to the infinite. To draw a picture of man as composed of a bunch of hair, then a great space, and at last a few toe nails, would be exactly as sensible as to assert that Ego has a few senses at one end of his manhood, then a huge gap, and the rest of him shivering in loneliness at the other. Yet such is the supposed manhood of to-day.

I claimed and pictured Ego as having no dark, unexplored and unoccupied continent between his head and his toes. The region between the few vibrations of sound and the myriad vibrations of thought I claimed as actually occupied by Ego in the eternal now. That energy and ether compel him to certain limited personalities, existing at the same time, is a fact which man the mortal is, at last, beginning to dimly comprehend. I further claimed that this conception of the extension of manhood is in harmonious accord with facts of science and the dreams of philosophy.

I pictured man as Infinite Intelligence flashed into space, and thereby personified into finite limitation. I showed that the finite can only comprehend that which is personified. I illustrated this thought by the existence of electricity in our atmosphere, which is absolutely beyond description or comprehension until by flash or spark it is individualized, when we think of it, talk of it, and photograph it into permanency. We thus grasp, realize and photograph man as a spark or flash of the Infinite Intelligence, hurled by energy into the ether, and therein compelled to evolute, step by step, into the fullness of an Ego.

The point I merely hinted at in that article I want now to elaborate a little more fully. If the reader grasped my thought he perceived that Ego, being a finite expression of the infinite, necessarily contains within himself every power of the infinite that can be expressed in a finite individuality. This power will belong to him as an Ego. And, yet further, as an Ego he must be capable of expressing this power throughout the entire range of vibratory expressions possible to him in Cosmos. If Ego be expressing himself through but a portion of his own vibratory possibilities that manifestation will stand to us as a personality, which is, to that extent, limited in power, although his powers are necessarily divine, so far as they can outreach.

There is a Divine Ideality of Godhood in comparison with which Ego must always stand as a very limited personality. And by the same law or rule of comparison Ego's own lesser personalities have in their turn an ideal Ego to which they stand as but puny and fractional personalities of a mighty whole.

If my thought has been grasped, and it is acknowledged that the powers of Ego must be enormous compared to those wielded by any of his own limited personalities; and, yet further, if we realize that each one of us is really an Ego holding this sublime relation to the Highest, then we are now prepared to endeavor to place such startling truths in their proper relation to our life of to-day.

Creative Thought is itself evidence of Divinity. We have seen that Ego is himself born of such a thought. But as a child of the Infinite, and with a Divine inheritance, he himself has also his own power of Creative Thought. It will be possessed by himself as Ego in a fulness impossible to his own fractional personalities, but will always be held and wielded in proportion to the vibratory energies he can compel to his service. In other words man the mortal will have a certain portion of Creative Thought Power. Man the spirit will wield yet more of it. And further personalities of Ego will each use the same divine prerogative. At the same time we can now see that Ego himself will always compel the whole that belongs to him to his constant service.

We now turn to the one manifestation of Ego with which we are familiar—that of mortal man—to discover if he presents evidence of the truth of the claim that he actually possesses and wields his share of this Divine Creative Power.

The term "creator" is always used by every scientific mind in the sense of a manufacturer who takes certain existing raw material and blends and shapes its pre-existing atoms to a designed form and use. The old conception of a something created out of nothing by divine will has become absurd to the thinker of to-day. We are therefore discussing the fact of Creative Power itself, which, in its fulness, is wielded by what we call Great First Cause, and which same power in its lesser manifestation, and working amid the same raw material, becomes objective through the Creative Power of Man.

Thought is to-day recognized as the directive and creative power of the universe. Man has always thought from brain to brain through space by means of the vibration of the ether. To-day, by using an instrument of metal, he vibrates his thought to a sister instrument a thousand miles away. Or he flashes rays of sunshine, impregnated with his thought, across a space limited only by the curving surface of the earth. Such are mortal man's manifestations of "thought flashes" through space. But at every step of his progress man has been materializing his thought. Every invention is a materialized thought. No man builds bridge, steamship or temple until he has first constructed it in thought. Every detail must be thought out, or his design is a failure. These are surface truths of to-day. I now want to invite the student reader to a thought excursion into realms that he has not dreamed were ruled by man.

First, let us remember that unmaterialized thought forms cannot be destroyed by fire or water. They neither rust nor decay. They are registered in vibrations of the ether, and will therefore reappear whenever, or wherever their vibrations are repeated. Man is constantly erecting thought structures which remain amidst thought vibrations, and are not even intended to be solidified into the forms of mortal life. Man is thus constantly Creating Man. This startling assertion I propose to prove, and then note some of the equally startling effects of this use of man's Creative Power.

The success of the novelist depends upon his creation of human beings who live and act as naturally and as forcefully as your next door neighbor or dearest friend. A "David Copperfield," or "John Halifax, Gentleman," is just as real to every reader as any relative or acquaintance. He is alive, as other human beings are alive. He is intellectually and spiritually alive. You know as well what he will say, do and think under any special circumstances as you could prophesy the action of your father or son. His life force depends upon how well he is created in every detail. The actor gives you but part of a man. The successful author rounds him out till as child, boy and man nothing is lacking. The inferior writer makes a botch of his job, but Nature, or First Cause, does the same when she moulds an idiot, and she usually leaves out some important detail in every one of us. There is no difference in this Creative Power save in degree. The historian merely tries to do for some of the human beings created by First Cause that which the mortal Creative Artist does for the men and women he projects. The student will notice that both alike are made out of the same materials. All live and move amid the same ethereal vibrations, and are subject to the same laws.

There is a tremendous truth embodied in this assertion. Human Creations by First Cause are, as we have seen, occupying a sphere of vibrations that, however extensive, is limited at either end. Human Creations by Second Cause also occupy a sphere of their own, but more limited than that of their Creator. They are still more curtailed at either end. They never touch physical vibrations, nor can we conceive of them, at the other extreme, as enjoying evolution, and ultimately climbing godward. In a word, Man the Created, can, no more than First Cause, create a being equal to himself. So man's thought-created men and women are never endowed with physical bodies. Their vibrations commence with the ideal. In the psychical sphere these creations are as much alive as any creation by First Cause. Whether man's creations contain any element of progress, and can ever reach out into the spiritual is a point I leave for future discussion and examination. Let us take then a universally known character such as David Copperfield and analyze him. The student cannot, nor could Dickens himself materialize him, for he would only be a manufactured copy of a thought, like everything else man creates. As we have seen, the inventor's proudest production is a thought embodied in materials the mortal can sense.

A David Copperfield if created by First Cause has a scope that permits him experience in the material, the psychic and the spiritual, and all at the same time. The David Copperfield created by Second Cause has an embodiment in the psychical, and probably in that only. But it is as real embodiment as that of man the mortal, and reached in precisely the same manner, that is by Thought Creation.

Ego's own immortality is founded on the fact that his individuality is expressed in certain vibrations of the ether; and when those vibrations are repeated everything that has been, and will be, becomes a present reality. The existence of man's created man depends on the same law. Now let us, very briefly, see what this means, for the student and I are traversing a forest wilderness of the unexplored, at least by man the mortal.

However real they may be, Robinson Crusoe and Bunyan's Pilgrim never had a form existence in earth life. They were "thought realities" as much as the bridge or the temple is a thought reality before it is outlined with pen and pencil into vibrations wherein it may be seen and touched by mortal sense. Their existence is just as real and prolonged as that of Ego himself—on the psychic plane. If the reader will think for a moment of, say, both Charles Dickens and David Copperfield he will perceive that, to him, one is precisely as real as the other; and that either and both are as real as any other character depicted in human history. Our acquaintance with anyone is a mere matter of detail. In fact most of us know far less of Dickens than of Copperfield. Each exists to-day amid certain vibrations whose repetition in mortal experience we call "memory." Every historical character is nothing but a name, save as he has been, and is created in detail by the historian. Socrates lives amid vibrations where he has been placed by Plato; and both Plato and Socrates are no more real to us to-day than David Copperfield. If one can be invoked or evoked by the mortal so can the other. The life in all alike is "Created Individuality." That one is created by First Cause, and the other by Second Cause is only a difference of degree. God Senior and God Junior use the same methods, and the same raw materials. We have here to remember that there are thought perfections and thought imperfections as much in men as in bridges, but the imperfect and the perfect are alike expressions of life in certain vibrations of ether, where thought holds direct control.

So we have at this moment a Dickens created by God Senior, and a Copperfield created by God Junior, equally alive, and each in his degree. Each is an entity. Each may therefore be reached by intention or chance (if there be chance) and each is included in the phenomena called "spirit return." The difference is this. God-made Ego has a manifestation amid vibrations which appeal to mortal sense. Should such vibrations cease for any cause whatever Ego remains still an entity, manifesting amid vibrations we call "spirit." And we may well believe that if, in some distant future, those spirit vibrations should in their turn cease to respond to manhood, yet Ego will only be advancing into greater powers, and a more godly individuality.

But man's-created man is an entity within certain limits only. Real, absolutely real, amid his own vibrations, he remains both embodied and limited. Ego cannot endow his creations with his own soul life any more than Deity could endow Ego with an infinite godhood. So the student will now see that just as we have God Senior and God Junior, we have also man senior and man junior as facts in creation. This man junior is alive, and with manly power shaping his own surroundings; and being very near to mortal vibrations he is undoubtedly one of the chief factors in "spirit return." The element of progress we call "soul growth" would be unknown to him, but his ethics would be shaped by social considerations as with us mortals.

We further notice that David Copperfield, as a creation of Dickens, is no more and no less certain an entity than his created Fagin the Jew, thief, or Bill Sykes the murderer. His benevolent old Fezziwigs is no more or less of an entity than the infamous Ralph Nickleby who would sell his own niece. And each of these man-created men is alive, and ever responsive to his own vibrations. But all the same, we mark an awful difference between Ego and his creations. God Senior's men learn by experience, and grow into a nobler manhood. The creations of God Junior are always the same, with no more of progress than is infused into them by their creator. Copperfield will be Copperfield to the end of time, and Bill Sykes will murder so long as vibrations permit. Such is the natural law amid which God Senior and God Junior must both work. But this truth contains a marked lesson for the student and me.

Amid the vibrations in which the Spiritualist seeks to demonstrate and enjoy "spirit return" man-created man is specially at home. Now let us endeavor to discover what that means. We immediately discover that the novelist, and the dramatist and the historian are not the only creators of this limited manhood, but that the reader and I are also building living entities, who, in their turn, influence and sometimes control their creators. We further notice there is both a dark and a bright side to this creative power, for if it inhere to Ego through his divine origin, it cannot be limited to his lower personality we call man-mortal. Man-spirit must have a similar power, though limited to the vibrations amid which he lives and moves. And beyond man-spirit is Ego himself as a vast and united though limited whole, who by the exercise of precisely the same Creative Power is, in his turn, giving birth to idealized Egos who cannot transcend the vibrations into which they are born.

I will now ask the student to turn back to our starting point that he may mark, and map if he will, the position we have reached in our exploration of this land of the unknown. We started with the assertion that man can only realize the personified. Infinite Intelligence is beyond his grasp. Yet when that Infinite Intelligence is limited into personification he recognizes it and calls it "Ego." We perceive that Limited Intelligence retains the essentials of the Unlimited. I might have spoken of them as Intelligence Senior and Intelligence Junior, but deeming the reader would better grasp the thought under a more accustomed name, I have called the Infinite All in All "God Senior;" and his finited manifestations I have called "God Junior." The lesser retains all the finite possibilities of his creator. His limited selfhood is, however, so vast that to any intelligence less than his own he breaks into separate personalities, only one of which can be grasped at a time. So we have Ego as man the mortal; man the spirit; and, mayhap, man the angel, but all included in man Ego.

The expression of thought which crystallizes into form, being an essence of intelligence, inheres to Ego, and therefore, but in a lesser degree, inheres to each of his personifications. We must further keep in mind that these personifications are all active at the same time, and just as lasting as the vibrations of the ether in which they personify. So we have, to use every-day language, a sort of family chart which stands as God-Senior the Great Thinker, only known to us through Ego, who is his expressed thought, and with similar, but limited powers to those of his Creator. We then perceive Ego as God-Junior, in his turn flashing out other Thought Creations, necessarily limited to definite expression in ethereal vibrations. The Chart further exhibits these Thought Creations by Ego as also embodied intelligences, and each exercising its power on a yet more limited scale. But these Creations by Ego are expressed in each of his personalities. This gives to Man-spirit, and perchance to Man-angel, the same power, or perhaps the compulsion, to express his own Ideality into a limited but form life.

The student can now perceive that the unknown land we are exploring is peopled, first of all, with Egos, who are limited expressions of the Infinite. The personalities of Ego are divided only by vibratory limits, at which border line they can more or less mingle, blend, and exchange some of their experiences. But the population also enrolls vast peoples born of Ego's Creative Thoughts with each individual limited by the vibrations into which he is born, and through which he experiences life. And the student notices, yet further, that these lesser Creations have their share also of inherited power, and create their own thoughts into lesser forms of life.

As a result of our own exploration we now discover that Creation is not the simple matter expressed by Theological ignorance as a six day's work by a personified Deity. Nor can it be measured by modern rule of evolution into scientific feet and inches. So it is time for the independent thinker to cast aside forever such absurd limitations.

The effect of the outworking of these laws upon mortal man remains to be most carefully studied. Man the mortal has climbed but slowly even to a knowledge of his own immortality. Everything beyond that has seemed delightfully simple. His loved one dies, and comes back through a medium. Such has been Modern Spiritualism. The student will begin to see that the unexplored is vaster than he has dreamed, and is offering problems worthy of his utmost powers. He will begin to realize that the historian has himself been a Thought Creator, and has peopled the past with living entities, who have been idealized, and some of them worshiped as if they were real Egos exemplifying a Divine sonship. Herein is the gateway into further fields of thought.

Meantime the student and I will do well to go over and over this discovered territory, and thus claim it for our very own. We will then be ready to once again explore the unknown of human powers and possibilities.

San Leandro, Cal.

THE STUDIO GHOST.

A Most Remarkable Experience.

This is how it happened.

I had some occasion to spend some weeks in Belgium, and I settled myself for the time at Bruges, where I was engaged on some architectural drawings. There I rented as a studio, an old room which had long been unoccupied, but which had been used some years before for the same purpose by two artist friends, whose names and work were unknown to the present owner. The use of sundry articles of venerable furniture was included in the rent. These were two oak tables, massive and still sound; four or five high backed chairs, worm eaten and decrepit, and pitted, as if with the smallpox of old age, whose legs were becoming estranged from the framework, and which straddled at uncertain angles when one sat upon them; some bits of faded tapestry that had been a restaurant for a colony of moths; a rug or two on the floor, trodden into a network of colorless strings; and a number of disjointed stretchers, piled in one corner for the convenience of the local spider. In fact, the whole place looked as if it had been furnished from a broker's shop kept by old Father Time.

Besides these things there was a curious, antique massive iron chest, padlocked on each of two broad bands, and scarred here and there by spots of rust. There stood the chest, but of the keys I could get no information beyond a shrug of the shoulders. The room was large, the rent suited me and there I set up my easel. No doubt it was melancholy, but, taking it altogether, it suited monsieur, as I was told, to a marvel.

By day I was employed for the most part out of doors; but after dark, and often till a late hour, I was bending over my drawing board, working with pen and ink, and dressing the photograph that supplemented my morning's sketch so conveniently. There I sat in an oasis of light thrown down by my shaded lamp, with a desert of mystery before me.

I am not a nervous person. My hand is steady after uncounted cigarettes. But when all was still, this studio was uncanny. The table at which I sat (if I could believe the tales I have read and heard) might rap out some strange secrets of disembodied burgomasters. What plots might there not have been hatched round it! What evidence of usury might there not lurk in that crazy drawer, that seemed ashamed to shut. And that iron chest! was it full of miser's gold? and, if so, did my tenancy include any interest in its contents? Who were the former tenants? and were they better men than I? Such idle speculations kept chasing each other about my brain, as I peered into the darkness, in the intervals of my work, and rolled a fresh cigarette. Sometimes a ghostly crack would sound in the paneling; or the lamp would sputter; or a little cloud of smoke from the end of my last cigarette, thrown aside on a saucer, would rise into the lamp light and, as I caught its haze against the blackness beyond with the corner of my eye, appear to assume some shape, which made me creepy for the instant. But I am not nervous. I say that emphatically. And I went on with my work till I was tired, and strolled out through the sleepy streets before I turned for the night. So I worked for three successive evenings.

On the fourth evening I lighted my lamp as usual, and commenced a new drawing, curiously enough of an interior which bore a strong resemblance to the studio in which I was working. There were the high-backed chairs, and a muniment chest, and the paneled walls, very similar to those in the darkness around me. I had worked perhaps an hour and a half, and had laid down my pen for a moment to study, from the photograph, more closely the details of the carving on the chest, when I was prompted by some influence, apart from my own volition, to look up. As I raised my eyes they became fixed, and I felt as if my heart had stopped beating. From the ironbound chest, the outline of which was but dimly visible against the wall to my right hand, a figure seemed to grow from an impalpable haze into a definite shape—a figure with all the apparent modeling and solidity of life, yet, in some indescribable way, but the gaseous presentiment of a man; a presence rather than a reality; a form at once palpable and ethereal, noiseless in the dead stillness, treading, without sound, and looking at me with sad eyes! I could see the face, a worn, suffering face, clearly. Every detail of dress, that of some twenty years back, was perfectly defined, for the presence seemed to have a light inherent in itself sufficient to give an impression of color without insisting on it, as if a moonbeam had been molded into man. I could not have moved a muscle to save my life. A great throb came surging through my brain and kept my eyes fixed, staring, without even the power of thought. I sat spellbound, petrified.

The figure, after one long look at me, moved towards my easel, and, standing before it, raised its right arm as if to finger the brushes lying on the ledge. The right arm was without a hand; It was horrible to see the mutilated stump fumbling among the brushes, as if with a feverish desire to use them, striving, in its blunted impotence, to lift them, and rattling them without a sound! I had no idea how long this lasted. I lost all sense of time. But as I looked the presence faded into nothingness, and the space before me was once more all mystery.

I had no derangement of my liver—I had not been dreaming—and my brain was in a normal condition. I had certainly seen a ghost; I had smudged the wet ink on the drawing with my elbow, and I worked no more that night.

In the morning I was glad, I must confess, of the companionship of sunlight in my studio. There was some story here, if I could only fathom it. But how? The ghostly visitor was no doubt an artist—possibly one of the two who formerly had shared the studio. But the missing hand? The figure had made no attempt to use the left hand, consequently he must have lost his right hand when in the full exercise of his power; for the desire to use it remained, though the instrument of his will was gone. Then the figure had seemed at first an animation from the iron chest. Could the clew to this mystery be locked up with it? I could see no reason for such a conclusion; but the more I pondered on this, the strangest incident of my life, the more determined I became to see the inside of that chest. I would bargain with the owner and buy the chest, if possible, and then I should be at liberty to break it open, if necessary, and satisfy myself.

The owner had no objection. If monsieur the artist was of that mind, be it so. The chest was of no great antiquity; but, parbleu! as a baggage, it was by several kilos in excess, is it not? As for the contents, monsieur need not make himself the trouble to open. One has turned it on end, and one has heard nothing to the inside, savez vous? but monsieur is artiste and such subjects go well to the atelier.

So for the consideration of a few francs the chest became my property. I wasted half that day in buying up all the old keys I thought likely to fit; but I found none, and determined to force the padlocks. "Did my landlord know of a blacksmith who would come?" But, yes! the fiance of his daughter—a workman of the best. Unhappily to-day he makes holiday; but to-morrow, Monsieur Artiste, he shall come before breakfast.

There was nothing for it but to wait, and I worked that night as usual without any reappearance of the ghost. I did not indeed work so long as on previous evenings, for my nerves were much shaken, and I looked up every moment expecting to see the presence which was not there. The striking of a match almost frightened me in the dead quiet. In fact, I did nothing but keep my courage screwed up till the lamp showed signs of going out, and this gave me a welcome excuse for ending my sitting.

The blacksmith came early, as had been promised, and in a few minutes the padlocks were off, and the two front hasps loosened from the staples. I dismissed the workmen hurriedly and locked the studio door. At last the clew to the mystery was in my grasp; and yet I paused, from the very force of my excited curiosity. One moment only—then I lifted the iron bands, and threw back the heavy lid.

I had been told that the chest was empty. What did I find? A head-size canvas, face downwards, sloped against one side of the chest. I lifted this out, and with nervous fingers felt along the inner corners. There was dust, and nothing more. But as I knelt to my search I noticed a stain on the edge of the chest, and from this patch a rivulet of similar stain had trickled down the inner side. A stain! Blood! My imagination overexcited as it was, rushed to this conviction. The ghostly visitor was maimed! There was some mysterious connection between that figure and the iron chest, and here was a blood stain! But I had not yet looked at the canvas. After wiping it carefully, I set it on my easel, and stood before it to examine what evidence the painting might have to give. Was it the work of the artist's ghost. I determined that it must be. I looked long and earnestly at the painting. Technically it put my own work to shame; and here had this canvas been lying for years, unseen! The head of a man in middle life of finely molded features, but with a sinister expression—a face one could not forget. In it I could read a complex indication of evil passions—a portrait, evidently. It was unfinished, and the evidence it offered, was absolutely negative. Two artists had once shared this studio; I had seen a vision of the one; could this be a portrait of the other?

Such speculation I turned over in my mind all day, hesitating between reasonable doubt and doubtful certainty, in my endeavor to make awkward improbabilities fit into the spare corners of act.

But time being an object with me, I continued my regular work by lamplight, with the idea that the spectral artist would visit me no more. I argued this from the fact that I had seen nothing on the previous evening and the possession of the hidden picture somehow confirmed my thought, so that I worked on with my mind concentrated on firmness of line and blackness of ink, haunted only by a recollection of what had been. Although thus technically absorbed, at last I did look up into the gloom. Once more there was the figure, palpable, motionless, its head bowed down before the canvas on the easel. It had not grown, from haze into life life form, as on the occasion of the first vision. It was there; and, whilst I looked it was not.

Clearly, then, I was right in supposing that this canvas was intimately connected with the unsolved mystery. But how? I asked myself this question with a reiteration that hypnotized my reason; but the riddle was beyond my finding out. For seven successive evenings I worked on and I saw the vision no more.

And during these days a controlling desire possessed me to paint a picture in which the ghostly figure and the face on the canvas should be associated in a composition wherein the iron chest and the studio should be included. I walked about with this idea—I dreamed about it—until it took definite shape, and finally grew under my hands to a completed picture. I felt urged to this new work by an intelligence beyond and outside of myself, assuring me of an ultimate success to which I was not accustomed. I, whose previous technical convictions made me almost a habitual criminal in pigments. I, who had libelled gods and goddesses so cruelly that Jupiter Tonans, unless he had run short of thunderbolts, must have struck me color-blind. Yet now I had painted this scene, this old studio, exactly as it was. A figure whose face was turned away, but whose form was that of the spectre, knelt, writhing in agony, whilst his right hand was crushed under the heavy lid of an iron chest; and a second figure, whose face was the counterpart of that on the mysterious canvas, with a sneer of fiendish triumph, was peeping down the torturing metal. I dressed my models after the more picturesque period of the seventeenth century, but otherwise I painted exactly what I had seen and what I saw. Title, "The Rat Trap," which left the motif of the picture as much a riddle to the public as to myself.

In six weeks' time I left Bruges. I saw the ghost no more. The unknown portrait occupies the place of honor in my dining-room and my own picture was hung on the line at the Royal academy.

And here another strange thing happened.

One July afternoon of the same season I happened to be at the exhibition with some country cousins, for whose benefit I was doing showman. We chanced to be in the gallery in which my picture was hung, but we had just entered it by the door at the opposite end. My young cousin Clara, was hurrying in full cry for my picture towards which I was being dragged; there was a sudden commotion in the crowd, and it was said that some old gentleman had fallen down in a fit. He, however, was cared for and removed before we had worked my way round to my picture, and we thought little more of the matter, my young cousins fussing about like torpedo boats with the Channel fleet, and my Aunt Susan dying for her cup of tea.

The next morning, however, I was startled by an early visit from an eminent physician, requesting me to call at once at a certain address on a patient of his, who had been struck down in a fit on the previous afternoon at the Royal academy.

"Why send for me," I asked in my surprise.

"That I cannot say," was the reply. "I only know that my patient, as soon as he regained consciousness, insisted that I should call on the artist who painted No. 627 in the catalogue, "The Rat Trap." A very powerful picture, my dear sir. But there is every reason for your making haste. The poor gentleman cannot live many hours."

So the mystery of the studio at Bruges still hung about my picture! I jumped into a hansom, and within half an hour I arrived at the address given.

I was shown up stairs at once into the room where the dying man lay. Great God! his face was that of the portrait from which I had copied the features of the villain in my picture—changed by the lapse of years, distorted by illness—but unmistakably the same in feature and expression, although the shadow of death had fallen upon it!

I staggered as I looked.

With an impatient gesture he motioned the nurse aside, and clutching at me, asked in a hoarse whisper, "Who told you?"

I remained speechless. He continued, jerking out spasmodically his broken memories of the past: "Are you angel or devil that you saw me crush his hand in the iron chest? * * he died * * in the hospital * * * and I was glad * * * I hated him * * we worked together * * he was a genius * * and I failed * * * men praised him * * they slighted me * * * I swore he should do no more work * * * I seized my opportunity * * * when he was kneeling at that chest, and I crushed him * * * so! * * * We were alone* * * alone * * * but you saw it * * * you!"

His energy was terrible. It was delirium, yet truth. "Did he tell you * * * he is dead * * * I hid the accursed painting * * * it was my portrait* * * in the chest * * * * the keys are down in the deep, deep sea * * * No one knows * * * only you * * * only you!"

He spoke no more: and his last words were set down to delirium. Requiescat!

—R. Andre, in Black and White.

550

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SATURDAY, JUNE 9, 1900.

The Missionary.

For almost a century the American churches have put forth strenuous efforts to convert the heathen of foreign lands. Ever since the lamented Adoniram Judson and his devoted wife sacrificed themselves in India, the Hindu has been the especial care of the Missionary boards. The antiquity of the civilization of Hindustan; its splendid literature; its claims to occult wisdom, the similarity of the race in their remote relationship of the great Aryan family, made their conversion to Christianity worthy of the effort. In order to gain sympathy, and thus contributions of funds, the Hindus were represented as grossest idolators, who threw themselves in front of the wheels of the Juggernaut, burned widows at the funeral of their husbands, and cast their children to the crocodiles of the Ganges.

More truthful and less bigoted information has slowly been received, and especially in the comparison of religions made at the Columbian Exposition's Religious Congress, has made evident the fact that if missionaries are to go forth they should come from India to this country.

This was forcibly shown the other day in a lecture made by Bipin Chandra Pal, the noted Hindu preacher, before a Boston audience.

"I have lived in England," he said, "and I have traveled in America, and I have never, while in Picadilly or Chicago, regretted that I was a heathen. The Christian people are practiced in grabbing other people's land, but we are practical in matters of the spirit. We teach kindness by example. When a beggar comes to ask for food we do not call for a policeman and have that beggar put in jail. And how do we teach kindness to animals? We teach the little children to give the crumbs to the ravens, or whatever birds are about, and before eating it used to be the custom to carry out a morsel of food to the birds, and the man would not eat until the birds had eaten. That was not idolatry, but all that was before we were civilized. Another heathen custom is that for a man always before eating to go into the street and ask: 'Are there any who are in need?' that he might share his repast with another. And the man who was poor would accost the man who was rich: 'Trustee of God's wealth, give me something.'"

The sting in his words is that they are true and no one can deny them. The Hindu people have evolved and continue to maintain a purer and more spiritual religion. Christian missionaries can teach them nothing in this direction. They have the original, and at its source. The intense selfishness, the grasping avarice in business, the remorseless crushing of the weak by the strong, the devotion of knowledge to the oppression of the less informed, of the western people, have no place in the system of morality of the heathen of the Orient, and Christian preachers must stand abashed in the presence of the noble and unselfish representatives of Indian thought.

The Jew on Missionaries.

"The Jewish Exponent," a leading Hebrew paper, referring to Christian missions in a late issue, discoursed thusly:

"The missionary spirit is essentially militant [warlike]. It is engaged in spiritual conquests, and its aim is victory over its foes. In its methods it partakes of the character of a warlike enterprise. Nay, it not infrequently happens that it encourages actual warfare in order to secure its purposes. The church militant marches shoulder to shoulder with imperialism in the state and in the name of religion and civilization imposes its sway upon subject nations.

"He that preacheth peace cannot hope to thrive by the sword. Liberty and the rights of man cannot be secured to distant nations by conquest and subjugation. The triumph of truth cannot be gained by weapons of violence or unrighteous intrigue.

"What evils the missionary spirit is capable of producing are testified to by the Crusades, the massacres of Jews, and the tortures of the Spanish Inquisition during the Middle Ages. It is shown in the persecution of the Jews in Russia to-day, and in the unscrupulous devices employed against Jews everywhere where Christianity comes in contact with it."

Sensible Action.

At the Methodist General Conference, on May 23, by a vote of 433 to 238, the five year limit which a preacher was allowed to remain in charge of one church, was abolished. Hereafter the Bishop can allow a pastor to remain in one place so long as he pleases.

Since Methodist preachers have become an educated body, the reasons for requiring them to "move on" no longer exist.

Hope in Every Direction.

There has been no period in any previous age when there was a greater inclination to know the truth in regard to religious matters than the present. The early history of prevailing opinions, with their rise and progress, are everywhere read with avidity. At the same time there is a readiness to reject teachings resting on insufficient evidence, and an inclination to reconstruct thought along the lines of real knowledge that was never known before.

All the great schools of learning came under the management of sectarians, and they have been used to build up and strengthen the ancient faith. All research into the past has been in the interest of church dogmas. As soon as a professor gave evidence of discoveries inconsistent with the popular creeds, his chair was vacated, else a successor less independent occupied his place, and past error was purposely perpetuated.

Life has hardly been worth living unless one believed with the masses. The priest hurled his venom from the pulpit, and a subsidized press echoed his vituperation, while political demagogues, ambitious to rule, stooped to any measures that promised a vote in his interest.

It is absolutely wonderful to see how all at once this condition of things has changed. The shackles which enslaved thought have been broken, and for the first time since Roman authority tolerated all religions, or no religion, men are free again. We see it all around us, everywhere. Almost every public journal taken up has one or more articles breathing the spirit of freedom. Scholars are undaunted, and very generally are beginning to express their views without fear or favor.

Take Prof. F. S. Hoffman's late article on Prof. St. George Mivart, in the North American Review: The Doctor occupies the chair of Philosophy in Union College. He had the courage to say in that article that it was purely a matter of historical evidence whether such a person as Jesus ever existed, and the same as to what he experienced.

If a matter of evidence, as it certainly is, then that evidence will fall with different force on different persons, convincing to some, and repelled by others as not sufficient to establish the points claimed. Each person is a juror to decide for himself, after he has examined all sides. We were forcibly impressed by Prof. Hoffman's assurance that—

"We can never be absolutely certain that those who wrote Jesus' history were really acquainted with the facts of his life, or have honestly represented them, or that their testimony, after being once recorded, has not been so frequently and radically altered as to give us to-day, in some respects, an erroneous conception of the truth. Even if we regard the record as it stands veritable history, the doctrine of the actual divinity of Jesus, that he is in reality Son of God as well as Son of Man, is an induction from certain alleged facts, and can, therefore, never be established beyond all possible doubt."

Prof. Hoffman concludes in a very different strain from the average churchman. He says:

"We ask every student of theology to take up the subject precisely as he would any other; that he begin with doubt, and carefully weigh the arguments for every doctrine, accepting and rejecting each assertion according as the balance of probabilities is for or against it. We demand that he thoroughly 'test all things,' and thus learn how to 'hold fast that which is good.' We believe even the teachings of Jesus should be viewed from this standpoint, and should be accepted or rejected on the ground of their inherent reasonableness. * * The one pre-eminent demand of the present hour is a truly scientific theology—not a Chinese, nor a Roman, nor an Anglican theology; not a Baptist, nor a Methodist, nor a Presbyterian theology; not a Mosaic, nor exclusively a Pauline theology, but a theology so cautiously constructed as to exclude all fiction, and so profound and comprehensive in its teachings as to include all the facts."

That will do. Let us have all the facts and reconstruct our faith on those facts, eliminating fable. Hebrew, Pagan and Christian, then build anew, guided only by truth, and we shall have a religion whose end and purpose will be, to be good and to do good.

They All Languish.

Reports from every quarter, and along every line of church enterprise, agree in showing a decline in church progress. At the 112th General Assembly of Presbyterians, still in session at St. Louis as we write, a report was made regarding disabled ministers. Rev. Louis H. Severance, of Cleveland, in presenting that report, said:

"The contributions of the churches have neither kept pace with the advance of the churches, nor with the advance of the roll of annuitants."

Rev. S. then went on to say, $25,000 more money was absolutely needed this year than was paid last year, to make the appropriations required by the various Presbyteries.

Though politicians are boasting of unparalleled prosperous times, and point to dividends of millions among the associates of Carnigie and Rockefeller,—the latter having given $7,000,000 to the Chicago University, where clergymen are manufactured by the wholesale, as a sort of sin-offering,—and every ward heeler is echoing the claim, yet it is probable there is not a Christian church in America, of any denomination, that is not languishing for want of contributions from lay members, who have listened so long to the false cry of "Wolf! wolf!!" in the shape of hell, or purgatorial fires, that they have become convinced there are no such fires.

An Eye on the Coin.

"Beggars should not be choosers," says a time-honored maxim; but Rev. Father O'Hara, of Flushing, N. Y., draws a line between pennies and dimes, and wants the latter. He said in his pulpit the other Sunday:

"Last week I counted 2,600 pennies. Those who are in the habit of contributing pennies had better save them for weighing machines and chewing gum stands and not deposit them in the collection plate. Pennies are children's money, and are not for adults. In the future I would rather count nickels and dimes."

In any other than a Catholic church there would be a rebellion, and even pennies would be withheld. They who give should be permitted to give what they please, and they who receive should be grateful for small favors; but those who are posing as the disciples and apostles of Jesus are not content to follow his directions to "Take no thought for the morrow," so they threaten with purgatorial fires those whose finances are limited to the possession of small coin only.

The Paleontologist.

Dr. J. C. Merriam, at the head of a paleontological expedition, sent out by the University of California, to the canyon of John Day River, in Oregon, has made some highly interesting discoveries for the scientist. The expedition found the fossil bones of numerous uncouth animals which have been long extinct, many millions of years doubtless intervening since they were in full life. Among these was the skull and vertebrae of a huge monster of the swine family, known to geologists as the elotherium. They were the remains of an animal 12 feet in length, weighing in its prime, says the report, as much as a prize Durham bull. Its formidable tusks and teeth showed it was an enlarged edition of the wild boar of modern times, subsisting on both vegetable and animal food. Says the San Francisco Chronicle, in detailing the discovery:

"The animals must have flourished in antiquity far remote. Their bones were found imbedded in ash and volcanic tufa 1,500 feet thick. Over these beds 3,000 feet of lava has been poured in many successive eruptions, with no one knows how many thousands of years between. Above the lava is 6,000 feet of sediment, the only remains of a long dried lake, and above this lake bed are still more layers of tufa and of lava. The river has cut through the lava and the fossil beds, exposing many deposits of great wealth to the scientist.

"Dr. J. C. Merriam carefully inspected the face of the cliffs and with pickax and chisel cut out the crumbling fragments of bone. The net results of the expedition were very valuable. In addition to the skulls and vertebrae of the elotherium there were found the bones and teeth of mastodons, of an extinct wolf, an ancient deerlike creature, the three-toed horse, and of many other species long since extinct. In many cases a block of stone containing the remains was cut out and brought away, leaving the work of freeing the bones to be done with mallet and chisel in the laboratories at Berkeley."

Think of it, ye who cling to an inerrant Bible, with less than 6,000 years since creation! More than two miles in depth of tufa—a species of sandstone—ashes, lava and sediment were superposed above those ancient remains of organic life, more than a mile of which was sediment deposited in an ocean which had rolled over that region after the animals were imbedded in volcanic ashes, resembling in this regard the burial of Pompeii. The Chronicle, whose editor evidently is not a geologist, supposes the sedimentary deposits were laid down in a lake, but in this he errs. Above this sediment was 3,000 feet in thickness of lava, representing numerous volcanic eruptions. Above all this were 6,000 feet of sand and gravel denoting a second submergence—with probably many millions of years intervening, during which the sedimentary deposit was rolled along the bed of an angry ocean. Then another emergence marked by tufa and lava. These of themselves indicate millions of years.

But, look again: Rain fell from the clouds. It formed streamlets. These increased in size and number until they formed a mighty river. That river by attrition wore away the lava and tufa. It cut its way down through 6,000 feet of sand and gravel, intermingled with boulders. Millions and millions of years went by, and on flowed that now known as John Day River canyon. It cut away that flint-like lava, and down through ashes and tufa and sedimentary rock, leaving a wall on either bank two miles high. And here, at the very base, encased in rock, were found these fossils, themselves but mineral rock, so enduring as the globe itself.

Tell these things to an antediluvian mossback preacher who has come down from a former generation, and we are met with the fool remark:

"God made these fossils to deceive and confound the wise."

And the average churchman is content with the answer of the pulpiteer, who was made wise by his ordination; for by that act he was made a vicegerent of God on earth, and capable of fathoming Infinite Wisdom, and communicating his most secret counsels to man for his guidance.

Wants No Hell In His Creed.

The Wauseon, Ohio, Republican, in a recent issue, publishes a letter from Rev. A. M. Rihbany, of Morenci, Mich., wherein he explains his new position on religious questions. He does not tell us of the sect he left, but he does say:

"I do not believe God ever created a hell for any one. Sin is its own hell. It would be impossible for me to enjoy heaven if I knew the meanest sinner was burning in eternal sulphurous flames." And of Jesus Rev. R. says: "He was born just as any other man, and the story regarding his miraculous birth is to me a superstition. His death has nothing to do with our sins."

Rev. R. says he was born but a score of miles from where Jesus was born, and he claims he can easily see how so many superstitions crept into the Bible.

If our Brother will familiarize himself with Roman and Grecian mythology, and see how the Pagan gods had sons by mortal women, not one but scores of them; how some of these lesser gods suffered for the good of man; and next, when he finds the Christian hell is identical with the Pagan hades; and if he shall dip down still deeper he will learn that the New Testament was originally written in Latin, probably in Rome or its environs, and afterwards translated into very impure Greek; then his love for that Bible will vanish with the fables he has already surrendered.

We congratulate our Brother for his escape from the grossest inconsistencies of Christianity, and wish he would turn his attention to Spiritualism and become familiar with its teachings. It is the creedless religion of the future, with freedom for a wide range of thought.

A Distressing Fact.

A lady visitor from a neighboring town chanced to meet a few days ago on a street car in Chicago a clerical acquaintance of former years. After the usual inquiries and answers about family affairs the man of God said he was greatly distressed because of the innate wickedness of his grandson, and he was at a terrible loss to know how to act in the premises. He went on to say:

"Last night when Tommy said his prayers he asked God to bless everybody, mentioning those he knew by name, and protracting his petition to great length. Having finished his task with Amen, the boy was silent for a few moments, when he suddenly sprang up with—

"'Gee whiz! What will God think? I forgot to ask him to bless Grandma.'

"Such irreverence at so early an age," said the dominie, "betokens a very wicked mind, and I am greatly distressed for the future of the poor boy!"

All Prodigies Are Simply Mediums.

It appears from the Pittsburg (Pa.) Leader that lovers of music in Pittsburg will soon have an opportunity to see and hear two of the most remarkable juvenile prodigies of the art divine in this section of the country. Prof. K. T. W. Guenther, of the Greater Pittsburg Band, is about to bring out these two youthful musicians in public at one of the concerts to be given by his organization this summer. The place of the concert is not yet determined, but the date will not be more than thirty days off. The youngsters are Miss Annie G. Saddler, aged 11, and Master George Schaffnit, aged 10 years, of Knoxville and Allegheny City respectively. Annie is a pianist of extraordinary talent, and Master Schaffnit is a veritable wonder on the piccolo. The two will play together, and also in conjunction with the band. Of the boy musician nothing has heretofore appeared in print so far, but Annie's gifts and mastery of the piano have been exploited in the Sunday Leader, the first paper in Pittsburg, by the way, to discover the little genius.

Prof. Guenther is extremely proud of the pair, as they are both pupils of his. He is business manager for the girl, who is in great demand at concerts and other music recitals. She is very ambitious to rise to the top of her profession, and is making advances there with rapid strides. Besides showing wonderful ability to make the ivory keys talk, she is a composer of skill, considering her immature age. She recently wrote a composition which she has named "White House March and Two-Step," dedicated to President McKinley. The second copy struck off was sent to the chief executive, the first, of course, being required to be deposited with the copyright bureau of the patent office. The President, through his private secretary, Mr. Cortelyou, sent the little composer a letter signed by himself, thanking her for the honor thus conferred on him and complimenting her for the tunefulness and rhythm of the selection. Annie is immensely proud of this autograph letter. Besides the two-step she has turned out several other pieces, including waltzes and marches. She is a daughter of James G. Saddler, engineer in chief of the Marine National Bank Building on Smithfield street. From earliest years she evinced a decided talent for music and of the standard variety. Her repertoire now includes such difficult classical selections as Beethoven's sonatas, Mascagni, Wagner, Liszt, Weber, Verdi and other great composers. Of course, her range and expression are not equal to the great professional pianists. As yet her hands are not large enough to allow of her mastering a certain class of pianoforte compositions, but this will be possible in a few years. She loved to thrum on the keys even when a little tot of 3 or 4 years, and astonished her elders with her knowledge of time and harmony. She could remember airs she had heard, and would come home and with great skill and patience for one of her years pick out the tune on the piano, making the majors and minors with surprising correctness. Later she began taking lessons, and made rapid progress. Her talent made her in great demand at children's parties and other kinds of socials, and later at public concerts. During the last three years or more she has performed in public in nearly all the counties in the western part of Pennsylvania, and has received repeated encores, at times the audience rising to its feet and rushing en masse to the stage and carrying her around the house on their arms. She is a particularly pretty and winsome child, and this, with her graceful playing, generally makes a combination that the emotional part of an audience cannot resist. She has had several offers from instructors and managers of theatrical and concert companies to go on the stage or platform, but her parents have always refused on account of her age and the severance of school duties that such a course would necessarily involve. These offerings have been very flattering, as they carried with them substantial financial considerations. In spite of all the adulation and flattery bestowed on her, Annie is as modest as a young country miss without knowledge of the plaudits of the multitude or of the ways of the fickle world. There is nothing in her manner that would indicate that she thought herself in any way different from the rest of little girls. Her services were wanted at the last choir recital and concert of the Ringwalt Choir Union in Carnegie Hall, but for reasons deemed sufficient by her manager Annie was not allowed to participate. There has been a desire on the part of the musical public to hear the diminutive pianiste in the great auditorium, but her father is going slow on her appearing in great public places and it may be some time yet before she appears there.

Annie has played in private before John Philip Sousa, the great band leader, who is now in Paris giving daily concerts at the Exposition, his organization being the official band of the United States Government there. Sousa speaks highly of the little Pittsburger, and has sent her several of his marches bearing his autograph. She includes his stirring compositions in her repertoire. Every year he comes to the local Exposition she goes to meet him and plays on the piano in the room fitted up for the band or orchestra leaders there.

The other youthful prodigy, George Schaffnit, is well known in Allegheny City, where he plays in a boys' orchestra and has appeared at numerous school recitals and concerts. He has not yet been heard in Pittsburg as far as public concerts go. He is a son of Harry Schaffnit, an electrician, of 821 Jackson street. His mastery of the piccolo is extraordinary.

These two prodigies are undoubtedly musical mediums, like Blind Tom and many others. There is no other way to account for their extraordinary musical ability.

Paul Repudiated.

The Methodist General Conference, in session in Chicago, May 22, by an almost unanimous vote, amended their constitution by striking out the word "layman" and substituting "lay member," it being the object hereafter to allow the sisters seats in that body as delegates, privileges heretofore denied them.

Save among non-evangelicals, during the whole period the church has been an organized body, women have been treated as ciphers, without voice or vote, the question whether they had souls to save or lose being mooted in their Councils. Now Paul, with his instructions to the sisters to learn at home of their husbands, is relegated to an obscure seat, and woman comes to the front, thanks to the kindly influence of Infidels and Spiritualists, who have lost no opportunity in exposing the wrongs done by the churches to the better half of our race.

A Prophetic Dream.

It appears from the St. Louis Republic, that on one Sunday morning lately, at the breakfast table Otto Schaubert, the 18-year-old son of George Schaubert, of Mascoutah, Ill., said that he had dreamed that he had lain in a pool of blood. A few hours later, while attending church services, his father's mind was vividly recalled to the strange dream of his son. About that time the young man was bleeding to death slowly from a ghastly gunshot wound inflicted accidentally while climbing a fence.

Coroner Schildroth held the inquest yesterday morning and a verdict was returned of accidental death. The case attracted great attention in the village of Mascoutah.

Otto laughed at the dream as he told it, and considered that it was, if anything, a good omen, and that he would have excellent luck if he were to go hunting. As none of the family are superstitious, no objection was made to the young man's plans.

An hour later all the members of the family, with the exception of Otto and his aged grandmother, journeyed to church. The services had hardly started when there was vividly recalled to Mr. Schaubert's mind the story his son had told in the morning of the strange dream he had had during the night. Mr. Schaubert became very nervous and hurried home with his family as soon as the church services were concluded. The aged grandmother was asked by Mr. Schaubert if she had seen Otto, and replied in the negative, but said that she had heard a shot about 11 a. m.

Within a few minutes all of the members of the family were making a search for the missing boy. At first they called his name, and, receiving no answer, they made the search thorough.

It was the father's lot to find his son, lying, as the boy had dreamed, in a pool of blood. The body was warm, but life had been extinct for half an hour. His shotgun lay by his side. One barrel had been fired and the deep, powder-burned wound in Otto's abdomen showed where the charge had entered his body. The boy was apparently in the act of climbing over the fence when his gun was accidentally discharged. The wound was so severe that he was unable to make an outcry, and as he was some distance from the house, he slowly bled to death.

The shock of Otto's death almost prostrated his parents. He was an energetic young man and was very popular with the young folks with whom he associated.

Sunday Schools Declining.

Reports read in the Kansas State Sunday School Convention, late in session at Atchison, showed a falling off of about 200 Sunday schools in that State since 1896. Though 908 Sunday schools have been established in Kansas in 25 years, only 3,000 pupils have been added during that time, as the report showed.

The population of Kansas has been more than doubled during the last 25 years, and her material prosperity is unparalleled in any State, yet her Sunday schools do not keep pace with population and prosperity.

All reports agree in the statement that the public schools of Kansas are not excelled anywhere, and that learning is almost universal. Perhaps that fact explains why sectarian schools, in the interest of superstition, are not more popular.

Trend Is Toward Liberalism.

It is now claimed by the New York Sun that "the general trend of Presbyterianism is towards Unitarianism, and the ethical culture of Channing, of two generations ago." The leading minds of Presbyterians are quite too intelligent to take any stock in virgin-born Gods. They are ashamed of their "damnation of infants not a span long." Their philosophy has taught them that there was no fall of man; that the eternal hell of former years was a priestly device to frighten men into goodness, and subserviency to priestly rule. They will cling for a time to the idea that Jesus was a great moral teacher; but the more profound their search, the sooner their conviction, that what is passing as the teachings of Jesus are only compilations from earlier teachers.

Would Do It Had They Power.

Is it a fact that the churches are about to shut off the Falls of Niagara, interpose obstacles in the clouds to prevent thunder, and hang a curtain between the earth and the sun on Sundays so man shall not desecrate the holy Sabbath? The great Creator lost his opportunity when he neglected to make a clear distinction between Sunday and Monday, if he desired Sunday to be specially appropriated to his service.

Sundays are like all other days. The then Supreme Pontiff of Roman Paganism, the Emperor Constantine, in the year 321, ordered the first day of the week to be kept sacred to the sun, not to God. In due time Christian priests appropriated that day to their use, and have been falsely laboring ever since to make it appear the day is heaven-ordained, and sacred to the worship of a three-headed God.

Lese Majesty Again.

The editor of a German comic paper, Dr. Johannes Trojan, has just arrived in New York, after six months' imprisonment in his native country for lese majesty. The unfortunate journalist published a cartoon showing Alexander the Great, Hannibal, Caesar, and other famous heathen field marshals in a state of great hilarity over the assertion of Emperor William that only good Christians could be good soldiers.

It seems the Kaiser, who Captain Coghlan credited with saying—

"Gott pulls mit me, and I mit Him,
Myself—und Gott,"

does not love to be made the subject of mirth because of his silly utterances.

Incompatible Occupations.

Rev. O. D. McKeever, pastor of the Methodist Episcopal church at Mingo Junction, O., finding his salary too small to eke out an existence for his family opened up a butcher shop, where he presided over block and cleaver as gracefully as in the pulpit; but his parishioners thought the two occupations incompatible, and compelled the honest and industrious pulpiteer to resign his ministerial charge.

Paul, it seems, was a tent-maker, and plied his ministerial duties while working at his trade. Had he lived in this age, he, too, would have been forced to step down and out.

A small debt produces a debtor; a large one an enemy.—Publius Syrus.

THE DESTINY OF LIFE.

On What Lines Is It to Be Worked Out?

In the answering of that question on which hinges the hopes and happiness, or the discord and resulting unhappiness of human life, the reply must be made according to the interpretation that each individual soul is capable of giving as they judge the question from the standpoint of their intellectual and spiritual development. What would be the fulfilling of life's destiny, giving a pleasure bounded only by its individual limitations; would to those who having broadened their researches produce only misery. That the question of what is the destiny of life can be understood and a satisfactory answer given as it is viewed from the standpoint of the universal race tendencies we believe; but to be able to satisfactorily solve that problem comparisons must be drawn between the conditions of life as they existed in the ancient civilizations, and as they exist in the modern, and of its different phases as they appear and as they have been transmitted to us through historical records whether of man's recording as classified in the literature of the world; or whether it came direct as the result of nature's handiwork as she has inscribed them in her temples not made by hands.

What is the average of human life at the present time? Is it superior to that of the past centuries and millenniums? We know that there are in existence at the present time races inferior to some of those that existed in the past and which have disappeared as far as the existence of distinct racial types. And we also know that there are races at the present that have developed a form of civilization superior to any that history records. Not in the development merely of the material forces and their utilization as a means for further advancement, of which steam and the electrical force are foremost representatives; but also in the efforts made and partially successful to bring about that advanced spiritual condition of human life, the recognition of universal race unity, which is to be consummated not by the extinction of those special racial types which are the result largely of climatic environment, but by so harmonizing them that they will realize that those racial characteristics are not that impassable barrier once supposed to their unification on the lines of a harmonious working toward a higher destiny.

To the intelligent investigator of life's problems, who is trying to bring into an orderly system the chaotic and conflicting opinions of the separate schools of thinkers; trying to harmonize their differences and have them work in concord on the great problem of human advancement, must admit that taking an average and comparing the ancient races civilized and barbarous with those at the present time which are classed in the same catagory, that we have done even better than the son of Erin's Isle who said that "he started with nothing and had held his own," and that we have advanced a step toward solving the problem of the ages, and where it is becoming more of a fact and not a fanciful theory that "our country is the world and our countrymen all mankind."

That the development of the mechanical forces to that state of perfection which they have attained in our modernized life has been a factor in the progressive unfoldment of life on the lines of a higher humanitarianism and a more perfest spiritual growth must be admitted as a lessening of the comparative distance of the nations of the world, bringing them out of their hermit state and placing them where they will feel the force of the whole thought-world sitting in judgment upon their recorded acts, will work harmoniously, and by the force of irresistible circumstances compel them to recognize as their neighbor universal humanity regardless of race or color.

While we reverently acknowledge the supremacy and grandeur of character typified in those whose mission it is to be the advance guard of the world's reformers, who have met with a bold front the antagonism of ignorance, and are determined to battle long and bravely that those higher conceptions of the universal truth may be dominant in life, we must place them under an entirely different classification with those chronic grumblers who are determined while posing as reformers that we shall go to the bow-wows any way, and that all of the advance that has been made is only tending thither. The former are intelligently striving to advance life step by step though slowly but surely to that higher destiny which must be the result of those efforts; they showing that many times the mistakes are of great educational value in showing where are located the obstacles that intercept and impede the advance movement. The latter without doubt are honest but are living so completely in the future probabilities and anticipations that they almost forget that there is a present that demands immediate attention in the evolution of its problems which must be consummated before life can be prepared to take up the next lesson of its unfolding destiny.

"Trust no future howe'er pleasant,
Let the dead past bury its dead;
Act, act in the living present,
Heart within and God o'erhead."

To show that, regardless of the apparent antagonistic reactionary movements of life, the finger of destiny is pointing forward and never backward, we have only to view the advance of human society toward a more just comprehension of its duty in the measure that it metes out to its unfortunates that it feels obliged to place under restraint. The brutal systems of the past ages are slowly giving way before the growth of that sentiment which teaches that prevention is better than the after treatment which only has for its object the infliction of punishment. Though in a comparatively crude state where it yet deals more with the effects rather than with the causes that are producing the discordant vibrations of life, but which will through education and experience in the superiority of the advance methods be corrected.

Human progress is not the result of blind chance. The destiny of life has not been directed in its career by that sightless phantom, but at times it seemingly has been used as an auxiliary subordinated to those fixed purposes which have out of apparent chaos cast up a highway on which can travel life to that higher and more glorious destiny. There are times in the history of those events that make and unmake governmental systems, when to the individual soul who has entered the inner temple of life there can be seen the direct operation of those causes that shape the destiny of those nations that are at the time in the direct line of those forces which are demolishing and building anew on more advanced lines. A forcible illustration is presented in the extinction of Spain's dominion over the last remnant of her colonial possessions which the world has lately witnessed. With due consideration for the differences of opinion concerning the proper methods to pursue in assisting their advancement, which seems to be very much impeded under the old environments, we believe there are no unprejudiced minds but will admit that the spiritual forces directed the course of events that culminated in the overthrowal of medieval despotism, and in its place planting the seeds of political and religious freedom in a soil watered by the tears of struggling souls ready for their emancipation.

The doubting materialist will question, why was not all of this accomplished before if those forces that you claim were so powerful to consummate those results? For the very same reason that the intelligent producer of the fruits and vegetables that are of great value when matured does not harvest them in their immature state; also for the same reason that the intelligent teacher does not undertake to instruct the pupil in the higher branches without due preparation in the lower ones. The progressive destiny of life is of slow growth. It is like the upheavals that geologists tell us are taking place in certain parts of our globe, which to ascertain the advance movements needs the most delicate instruments and accurate measurements; but the advance is there and irresistible in its force. Thus it is with the spiritual power that is uplifting and remolding human thought and its resultant actions. Prohibitory edicts and proclamations cannot impede its advance, as it is from a higher source that progressive life draws its inspiration. Those whose spiritual vision enables them to look beyond the external signs manifest in the glamour thrown around the brutal arbitrament of war, can see that it is a truth that the wrath of man is overruled and made to redound to his progress when conditions are ready for an advance movement.

Finally the destiny of life is a ceaseless activity, using the material at hand with which to fashion its highest conception of what constitutes its duty to the present and future, and while advancing it is drawing by that irresistible power manifested by the superior over the inferior all forms of life whether in the animal or vegetable realm. Witness the improvement of the fruits, flowers and vegetables that he has taken from their primitive state and through that superior power manifest in his life made them things of beauty and utility. Could the rose have attained to its present state of perfection unaided? Certainly not within the present limitations in regard to time, if ever. The great law of attraction and sympathy which binds all of the forms of life together and dominated by the law of eternal progression must advance them all together even if they do occupy higher or lower positions in the ranks of the procession. The type of genus homo does not hold a monopoly of the progressive energies, but as the highest manifestation of that power it is the leader, carrying the burden of the whole world on its back. In his efforts toward a higher destiny and to bring the world to that condition we do not wonder that he sometimes stumbles, considering the load he is carrying, but that is not retrogression. As each forward step is taken by human life, the road over which it has traveled is forever closed; there are no backward moves.

HAMILTON DEGRAW.

Shakers, N. Y.

Law Uniform in Its Action.

Guided by the Bible and the claims of the church, it is apparent Rev. Wm. A. Echols, of Middleport, Ohio, who dropped dead in the auditorium of the Washington and Compton Avenue Presbyterian church, on May 17, when the Presbyterian General Assembly was about opening its session, had in some manner incurred the displeasure of God, hence the mournful affliction.

Are not these sudden deaths of clergymen subject to the same law as that which destroyed Ingersoll and Putnam? If the deaths of the latter were evidences of God's displeasure, is not the same true in the case of the preacher?

Paganism Everywhere.

Decking houses and churches with evergreens is a custom of Pagan origin. The ancient Druids decked their houses with holly and ivy in December, that the Sylvan spirits might repair them, and remain unnipped by the frost and cold winds till a milder sun renewed the foliage of their favorite resorts.

Moderns practice the same custom, very generally ignorant of its source, but seem to suppose it denotes immortality.

A Test in Court.

A pulpit-pounder in Monroe county, Pa., prayed God to destroy a new brewery. Faithful to the promise of his Son, God sent a bolt of lightning, as requested, towards that beer factory and it went up in smoke. The proprietors, it is reported, threaten legal proceedings against the preacher for damages. There'll be fun on that trial if it ever comes off.

KING SOLOMON'S
Mining Co., Lima, Ohio.

The Hon J. B. Townsend announces that on July 1st "Our twenty-cent mining stock will be advanced to fifty cents a share. Not one share can be bought less than that after that date. I am exceedingly anxious that every Spiritualist should have some of this low-priced stock."

For full particulars in reference to this mining stock, address Mr. Townsend at Lima, Ohio. He fully believes that the angel world is back of his enterprise, and he wants Spiritualists to reap a rich harvest by the purchase of stock.

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The Pantheism of Modern Science.

By F. E. Titus, Barrister,
Of Toronto, Canada.

Matter--Unity of Structure.

Turning now to the second great aspect, Matter, we find that here also a great change has taken place and great progress been made.

We formerly heard much about the seventy-three elements and the four kingdoms—the mineral, vegetable, animal and human.

There was a very strong idea that in the seventy-three elements we had arrived at as near the beginning of material existence as it was possible to reach. And each of the four kingdoms was deemed a separate domain of nature, and until recently the great majority of naturalists believed that species were immutable productions and had been separately created. Darwin's genius cleared the way (though to Lamarck probably belongs the honor of being the pioneer of our age) to the recognition that the human and the brute were more closely related than was theretofore thought to be the case. "The Origin of Species" was written, as Mr. Darwin himself informs us, with the two distinct objects of (1) showing that species had not been separately created and (2) of showing that natural selection had been the chief agent of change. The whole of this vast collection of facts and of deductions based thereon is an argument—primarily directed to demonstrating Unity of Type in the vertebrates—(by vertebrates is meant all animals having a jointed spinal column). At page 183 of the above mentioned work, we find him saying, "According to this view it may be inferred that all vertebrate animals with true lungs have descended by ordinary generation from an ancient and unknown prototype, which was provided with a floating apparatus or swim-bladder," and he proceeds to cite instances of the conversion of an organ from one function to another. He subsequently informs us that "It is generally admitted that all organic beings have been formed on two great laws—Unity of Type and the Conditions of Existence. By unity of type is meant that fundamental agreement in structure which we see in organic beings of the same class, and which is quite independent of their habits of life." His theory explains that unity of type by unity of descent. Mr. Darwin's whole theory of evolution rests upon the basis of the existence of some one common prototypal form having within itself the capacity of the infinite variations of structure which exist in the forms which have been derived therefrom.

But Mr. Darwin's genius for scientific hypothesis carried him much further than the unity of species, and from the facts which he had collected he was led to the conclusion that not only had all animals a common origin, but he adds, "Analogy would lead us one step further, namely, to the belief that all animals and plants are descended from some one prototype. But analogy may be a deceitful guide. Nevertheless all living things have much in common—in their chemical composition, their cellular structure, their laws of growth, and their liability to injurious influences. We see this even in so trifling a fact as that the same poison often similarly affects plants and animals; or that the poison secreted by the gall-fly produces monstrous growths on the wild rose or oak tree. With all organic beings, sexual reproduction seems to be essentially similar. With all, as far as is at present known, the germinal vesicle is the same; so that all organisms start from a common origin. If we look even to the two main divisions—namely, to the animal and vegetable kingdoms—certain low forms are so far intermediate in character that naturalists have disputed to which kingdom they should be referred, and, as Prof. Asa Gray has remarked, 'The spores and other reproductive bodies of many of the lower algae may claim to have first a characteristically animal, and then an unequivocally vegetable existence.' Therefore on the principle of natural selection with divergence of character, it does not seem incredible that, from some such low and intermediate form, both animals and plants may have been developed; and, if we admit this, we must likewise admit that all organic beings which have ever lived on this earth may be descended from some one primordial form. But this inference is chiefly grounded on analogy, and it is immaterial whether or not it be accepted." (Origin of Species 5th Edition p. 432.)

The Protoplasmic State.

(or the Ebb and Flow of Intelligence).

Prof. Huxley in his paper on "Evolution in Biology" (Science and Culture," page 299), referring to the latter part of the seventeenth and the first half of the eighteenth century, says: "In the then state of knowledge it appeared that all the species of animals and plants could be arranged in one series, in such a manner that, by insensible gradations, the mineral passed into the plant, the plant into the polype, the polype into the worm, and so on, through gradually higher forms of life, to man at the summit of the animated world."

But this statement of the facts apparently took no note of the ebb and flow of life; of the tendency, which is so marked as to seem to be a universal law; of living matter to return to its centre and source when it has exhausted the possibilities of the form in which it was temporarily enshrined; to re-emerge in some higher form of expression, from which the ensouling life again returns to its basic form when its temporary clothing is again worn out.

It seems now to be accepted by scientists that a return to the protoplasmic condition takes place after each manifestation of matter in organic structure. It follows therefore that there must be this common base upon which all living forms rest, and through which they are connected. The matter which has manifested in gross physical structure apparently carries with it, upon its return to the protoplasmic state, some controlling tendency which inheres in it and causes it upon its re-emergence on the plane of form to be clothed in a physical structure similar to, though higher than, that in which it had previously appeared.

This swing of consciousness from structure to function and from function to structure, was not indicated in the earlier scientific proposition. "But," Prof. Huxley proceeds to inform us, "as knowledge advanced this conception" (of direct ascent) "ceased to be tenable in the crude form in which it was first put forward. Taking into account existing animals and plants alone, it became obvious that they fell into groups which were more or less sharply separated from one another; and moreover, that even the species of a genus can hardly ever be arranged in linear series." How, then, can their relation to each other be symbolized? The Professor answers, "Their natural resemblances and differences are only to be expressed by disposing them as if they were branches springing from a common hypothetical centre." The effect of these conclusions has been, as Mr. Huxley points out, rather to substitute a new metaphor for the old than to abolish the conception expressed by it. "Instead of regarding living things as capable of arrangement in one series like the steps of a ladder, the result of modern investigation compels us to dispose them as if they were the twigs and branches of a tree. The ends of the twigs represent individuals, the smallest groups of twigs species, larger groups genera, and so on until we arrive at the source of all these ramifications of the main branch, which is represented by a common plan of structure, and, when the lowest forms of each are considered, even the animal and vegetable kingdoms cease to have a definite frontier." It therefore becomes necessary to introduce a more comprehensive figure, which Mr. Huxley accordingly does. "If it is permissible to speak of the relation of living forms to one another metaphorically, the similitude chosen must undoubtedly be that of a common root, wherein two main trunks, one representing the vegetable and one the animal world, spring; and, each dividing into a few main branches, these subdivide into multitudes of branchlets and these into smaller groups of twigs."

In the opinion of Mr. Huxley the unity of structure has been proven. "Morphology," (the science of the study of forms) he says, "exhibits a continual advance towards the demonstration of a fundamental unity among the seeming diversities of living structures. And this demonstration has been completed by the final establishment of the cell theory, which involves the admission of a primitive conformity, not only of all the elementary structures in animals and plants respectively, but of those in the one with those in the other." This common parentage of all forms, it is evident to Mr. Huxley, lies at the very root of the doctrine of evolution, and, according to him, "No *a priori* difficulty can be said to stand in the way of evolution, when it can be shown that all animals and all plants proceed by modes of development, which are similar in principle, from a fundamental protoplasmic material."

Only recently (July 20, 1899) our daily press contained a report of an interesting confirmation of the statement that there is a structural unity between the tissues of the human flesh and vegetable fibre. From Paris came interesting details of Dr. Bra's recent cancer researches. Dr. Bra found parasites similar to that of the cancer in fragments of diseased wood, particularly apple wood. He obtained the government's permission to inoculate forest trees at Meudon with cultures of human cancer, and six months later he found spots of dry rot in these trees. The trees were principally beeches, maples and sycamore. One elm tree died of cancer so communicated to it.

Prof. Wm. Crookes, in his lecture on the "Genesis of the Elements," dwells upon the fact of this unity. He explains that protyle "is a word analogous to protoplasm, to express the idea of the original primal matter existing before the evolution of the chemical elements." He declares that before the first element came into existence "matter, as we know it, was not. It is equally impossible to conceive of matter without energy, as energy without matter; from one point of view both are convertible terms." And he closes his address in these luminous words, "Summing up all the considerations, we cannot indeed, venture to assert positively that our so-called elements have been evolved from one primordial matter; but we may contend that the balance of the evidence, I think, fairly weighs in favor of this speculation." And again Prof. Crookes tells his audience: "If I venture to say that our commonly received elements are not simple and primordial, that they have not arisen by chance or have not been created in a desultory and mechanical manner, but have been evolved from simpler matters—or perhaps indeed from one sole kind of matter—I do but give formal utterance to an idea which has been, so to speak, for some time 'in the air' of science. Chemists, physicists, philosophers of the highest merit, declare explicitly their belief that the seventy (or thereabouts) elements of our textbooks are not the pillars of Hercules which we must never hope to pass."

Nikola Tesla, the electrician, is firmly convinced (see page 149 of Nikola Tesla, His Inventions, etc.) that "of all the views of nature, the one which assumes one matter and one force, and a perfect uniformity throughout, is the most scientific and the most liable to be true."

Thus we see that most eminent scientists have arrived at the conclusion that two out of the three factors in the composition of the universe are each in themselves a unity, producing the varied phenomena by the varied degrees of vibration of the one operating upon the equally varied degrees of density of the other; and, not only are each of these things thought to be one at the basis, but scientific and philosophic speculation alike declare that the two are inseparable; that in fact, force and substance are simply two aspects or characteristics of some uncomprehended fact or cause which stands back of them.

Transmutation of Forms of Matter.

But if the unity of substance be a fact, then there is a possibility of transmuting one form of matter into another. That this is within the bounds of probability is now demonstrated apparently to the satisfaction of leading scientists. As a result of the experiments made by Prof. J. J. Thompson of Cambridge, England, we have the editor of the Electrical World and Engineer saying: "It had until recently been supposed that matter could not be divided more finely than into molecules, and that these were chemically divisible into atoms. But the atom was the end of all dissection, while an atom of iron was absolutely and completely distinct from an atom of some other substance, such as lead. Now it would seem that we can tear off minute chips from atoms, and that the chips so torn off lose identity and cannot be distinguished from one another. Of course, the suggestion naturally follows, as a matter of speculation, that if we could tear off a sufficient number of chips from the atoms of any substance, it might be possible to rearrange or reconstruct the chips in a new way, and possibly produce an atom of a different substance; or, in other words, that the process of tearing chips away from atoms is analysis of matter into 'protyle,' or the mother substance from which all chemical elementary substances may have been originally constructed."—From Literary Digest, April 14, 1900.

To show there is a common bond of unity between even the different kingdoms of nature, the mineral, vegetable and animal—some primal atomic or common condition, some homogeneous substance in nature, some elemental essence, from the aggregations and combinations of which all forms are built up—we have the evidence furnished by the processes of digestion and assimilation in man himself. The vegetable is by the physiological action of the human body changed into flesh or other animal state. The vegetable kingdom not only has the power to assimilate earth (mineral) and change it from mineral to vegetable, but the vegetable is in turn digested and assimilated by the animal and thus carried into an entirely different kingdom of nature. The dream of the alchemist of the transmutation of metals is mere child's play compared with the processes of nature occurring every day in the human body. This capability of being changed from one form to another must rest upon the fact that all forms of matter have as their basis one common element—their conception of which is by our scientific friends variously denominated "primordial matter," "protoplasm," "homogeneous substance," "protyle," each of these terms being intended to designate the *first* form of matter. In order to change from one kingdom of matter to another it is necessary for the object to be resolved to this primal condition, by the disintegration of its present and all intermediate forms. Thus reduced, it is ready to be operated upon by other intelligences, which mold it into the desired new form of matter.

The One Life.

The same facts which have led investigators to these conclusions in reference to force and substance have also led others to the recognition of the probability that there is a Common Reservoir of Life which stands back of its myriad manifestations upon the physical plane; a great ocean of vitality which each organized being absorbs and gives out as we inhale and exhale the air we breathe. That each being is thus affecting and being affected by the remainder of the universe. This serves as another link which binds the universe into one organic whole.

The Living Atom.

We have spoken of the definition of the atom formerly given us by the physicists "the hard, inelastic, indivisible, inert, dead, ultimate subdivision of matter." Each necessarily separate, distinct, discontinuous, clearly defined from the other.

This hypothetical atom was dead, so we were told. No wonder that Spencer declared that between such matter as that, and mind, there existed a chasm which it was impossible to bridge. Imagination could not picture any conceivable process by which unconscious force applied to dead matter could give as a product, thought, consciousness, intelligence, and Mr. Spencer gave up the attempt in despair. The electrician, dealing with a higher grade of matter found the old idea of matter as inert, dead, and inelastic would not fit in with the facts which came within his range of observation. A new definition has gradually grown up. It is now said that an atom is an electrical centre of force and motion. No longer inert, it is believed to be pulsating with force itself. The dividing line between force and matter disappears. The two are found to be linked indissolubly together. Pointing out that the unprejudiced study of physical philosophy provides us with analogies which lead us almost directly to the opinion of the existence of immaterial substances, and enumerating solids, liquids, gases, electricity and magnetism, universal ether and gravitation, the celebrated Dr. Thomas Young says: "And of these different orders of beings, the more refined and immaterial appear to pervade freely the grosser. It seems therefore natural to believe that the analogy may be continued still further, until it rises into existences absolutely immaterial and spiritual * * * others pervade each other unseen and unknown, in the same space."

In view of this infinite gradation of matter and its interconvertibility between less and more inert forms, it is not surprising to find that many physicists deem life to be co-eternal with matter.

According to the hypothesis of natural evolution adopted by Prof. Tyndall (Fragments of Science, American Edition 1872, p. 156) "Life was present potentially in matter when in the nebulous form, and was unfolded from it by the way of natural development." As Prof Tyndall therein points out, unless it be granted that life is an inherent quality of matter in its undifferentiated, inorganic (so-called) condition, then we must accept the only other alternative, namely, that "it is a principle inserted into the matter at a later date." Scientific research all leads away from rather than towards this latter conclusion. The idea of inherent powers and qualities, gradually unfolding under the operation of natural laws, rather than a supernatural, extra-cosmic volition introducing arbitrarily new forces, is the firm rooted conviction of modern science.

The logical necessity for this eternal pre-existence of life led Prof. Huxley to declare, (page 284, Science and Culture), "and the evidence has yet to be adduced which will satisfy any cautious reasoner that 'Omne Vivum Ex Vivo' is not as well established a law of the existing course of nature as 'Omne Viyum Ex Ovo.'"

So far as the question of life is concerned the distinction between organic and inorganic is more a matter of degree than of kind. Mr. Alfred Binet in his preface to "The Psychic Life of Micro-organisms" informs us that the teachings of general physiology "shows us that all vital phenomena are previously present in non-differentiated cells." To classify one non-differentiated cell as organic, and another as inorganic, is an arbitrary distinction which the discovery of evolution in the mineral world is gradually setting aside.

Mineral organisms hitherto deemed simple have been found to be complex; and to describe a form of matter as inorganic, is probably nothing more than a confession that the power of the instrument has reached its limit.

Wherever there is matter, there also is motion, and force is bounded and conditioned by matter. Instead of matter being dead, it is found that the mysterious thing called life is ever present in it. In fact what better definition can be found for life than that which would describe it as conscious force operating in matter, or, if we wish to describe its process, the conscious operation of force in matter?

The All-Pervading Intelligence.

Until recently, as we have seen, minerals were spoken of as inanimate and non-progressive. Evolution and consciousness were thought to apply to animal and human beings alone. The change of thought in reference to this has been remarkable in its rapidity and its scope. To speak of plants having souls; minerals having human characteristics, and selective power being found in the inorganic world, would a few years since have been thought an indication of an ill-balanced mind, or an excessively developed poetic temperament. The author of such expressions would certainly not have been regarded as an exponent of scientific observation and deduction. All that is changed now. The inherent selective and adaptive power of all forms of matter—in other words the living consciousness of nature—is everywhere found exhibited. Professor Cope declares that, "The entire process of ascending evolution appears to be dependent on the presence of mind, i. e., consciousness in gradually more complex stages."

This is the case even in the elemental world. When the chemist takes two parts of hydrogen and brings them into contact with one part of oxygen with the result of the formation of a drop of water, can he do this entirely irrespective of the selective and formative inherent powers of hydrogen and oxygen? Surely not. Water is formed from the gases by the ordinary powers of nature without intervention at all. Is there some great "chemist-physicist" superintending nature's operations, sorting out two parts of hydrogen and one part of oxygen and mixing them together? If not, then we must believe in the inherent power of nature to produce this as well as other phenomena of nature.

But is there no intelligence exhibited when the chemist brings about this result in his laboratory? There must be somewhere an equal intelligence to produce those results in nature's laboratory. If intelligence be a factor in one case it must be a factor in the other. To produce the identical result the sum of the factors must be the same. The chemical constituents of hydrogen and oxygen, or force and substance, are the same, therefore the third factor—intelligence, selective power—must also be present.

Moreover, there is no aimless shuffling of the atoms until chance produces a fortuitous chemical combination. The union is instantaneous, self selective, and invariably responsive to the influence of affinity induced by their proximity. No hesitancy—no fumbling for a compatible alliance, but a mutual recognition of congeniality at the moment of contact, which intelligence alone could bring about. Chance with its "fortuitous concourse of atoms" will not serve to explain it. It cannot be fortuitous if similar conditions produce similar results. It it were fortuitous then sometimes the formula would be H_2O, and sometimes HO_2. Prof. Crookes, in "Elements and Meta-elements," describing certain of his experiments with the precipitation of so-called elements, instancing yttrium, says: "We cannot avoid coming to the conclusion that the action which has been going on for the past few hours is of a selective character. Out of the multitude of atoms present, what power is it that directs each atom to choose the proper path; we may picture to ourselves some directive force passing the atoms one by one in review, selecting one for precipitation and another for solution until all have been adjusted."

But the process of selection includes the exercise of the power of discrimination, and discrimination is the surest indication of the presence of intelligence or consciousness; so that this directive force, inherent in, or inseparably connected with the very smallest subdivision of the inorganic, elemental world, carries with it the most conclusive evidence that there is a consciousness within it. The sphere of its operation is very limited it is true, but within those limitations (and all consciousness of which we have knowledge works within limitations) its action is apparently more reliable than in man himself, in whom the consciousness has evolved and other qualities have been awakened which often interfere with the accuracy and wisdom of his choice.

An objection commonly made to the proposition that there is an intelligence in the elemental kingdom of nature, is the fact that in it we sometimes witness the non-beautiful, the destructive and the seemingly cruel. But the slightest consideration shows that these facts, even when true, are not inconsistent with intelligence. Intelligent man is often ungraceful, while the evidence of his destructiveness and cruelty are everywhere about us. The objectors are apparently oblivious of the absurdity of demanding that the lower kingdoms shall exhibit nobler qualities than we find in man himself. That nature produces at times in her lower kingdoms incongruities, misshapen forms, or destructive cataclysms, is no more evidence of lack of consciousness than is the production by the tailor of a misfit coat, the building by a logician of a fallacious syllogism, or the destruction of his own property by a man in a fit of anger.

The Sensitive Mineral.

Mr. Roberts-Austin, C. B., F. R. S., Professor in the Royal College of Science, London, England, and chemist to the Royal Mint, lectured in Toronto in 1897, under the auspices of the British Association, then meeting there. The following extracts, taken from the Globe (August 21, 1897) report of his address, shows how little difference in kind there is between the organic and inorganic, though there may be much in degree. After showing some beautiful and interesting experiments, the Prof. said: "The experiments shown taught that metals, even when solid, were not the inert things they were supposed to be; they were really vibratory masses of great complexity. * * * * Metals are in fact sensitive things, almost sentient in their organization, strangely lifelike in their behavior. Of their genesis much might be written, and most physicists are now ready to accept, at least in principle, as the result of the life-long work of Sir Norman Lockyer, the hypothesis that the phenomena of the inorganic world are dominated by an evolution not less majestic, although much more simple, than that now universally accepted in the case of organic nature. For the main evidence on which this hypothesis rests we have hitherto turned to the spectrum analysis of the glowing atmosphere of the sun. There may be some who dread the extension of the great principle of evolution which these words imply and shrink from recognizing that the elements as we know them have, like our own species, been derived from simpler forms. * * * The metallurgist is beginning to study the molecular motion in solid metals which makes them so like living organisms."

Sir Norman Lockyer, in the following forceful words, emphasizes the fact that solid metals are in a continual state of molecular motion: "The modern physicist tells us that the stones of which St. Paul's Cathedral is built, consist of millions upon millions of small particles called molecules; and that although St. Paul's Cathedral seems to be absolutely at rest, as if it would last forever, and although each particular stone seems equally so, yet when you get down into the intimate structure of each stone, and of every part of the fabric, you get nothing but a multitudinous ocean of motion. What appears to us solid and at rest, is absolutely in a perpetual state of unrest; in fact its stability consists in its state of unrest." (Studies in Spectrum Analysis p. 41).

But we have been informed by our scientific friends ("The Cell Theory," in Scientific Memoirs of T. H. Huxley, page 241 et seq.), that the distinction between living and non-living matter is that in the former there exists the inherent faculty of exhibiting definite cycles of change in form and composition without any external assistance, and in fact even notwithstanding external opposition, while non-living matter has the quality of inertia, and is capable of no change except that which external forces impose upon it. Of the nature of that something which constitutes the inherent power of change physiology does not assume to give us any information.

But after all is it so certain that inorganic matter possesses *no* inherent power of change? On the contrary, what means the molecular movement of the stones of St. Paul's Cathedral, mentioned by Sir Norman Lockyer, save that here is some inner hidden power which marshals and controls its innumerable host of molecules and keeps them whirling with tireless energy notwithstanding the changes of external conditions which are continually exerting themselves upon it?

The so-called inorganic world, as we have just been informed by the eminent metallurgist, Sir Roberts-Austin, is dominated by Evolution. Evolution depends upon the inherent power of the evolving entity to respond to external influences. It rests upon the supposition that that entity survives which can thus best adapt itself to its surroundings and overcome the obstacles which it meets in the common life. This adaptability is the essential basis of all evolution, and when the chemist of the Royal Mint speaks of the mineral as a "sensitive thing," in which evolution is going on, he must justify his expression by the fact that he has discovered in that kingdom the presence of inherent powers similar in nature though lower in degree than those found at work in the higher kingdoms.

In other words, a selective power is present. The mineral is able to discriminate and choose.

Upon this point the metallurgist finds himself supported by no less eminent authority than Sir William Crookes, who, as we have seen, finds selective power present in the very elements themselves. The evolution which is taking place in the mineral kingdom is then the evolution of this selective power, a widening of the range and a strengthening of the power of discrimination. In other words—the evolution going on in the inorganic world is an evolution of intelligence, or life. The one important fact, (namely, an inherent power of change and adaptability) which served to mark the difference between living and dead matter has been found to characterize mineral as well as plant and animal.

While Prof. Roberts-Austin speaks of metals as "in fact sensitive things" and like "living organisms," Prince Kropotkin in the November (1897) number of the Nineteenth Century calls attention to the fact that of the soil (a compound of mineral and vegetable) stronger terms may be used. Dealing in that magazine with the researches of German scientists into the subject of the prevalence of bacteria among the roots of the Leguminosae, one of the great families of plants, and of their essential necessity for the growth and well being of the plants, he says: "As to the scientific value of the discoveries of Winogradsky, Hellriegel, Nobbe, and all other workers in the same field, it is self-evident; they have opened quite a new field of research, and while we were beginning to look too much upon the soil as upon an inert mineral mass, they have made us revert to the only true conception that the soil maintains life *because it is living matter itself.*" In the words of Prof. Wiley, of the United States Department of Agriculture, "It is a living organism."

(To be continued.)

Chiefly, the mold of a man's fortune is in his own hands.—Bacon.

He that thinks he can afford to be negligent is not far from being poor.—Johnson.

The mind itself must, like other things, sometimes be unbent; or else it will be either weakened or broken.—Sir P. Sidney.

Logical consequences are the scarecrows of fools and the beacons of wise men. The only question which any wise man can ask himself is, whether a doctrine is true or false. Consequences will take care of themselves.—Huxley.

WILL BY A LUNATIC.

Pathetic Document by an Inmate of Dunning Asylum.

"There he goes, writing again," said one of the Dunning asylum keepers to a fellow keeper. "I wonder what in the world he finds to write about?"

"I dunno," said the second keeper. "These loony guys have all sorts of queer ideas running through their noddles. Now, that old guy there must have written enough for ten or eleven thousand books since he's been here, but no one ever sees what he writes. He puts it away in his pocket and that's the last of it."

The two men were looking at an elderly man busily scribbling away at a table with a stump of a lead pencil. This man, by the way, was once a wealthy citizen of Chicago and a man of some literary ability. Reverses came and his mind gave way, and now he is a county charge. Something attracted his attention, and he got up and walked away, leaving his manuscript on the table. One of the keepers picked it up and looked it over.

"Blest if he hasn't been writing his will," said the keeper. "I guess I'd better turn this over to the warden." He did so, and this is a verbatim copy of the document, the name of the testator only being withheld:

"I, being of sound and disposing mind and memory, do hereby make and publish this, my last will and testament, in order, as justly as I may, to distribute my interests in the world among succeeding men.

"That part of my interests which is known in the land and recognized in the sheep-bound volumes as my property being inconsiderable and of none account, I make no disposal of it in this, my will. My right to life, being but a life estate, is not at my disposal, but, these things excepted, all else in the world I now proceed to devise and bequeath:

"Item—I give to good fathers and mothers in trust for their children all good little words of praise and encouragement and all quaint pet names and endearments, and I charge said parents to use them justly, but generously as the needs of their children shall require.

"Item—I leave to children exclusively, but only for the term of their childhood, all and every the flowers of the fields and the blossoms of the woods, with the right to play among them freely according to the customs of children, warning them at the same time against the thistles and the thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, with the dragonflies that skim the surface of said waters, and the odors of the willows that dip therein, and the white clouds that float high over the giant trees.

"And I leave to children the long, long days to be merry in, in a thousand ways, and the night and the moon and the train of the milky way to wonder at, but subject, nevertheless, to the right hereinafter given to lovers.

"Item—I devise to boys jointly all the useful, idle fields and common where ball may be played, all pleasant water where one may swim, all snow-clad hills where one may coast, and all streams and ponds where one may fish or where, when grim winter comes, one may skate, to have and to hold the same for the period of their boyhood. And all meadows with the clover blooms and butterflies thereof, the woods with their appurtenances, the squirrels and birds and echoes and strange noises, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance, and without any incumbrance of care.

"Item—To lovers I devise their imaginary world with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorne, the sweet strains of music, and aught else they may desire to figure to each other the lastingness and beauty of their love.

"Item—To young men jointly I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude and rough, I leave to them the power of making lasting friendships and of possessing companions, and to them exclusively I give all merry songs and brave choruses to sing with lusty voices.

"Item—And to those who are no longer children or youths or lovers I leave memory, and I bequeath to them the volumes of the poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live the old days over again freely and fully, without tithe or diminution.

"Item—To our loved ones with snowy crown I bequeath the happiness of old age, the love and the gratitude of their children, until they fall asleep."—Chicago Inter Ocean.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Summer tour of Mrs. Cora L. V. Richmond: The Church of the Soul having closed its services for the summer, Sunday, May 27, Mrs. Richmond will fill her engagements for the summer as follows: Brodhead, Wis., June 10; Waterloo, Iowa, June 16 to 25; Yorkshire and East Aurora, N. Y., July 7 to 16; Cuba, N. Y., July 21 to 30; Cassadaga Camp, August 4, 5 and 7; Onset Bay, August 12; Sunapee Lake Camp, N. H., August 18 to 27; Madison Camp, Athens, Me., August 31 to September 10; Church of the Soul, Chicago, September 16. The Church of the Soul held its annual meeting Sunday, May 6. The following are the officers and trustees: Ervin A. Rice, president; Waldo Dennis, vice-president; J. Giesclman, treasurer; A. W. Austin, secretary. Trustees: Dr. Lewis Bushnell, W. J. LeSieur, A. B. Van Dyke, Melker Rudholm and Dr. C. H. Bushnell. The church closed its regular services for the season the last Sunday in May. The financial condition of the church was never better—the small deficit being raised at the annual meeting. Quite a liberal guarantee fund for the ensuing year was also subscribed. The School of Psychosophy, including class in Psychosophy—two series, and class in Psychopathy, closed its terms in a most satisfactory manner; the students all manifesting great proficiency and the deepest interest in their studies. The Church will resume its regular Sunday morning services September 16. During the interval Mrs. Richmond will visit various eastern camp-meetings. The School of Psychosophy will resume its sessions in the various departments about October 1.

Mrs. David Thayer writes from Manchester, N. H.: "Many thanks for the beautiful premium books you sent me a short time ago. I would feel lonely without your valuable paper's weekly visits."

Willard Follett writes from Bellevue, Mich.: "The annual all-day meeting of Spiritualists will be held at Follett's Corners, 3½ miles north of Bellevue, on Sunday, June 24. Speakers are Mrs. Marian Carpenter, of Detroit, and Dr. J. M. Peebles, of Battle Creek, is expected."

J. F. Blaney writes from Malden, Mass.: "I send my heartfelt thanks for the premium books. I am unable to express my appreciation in words to you for the grand and good work you are doing us all as we are journeying on through life."

Dr. Ravlin closed his first year's engagement with the First Association of Spiritualists of Philadelphia, the last Sunday in May. He has been engaged for another year. He left with Mrs. Ravlin, for Boston, Mass., on the 31st ult. His correspondents will address him care of Banner of Light, 9 Bosworth street, until further notice.

The Columbus, O., Post, May 24, says: "The Ohio State Association of Spiritualists, at its meeting at Columbus, elected officers as follows: President, Thomas A. Black, of Cleveland; first vice-president, W. D. Nicum, of Dayton; second vice-president, C. H. Matthews, of New Philadelphia; secretary, John C. Hemmeter, of Cleveland; treasurer, Carrie Firth Curran, of Toledo; trustees, Messrs Bond of Willoughby, Baxter of Ashley, Townsend of Lima, and Mrs. Kibby of Cincinnati. Delegates to the National Convention at Cleveland in October are: W. J. Hull, of the Light of Truth, Columbus, and C. B. Gould, of Cleveland. Alternates: Mrs. Zetta L. Else, of Galion, and Mrs. Folsom, of Columbus. The meeting this afternoon is an open one and addresses will be made by the members. To-night the principal address will be delivered by J. M. Peebles, the veteran, who has been three times around the world and expects to go again. Tests will be made by Dr. C. H. Figures, of Cleveland, and other addresses will be made. Music will be furnished by Mrs. Else and Miss De Long. Columbus has been chosen as the regular meeting place of the association and the next convention will be held next May."

A. G. Atcheson writes from Buffalo, N. Y.: "I want to tell you something about the Young People's Spiritual Institute which was organized about three years ago for the social, moral and psychical development of the younger class of our city. We meet every Tuesday evening, alternating the program with business and social meetings, circles and lectures, and our success assures us we are doing much good. Our annual election of officers was held on Tuesday, May 15, in the First Spiritual Church, resulting in the following choice: President, H. Van Buskirk; first vice-president, Miss Lulu Bradley; second vice-president, Mrs. J. McQuillan; psychic moderator; Mrs. A. Atcheson; assistant moderator, Mrs. J. Wetherell; secretary, L. C. Beesing; treasurer, Miss J. Sutton; librarian, A. G. Atcheson. Trustees, N. H. Eddy, W. Haggerty, A. Near, Laura Bradley, A. G. Atcheson. In connection with the institute we have about seventy volumes as a nucleus for a library, for the benefit of which Mrs. A. G. Atcheson held a public seance in the church on May 22, and it was successful in every respect, about seventy being present. Over twenty tests were given without one failure. Success to our institute and the cause."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

The Cleveland (Ohio) Press says: "They say that a Spiritualistic medium located the first oil well at Bradford, Pa., about twenty-five years ago, when this was a little settlement of less than a thousand. The gusher proved such a big success that every person in the hamlet fell to drilling, and to-day the prosperous city of 18,000 surrounded by kopjes of the South African brand, is a vast wilderness of derricks."

J. M. White writes from Alvo, Neb.: "Some very amusing things occurred recently in connection with my missionary work in a town where it was a new thing. Some devout Christians circulated the report that I would have corpses right from the grave walking about the hall, and on coming to the lecture they got where they thought they were safe. One lady said she would take a reading 'just for fun,' but when messages came from her departed husband, uncle and daughters it was not so funny as she had anticipated. My address will be Alvo, Neb., until after presidential election."

Dumont C. Dake, M. D., writes from New York: "Our pen so long silent, is again called upon to chronicle the spiritual doings in this, the Empire City. Where darkness, bigotry and superstition once prevailed, spiritual light is breaking. Progress is the modern gospel. An enlightened peace seems about to dawn upon the world. Where base contentions once prevailed, heavenly reciprocities at last shall stand forth shining with noon-day splendor. Perhaps in no other direction does the rounding of old antagonisms into beautiful symmetry appear to better advantage than in the spiritual influx, the focalization of this divine Arabula which to-day is flooding this earth of ours with its inspiration, and has come to stay. The First Society has closed its meetings for the season, May 27, and will open the first Sunday in October. Mrs. Newton, the president, states that the society is out of debt, and in a prosperous condition. This speaks well for Miss Margaret Gaule, the gifted speaker and noted platform test medium, whose ministrations have been so highly successful. Her mediumship is of a high order, clean cut and convincing. She reaches a large class who would otherwise be unapproachable on the spiritual line. Her messages are comforting to those in sorrow, and convincing to the skeptics. She has faithfully filled her post, with great honor to herself and guides, and with entire satisfaction to her hearers."

Laura B. Payne writes from Topeka, Kansas: "We have recently effected a union of two of the strongest societies here, the Church of the Good Spirit and the Progressive Spiritual Union, under the name of the Church of Spiritualism. The organization is now getting in working order, and the prospects are good for a great forward movement of the cause. Meetings are held twice every Sunday at Lincoln Post Hall, Mrs. L. A. Maybee and myself lecturing, Mrs. Inez Wagner giving tests. There is a good interest in the meetings, and I feel that a good work is being done. One thing so essential to good meetings we certainly have, and that is good singing. Our people 'Sing with the spirit and the understanding.' We make it a point to have the best vocal and instrumental music, which I find is sadly lacking in a great many of the Spiritual congregations. Last Sunday evening memorial services were held in our church. A very impressive and interesting programme was listened to by a large and appreciative audience. Ex-Senator Peffer delivered the memorial sermon, followed by myself with a short address, and Mrs. L. A. Maybee with experiences of war as a soldier's wife. The Church of Spiritualism is chartered under the N. S. A. We have also a society here called 'The Ladies' Temple Builders,' the purpose of which is to collect funds for erecting a Spiritual temple at this place. Thus here and elsewhere the good work goes steadily on, and I feel that at no very far distant day the disciples of Spiritualism will be scattered all over this broad land and will be numbered by the millions."

Mrs. L. B. Brocklebank writes from Cleveland, Ohio: "The East End Spiritualists' Society has had with them for the month of May Dr. J. M. Temple, of Washington, D. C. There have been very good meetings each Sunday evening during the Doctor's visit. He has a very pleasing and attractive manner and his tests are very fine, he being able to impersonate the spirits which appear to him so perfectly in every little detail that no one is who is honest to themselves and towards the medium can fail to recognize their friends who come through him."

Abbie E. Sheets began an engagement for the Owosso (Mich.) Spiritualist Society, May 27, remaining there until after June 10. June 16 and 17 she will speak in Sturgis, Mich., at the yearly meeting. She will attend funerals. Permanent address, Grand Ledge, Mich., Box 833. Grand Ledge Camp programs are now ready. Send to M. L. Phares for them.

T. S. Russell writes: "The Englewood Spiritual Union is now in charge of Mrs. L. N. Claman, who is giving excellent service as teacher and medium. The entertainment given on the evening of the 24th was one of the best of the year; many strangers were with us to enjoy the good things presented by a number of earnest workers. 'The Family Feud,' a farce, by Irene Russell and others, was highly appreciated. Next month we have 'Ben Hur.'"

Thomas Harding writes: "Mr. Giles B. Stebbins is expected to be present and take part in the exercises (with Dr. J. M. Peebles, Mrs. Sheets and others) at the 'June Meeting' in Sturgis, Mich. This, the 43d anniversary meeting, comes off on Saturday and Sunday, 16th and 17th, in the Spiritual Church in that city. Those conventions have always been remarkable for three good things, viz.: Good speaking, good music and good fellowship. Parties of ten or more can get reduced rates on most railroads. Fix up your business so that you can come."

Mrs. Anna Gillespie writes from Los Angeles, Cal.: "I am serving the Harmonia Society here for a time. I have fine audiences and much interest. On account of poor health of my son I have canceled my Eastern camp engagements for this season."

The Columbus, Ohio, Post says: "The Ohio Spiritualists' Association is holding its second annual convention in this city to-day. The preliminary session was held this morning in the old Masonic Cathedral on South Third street, where all the sessions are to be held, and there was quite a large attendance of members from all parts of the State. The afternoon meeting is to be devoted to another business session, but the evening meeting is to be an open one and a number of interesting addresses will be made by prominent Spiritualists of the State. The principal address is to be delivered by ex-Mayor J. B. Townsend, of Lima, who was an associate of the late Senator Brice, and who is well known in this city."

G. Thiese writes from Akron, Ohio: "We had Mrs. T. De. Bartholomew, from Buffalo, N. Y., formerly from Cincinnati and St. Louis, Mo., with us, giving trumpet seances and private sittings."

H. H. Fross writes from the Indiana S. S. Home: "Please correct the name of Mrs. Sheets to that of Mrs. M. E. Skeels, of Onarga, Ill., who spoke here from the 6th to the 10th of this month. The work is growing here nicely."

The Spiritualists everywhere should co-operate with this Western Society for the suppression of vice. The Chicago Herald says that in issuing its annual statement of its work the Western Society for the Suppression of Vice appeals to all classes of citizens who are interested in protecting society from the baneful influences of vile literature, pictures, etc. Since its organization this branch of the society has secured 619 arrests, 498 convictions for crimes against virtue, destroyed over eight tons of vile literature, and 28,000 vile instruments, pictures and packages of medicines. The sentences imposed upon parties arrested aggregate more than 164 years' imprisonment and more than $80,000 in fines, besides costs. It is hard to estimate the baleful and insidious effect of the traffic in obscene literature, disgusting pictures and lewd photographs, upon school children, against which this society wages unceasing war. It seems almost incredible that persons should be found so lost to shame as to engage in the business of disseminating this literary and pictorial filth among the young and unsuspecting for gain. But the records of the Society for the Suppression of Vice testify to the activity and persistence of these propagators of infamy. All those who sympathize with the society in its efforts to destroy this black and insidious traffic should send their contributions to its treasurer, E. G. Keith, Metropolitan National Bank, Chicago. The work should never lack funds.

J. Bullion wwrites from Michigan: "Messick and our sister village, Sherman, are all excitement, and many of our orthodox friends have been led into new channels of thought. Dr. W. O. Knowles, of Grand Rapids, Mich., called upon us on his way home from Frankford, Mich. He delivered two lectures, with tests, in Sherman, on Sunday, May 13, to appreciating audiences. All of the tests, descriptions and names in full, were promptly recognized. He also spoke at our schoolhouse Saturday evening and Monday evening to a house full of curious people, taking subjects from the audience, and followed by tests. He also lectured in the Carpenter schoolhouse, three miles north. Dr. Knowles is a fine magnetic speaker."

W. Nye Means, of Battle Creek, Mich., interested the friends lately at Wonewoc, Wis., with manifestations given through his mediumship. He also visited Reedsburg, where he has a patient.

J. Madison Allen has been busily at work recently at Neosho, Central City, Carterville and Webb City, Mo. General address, 1129 Campbell street, Springfield, Mo.

The Progressive Thinker has taken no part in the controversy (war) going on between the English and Boers. Spirits without number have called it an unholy, unpatriotic and selfish war on the part of England. Here is one fact that we advise all to study carefully: "The Transvaal community is a republic in name only. In reality it is one of the worst oligarchies that ever existed. Equal rights were unknown in this quasi-republic. Roman Catholics and Jews were excluded from political and military offices, and were not allowed to send their children to the free state schools. A section of the Transvaal constitution declares that all persons not Christians can be arrested without warrant."

Will C. Hodge is open for engagements for June, and the first twelve days of July. Will make very reasonable terms with camp associations, or for grove meetings in any locality. Will respond to all calls for funerals. Address 40 Loomis street, Chicago, Ill.

J. Madison Allen writes: "Will some one who believes in Infinite Intelligence please state whether Infinite Power and Infinite Love are not also equally entitled to our 'belief' and equally essential to the existence and perpetuity of an Infinite Universe?"

The Independent Church Students of Nature, last Sunday night May 27, at their hall, 1565 Milwaukee avenue, closed their public services there for the summer. The occasion was made a special one, with a profusion of floral decorations and a magnificent token of esteem presented to the pastor, Mrs. M. Summers, who is already engaged for the ensuing year, commencing next September. The pianist, whose faithful services were also recognized, is engaged for the next year. Mrs. Summers is now to occupy a pulpit in the Universalist church at Greenup, Ill., for a season.

Ellen E. Buffam writes from Minnesota: "I wish to thank you for the Encyclopedia of Death, and Life in the Spirit world, which was duly received and is being read by me with much pleasure. I shall pass it around to some of my friends who are unbelievers, and trust it will set some of them to thinking."

H. Howard writes from Toronto, Canada: "The Toronto Spiritual Society has Dr. A. M. Wheeler for the month of June, lecturing and giving tests. The truth is spreading rapidly here in Toronto. Three years ago there was not twenty-five Spiritualists here; now there are hundreds."

The following is from a Redwood (Minn.) paper: "G. W. Kates and wife, Spiritualists, with the wife as the principal portion of the entertainment, were at the opera house last Sunday and Monday, both afternoons and evenings. The crowd was not large at the outset, but Sunday evening found a larger crowd, and Monday afternoon and evening the crowd was still larger. Mr. Kates is a fair reader. Mrs. Kates is a whirlwind of a talker. Words fall from her lips as rapidly as heated honey from an overtaxed hive. She declared that Spiritualism is as much a portion of the Bible as were the other forms of religion, and for every two verses in the Bible against Spiritualism she would point out two in favor of it. She declared that it was as necessary to have a medium between the soul of the dear departed and living relative as dirt between the seed and the air. Mrs. Kates gave several tests and the subjects on which she worked all announced that she was right. Her easiest subject was the local editor of our esteemed contemporary, who was so influenced by the eloquence of the lady that he came near falling off his chair while Mrs. Kates was moving her hands about his face."

H. M. E. writes: "The Court Street Spiritualist Society of Saginaw, Mich., is still holding meetings every Sunday in G. A. R. Hall. The interest among the investigators is steadily increasing. The 27th ult. we had very interesting Memorial Day services. Dr. Eldridge, our regular speaker, delivered the address; some school children sang patriotic songs, and Prof. P. O. Hudson, of Bay City, one of the finest musicians in Michigan, kindly favored us with vocal and violin solos, which were highly appreciated."

Address G. W. Kates and wife, 560 Seventh avenue North, Minneapolis, Minn. All items for the State Spiritualists Association of Minnesota, will reach the secretary, at the same address.

Dr. Emma N. Warne returned last week from an extended trip to Mexico, and will be glad to greet her friends again at 4203 Evans avenue. She enjoyed her trip greatly, returning with renewed strength and vigor. She brings back good reports from Dr. Geo. B. Warne and his mining interests. He will return to Chicago soon.

On the evening of May 22, a large number of friends met at Mrs. Hamilton Gill's residence, to celebrate the twentieth birthday of Normie Keniston, one of Mrs. Gill's principal controls. Mrs. Graham, Miss Lucy Albach, Miss Fash and Professor Tolman contributed largely to the entertainment of the guests by their playing and singing several musical selections. After the ice cream and cake had been served the rest of the evening was devoted to dancing. The parlors were beautifully decorated with flowers, which were presents from many of the friends. The friends will please note that Mrs. Gill's new address is now 82 Oakley Boulevard, where she holds on Thursday evening at 8 p. m., the regular public circle.

Brother Walker writes from Makanda, Ill.: "There are only a few avowed Spiritualists in this vicinity, yet there are many who would be glad to investigate the subject, and if a good, reliable lecturer or test medium would give us a call as they pass on the Illinois Central, I think much good might be done. Fakirs or frauds are not wanted. No discussion in your richly laden columns has surprised me so much as that on the creed question. Why not be content with a statement of the simple, exact truth? State plainly what Spiritualism is, and our belief in it, and in a pure, kind, loving, virtuous, spiritual life, and if anything more is deemed necessary, we might add, that these grand, fundamental principles, being accepted and practiced, Spiritualists are perfectly free to accept and believe what seems true and right to each individual, on all other subjects. It seems to me all could cordially endorse such a creed or statement, and no other. And I am not sure but that we owe it to ourselves, if not to the world, to make such a statement. With your leave I would like to ask Prof. F. E. Titus a question or two. It is claimed that science is based on demonstrated facts, but some intelligent, thinking men with whom I have conversed, hold that the existence of ether and 'ultimate atoms' has never been demonstrated; and that, in the nature of things, it is impossible to count the waves in the ray that produces the violet light, if made with the rapidity as alleged, of 750,000,000,000,000 per second. They say it is assumed guess work. Please give us some information as to how these things are known and demonstrated to be true, and you will oblige many readers of The Progressive Thinker."

G. W. Kates and wife held well-attended and excellent meetings in La Crosse, Wis., May 25, 27 and 28. During June they visit Princeton, Long Lake, Aitkin and Beveridge, Minn., and Grand Forks, N. D. Wheaton, Minn., wants them to dedicate their new temple which is nearly ready for occupancy. Minneapolis and St. Paul societies are arranging a series of grove meetings, to be held during July.

G. F. Perkins writes: "The Beacon Light Church has just enjoyed two entertainments and ice cream socials, May 30 and 31, at 675 Larrabee street. The only unpleasant thing was the extreme warmth of the atmosphere in a crowded hall the first night. The second evening was an improvement so far as comfort was concerned. A splendid program both evenings was given by volunteer talent, some numbers being especially fine. We return thanks for the patronage and assistance of the friends."

Oscar Hamberg writes from Washington: "The Progressive Thinker and seven excellent premium books received. I thank you very much for them."

E. W. Sprague and wife will be at home during the month of June. They have been engaged for the Cassadaga picnic, June 8, 9 and 10, and will serve the society at Lyona, Pa., June 16. They have open dates for the coming fall and winter months. Address 618 Newland avenue, Jamestown, N. Y.

Mrs. Helen V. Fairchild writes from Denver, Colo.: "I will arrive at Lily Dale, June 20, and remain the entire season, again presenting the divine manifestations of the soul."

Dr. C. W. Hidden, of Newburyport, Mass., was the orator of the day at Portsmouth, N. H., on Memorial Day, and this is what The Times says about it: "The oration by Dr. C. W. Hidden, who for the fourth consecutive year addressed the veterans and friends, was a masterpiece of eloquence, and listened to with closest attention. His personal tributes to those who had died during the year were especially appropriate and in harmony with the day. Dr. Hidden is a speaker who wins the approval of his audience, holds their attention, and to whom it is a rare pleasure to listen. He is heart and soul interested in the work and welfare of the G. A. R. and U. V. U., and as a speaker can rarely be excelled."

Georgia Gladys Cooley writes: "I wish to thank all my friends for their kind words of encouragement and farewell messages. I also express my regrets at not being at home when so many called to say a few words of love. Remember, that space and time are as naught to the spirit, and I will be with you often, even though the cars will carry me over 2,000 miles from you. I most sincerely wish to thank many of the Spiritualists of Chicago and other places for their kind support and sympathies extended to the First Spiritual Church and Sunflower Club. Brother Green of the Forrestville Congregational Church has kindly consented to occupy my platform the last Sunday in September (opening of fall season), and I know all will be in readiness for a good winter's work on my return, the first Sunday in October. My address at present will be 290 Columbia street, Portland, Oregon."

"Poems of Progress," By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth 50 cents.

A VITAL NEED.

More Energy Among Spiritualists.

In this rapid and progressive age when almost every month of each passing year is heavily fraught with some new invention or startling discovery in the realms of science, it would appear to a casual observer to be a very hard matter for a person to even suggest a field in both the mental and physical worlds which has not been thoroughly exhausted. In some respects this may be true, but let all earnest investigators rest assured that there is yet much to discover in, and from, the vast storehouse of the boundless universe. The tireless searcher for pure unalloyed truth can yet find many fruitful spots in which to bestow his talents to a good advantage, one of which I would respectfully suggest as worthy of investigation.

From the early dawn of history up to the present time, man has been exerting almost superhuman energy in a ceaseless effort to discover or devise a system of some kind by which he can correctly read the scroll upon whose mystic pages the inexorable hand of Fate, has already stamped the unborn events of coming years. Ancient history records many instances of numerous individuals as being endowed with this marvelous power, and there are many well-authenticated cases of the present time where a few members of the Gypsy tribe can to a limited extent correctly foretell the future. Yet none who have made these unerring predictions, be who they may, have ever been able to give to the world a lucid explanation of the art or system by which they succeed in reaching such wonderful conclusions. Or many of these truly gifted people when urged to reveal their mode of prophecy, always discreetly veil their ignorance beneath the ever convenient shadow of a deep mystery.

I do not mean this somewhat strong assertion to include Spiritual mediums or clairvoyants. Here, in my opinion, is where earnest workers in the cause of Spiritualism can in many ways greatly assist to enlighten and elevate mankind in many ways from the baneful influence of error and superstition, and at the same time they will not fail in reaping an enduring reward of personal fame. If the true principles of what is now generally considered a disreputable science, were put forth to the world in a clear and concise manner, divested as much as possible of vague, uncertain theories, and all elements of a mysterious character, I think that there would soon be no necessity for the enactment of severe and often unjust laws to regulate, but whose actual motive is to suppress all mediums, clairvoyants, etc., whether they tell the truth or not. Laws which impose an excessive privilege tax on a designated avocation, legally brand it as a crime. Here is something of more immediate importance than debating the details incident to a life beyond the grave.

Let all true Spiritualists zealously teach the people that there is a very marked contrast between a clairvoyant medium and a palmist, card reader, or a common fortune-teller. That many otherwise intelligent people regard the science of prophecy through spirit power, in the same light as any other method of clever imposition, is clearly evident from laws already in force, grimly proclaiming that many "wise men" in our halls of legislation make no distinction, and regard spirit mediums just as pernicious to the public welfare as are those arrogant frauds who never fail to advertise in glowing and seductive language in the daily papers that they alone have the miraculous gift of of revealing the future, and that they never fail if a given price is advanced, to banish troubles of all kinds from rich and poor.

This would not attract our notice did not these human vampires often seek to shield their heinous impositions beneath the name of Spiritualism. Here is another spot in the spiritual field which is badly in need of cultivation by our sincere writers and thinkers. Spiritualists should try and organize into a body under some permanent form solely for mutual protection. Let us create a sinking fund in order to cause the repeal of all laws which by means of excessive privilege taxes, unjustly class honest clairvoyant mediums with the arrogant impostors who constantly infest the principal cities of the United States. Spiritualists who favor this plan could easily contribute from ten cents to a dollar, which should be held in trust by some responsible party, said party to be nominated by a majority of those who have created the sinking fund.

I have merely sketched a rough outline of a subject which I would very much like to see agitated in The Progressive Thinker, for I have striven for many years to do my part toward setting spirit philosophy upon a permanent foundation. In view of these facts it is very evident that few genuine mediums have the courage to endure the scorn of a pitiless public which following the example set by the lawmakers seldom discriminates between a clairvoyant medium and a brazen fortune-teller. Spiritualism never pretends to go beyond the bounds of nature, and yet generally the first thing people do when they begin to study its philosophy, is to eagerly search for tests of a personal nature, often expecting through an immature medium, satisfactory answers to questions that would completely confound a deeply learned philosopher, Thus falsely regarding a clairvoyant as nothing more than a caterer to the whims of public curiosity. Spirit mediums should never forget that they are simply humble workers in a field of philosophy that will beyond a doubt eventually control the minds of the leading thinkers of the world.

A medium should ever strive to estimate the mortal world at its true value, and while they should always do everything possible toward alleviating the troubles incident to humanity, both mediums and healers should firmly impress upon the minds of the people, that it is unjust to censure them for exacting a reasonable income for their service. Money may be the indirect cause of a great amount of evil, yet in our present imperfect state of civilization no human being can exist without it.

Taking all minor facts into consideration I think it absurd for anyone to imagine that spirit philosophy can in any form flourish without the aid of money, and I think it only a matter of justice that mediums, and magnetic healers should be expected to receive a stipulated reward for their labor from each individual whom they benefit. This fee is only a just equivalent, and not a gift bestowed by a generous patron. I can not imagine how the public mind became imbued with the idea that Spiritualists should expend their time and labor for the good of the people, and not expect a just recompense in hard cash. To this emphatic assertion many professed Spiritualists are ready to exclaim, "Surely a grateful people will not forget to reward those who have taught them the realities of spirit life, or who have brought them out of many grievous troubles?"

To a certain limited extent this conjecture is based on truth.

But alas! the wretched and melancholy experience of many a faithful medium, and the sad self-sacrificing life of many a magnetic healer, painfully demonstrates the awful fact, that the much vaunted gratitude of the public toward its real benefactors, is either a pleasant myth, or has long since vanished into a dream of the past.

DR. B. F. WEYTHMAN.

Memphis, Tenn.

FROM THE N. S. A.

To the Editor and Readers of The Progressive Thinker—Dear Friends:—The N. S. A. is moving on with its good work, and is still receiving contributions to the Mayer fund. We are encouraged by the kindly words and contributions that come to this office from all parts of the country. Many of the donations are small, and can be but illy spared by those who so cheerfully send them, but they are all appreciated and we know that a blessing comes to the N. S. A. with them. The recent suggestion of Brother Cole, that the working people in our ranks send each a donation of twenty cents to this office for the Home, these contributions to be called a "Labor Fund," is meeting with good response, and we are daily receiving such contributions, for all of which the donors have our grateful thanks.

We trust that no one who has not given something to the Home fund, who reads these lines will refrain from doing so, we still need nearly three thousand dollars to fill the fund, even if every person who has pledged—and not yet paid—towards it, fully meets his or her obligation, therefore we trust that all friends of the cause, will do their part towards making this a success.

We have a donation of several hundred pretty booklets of poems to be sold for the benefit of the Home fund. The collection of poems is a worthy one that may grace any home, and please any lover of poetry. It is published by Mrs. H. Straub, of Syracuse, N. Y., in loving memory of her ascended son. The poems are not of a personal character, but are such as the utmost stranger to their author can find pleasure in. We sell these pretty booklets at 25 cents a copy, two cents extra by mail. They can be had at this office, and not only help the N. S. A. thereby, but also secure a gem for your homes, or as a gift to friends.

MARY T. LONGLEY,
Secretary N. S. A.
600 Penna Ave. S. E., Washington, D. C.

Washington, D. C.

Spiritualism in this city has had a successful and gratifying season of work. The First Association of Spiritualists closed its meetings for the season in Masonic Hall, Sunday evening, May 28. Notwithstanding the warmth of the evening, a large audience was in attendance. In response to appeals from the platform, a splendid collection was taken, and the society closed its season free from debt. The work of the year has been a good one, and reflects much credit upon President Wood, and his helpful co-operators. The association will reopen its meetings in October, and the outlook for another season of good and effective work for Spiritualism is promising.

The children's lyceum also closed its season on the above mentioned date; its success has been most pleasing, the loyal workers in this school have reason to be proud of their labors, and of the children they have encouraged to attend each week. The prospect for future good work in this direction is more than fair. An excursion and picnic to the lyceum is to take place down the river, June 2.

The Ladies' Aid has performed most excellent work, and made a success of its meetings and entertainments, it has turned a goodly sum into the treasury of the First Association, as a result of the faithful work of the ladies who constitute its membership. Its closing meeting for the season was held at the hospitable home of Mrs. Chapman, on the evening of May 31. After the business exercises, a season of social converse, and of entertainment was indulged in, during which Prof. Longley rendered one of his spiritual songs, and the messenger spirits of Mrs. Ferguson and Mrs. Longley voiced their greetings and sentiments to the company. The entertainment closed with a collation at the genial board of the hostess, of which the large number partook with appreciation and enjoyment, not forgetting to respond royally to the vote of thanks offered to the hostess for her hospitality by Mr. Wood.

A new Spiritual society has chartered with the N. S. A. in this city; its work is for the spread of Spiritualism. The local mediums are doing a grand work, among them are Mrs. Stephens, Mr. Altemus, Mrs. Wahneke, Victor Wylde and Mrs. Zoller. All are working for the good of humanity. The spirit world through its individual and intelligent messengers was never nearer the city of the nation, and its people than at present. We frequently hear of investigators among the congressmen, and others in official life. The inquiry is great, especially as to whether the departed live and can return to communicate with their friends.

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QUESTIONS AND ANSWERS.

This department is under the management of

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Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

L. M., Oregon: Q. What is the cause of "red snow?"

A. Especially in high latitudes, and on mountains when the temperature rises above freezing, large areas of snow-surface become stained as with blood. The cause is the growth of a microscopic plant of the class of algae. It multiplies like the yeast plant by division and with astonishing rapidity. Its name is protoccus nivalis. There is a species P. viridis, or green protoccus, which is almost every where present, forming the green or greyish layers or granulations on rocks, fences and the shaded side of buildings. As the red protoccus is first green and changes its color under the influence of light, and moisture, there can be but slight difference between the two. Like all the lower forms of life, the germs are incomprehensibly numerous and everywhere diffused, hence their sudden appearance when the proper conditions arise is not as wonderful as it appears to those unacquainted with the life-process of these lower orders.

Sleeper: Q. How many hours of sleep are required?

A. One of the most wonderful phenomena of life is sleep. To think of the activities of the day falling into absolute rest, and the keenness of thought into unconsciousness simulating death. Yet on retirement at the usual hour, sleep is expected and without the least hesitation we resign ourselves to oblivlousness from which we expect to awake refreshed. The deprivation of food or water can be borne with less discomfort than the loss of sleep, for the activities of the body and mind cannot be continued for any unusual length of time without rest being demanded. The length of the day is sufficient to exhaust the energies and night is welcomed with the peaceful messenger it brings. Sleep comes as the restorer of strength; the sovereign remedy for the invalid; an anodyne for the tortured mind. The physical energy is reduced, and in the later hours of the night or early morning the blood is withdrawn from the surface, and circulation so diminished that the most florid become pale. The labor of the heart is reduced to a minimum, and that organ given rest, so much as possibly can be given to one which cannot for even a brief time pause in its labor. The brain receives a much less quantity of blood and practically the mind ceases to think.

In this state the waste and breakage of the day is repaired. New cells in muscle and nerve take the places of those broken down, and if the rest is perfect we arise refreshed, renewed and ready for the tasks of the new day.

How many hours are required for this rest? That depends on many circumstances. It depends on how weary the body and mind have become. The greater the strain, the more sleep required. Children require more hours than adults. A disturbed sleep often wearies instead of rests. A comfortable bed and pure air, fresh from the wide open window is conducive to dreamless sleep.

As an average eight hours' sleep is none too little, though many find that six is sufficient. Sleep before 5 o'clock in the morning is far more invigorating that after that hour. The negative condition of the midnight hours is the natural period of repose.

E. L. Sparrow: Q. Have any spirits reported on the condition of the popes in spirit life?

A. I have never seen or heard of a communication given by a spirit claiming to be a "pope of Rome," and according to well-known spiritual laws, such communication would be difficult if not impossible were not the medium a Catholic. The departed Catholics form an exclusive realm, with their great leaders in as dormant position as when on earth. Whatever influence these are able to exert, is made through the priests of their own church. Whenever communications have been from this source they have had for their intent to cast obloquy and disgrace on the medium and those connected. Several well-known mediums have received communications saying that there was a thoroughly organized body of Jesuitical spirits for the acknowledged purpose of overthrowing the labor of those engaged in its extension. Facts, voluminous in number and startling in suggestiveness, sustain this proposition. If a Spiritualist should receive a message purporting to come from a high dignitary of the Catholic church, he may feel positively assured that it is from a deceiving spirit.

A medium who is a true Catholic would be given only such impressions as the Catholic priesthood would allow.

Mrs. S. S. Rockhill: Q. Are spirits who passed away by violent deaths drawn to the place of the crime? If so cannot mediums, any sympathetic persons, go to such places and assist such spirits?

A. The legendary stories of haunted houses, and appearances of spirits where crimes have been committed, foster the belief that the spirit lingers around the last scene of its mortal life, when violently thrust therefrom. This is not by compulsion, nor is it always true. In fact the majority of those meeting with violent deaths at once go away, either with friends or by their attractions. Others who have no spirit friends, who have no place to attract them, enter spirit life, filled with regret, and revenge for the injustice which has deprived them of the enjoyment of life. They linger near the scene of their misfortune, and advance out of their peculiar condition with great difficulty. The idea that they can be reached only through and by mediums, is a strange error for one versed in the philosophy of Spiritualism to fall into. They may be awakened from the terrible hypnotism into which they have fallen, by coming into a circle. The true instructors of such "earth-bound" spirits are their spirit friends, or spirits who devote themselves to the work, with the zeal of missionaries and with much more intelligence and success.

"Mesmerist," Paris, France: Q. Dr. X. LaMotte Sage gives the following propositions on hypnotism. If true, then there need be no fear of anyone being made to do criminal acts by hypnotic influence and the fear in which it is held is groundless. What is the opinion of the Question Department?

"1. No one can be hypnotized against his will.

"2. No one can be hypnotized unless he complies with certain conditions, and does his part to bring about the state.

"3. Anyone who is hypnotized has done more himself to induce the state than the operator has done.

"4. The hypnotist possesses no special power, nor can he gain permanent control over any one, or absolute control even temporarily, without the subject's consent.

"5. To be hypnotized in no respect, shows a weakness, nor is the condition in any sense a pathological one.

"6. Hypnotism within itself is absolutely free from harm."

A. (1) It is undoubtedly true that while the will is active no one can be hypnotized. If the will is aroused the influence is gone. But the methods of the hypnotist are such as allay the will and gain control before it is called into activity. The pleasant manners, and soft words of the successful salesman disarm opposition; the magnetic orator directs attention away from the point he would gain until he brings it forward when the will has become passive.

If the subject understands that he can overcome any and all hypnotic influences by his will, he is in no danger of passing under such control. The danger lies in his not knowing, and more in not being aware of its being exercised, so as to guard against it.

(2) This proposition is quite true, and yet it should be modified, for the subject may comply, unconsciously to himself. If not well-informed as to the conditions and laws of control, he is certain to do so.

(3) It may be added that the subject may do even more, for he can become self-hypnotized, and thus do all for himself.

(4) To perform the first experiment the subject's consent would of course have to be gained, but after a few seances it would not have to be, for the suggestion might be made from one time to another.

(6) It may also be used for harm by those who are designing, if they have subjects ignorant of this power, and how to antagonize and throw it off.

VIRGILIUS MARO.

Striking Thoughts of an Old Latin Poet.

I have recently been indulging my fancy by re-reading Virgil.

Some thoughts are strikingly interesting now because of their analogy to modern Spiritualistic views. To read the poetical translations by Dryden and others, one loses the thought in the jingled metre of modern poetry. With the Latin Aeneid before me, I translate as nearly literal as possible. The scene is in Avernis. Anchises, the father (a ghost) is instructing the son who has been permitted to visit him there. Anchises proceeds: "In the first place a spirit within cherishes the heaven and earth and liquid plains and the shining orb of the moon, and Titanian stars; and intelligence diffused through their members moves the whole mass and mingles itself with the great body. Thence the race of men and of birds, and of flocks; and whatever monsters the sea produces beneath its marble surface. There is a fiery strength and heavenly origin to these first principles; so much so that destructive bodies do not clog them, nor earthy limbs and dying members do not blunt them." [I put the disjunctive nor for the conjunctive que, of the Latin.]

"Hence they fear and desire, grieve and rejoice." * * *[an exact parallel with modern spiritual ideas.]

"But also when life has left them with its last light yet not every impurity—nor all corporeal pollutions entirely depart from these unhappy creatures. It is entirely necessary for a long time that things compounded with the soul should cling (inolescere) to it in a wonderful manner. Hence they are exercised by punishments and they pay the penalties of their former sins." The lighter sins are expurgated by air—a higher or baser degree by water, but the most heinous only by fire.

I think the following worthy of observance, which I will give both in Latin and in English.

"Quisque suos patimur manes." I can easily conceive of slight variations in the translation of "manes" in the above. Surely the substantial meaning is: "Each one must suffer for his own wrong doing." True, this is not the exact meaning of "manes." Classical critics explain this word as signifying a kind of double personage belonging to each person, though separable therefrom, yet it subjects him to inflictions.

We are taught that in time, however, these sins are all washed out. Another spiritual analogy. But more like reincarnation we have the following which I translate literally: "When all these have rolled the wheel for a thousand years, God calls them to the Lethean stream in a great band so that unmindful [of the past] they might revisit the upper convex world—and again shall begin to wish to be restored to their bodies." Then Anchises points out to Aeneas various shades of future heroes who are to figure on earth. This is a very singular doctrine and I am not aware that it has any parallel anywhere. We have there the shades of Romulus, Marcellus, Caesar and various other ghosts who (according to the poet's fancy) are to figure upon earth in the future. I have written this article believing that these things in view of the teachings of Modren Spiritualism may possess something of renewed interest. The drinking from Lethe may throw light also on some modern "original thoughts." B. R. ANDERSON.

Concordia, Kans.

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THE CAMP-MEETINGS.



Ashley Camp, O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Bankson Lake, Mich.

Bankson Lake (Mich.) Camp-meeting commences June 3 and closes June 13. Nearest railroad station is Lawton. For full particulars address S. T. Beam, Lawton, Mich.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Arkansas Valley Camp.

The Arkansas Valley Spiritual Association will hold its 7th annual camp-meeting in Island Park, at Winfield, Kansas, commencing July 7, and ending July 17, 1900. For full particulars address Chas. O. Bethel, Winfield, Kans.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Pon-she-wa-ing, Mich.

Spiritualist camp-meeting will be held at Pon-she-wa-ing, Mich., commencing June 15 and closing July 9. For full particulars address N. M. Kellam, manager, Oden, Mich.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

New Era Camp, Oregon.

Its next annual gathering will be held beginning June 23 and ending July 16, thus including four Sundays. Full particulars may be had by addressing E. W. Penman, secretary, Canby, Oregon, or Mrs. Kate Obrock, vice-president, 309 Shaver street, Portland, Oregon.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900.

The beautiful grounds known as Mount Pleasant Park are situated west of Clinton, one mile from the postoffice, and are so elevated above the river valley as to furnish a magnificent view of the city and surrounding country for miles. The grounds are well supplied with water, and the dense shade from hundreds of native trees makes the temperature at all times cool and pleasant. Sidewalks are laid on the principal streets and avenues, the grounds are cleaned daily and the sanitary regulations are strictly enforced, thus making Mt. Pleasant Park an ideal spot in which to rest and recuperate both mind and body. The electric street cars run regularly to and from the city, making the grounds easy of access at all times. Arrangements have been made with Mr. E. A. Hughes whereby he is granted the exclusive privilege of running a cab and baggage line from the different depots and steamboat landings into the grounds of this association. Mr. Hughes will charge for one passenger and one trunk 25 cents, and will have his vehicles plainly marked so that strangers can tell at a glance that he is licensed to enter our grounds. Strangers should be very cautious and secure Mr. Hughes' services as it may save them some expense and inconvenience. Mr. Hughes will look carefully after all baggage entrusted to his care and deliver same to any part of the grounds.

Speakers, W. F. Peck, Willard J. Hull, Dr. J. M. Temple, Rev. B. F. Austin, Julia Steelman Mitchell, Marian Carpenter, Edgar W. Emerson, Carrie E. S. Twing.

For programme, containing full particulars, with illustrations, address W. F. Peck, 3005 Magazine street, St. Louis, Mo.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 20 and closes August 26. Mrs. Abbie E. Sheets, chairwoman. Saturday, July 28, reception in hotel parlors to campers. Sunday, July 29, welcome address by Abbie E. Sheets. Speakers: Mrs. Loe F. Prior, Mrs. Abbie E. Sheets, Lyman C. Howe, Mrs. Amanda Coffman, Mrs. N. M. Russell, Geo. W. Kates, Mrs. Zaida Brown Kates, Dr. O'Dell, Mrs. Lee Norie Claman, R. W. Barton, Augusta Ferris, A. B. Spinney. Mediums engaged: Mrs. Kates, A. B. Winans, Mrs. Frances Ruddick, Mrs. N. M. Russell, Mrs. Augusta Ferris, Mrs. Claman, Mrs. Barton and Mrs. Prior. Among the expected are Geo. Letford, Dr. Dannels, Geo. F. Perkins, Mrs. Baker and others. Reduced rates on all Michigan railroads. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. The closing week will be under the direction of the Michigan State Association. It holds its convention and annual grand mass-meeting. Our workers are as follows: Dr. J. M. Peebles, Dr. A. B. Spinney, A. E. Tisdale, Marian Carpenter, Oscar Edgerly, Mrs. R. W. Barton, Mrs. M. A. Burland, George B. Holmes, H. H. Warner, Lyman C. Howe, May Cecil Lincoln, D. P. Dewey, Mrs. Emeliss Blake, Augusta Ferris, Mrs. A. E. Sheets, Lee Norie Claman, Mrs. John Lindsay, Frank McKinley, Frank N. Foster, Mattie Woodbury, and our chairman, E. E. Carpenter. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Camp in Colorado.

As the camp season is again drawing near, I thought perhaps a short letter in regard to a very pleasant one might be interesting to camp goers. The one of which I wish to speak is located in South Boulder Canyon in the lovely mountain regions of Colorado, some twenty miles from Denver, on the Colorado Southern railroad. The writer spent seven delightful weeks at this camp last season during the months of July and August. This camp with its surrounding beauties is all that heart could wish for. The lovely mountain scenery for which Colorado is noted, is well pictured in this particular place, and for this reason this chosen spot should and I trust will well patronized another season.

The originator of this camp is none other than Mr. George Taylor, of Denver, who, it has been well said, "knows a good thing when he sees it." He has purchased 480 acres to be used for the purpose of camping.

He with his estimable wife managed affairs last season, entertaining large crowds on Sundays, to the satisfaction of all. Those who came needing rest and quiet found it 'neath the shady nooks. Those who came seeking health and strength were after breathing the cool balmy mountain air, and drinking from each icy spring greatly benefited, and those who came begging spiritual food were amply provided for by what the very best developed mediumship gives, both in lectures and tests, and each left with a feeling of kindness and expressed hope and wish that Brother and Sister Taylor's untiring efforts might in the near future be crowned with glorious success.

When one is fairly inside the wall of this camp he imagines himself suddenly transplanted into the garden of Eden, and while standing in its center and his eyes gazing heavenward in the four different directions, he finds himself fairly shut in by four lovely mountain peaks beautiful beyond description, dotted here and there with the usual pine trees and the overhanging of craggy clefts of rock. And now to gaze downward he sees the little streamlet rushing by and with a listening ear its rush and roar mingled with the welcome warble of the birds is making music that would cease the sighing of the heart and cast cares away.

Rates at this camp:—A tent, cot and camp-stool for season, $10, of same with board, $5 per week. Any other information desired in regard to this interesting movement, may be obtained by writing May Taylor, Box 780 Denver, Colo. Camp opens July 1.

LOUIE R. JEFFRIES.

Topeka, Kans.

Ohio Spiritualists' Convention.

I suppose the public looks to me for some report of the convention which the Ohio Spiritualists' Association held at Columbus last week. This report has been necessarily delayed and curtailed because almost immediately on my arrival home from the convention, I was called to another part of the state on account of the serious illness of a relative.

The convention really opened on Tuesday evening, May 22, when the ladies of the First Spiritualist Church of Columbus tendered a reception to the state officers and visiting delegates. After many pleasant social amenities light refreshments were served and short but ringing speeches were made by nearly all of the distinguished guests of the evening.

Wednesday morning the convention was called to order by the president, Hon. E. W. Bond, who announced the various committees and the convention got right down to business without delay. The annual reports of the president and secretary contained numerous suggestions and recommendations which were referred to a special committee and some of which were subsequently the subject of much earnest debate. The full text of the various resolutions adopted I have not time to present now, but will try to present them in a later issue.

The election of officers for the coming year resulted as follows: President, Thos. A. Black, Cleveland; first vice-ident, W. V. Nicum, Dayton; second vice-president, C. H. Mathews, New Philadelphia; secretary, John C. Hemmeter, Cleveland; treasurer, Carrie Firth-Curran, Toledo. State delegates to the National convention to be held at Cleveland next October, Willard J. Hull, Columbus, and C. B. Gould, Cleveland; alternates, Zetta Lois Else, Galion, and Cora Folson, Columbus, O. The remaining members of the board of trustees elected were as follows: Hon. James B. Townsend, Lima; Mrs. E. A. Kibby, Cincinnati; Hon. E. W. Bond, Willoughby, and H. H. Baxter, Ashley. The convention closed its routine business at noon, Thursday, and the afternoon session was devoted to a general conference meeting which proved to be a "free-for-all" in the fullest sense of the term. At both evening sessions the people of Columbus packed the hall to the doors.

Wednesday evening addresses were delivered by Harrison D. Barrett, president of the N. S. A., Hon. J. B. Townsend, the owner of the Light of Truth, and also by its editor, Willard J. Hull.

If the writer may be permitted to express his personal opinion he would say that President Barrett's address was noteworthy for its perfect diction and rhetoric, Mr. Townsend's for its earnestness, and Mr. Hull's for the dignified and emphatic manner in which he pleaded for greater toleration for new and advancing ideas. The principal address of the convention was delivered Thursday evening by Dr. J. M. Peebles, who held the large audience spellbound. Dr. C. H. Figuers acted as platform test medium both evenings.

In the business of the convention no one subject caused greater discussion than the recommendation of the secretary, that no professional medium should be elected to office on the executive board. The writer's record as a champion of mediumship is too well established to be questioned, but he maintained that the best interests of the association, the cause in general, and the mediums themselves, would be served by composing the entire board of representative men and women. The resolution was lost, and we need offer no further comment.

Probably no one at the convention was busier than Zetta L. Else, for in addition to having entire charge of the musical program, in which she was ably assisted by Miss Jennie DeLong, of Columbus, she acted as assistant secretary and journal clerk. In recognition of her exceptional ability as an artist, Mrs. Else has been appointed general musical director for the National Convention next October.

The thanks of the visiting delegates are due to the friends in Columbus who so generously opened their homes for our entertainment. The Daily Press of the city was also exceptionally courteous and liberal in its reports.

C. B. GOULD.
Ex-Secretary O. S. A.
406 Electric Bldg., Cleveland, Ohio.

What Clairvoyants Saw in Boston.

To the Editor:—The arrest of "the negro seer" or clairvoyant for alleged robbery of money, etc., from an old lady near Boston, Mass., seems to make some people wonder if all clairvoyants are humbugs. If some State street or Wall street broker had taken this money for investment under similar circumstances, would they have been prosecuted? A case quite different from this Naganzi humbug is one occurring in Boston, and showing genuine clairvoyant vision, by Mrs. Adelaide C. Littlefield, of 218 Columbus avenue. A man says to the artist psychic: "I have a lock of hair in my pocket of a woman you never saw or heard of. I wish you would take the lock of hair and see if you can describe the character, size, age, complexion, etc., of its late owner." The medium said, "You need not hand me the lock of hair, because I can tell you all about her without even touching a hair of her head." This she proceeded to do perfectly without the common trance which some people think is necessary for such work. In another case the medium described a man's gold mine in the far West, telling the location of ores, buildings, workmen, etc. Such cases are very numerous and abound in the literature on these subjects. The often slurring manner which some people show by actions or otherwise, against clairvoyants, betrays their dense and lamentable ignorance of these grand phases.

Hypnotic subjects have repeatedly performed the most startling feats in clairvoyant visions; traveling by eyesight alone hundreds and thousands of miles in a moment's time, describing strangers, places and scenes totally unknown to anyone near them, and yet later proving to have been photographically and phonographically correct in all details. No greater crime is habitually committed against the people than the studied deliberate manner in which the clergy, etc., supplies all evidence and facts along these lines. People who desire to know the truth on these subjects can do no better than to read up the many books in the public libraries, etc., dealing on Spiritualism, psychical research, hypnotism, etc. Rev. Talmage, the noted divine, has had no blacker spot upon his brain than that one disclosed by his attack upon spirit mediums. This sermon shows that he is both ignorant and bigoted, not to call him by the names he deserves. Talmage generally is brilliant, honest and eloquent, but when he tackles the scientific occult, when he reviews the superb subject of Spiritualism, he becomes a donkey, a pigmy, an idiot and a clown, worthy of our pity that one so high would stoop so low.

G. E. LOTHROP, JR.

Boston, Mass.

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portrait of the author, and subscribers copies will have her autograph.

Emma Rood Tuttle is well known to the readers of The Progressive Thinker and the spiritual press by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be $1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once—money not desired. HUDSON TUTTLE.

Berlin Heights, Ohio.

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The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

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Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

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BY MINOT J. SAVAGE, D. D.

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After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

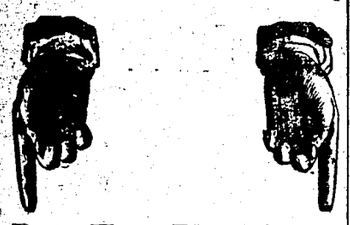
"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

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This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price, $2. It is a large volume of 500 pages.



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Kindly read the following

TESTIMONIALS;

Dear Doctor:—I received the receipt. Thanks. I am getting along fine; can eat and sleep good. That everlasting dragging in my limbs is gone, my heart and pulse is perfect; my back stronger. Don't expectorate one-quarter so much. Am about ten years younger than when you began to treat me. Am satisfied and happy and have more faith in you than ever. I see, dear Doctor, that I am going to get well. Thank the Lord. God bless you. Yours truly,

Silverton, Colo. W. D. HARRIS.

Dear Doctor:—I am getting stronger and I try to do the best I can to help myself. I know and feel happy to say it, that your treatment is helping me.

Gratefully yours,

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My Dear Doctor:—I bring you the good news that I am feeling better; I have had only one extremely nervous day in the past two weeks. With best wishes, your patient,

MAUDE PRATT.

29 W. Pierce street, Coldwater, Mich.

Dear Doctor:—I will say right here, I have not been as well as I am now, for years. Many, many thanks to you, dear Doctor. Hurriedly yours,

MRS. A. L. CARTER.

7 Everett street, Newport, R. I.

Dear Sir:—I received your letter. I am quite well, thanks to your treatment; I know and some of my friends know, that it did me much good. Your health directions are worth one month's treatment. Yours respectfully,

MRS. S. A. CAMPBELL.

Dover, Maine.

Dear Sir:—Your diagnose received, and think you have described my case perfectly, and hope you can cure me. Inclosed find money order to pay for one month's treatment. Yours truly,

MISS GEORGIA MEINFIELD.

53 Prospect street, Winsted, Conn.

Dr. Watkins,—Dear Sir:—The diagnose received to-day, and to my judgment it is a good one. Inclosed you will find the amount of money for one month's treatment. I remain, yours truly, WM. H. BREARLEY.

Potter Hill, R. I.

Dear Sir and Friend:—My back is gaining nicely, and it feels better than it has for nearly eleven months, but gets awful tired when I work all day, but thanks to you and your medicine, I can work now enough to live, and a little more. Hope to keep on gaining. I don't know how to thank you for your kindness and confidence in me. Thanking you and hoping you a long and happy life, I remain, ever your humble servant, A. S. DRAKE.

Sherman, Mich.

Birthday Surprise.

At the residence of Mrs. A. Almquist, Grand Rapids, Mich., on the evening of May 25, 1900, was held by twenty of her numerous friends, one of the most delightful and unique surprise parties that I ever attended. Mrs. Stidd was the originator and principal executive of the affair. Mr. and Mrs. Dixon and your humble servant had called on Mrs. Almquist and were engaging her attention with a pleasant game of pedro, when the party, without any ceremony, broke in upon her. To say that she was surprised is putting it very mild, for she had not received the slightest intimation of the affair. There were the following, all staunch Spiritualists, as I remember: Dr. Elliott and his niece, Miss Tisdale, Mr. Hembling, Mrs. E. Blake, Mrs. Paine, Mr. and Mrs. Ellis, Mr. and Mrs. Horton, Mrs. Kinney, Mr. and Mrs. Stidd, Mrs. Sanford, Mr. and Mrs. Dixon, Mr. and Mrs. Beals and myself. After holding a circle in which Mrs. E. Blake and Mrs. Paine gave some excellent tests and messages from spirit friends, also Mr. and Mrs. Horton gave some fine tests, giving names of visiting spirit friends, and Mrs. Beals' little guide, Sunlight, did some very clever work. Mrs. A. was presented with a large, beautiful rug, as a birth-day present; the presentation was made by Mr. Dixon in his usual happy manner. Mrs. A. was so overcome that she could only say 'thanks' through her smiles and tears. Music, visiting, and cake and coffee followed. It was a most delightful occasion, long to be remembered by its participants, who in the wee sma' hours of morning wended their ways homeward. B. F. SLITER.

OUR CAUSE.

None Need Be In Doubt as to What It Is.

In No. 547 of The Progressive Thinker appears a communication, "A Timely Warning," which is most admirably answered by the editor in the same number, and I wish to add an amen, and a few thoughts in line with the editorial. No Spiritualist who desires to understand what our cause is need be in doubt regarding the same; as to outsiders, they, too, can easily understand "our cause" if they will read our books and study nature. At the first spirit circle I ever attended, in 1852, in answer to my question, "What is the object of the spirits in establishing communion with the people of earth?" the answer was as follows: "To sever the chains of slavery, both physical and mental, which bind the millions of earth, and set them free from the galling bonds of priests and kings and teach them from the highest to the lowest to think for themselves." This was the creed I had been looking for. I embraced it, and have done what I could to spread this glorious doctrine of freedom of thought and speech.

Priests for centuries had held the masses in abject fear and slavery by the lying fictions they taught concerning the condition of men after death; the higher spirits were powerless against the ignorance and superstition of the innumerable hosts of the earth and the lower spheres of spirit life, but at last they broke through the wall of granite-like fog, and proclaimed to earth's children, "Behold we live! and we are children of nature and under her laws, just as you are, and just as we were on the earth sphere."

Oh, what a doctrine was this to orthodoxy; no literal burning hell, no psalm-singing heaven, no Jesus to save us from the effects of our murders, thefts, and other brutal sins; so orthodoxy has been bitterly fighting us on these lines for fifty-two years.

"Our cause" is to fight ignorance, bigotry, intolerance. "Our cause" is to build up truth in place of falsehood. "Our cause" is to establish love in place of hate and vengeance. "Our cause" is to establish knowledge in place of blind faith. "Our cause" is to make every man and woman an intelligent living soul, instead of an ignorant, beggarly slave.

"Our cause" is to prove to men their immortality through and by the eternal laws of nature, and thus give to them the greatest possible incentive to live lives of purity and usefulness, so that they may in the immortal spheres reap the natural reward of such noble lives.

There seems to be a desire on the part of some to wage the battle of infinite intelligence vs. common sense, all over again; but I think the large majority are agreed that it has been fought to a finish, and that common sense is the winner. Spiritualism stands for facts and looks upon fiction as upon the toys and vanities of childhood. Any effort to force it back into swaddling clothes will be in vain, and will result only in inharmony and strife. Onward, onward is our motto. Those who have recently joined the ranks must be content to stay in the rear guard, if they cannot keep pace with the main body and within hailing distance of the vanguard. B. F. FRENCH.

Tucson, Ariz.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, on May 26, 1900, Thomas Dix, aged 40 years, native of England. Uncle Tom, as he was best known at Mrs. Tripp's circles, was beloved by all who knew him, as a kind-hearted man and a true Spiritualist. The funeral services were conducted by the Rev. Dr. Rush, at Boydston Chapel, Forty-second and Cottage Grove avenue, at 3 p. m., Wednesday, May 30, 1900, to Oakwoods Cemetery. Silverdale, Staffordshire (England) papers please copy.

Passed to spirit life, April 24, 1900, from Winnebago City, Minn., Mrs. Rebecca Walker Carlton, aged 86 years and 18 days. When 14 years of age she united with the Methodist church, remained there until 1850, when she and her husband commenced the investigation of Spiritualism, and by that they were given a knowledge of the continuity of life. The husband crossed that beautiful river a few years ago, with the knowledge that they would meet again, and as she neared the borderland she saw sweet spirits around her. The knowledge she had gained from the spirit world was always freely spoken of to her friends for she felt she had truly found the "pearl of great price." Her many friends attended the services and testified of their love by their words of sympathy and floral offerings. While her children and grandchildren will mourn her visible presence they know she is with them. It was by her expressed wish that the writer was called to officiate at the service as the glad spirit had ascended to be with loved ones gone before, and the body was given back to Mother Nature. Her children all rejoice in the truths of Spiritualism, one daughter being a fine medium. MRS. S. M. LOWELL.

Anoka, Minn.

Passed to spirit life, March 18, 1900, Mrs. Fannie Newell, wife of W. P. Newell, of Malmo, Neb. She was a staunch Spiritualist and leaves a husband and two small children. She was also a medium of fine development. Services were conducted by Mrs. Carrie L. Bean, of Lincoln, Neb.

J. M. W.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

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He Brings Health and Strength to Thousands Who Have Been Pronounced Incurable.



SCIENCE TRIUMPHS OVER DISEASE.

DR. PEEBLES, noted the world over as a physician and scientist, is performing some of the most remarkable cures the world has ever seen. His fame has become world-wide on account of these marvelous cures. He has patients in every state in the Union and in many foreign lands who stand ready to testify to the wonderful cures he has made of cases that had been treated by many of the most eminent physicians without success. Many of the Doctor's patients are those who had traveled all over the world, visiting all the great health resorts and sanitariums in a **Futile Search for Health** and strength. They returned home in despair, thinking there was no hope for them, when they were persuaded to write to Dr. Peebles for a diagnosis. This was so clear and complete, showing a thorough understanding of the case that it inspired enough hope to induce them to try, as a last resort, a course of his treatment. Many such cases show wonderful improvement from the start. A very few months is sufficient in almost all cases to complete a perfect cure. Mrs. L. A. Humbel, of Long Pine, Neb., who was given up with dropsy and kidney disease by the best physicians in the country says: "I am very grateful for what you have done for me, as I am in better health than I have been for five years. I have gained fifteen pounds, and I am getting stronger every day. Last month I visited my aged mother in Iowa. She was greatly rejoiced for she never expected to see me alive again. For five years I travelled and doctored with the best physicians, finally gave up in despair, and went home to my sister, as I thought to die. I can never express how thankful I am for what you have done for me."

Remember that Dr. Peebles does not cure by Christian Science, Mesmerism, or any other "ism," but employs mild but potent remedies in connection with his wonderful Psychic Treatment. These Psychic Treatments, say his patients, "seem as a breath of higher life." If you do not fully understand the Psychic Science and these Psychic Treatments which are such a wonderful aid in the treatment of chronic and obscure cases, the Doctor will send you his essay, "The Psychic Science in the Cure of Disease," which will explain to you fully Psychic Diagnosing and Psychic Treatment with other valuable information for the sick. There is no one so capable of writing on this subject as Dr. Peebles, for he has investigated it for over a half century, and is a recognized authority on the various occult sciences in Europe as well as in this country.

All of Dr. Peebles' diagnosing is done by the aid of his psychic gifts. He can read the diseased conditions of the body as accurately as if each organ and tissue were open to his view. Out of many thousands of cases he has diagnosed during the past few years, nine hundred and ninety-nine out of each thousand are willing to testify to the marvelous accuracy of the diagnosis. Do you know your exact condition? Have you suffered for years without getting permanent help? Did the physician who treated you fully understand your case? Why will you be experimented upon by those who do not really understand your case when Dr. Peebles can diagnose your case perfectly and thus administer treatment upon a scientific basis? Why will you take patent medicines which are prepared for a "text-book" case, and which at best give only **Temporary Relief, when you can secure treatment from this EMINENT HEALER that is Especially Prescribed and Suited to your case, at a very little more cost?** These are the questions that interest all those suffering from chronic and obscure troubles. Think them over carefully. If you are sick and discouraged don't delay one moment in writing the Doctor for a diagnosis of your case. There is nothing of more importance to you than the condition of your health. It will cost you nothing to learn this. The Doctor will send **FREE OF COST** a complete diagnosis of your case and also his essay "The Psychic Science in the Cure of Disease" and valuable literature on chronic diseases and testimonials from some of his cured patients, showing the long list of so called incurable cases which he has cured. No disease is really incurable if perfectly understood. Every effect or diseased condition has its cause and if these are understood they can in almost every case be removed. When this is done permanent recovery is the result. **DO NOT DESPAIR** if you have failed to get permanent help, but write at once. Remember that **DR. PEEBLES HAS CURED HUNDREDS WHERE ALL OTHERS HAD FAILED.** Write him an honest letter, giving full name, age, sex and leading symptom in your own handwriting and he will give you a complete and full diagnosis and will also send the literature as mentioned above. Write today.

Address Dr. J. M. Peebles, Battle Creek, Mich.

Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meetings, 40 E. Randolph street, Handel Hall, Fourth floor, Sunday evening, 7:45. Wednesday evening, 675 Larrabee street, corner Garfield avenue.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday-school in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Open doors.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

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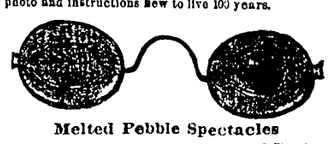
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, JUNE 16, 1900. NO. 551

EVOLUTION AND THE PSYCHIC SENSE

Philosophical Thoughts on the Wonderful Universe of Mind and Matter.

One of the greatest disadvantages under which the materialist labors in his investigation of Spiritualism and kindred subjects, is the inability to conceive of an unseen reality, or actual existence, which makes no impression whatever upon the physical senses. In this type of mind, the materialistic, the belief that all real existence is necessarily known to man, that the five senses put him in relation with all that is, is hard to eradicate.

"How can there be a spiritual world?" is the question that is forever coming up. "What is it? Where is it? How did it come to be? What is it made of, and under what conditions do its inhabitants exist?"

A mind of this type regards the existence of an unseen universe as impossible, because to him incomprehensible, forgetting that the existence of the material world is likewise incomprehensible; that it has not yet been explained; that we do not know what it is, nor how it came to be, nor why; that it is a mystery as great and unsolvable to-day, as when the rude, savage, half-animal progenitors of man first gazed at the stars with dim wonder as to what those shining points of light might be.

Because we have some little acquaintance with material things, we are apt to think that we understand them, when in reality we know nothing whatever of their nature or origin. We cannot explain the existence of the simplest thing with which we are familiar. A grain of sand is as inscrutable in its nature and origin, as the solar system. Its tiny being is the manifestation of a substance and a force which the wisest philosopher will strive in vain to comprehend. Nothing is so baffling, so unspeakably tantalizing, as the mystery which lies back of all physical phenomena, forever mocking our weak and futile efforts to comprehend. Here they lie, within touch, and under our very eyes, yet we cannot so much as understand why a leaf-bud unfolds, or why moisture globes itself in a dew-drop. It will be time enough to demand an explanation of the unseen world when we have expained the existence of this one. The one is no more a mystery than the other.

Passing from outer existence to the life of man—what do we know of that? Take man first as a mere animal. Do we know just how this wonderful piece of mechanism, the physical organism, came to be as it is, and why? Do this, explain how all the bodily organs were fashioned to work in such perfect harmony, and there remains a yet more wonderful thing to be explained—the man himself, the mind. Do we know what mind is? how it came into existence and why? when and where in the dim past it had its origin? Will our materialist friend tell us what consciousness is? what intelligence is? what thought and sensibility may be? where these things came from and how they came?

If we stand here in the presence of an embodied intelligence, which we perceive exists, but the real nature of which we can neither explain nor understand, the real cause of whose existence is wholly unknown to us, need we marvel or deny the existence of a disembodied intelligence, simply because the ethereal form in which it is clad is not perceptible to our physical sense? Is the existence of an unseen intelligence any more wonderful, any more of a mystery, any more incomprehensible than that of the intelligence whose bodily presence we perceive and with whom we speak face to face?

When every moment of our lives we are dealing with existences, material and spiritual, the real nature and cause of which we know nothing, it behooves us to be a little modest in our assertions of what may and may not be possible in the realm beyond the senses.

The physical senses of man, what are they and how have they been developed? Take the sense of sight. Time was on this earth when the existence of light was unknown to any living thing. Light existed, the sun shone as now, but there was no eye to behold it. There was life upon the earth and in the sea, but the sense of sight was undeveloped.

Light is a force, and being comparatively constant in its operations, cannot but work effects in organic matter, a substance peculiarly sensitive to the action of incident forces, and for this reason extremely liable to transformation. Why those changes which resulted in increasing sensitiveness to light were imitated in certain parts of physical organisms, we cannot say. The question of localization was doubtless a mooted point for ages, and finally settled by the survival of the fittest. But a condition of sensitiveness once acquired would be transmitted and increased—a change once set up in organic matter, becomes a cause of further change, by reason of the transformation of forces—until after countless centuries, we have the rudimentary eye, which was just able to distinguish the difference between the densest shade and the most brilliant sunlight, transformed into the seemingly perfect organ possessed by man and the higher animals.

What has taken place? Simply a long series of modifications in organic matter, by means of which the inner consciousness has been made aware of outer reality, or as Herbert Spencer would say, "by which "internal relations" have become adjusted to "external relations."

The point to bear in mind is this, that the external relations, the outer reality, existed long before the organism became developed to that degree that the vibrations known as light could reach the inner consciousness and produce the impressions which we call sight.

What is true of sight is true of the other physical senses. They have been developed from a general condition of sentiency in primordial life-forms, far back in the dim past, through countless generations, to their present seemingly perfect state. Is a still higher state of development possible, or have the five senses reached the limit of development? Do they put us in relation with, or make us aware of, all external physical reality? The scientist will tell you no. He will tell you there are colors we do not see, sounds we do not hear, odors we cannot detect; that there is a wide range of existences of which they give us no knowledge whatever; that it is just possible that all we know of the physical universe is insignicant compared with that which lies beyond the power of the senses to grasp. If this be true of the merely physical universe, if after centuries of adaptation and development, the mind of man knows so little of actual physical existence, what must be true of that finer and more ethereal universe which we call the spiritual? If we are blind and deaf and wholly insensible to real physical existences, which lie all about us, what must be our condition in regard to spiritual realities? With the limitations of the physical senses made plain to our understanding, how dare we assert the impossibility of any existence beyond the range of these imperfect organs?

As the five senses of man have put him in partial relation with outer physical realities, so now there is dawning in him another sense, or power, or susceptibility, which is bringing him a knowledge of spiritual realities. The development of the psychic sense is simply another and higher stage in the endless process of evolution, another step in the process by which "internal relations are becoming adjusted to "external relations." The psychic sense, like the rudimentary eye in primordial life forms, is still in the early stages of development, but already it is giving man dim glimpses of a hitherto unknown reality. Just as the vibrations which produce light and sound existed before there was an eye or an ear to receive them, so has the spiritual universe existed prior to the development in man of a sense sufficiently refined to receive its more ethereal vibrations. The universe of matter and spirit is not limited by our ability to comprehend it. That which we know of real existence, is doubtless but a drop compared with the boundless ocean of that which is.

In that invisible, intangible, imponderable substance called the ether, doubtless are millions of existences as real as the solid earth on which we tread, yet imperceptible to the physical senses of man. The ether—what is it? We call it a fluid because it penetrates and fills matter as water fills a sponge; behaves toward matter, in fact, as though matter had no existence. It seems to us like an exceedingly rarefied substance, and so it is when compared with matter; but it is just possible that it exists under more than one form, that it exists under three states similar to the solid, liquid and gaseous states of matter. Why should it not? It is so refined and rarefied in its nature that the densest ether would behave toward matter as a fluid, and would so appear to us. A whole universe might be built of this substance, fashioned in a manner similar to the material universe, and be just as real as our physical earth, sun, and stars, and yet be all unknown and invisible to us. One of these ethereal worlds might lie close to ours, penetrating and wrapping our old earth round with its finer substance and yet we would know it not!

Of course this is mere speculation and must be taken for what it is worth. But why should the existence of such a universe, thus inhabited, be any more wonderful or incomprehensible than the universe of mind and matter, which we know exists, and whose existence we cannot in the least understand nor explain?

The spiritual universe may be composed of some substance infinitely more refined than the ether; but that it is composed of some kind of substance there can be no doubt. It cannot be made of nothing. And while we call it spiritual substance to distinguish it from matter, it is after all purely material. Only that is spiritual which pertains to spirit.

And this same spiritual substance, so-called, may be a first cousin to matter, for aught we know. We speak of matter as existing under the three states of solid, liquid and gaseous, because these three are all that are known to us. It is just possible that there may be a fourth state, or a fifth, of which we know nothing, for the reason that we have as yet no sense that puts us in relation with this kind of existence. It is just possible that matter exists under numerous forms unknown to us, that its higher and finer gradations constitute not one but many unseen universes, yet all built of one substance, under varying degrees of fineness and ethereality. "The universe is made of one stuff," said Emerson, long ago; and science will one day demonstrate the truth of that which came to his prophetic mind as an intuition.

Because we cannot transform the coarser into the finer, because we cannot resolve the so-called material into the so-called immaterial, as we resolve a solid into a liquid, or a liquid into a gas, is no reason for denying the possibility of such transformation, nor of the unity of substance of the tangible and the intangible.

In vain do we strive to grasp the magnitude of that which lies beyond the range of the five senses. The imagination staggers in its attempt to realize the vastness of the unseen universe, and the possibilities of growth and unfoldment which it offers to the spirit of man. "We stand on tiptoe to foresee the future," but it stretches away, realm beyond realm, far beyond the range of our vision, into the unlimited and the unknown.

"Still there lies
An outer distance, when the first is hailed;
And still forever yawns before our sight
An utmost—that is veiled."

NORA BATCHELOR.

RELIGION--WHAT IS IT?

Is It Definable? Naught but Superstition.

Religion is defined in Webster's Dictionary as follows:

"Latin, religio, either from relegere, to gather or collect again, to go through or over again in reading, in speech, or in thought; relegens, revering the gods; or from religare, to bind anew or back, to bind fast.

"1. The recognition of God as an object of worship, love and obedience; right feelings toward God as rightly apprehended; piety."

This is from the latest edition revised and enlarged by Drs. Goodrich and Porter. Old Noah Webster, who died in 1847, embodied in his definition "the practice of all moral duties," but he took pains to add that "the practice of moral duties without a belief in a divine law-giver, and without reference to his will, is not religion."

The revisers modified this as follows: "As distinguished from morality, religion denotes the influences and motives to human duty which are found in the character and will of God, while morality describes the duties to man, to which true religion always influences."

Thus the revisers sought to dodge the question whether morality alone is in any sense religion.

And now we have in the Century Dictionary numerous definitions of religion, to-wit:

"Religion: reverence toward the gods, fear of God, piety, conscientious scrupulousness, religious awe. conscientiousness, exactness; origin uncertain, being disputed by ancient writers themselves; (a) according to Cicero, relegere, go through or over again in reading, speech or thought; (b) according to Servius, Lactantius, Augustine and others, and to the common modern view, religare, bind back, bind fast, as if 'obligation' etc.

"1. Recognition of and allegiance in manner of life to a superhuman power or superhuman powers, to whom allegiance or service are regarded as justly due.

"2. The healthful development and right life of the spiritual nature as contrasted with that of the mere intellectual and social powers.

"3. Any system of faith in and worship of a divine Being or beings; as the Christian religion, the religion of the Jews, Greeks, Hindus or Mohammedans.

"4. The rites or services of religion; the practice of sacred rites and ceremonies.

"5. The state of life of a professed member of a regular ministerial order.

"6. A conscientious scruple; scrupulosity (obs. or provincial.)

"7. Sense of obligation; conscientious sense of duty."

Some of these definitions eliminate the idea of worship or any reference to a Deity. And I could quote various definitions given by freethinkers, all eliminating belief in a divine law-giver or reference to his will, which old Noah Webster declared to be the essential element of religion.

The word religion (Greek threskeia) occurs only three times in the Bible, as follows:

"After the most straitest sect of our religion I lived a Pharisee."—Acts xxvi:5.

"If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain.

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."—James 1:26, 27.

In Galatians 1:13, 14, the Greek word translated "Jews' religion" is Ioudaismos.

The definition of religion in James 1:27 is manifestly that of a monk; it says nothing about the worship of God and is therefore imperfect.

And Cicero's definition, "to read over and again," is still more monkish. Nor is the "binding back" definition at all satisfactory.

The practice of morality seems to be a modern addition to religion. The expression "religion of humanity," first used by Thomas Paine, the Deist, has become the shibboleth of the Unitarians. Is not humanity alone sufficient?

The Reverend Theodore Parker maintained that the religious element was the strongest in the republic of human faculties. He called himself a Theist and addressed the Deity as "Our Father and our Mother." But he made a jest of orthodox piety, pronouncing it "u'paiety."

Public prayer is the dominant element in all religious organizations. But Jesus denounced it and enjoined only secret prayer. Nor did he ever make a public prayer or keep a Sabbath day.

Ainsworth's Latin Dictionary gives eight definitions to religio—one more than the Century Dictionary. Number seven is "superstition." That I conceive to be the sum of religion in its last analysis, and the less we have of it the better.

W. H. BURR.

THE DEVIL.

The devil doesn't go about with a
mask fixed o'er his eyes;
He never puts on anything intended to
disguise;
The devil never steals around in search
of people he
May catch red-handed in their sins or
turn from probity;
The devil never stalks abroad—he has
no time to roam
Around in search of victims—he's kept
busy right at home.

The devil never lies in wait where
righteous people fare,
To pounce upon them unawares and
drag them to his lair;
He does no roaring through the land by
day or in the night
To throw obstructions in the way of
men whose aims are right;
The devil's far too busy for such practices, God wot,
Attending to the crowds that flock
down to him all unsought!

—S. E. Kiser.

PROPHETIC JACKASS

And His Wonderful Revealments.

ANOTHER "NEW" LINCOLN STORY—IT WAS FIRST TOLD TO REBUKE THREE HUNGRY OFFICE-SEEKERS WHO HAD AROUSED THE PRESIDENT'S IRE.

Colonel R. S. Lawrence of Washington, who as a boy sat upon the lap of Abraham Lincoln in the 40s, makes an interesting contribution to the archives wherein are gathered the countless anecdotes and quaint stories for which the immortal Lincoln was so famous.

When Mr. Lincoln was President he was visited by three influential Indiana politicians. These gentlemen were gunning for spoils, and with a view of relieving the President of routine toil had thoughtfully prepared their "slate" and duly subscribed to its provisions. One gentleman—a resident of Indianapolis—was listed for postmaster; another hankered to be United States Marshal; the third would be content should the ermine of a federal judgeship fall gently upon him.

The politicians, having been presented to the President, indulged in a few commonplace remarks, then unwrapped their "slate" and placed it before the Chief Executive with a calm assurance.

Mr. Lincoln received their overtures with his customary complacency, remarking that the applications would be promptly filed, together with subsequent letters and indorsements, with the department under which each properly belonged, and while the three men from Indiana were yet struggling to regain their feet, the President, in his blandest style, observed that the incident recalled a story he had once heard and, without waiting for a request, proceeded to unfold the tale.

It appears that an Oriental potentate maintained upon the royal payrolls a functionary known as the Imperial Wise Man. It devolved upon this wise man, among other things, to forecast and prophesy, heading off dire probabilities, and placing his sovereign in possession of valuable advance information.

Upon a certain occasion the potentate gave notice to the Imperial Wise Man that it was desired to indulge in a royal hunt, and consequently important to ascertain accurately the prospective climatic conditions. The wise man retired for a couple of hours, during which time he consulted numerous charts and maps and made many figures and calculations, finally appearing before his Majesty with a well-defined prophecy: the weather would be propitious during the ensuing three days.

Thereupon the potentate, with his lords and ladies and heralds and a retinue of servants, all clad in gorgeous apparel, gold trappings, and fine linen, set forth toward the hunting preserves, some hours distant. Along about noon, when perhaps half the distance had been accomplished, the royal cavalcade suddenly came upon a jackass plodding along, bearing upon his back a peasant in coarse raiment. The countryman, perceiving the evidences of royalty, quickly slipped from the back of the jackass, and, prostrating himself in the dust, said:

"Most noble and august potentate, return without delay to your castle; a mighty storm is about to fall upon you, and your purple robes and fine linen and magnificent trappings and those of your lords and ladies and suite will be ruined and you will be drenched to the skin; return at once, O King, return."

The King and his court beheld a cloudless sky and laughingly proceeded on their way, while the servants mercilessly gibed at the poor countryman, who desisted not in his protestations. Within an hour a terrific storm arose; rain fell in torrents, and the wind blew with great violence, and, being without shelter, the King and his lords and ladies and servants were soaked to the skin and their fine trappings and rich apparel utterly ruined. Crestfallen and in bedraggled garments they put back to the castle with all speed.

The wise man was called before his King and made a sorry mess of his explanation. Of course, he was discharged and narrowly escaped with his neck.

Thereupon the potentate summoned the countryman who had foretold the storm, informed him he might consider himself duly initiated as Imperial Wise Man, and made the appointment public by special proclamation. The peasant received his appointment in a dazed sort of way, escaped from the royal presence in rather bad form, drew his stipend regularly thereafter, but made no drafts upon his occult powers.

One day, some weeks later, the King called the wise man to his chamber, and administered a mild rebuke to the latter for his failure to prognosticate, asking him, incidentally, what he supposed he was drawing a fat salary for?

The peasant protested that he could not measure up to such responsibility; that he couldn't prophesy fifteen minutes ahead on the weather or anything else, and then and there tendered his resignation to take immediate effect.

"But did you not foretell accurately the terrible storm that drenched the royal party and ruined our trappings and best clothes?" inquired the King.

"O, no, mighty King," responded the peasant, "it was not I who foretold the storm, it was the jackass. He it is who, by some mysterious gift of discernment, is able to foretell the storm, and in token thereof he has a peculiar way of folding back his ears. I merely voiced to your Majesty in words what my faithful jackass expressed to me in his own picturesque and silent way."

Wherupon the countryman's resignation was accepted, the jackass was duly installed as Imperial Wise man, and a royal decree to this effect was sent forth.

"And would you believe it," observed President Lincoln, with a sly twinkle in his eye, "as soon as that proclamation became public every jackass in the kingdom wanted an office."

SPIRIT PICTURE.

Peculiar Photographs of a Mirage.

If there is space to devote to it, I should be pleased to give credit to one of the noble veteran workers for a fine piece of work well and kindly done, which may not be uninteresting to the many thoughtful readers of the ever-welcome Progressive Thinker, who diligently scan its pages for every ray of light upon which at least a hope may be based that the allwise creative plan is grander, broader and deeper than the children of earth, yet in the infant class of the school of progressive unfoldment, have been able to grasp or comprehend.

The mortal side of my story will relate to that grand unfolded soul, and spirit artist, Wella P. Anderson. In 1893 I sent a communication to this paper which attracted his attention, and brought a letter from him that required answer, which in turn brought a letter from him in which he says in part, "There is a very beautiful ancient spirit—a lady of about 24, I should say—comes with your letter. She is a bright, beautiful spirit and is much interested in you. If you have a good reliable medium in your city whom you can consult, please do so, and ascertain if she is a guide of yours. If so, we will send a picture of her to you as a gift from her; there will be no charges on it, and you can accept it with our compliments."

This letter was signed Wella P. Anderson, Spirit Artist, and its reading set every fiber of my being aglow, for it contained corroborative testimony, having already heard of this spirit friend through Mrs. C. Cornelius, a sensitive at that time stopping here.

Personally, I need no further evidence of the fact that it is a great mistake to talk of people as dead. No, friends, we don't die when we kick out of the old shell; we simply receive our spirit birth. This is Bible doctrine, first-class common sense, and oceans of satisfaction. In connection with this, it is well to remember that the teaching of the forgiveness of sins is also a terrible fallacy. As we sow, so shall we reap, is Bible teaching again; there is no mistaking its meaning, and who will deny its clear-cut justice? Therefore, salvation, that is, heavenly conditions, comes only to each one as we work it out for ourselves, and it will be much sweeter thus earned, than to try to sneak into any sort of a heaven by the atoning blood, anguish and suffering of any one. For this digression you had better blame my angel friend; having passed through the mill, she knows somewhat about it, and is very anxious that we should fully realize that spiritual advancement depends on our own properly directed efforts.

So I firmly believe that my kind friends, though living far apart, have really told me the truth about this angel's visits, and why should I not believe it? The Bible testifies to angels' visits, and as the God we have heard so much about is just as kind, loving and obliging to-day as ever, there isn't the slightest reason to doubt the fact that the same blessed privilege is extended to them to this day. So, when a picture of this messenger from on high was promised me, my cup of gladness came mighty near being filled. It was promised as soon as conditions should be right. That took nearly seven years, and I think I could tell the reason why, but space is too valuable. Suffice it to say, that the picture was made this new year, and came safely to hand, free of all charges, even the expressage being prepaid. It therefore seems to have been solely a labor of love from a total stranger, for which I shall ever be grateful. And wonders to relate, the work of art that has been sent me, I can as readily see how it is possible to be alive after they say we have died, as to understand how such a piece of art work can be executed by a No. 2 Faber lead pencil. It is on heavy drawing paper, 22 by 32 inches in size, half-length figure standing, and therefore about life size. I dare not hazard a guess as to how long it would take a first-class artist to duplicate it, and think it would interest your many readers if the kind artists would send you a statement in regard to it, for there are not so many of to-day who are familiar with the beautiful art sketches of Wella P. Anderson and his guides. But they should be.

And now, if there is space, I have a few words to say touching the Question and Answer department. That grand man, Mr. Hudson Tuttle, long may he live to shed his brilliant light into the dark places. Though seemingly a walking encyclopedia, he cannot be expected to cover everything to perfection. There was a question some time ago about the picture of a mirage in Alaska, to which permit me to say: In the summer of 1889, I think, brother and I were in Juneau. Having a photo outfit along, we came in contact with an old prospector who had dabbled somewhat in photography. Among other things he showed two negatives, 8 by 10 plates, that he said he had taken of a mirage or reflection in the sky. The first plate shows a fine park in the foreground, lawn, trees, seats, etc.; back of that we see buildings, some in course of construction, plainly showing the staging. The second plate is the same except that the unfinished buildings are finished and staging removed. The second plate, I think he said, was taken one year later; the pictures are rather flat, being overtimed and developed, but being only an amateur, it is a wonder that he got anything, for he freely admitted that he labored under a heavy pressure of excitement at the time. He was rather jealous of the plates, but permitted us to make a print from one of them, which I still have. I think he stated that it was in the vicinity of Mt. St. Elias that he first saw it, and that it can only be seen for a short time on a certain day in the month of June, if the weather is right, and the question that presents itself by this time is, where is the original?

LEWIS PETERSON.

Seattle, Washington.

MRS. NELLIE C. MOSIER.

Narrow Escape from Being Buried Alive.

HER SON NOTICED THE EVIDENCE OF LIFE.

To the Editor:—The following special dispatch to the Cincinnati Enquirer, I clipped from May 30th issue of that paper, which no doubt will be of interest to many readers of The Progressive Thinker. Mrs. Mosier is one of our best and most reliable test mediums, whose friends in the ranks of Spiritualism are numbered by the thousand:

"Toledo, Ohio, May 29.—George B. Lawrence, of this city, returned from Cleveland, where he was called last Monday week by a telegram to attend the funeral of his mother, Dr. Nellie C. Mosier, of that city. Mr. A. C. Lawrence, of New York, who is prominent in theatrical circles, a second son, was also in attendance. It was announced that the mother had died from a sudden attack of heart failure. When the two sons arrived they found their mother laid out for burial and everything in readiness for the funeral which was arranged to take place Tuesday afternoon. Mrs. Mosier is not dead, but came very near being buried alive.

"In speaking of the strange occurrence Mr. Lawrence to-day said that while his step-father, brother and himself were in the room all alone with the supposed corpse at 1:15 Tuesday morning they discovered the horrible mistake which came near being made. The first sign of returning consciousness was noticed by himself when he saw his mother's eyelashes quiver. He says he became so excited that he could not speak. All he could do was to point with his finger toward his mother's face.

"Mr. Lawrence says that his mother told him since that she was conscious all the time of what was going on about her of the preparations for the funeral and every other detail, but was unable to move or speak. His mother is still very weak, but is on the road to complete recovery.

"Mr. Lawrence says that his mother always has had a horror of being prematurely buried, a fate which, it is said, befell her sister. He also says that his mother's supposed remains were viewed by a number of physicians, as she had many friends in the profession of which she is a member, and not one of them noticed anything in her appearance different from that of a dead person."

Thus it has again been demonstrated that the majority of the know-all-M. Ds. (the old school of, course) know but little outside of the doping of humanity with a thousand and one poisonous drugs, and through their ignorance of nature's laws, thousands of people have been buried alive. That Mrs. Mosier's body escaped so sad a fate will be gratifying news to her friends who are legion, and specially will it be true of the managers of Lake Brady who have engaged Mrs. Mosier for most of the season of 1900. Now that her body has escaped so sad a fate we sincerely hope she will rapidly recover and ere long enjoy her former good health, so that on Sunday, July 1, the opening day of the assembly meetings at Lake Brady, the angel world, through her as their instrument, will deliver many grand and consoling messages to those who are present that day.

E. R. KIDD.

Canton, Ohio.

THE SONG OF THE WOMAN.

They'll never have done with fightin'
on land an' over sea;
Government—government, what does it
care—what does it care for me?
Bugles must blow an' flags must wave,
an' the muffled drums must beat,
An' what to a lass is a lover when they
lay him dead at her feet?

They'll never have done with the fightin'. Forward the columns sweep;
I hear the shout o' the captains as I
tend the hearth an' weep.
Far off an' faint—but I hear it; an' a
white, dead face I see
Under the sod in the grave that God an'
government makes for me!

His hair was like the raven's wing. (I
joy that my lips have prest,
As it fell in its flowing beauty, this dark
lock on my breast!)
An' his brave, bright eyes looked love to
mine—they I shall never see
Till God at the great white Judgment
day shall give him back to me.

Bible they've got for battles: For men
have fought an' died
Ere the Prince of Peace said strife
should cease—the prince that they
crucified.
Though a woman's tears bedew the
years, shall they stay the crimson
tide?
What can you do with government with
Bible on its side?

Men must fight the battles; lover an'
lass must part;
But what is a star of glory to a woman's broken heart?
Government's right, they tell me, an'
the wrong must righted be;
Give the lass then to her lover—an' my
dead love back to me!

—Frank L. Stanton.

MY BENEDICTION.

Give more than you take,
Spend less than you make,
Ask less than you lend,
And be all men's friend,
And so may peace attend thee.

Know more than you say,
Act more than you pray,
Love more than you hate,
And with patience wait,
And so may grace commend thee.

Smile more than you frown,
Build and not tear down,
Be pure, just and strong,
Do good and hate wrong,
And so may love defend thee.

B. F. SLITER.

Grand Rapids, Mich.

EVOLUTION.

Some Facts in Reference to It.

Rev. W. L. Pickard, Cleveland, Ohio—Dear Sir: In your sermon yesterday as reported by the daily papers, you are made to say, among other things: "A little girl passing the monkey cage in Gordon Park said to her parents, 'Just think, people have descended from these miserable things.'" This statement was an insult to the teachers of Cleveland and elsewhere. I am inclined to the belief that the child was joking and the shudder was assumed, for no one with sense believes that Darwin ever taught anything of the kind, and if any do believe it, it would justify the belief that at least some people had monkeys for ancestors, whether Darwin taught it or not.

Misrepresentation from the pulpit ought to be a serious matter. This monkey business is an old fossilized falsehood, promulgated principally by the clergy to hoodwink their dupes, and I am surprised that you got caught in its meshes.

I challenge you or anyone else to show that Darwin ever taught it, and I will say that if teachers teach that he did, they certainly are unfit for the positions they occupy. Darwin's theory of evolution (founded, by the way, on long years of careful investigation and hard work) in regard to the origin of species, was simply that all animal life was at one time the same thing. It might be illustrated in this way: "A" cuts down an oak tree from which he makes hitching posts, chairs, tables, book cases, etc. While there is a vast difference in appearance, yet all came from the same source; in one case, nature takes ages and ages to do its work; in the other it is done by the ingenuity of man in a short space of time. The hitching post was never a book case and the book case was never a hitching post, and it is the same in regard to the above theory—a man was never a monkey, and a monkey will never become a man. Darwin's theory is the only rational explanation of the differences in species of the same kind, including man. Climatic influence had a wonderful effect upon both animal and vegetable life, but it would take many centuries to make a marked change.

Do you really think it broadens the intellect of children to teach them that God created the world out of nothing in 144 hours; that a snake literally talked to good old Mother Eve in the Garden of Eden, or that Balaam's ass conversed with its rider?

Do you think that the promise of forgiveness and that the shedding of Christ's blood would atone for man's transgressions, by so simple a process as "believing," tends to prevent crime?

Do you not think, that to educate children to usefulness and to instill in them the advantages of a life of honesty, virtue, love and humanity, as taught by all the great philosophere of all ages, so far as history reveals, has a greater influence for good on them than the teaching of the Bible alone, as a whole? The personal God idea is fast dying out, and yet the world is getting better and more humane. It is true that both England and the United States are at war under a strong Christian influence, but there is less cruelty than formerly; the women, especially the virgins, fare better than they did in Joshua's time, when he fought under the direction of God himself, if the Bible is true.

Glenville, Ohio. J. C. BELL.

The Reign of Mammon.

"Seek ye first the kingdom of heaven (by doing something useful for somebody) and all things else shall be added." Is this true? Has it been tested in practice, in business, by any so-called business men? Is there any honesty and justice in so-called Christian nations, in church, state or business between Capital and Labor? If not, what will become of all these people after so-called death, which is life in happiness or suffering according to their deeds in the physical body before their departure to spirit life. All men are on a journey toward heaven or hell, "here or hereafter," if the Bible is true; if not true, it should again be revised, for the benefit of moral law-breakers. I quote from the Boston Herald, May 15, 1900, from an editorial on the Reign of Mammon, as follows:

"In the Senate, the college, and the church, as well as in the market, the shop and the parlor, it makes its baleful spirit evident. The worst of the matter is that there seems to be a steady increase of cringing submission to its assumptions and its demands, less independence of its behests, less confidence in the superiority of other motives and other satisfactions, less contentment with modest compensations of industry, less cheerfulness in conscious rectitude in our humble lot, in sobriety, in frugality, in sacrifice, in domestic simplicity, in social helpfulness."

Brother Jesus is reported to have given no attention to material things, and said his kingdom was not of earth. God, the Father, was spirit, and they that worship him must worship him in spirit and truth.

"Be ye perfect, as your Father in heaven is perfect."

"Ye cannot serve two masters."

"Ye cannot serve God and mammon."

"A house divided against itself cannot stand."

In contradiction of the life of the humble Nazarene, his so-called representatives indulge in great wealth and luxuries in the midst of the suffering, starving poor. It has been said that the material wealth held by the church—the pope, cardinals, bishops, priests and preachers, would be sufficient to provide every poor man with a productive home.

Also, the excessive salaries and stealings in Governments would pay for a new silk dress for every woman, and free suffrage, that would secure free education for all her children, and "Peace on earth and good will to men."

B. FRANKLIN CLARK.

Belvidere Seminary, N. J.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWENTY-SIX.

I have now written twenty-five letters for publication. With this I commence the twenty-sixth. At first I could not be sure my letters would be published to the world, consequently I made no especial preparation but addressed them to my son Carlyle, who has from the first been more that glad to hear from me.

Dear Friends,—for hereafter I shall address the public—Do not allow any thought to become crystallized or fossilized. The moment one does so, all progress is at an end. No matter what mistakes one may have made in thought, do not hesitate to change that thought for one which is higher and better. If a new truth dawns on the mind, do not fail to accept it, also publish it to the world and your friends; for this is progress—progress in thought. Finding Editor Francis kind enough to publish my letters—for I much desired they should be—I have, since writing my last, taken great pains to prepare myself to be heard by the world at large. I wish to lose my own personality, allow it to drop out of sight entirely, that truth may appear instead of Franz Petersilea.

Through many witnesses truth may be established; consequently I have visited and drawn together a large band of progressed angels or messengers, all desiring to give what truth they may be able to through this particular channel. I must, necessarily, still be the door-keeper, or, as you of earth are wont to call it, the control. Still, this is not precisely the proper word to use, especially in thought-photography. Guide or guardian suits me better, for I shall allow very many of the great and good ones who have become interested, to give their thoughts as occasion requires; but, before proceeding, I would like to say that my son Carlyle desires no credit for anything that we may give and, of course, he would also like to escape any censure. Credit or blame in this matter really does not belong to him; but, we here most sincerely thank him for allowing us the privilege of giving, through his assistance, the truths that we so much desire to give to the world. Now, as I introduce one after another of the great and good angels, or messengers, to those who read these letters, do not be astonished or incredulous, for I will not deceive you or introduce deceiving, false, or lying spirits.

When I was in the earthly life I held myself in the dignity of what I conceived, at the time, to be true. I associated with none but the good and true or, at least, I called no man friend that did not prove himself to be so; and, most assuredly, after twenty years of celestial life I have not fallen below what I was on earth. I have but one desire—Truth—and with it to benefit humanity and all with whom I may be brought in contact. And, now, allow me, my dear earthly friends, to introduce to you the soul or spirit of Charles Darwin.

"My friends, I think I am not a stranger or unknown to the most who will read the lines which I shall cause this hand to write. No doubt you all know that I was a naturalist while with you in the material or natural body. While in that body I studied very closely to gather all information possible concerning the material or earthly world. I was very eager to know how all things came to be and how they existed. I wanted to know all about the flora and fauna—all about insects, birds and animals, and, last but not least, all about man. I thought if I commenced with the very lowest forms of life and followed the chain up link by link truth could not fail to appear. My whole earthly life was spent in this arduous undertaking, and I sincerely believed that I had discovered truth and nothing but truth, in all her majestic beauty, and I passed into the celestial life firmly convinced that I was right.

"My friends, I had found one of the jewels belonging to truth; that was all. The Goddess herself was still veiled and coy. I had grasped the jewel, but truth had escaped me. Yet, I caught sight of her beautiful face still beckoning me on; but before I could overtake her I must retrace my weary steps and commence once more where I commenced at first. I had forgotten something, and must go back and find it. What had I forgotten?

"I had forgotten the spirit, the soul, the animating principle, the real cause of all that is, or was, or ever shall be. I had been delving in matter to the exclusion of soul. The real cause of life had escaped me and I was holding dross in my hand. I was dealing with that which covered and concealed life, to the exclusion of life itself. Now, I desire to retrieve my mistakes and thereby set things right.

"I was right in so far as the evolution of the material is concerned; but, I had entirely overlooked involution. I thought that if man had a soul—which I very much doubted—that continued to exist after the body was dissolved, that he had attained it through the process of evolution, and, right here, my friends, I shall ask you: How can anything be evolved that did not previously exist? Here is where I made my grand mistake. I was trying to evolve mind from matter: That is—I was trying to mold matter, gradually, up into mind, thence into spirit, and thence into the immortal soul, providing there were one. But of this I never felt assured. In commencing with matter I ended with matter, although not fully admitting this to the world.

"Now, when a man makes a mistake—as all men are liable to—he degrades his manhood if he does not admit it—if he does not make amends and try to retrieve his error.

"When with you, in the form, I did not know that I was mistaken—thought myself right—therefore could not do what I now so much desire to do—retrieve my errors and mistakes before the world.

"Through my instrumentality and teaching a great portion of mankind are swayed and now, finding that they are swaying in the wrong direction, it grieves me much, as it will all honorable-minded men and women when they come here.

"How it grieves the beautiful-souled Nazarene, when he looks back to earth and finds, that in his name, the most dreadful dogmas are taught. Oh, how his gentle soul has been wrung with the most agonizing grief. He desired to teach the world all that was good, loving, gentle, true. How could he, then, dream that men would misunderstand his teaching and meaning as they have? It was really some of these misconstructions that drove me away from so-called Christianity, that sent me searching out evolution. I could not believe in the old Bible myths, such as a personal God creating the earth, and all upon it, in six days out of nothing or chaos. I could not believe that he created a man, called Adam, out of the dust of the ground, then breathed into his nostrils the breath of life. I could not believe that he took a rib from Adam and made from it Eve. I could not believe in the talking serpent, the fall of man, and the atoning blood of an only begotten son of such a foolish God. Oh, no; I could not believe any of these stories, but knew they must be false, fables, myths, and I went searching after what I hoped to be truth, and, as before mentioned, found one of her jewels—evolution—but did not discern its twin jewel—involution.

"Now, allow me to make amends, I beg. If you knew how much happier I should be, how much more good I could do the earthly world, you would all listen to my voice and allow me to retrieve my errors.

"I had not been long in the celestial life before I was eager to know, beyond doubt, if my theory of evolution—which by the way was not entirely mine, for others had also followed the same chain of thought, had been engaged in the same researches—was true; and, to my grief and amazement, I found that it was but half true—that my materially blinded eyes had entirely overlooked the most important part. Now, allow me, in a few words, to tell you what I did discover: Matter, Spirit, and Soul-germs. My speck of protoplasm, or matter, could not of itself take on any form whatever except simply that of rotundity—no, not even that, not even the lowest possible form, without the soul-germ, and soul-germs were distinct entities and never evolved one into another, or one from another—no, not even the smallest or most minute; that eternity was filled with these soul-germs as it was also filled with matter and spirit. In fact, eternity consisted of three primary principles, matter, spirit, soul. At first they were all minute points or atoms: A minute point of pure flame, or spirit; a minute point of matter, or clothing; a minute point of soul, or germ; but the soul-germ was that which fashioned and made use of, or covered itself with spirit and matter; that all soul-germs, or germs of life, no matter how low in the scale they might be, were distinct entities and could not develop into aught but their own distinct individualities.

"It now seems very strange to me that I could have overlooked such a great eternal truth.

"But you ask me: How, then, is evolution partly true, or a half truth?

"Because one form of life makes the conditions for a higher form to appear, makes it possible for the next grade of soul-germs to take up the matter which the former threw down, after developing in full all that nature designed them to be. The good guide of the sensitive whom I am using, informs me that he has already written all about this. So I need not reiterate it. He has told you the truth.

"If evolution were true, as I thought and taught when with you in the form, why one man or race of men might gradually evolve into another. How absurd it all seems and childish my thought. Races do not evolve one from another or one into another. A white race can never be evolved from a black one—never under any circumstances. That they may mix slightly, up to a certain point, I admit; but, beyond that point, or limit, they cannot go.

"Look at the American Indian. He does not evolve, he dies. It will be the same with the black man and African negro. "Many think the Africans will evolute gradually into a white race. Never! They also, as a race, will die but not evolute. A horse and a donkey may be crossed but can go no farther. You have a hybrid or mule and that is the limit. The mule ceases to propagate or evolve.

"The Chinese nation has been on the earth thousands upon thousands of years—aye millions. That nation has never evoluted into anything but the Chinese. When China is conquered by other nations, as it will be sooner or later, the Chinese will also die; but they will refuse to evolute. They will never become a white nation. Chinese they were and are and ever will be. That nations mix slightly, is admitted; but this does not continue. They die out as nations.

"One may cross roses and flowers but the tendency is ever to return to that from which they sprung. I admit that climate and conditions favor certain species to the exclusion of others, but the germs are forever true to themselves and naturally gravitate, or are attracted to the country or climate, favorable to their growth.

"I can never, under any circumstances, be other than Charles Darwin throughout eternity, and I am simply a developed soul-germ—the soul-germ of Charles Darwin developed up to my present condition. I shall never evolute into any but Charles Darwin; no more will the slightest thing that lives, moves, or has being and life.

"The Egyptian nation gradually disappeared—that is the greater part of them—but they did not evolute into any other nation.

"Dogs have been dogs from remote antiquity, and they have never evolved into any other than dogs; and horses will never evolute into any other than horses. But you ask me: Did man evolute from the ape or gorilla? and I reply: The ape and gorilla made it possible for the soul-germs of mankind to at length be inhaled and developed as men upon earth; but, all nations did not have the same root, and the soul-germ of no man ever came from a monkey, ape or baboon. The highest possible ape or baboon was able to inhale and make use of a germ a shade higher than itself. In this sense evolution is true and, as you see, is but half a truth. The whole truth is involution and evolution.

"My friends, the sensitive is new to me and I am not as well versed in thought photography as are some others. I have said about all I can at present but hope to be able to say much more at another time. Sincerely yours for Truth. CHARLES DARWIN."

Mr. Darwin found it difficult to control longer, being his first attempt to make use of the powers of any sensitive, and I wish to add a few words.

Mr. Darwin has told you that races of men, also different species of animals, do not run into each other, and I will here state the reason why they do not. All nations are graded and exist as nations—distinct nations in the germinal state—in the soul-germinal state—and when a nation has reached the development which nature designed for it, it disappears, or dies out; and so of all species of animal, insect and reptile life—so of all vegetable and floral life. When the earth has no further need of horses they will cease to exist or die out, and so of all other animals; and, as the ages roll on, man himself will also disappear from the earth; but, all these things, together with man, will be simply moved onward and upward into a higher state and condition.

Man while developing within the material needs all that is developed within the material, and when he reaches the spiritual or celestial, he needs all that the earth has developed which he considers beneath himself and could no more get along without it, in the spirit world, than he can in the material world.

My friends, let the solemn words of Darwin refrain again and again within your souls—repeat them to yourselves over and over again: Spirit nor Soul can ever be evolved from Matter. Spirit is Spirit forever. Soul is Soul forever. Matter is Matter forever. A thing cannot be evolved from that which does not possess it.

When Spiritualists accept the idea that spirit and soul can be evolved from matter, they are accepting that which is far more ridiculous than the Christian's idea that something can be created from nothing. But, there is a great verity at the bottom of the Christian's idea that God created the earth from chaos, and I hope to talk on this subject at another time.

If the ancient languages could be perfectly interpreted and understood, the Christian and the Spiritualist would not be very far apart: "In the beginning was the Word, and the Word was God," and the Word created the earth and all thereon contained.

Now, among the very ancient philosophers, the Word was synonymous with Spirit, and the three Gods, or the Godhead, meant Soul, Spirit, Matter—three principles combined in one. "And the Spirit of God moved on the face of the Deep." Now by this was really meant: And the Spirit and Soul descended into the Deep, and upon the face of the earth, and this created the living things within the sea and upon the earth.

How true and sublime! Come, Christians, let us shake hands and be friends. FRANZ PETERSILEA.

(To be continued.)

There is no baser deception than teaching human beings that God will answer prayer.—Investigator.

The reason why some people do not have a "quiet Sabbath" is that they are too much concerned with what others are doing on that day.—American Sentinel.

Whoever thinks that men might have full sympathy with their fellows, while lacking all sympathy with inferior creatures, will discover his error on looking at the facts.—Herbert Spencer.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—Sir Humphrey Davy.

A DANGEROUS THING.

Hypnotism in the Hands of the Unscrupulous.

There are notable frauds outside of the physical phenomena; in fact, frauds in comparison with which those perpetrated under the name of materialization sink into insignificance.

For instance, when a medium presumes to become surrounded by a band of spirits under the various names of Abraham Lincoln, George Washington, Henry Ward Beecher, and many others of that class of grand and noble persons who have long since passed to the higher spheres, and under their supposed and pretended influence proceeds to hypnotize sensitives to do her bidding for gain regardless of the rights and aspirations of said sensitives and their families; proceeds to organize "all the higher forces" of spirit into one band, with herself as the high priestess, it can pretty generally be put down as a delusion and a snare, and when such hypnotism is carried to its extreme limitations and sensitives become temporarily unbalanced under its power, it becomes a crime the perpetrator of which should be severely dealt with.

Such things are becoming too frequent under the cloak of Spiritualism. There may be some method by which those farther advanced spirits can send their thoughts to earth, in fact there is but little doubt that they do, so long as their interests are with their earth friends; but as to their putting up, as a grand high "mogul" around whom to revolve, and from whom to evolve a "great reform," one so far below their own intellectual standing, and concoct some kind of selfish, narrow scheme in which they never were interested when on this side, there is evidently something very retrograding, in life after all.

There are cases in hypnotism where a wife or husband would be justifiable in invoking the law for the protection of the sanctity of home and the love that often so sacredly abides there.

A brain once over-tensioned requires careful nursing to again gain its equilibrium, and once clear gone a life is wrecked, and often those dependent upon that one must go down too, and some one who has held this accursed power is to blame, whether of the earth, of the spirit world, or both, and must sooner or later suffer the penalty of the wreck.

These are a few of the damaging things that rise up in the midst of our progress that threaten to overthrow the cause, or at least give it a back-set from which it requires time to recover.

There are many things in the philosophy of Spiritualism as generally accepted by the best reasoners in the ranks, one of which it will be well to state here, viz.:

"This power of controlling or overshadowing a mortal by a spirit, either in the form or out, is used in many ways, and those who foolishly or carelessly make themselves liable to it either by a careless, evil life, by seeking in a frivolous spirit of mere curiosity, or by becoming over-zealous to reach the hidden mysteries of nature, often find, to their great sorrow, that the low spirits who haunt the earth plane, even those from much lower spheres than they themselves belong to, can often obtain such power over them as to make them a non-entity, whose body is at their service. Many weak-willed persons who in pure surroundings would lead only a good and pure life, are drawn by evil surroundings into acts for which they are but partly responsible—acts for which indeed those controlling spirits who have thus made use of weak mortals, will be held responsible somewhere, sometime. For thus using another's organism, those evil spirits will have to render a terrible account, since they have been doubly guilty. In sinning and dragging down another soul, they sink themselves to a depth from which perhaps many centuries of suffering cannot free them."

This is the position taken by most writers along this line to-day, and is a very logical one.

I repeat, it has been only too common within the last few years for both males and females possessing, perhaps, some medial powers, to go about advocating some great reform or scheme that, as can be shown by and through them, is projected from the "higher spheres" in spirit life, and by the power of their eloquence and the susceptibility of their hearers, lead many into the delusion, who must awake some day to a realization of their own stupidity at not seeing the trap before getting their foot into its jaws.

Such designing hypnotists ought not to be shown any recognition in the ranks of Spiritualism. They are a detriment to the cause, and an injury to the sacred name of "medium." Let this shoe be worn upon the foot it fits, only. DR. T. WILKINS.

THE SOUL.

The soul is always wrestling with its chains
Within these dim domains—

Like a bird within a bounden cage,
It seeks its heritage.

It would be free, to sing and soar away
Into the dazzling day.

But when a great soul sweeps beyond the ken
And keep of mortal men,

Does it desert its loved ones here below?
I answer, Never—no!

It cometh back, celestial and refined
Of dross, unto its kind.

It walketh day by day, through gleam and gloom,
Unto the very tomb,

With all its friends and comrades here below
And this full well I know!

It counsels them, in many a subtle way,
From day to furthest day;

It helps them bear their trials and be strong,
And to withstand the wrong.

Thus do the spirits that have passed from time
To higher heights sublime,

Rule the whole universe, and ever higher
Will mortal man aspire,

Under their sweet dominion, till an hour
In time itself shall flower,

When crime and sin, and wrong forevermore
Shall vanish from earth's shore,

And the last sangreal shall be found! and soul
Forever sense control!

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A FEW MORE REMARKS

Touching Upon Spiritualism and Its Needs.

"Nulla Vestigia Retrorsum" is Brother Francis' motto for modern Spiritualists, to which might be added "Sed Excelsior," meaning together, in a free translation: No going backward, but forward and upward—a very good motto for anybody, in my opinion.

I agree with Brother Francis, too, that "Our cause" is an educational one; the promulgation and general dissemination of knowledge concerning certain natural phenomena of human life, and incidentally such teachings in natural and moral philosophy as may be related thereto. If we should substitute the word Education for Spiritualism, and should call our cause modern Educationalism instead of Modern Spiritualism we might, perhaps, have less trouble in determining what it really is.

But we should not expect to accomplish very much as now organized. To do this, we must first make a radical change all along this line; in fact, there must be a complete overturning with us and a swapping of places; the present top made to take its proper place at the bottom, the local societies put at the top, so far as authority is concerned.

Our local societies are the source and basis of all there is in our organization and should always retain and exercise all executive authority. As now constituted, the N. S. A. is an anachronism in our ranks and a standing menace to our cause. Just now, it is not strong enough to exercise much arbitrary power, and its present officials may be and doubtless are, very worthy, but who shall come after them, and what designing ambition might attempt with this opportunity, "This must give us pause," and condemns it with me.

A simple, educational, reform movement, such as ours, has no need for a "Head" of this kind, but as a central, national committee, created by the local societies in convention assembled and entirely subordinate to their will, it might be a useful adjunct and valuable helper.

There is no room in the movement for anything but local societies, all others are hindrances and must go. We do not require one single boss in it; we do not need one single president, not one, but should make, and keep, our societies just as completely democratic in form and management as possible. There need be but one or, at most, two permanent officers in any society, and these to do necessary work, a secretary and treasurer; these should be chosen for certain stipulated terms and are, generally, the most useful working members of a society. A temporary chairman or presiding officer should be chosen at every meeting, and the whole society together should do all the balance of the necessary thinking, planning and work, the will of the majority controlling always.

If there is not interest enough in its work and success; if the membership of a society are not equal to its demands upon them, of course, it will fail of its high purpose to this extent. There is nothing compulsory in the movement, it is purely a voluntary one, and unless we have it in us to do the necessary work, it will not be done by us, that's all.

Our camp-meetings, altered to suit, and popularized, afford opportunity for necessary and pleasant gatherings and conventions. These could be arranged into district, state and national conventions as occasion demanded, and then and there we could meet, discuss and swap ideas and gather information ad libitum and at wholesale and have a good time also.

We should consider our local societies as schools affording the decarnate an opportunity to assist us in our teachings. We should remember the laws of affinity in this relation, that like attracts like; that a worthy capable instrument is more likely to occasion satisfactory results than one who is not. We should remember that grapes do not grow upon thistles, or figs upon thorns any more now than they ever did, and be careful in our selection of teachers.

Foremost among our teachings should be the central basic truth of the continuity of life, driving away all doubts, fear and dread on that subject, giving mankind to know everywhere that death is only a necessary change in life. This done and man assured that nothing can stand between him and the consequences of his own acts here or hereafter; that he, in a measure and to a certain extent, is master of his own destiny hereafter as here; that as he sows must he reap, here and hereafter; these facts made clear to the masses and mankind brought to realize that, individually, we are but parts of one universal whole, we may reasonably expect, as intelligence advances, such a revolution and change in private and public opinion and acts as shall greatly assist in hastening here on earth, that condition we have been taught to look forward to as "Heaven," meaning, as we all know, a place where common sense and even-handed justice prevail.

To know that we may assist in this good work, may accomplish it, ought to be sufficient incentive for a little personal sacrifice and effort. But "the thing won't go," sisters and brethren, without a little cash. This is the sphere of cash and a little of it is required in every business. Buy papers and books and read them and pass them around among your friends. The Progressive Thinker is a valuable aid and worker with us, an omnium gatherum, that should be read by every Spiritualist. Ofttimes one number is worth the price of a whole year's subscription. Bro. Francis is moved by the right "spirit" or right kind of "spirits" and if not infallible, this only proves that he is one of us.

But let us reorganize, or rather, organize properly. Then we need not be so particular about creeds and things of that sort. Where there is no authority but the common people, no opportunity nor incentive for its abuse, creeds are as harmless as spring water. Properly organized we have "the dead wood" on creeds, and that's why I am writing this.

J. M. HUMPHREY.

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OUR ECLECTIC MAGAZINE

THE SPECTER HAND.

Haunted Palaces of Queen Victoria.

Lest there should be any disposition to scoff at the specter hand which has created such dire alarm at Queen Victoria's palace of Hampton Court, and which has caused an artist of the name of Haynes to abandon some very lucrative work in the palace, which he had undertaken on behalf of the government, I would recall to mind the fact that ever since the reign of King Henry VIII., who compelled Cardinal Wolsey to surrender to him the regal abode which the too ambitious prelate had built for his own use, Hampton Court Palace has always had the reputation of being haunted. Although a beautiful place, and exquisitely situated in the suburbs of London, surrounded by the loveliest of grounds, none of the royal family, no matter how great their poverty, will consent to inhabit it, and even Princess Frederica of Hanover and of Great Britain, after her morganatic marriage with her dead father's private secretary had led her brother to stop her allowance, and to render her in that way absolutely dependent upon the bounty of her cousin, Queen Victoria, spent as little time as possible in the handsomely furnished suite of apartments placed at her disposal by the Queen in Hampton Court Palace, and preferred to lease small furnished villas and apartments elsewhere, mostly at Biarritz. In one word, she preferred to pinch herself, monetarily speaking, rather than to live in the haunted palace. There are many people who will be disposed to deride this as idle superstition. But artists of the reputation of Mr. Haynes do not relinquish profitable pieces of work, nor do titled ladies of limited means surrender so great and highly prized a privilege as free apartments in a royal palace for the sake of mere fancy and imagination.

Hampton Court—at any rate its residential portion—is used by the Queen to provide free lodging for ladies who have claims upon her bounty, such as the widows of distinguished statesmen, of old and valued court officials, of generals who have sacrificed their lives for their Queen, etc. Thus, after the death of Lord Granville, the friend and ministerial colleague of Gladstone, and so frequently Secretary of State for Foreign Affairs, the Queen, learning that the bereaved Countess was in straitened circumstances, placed apartments in Hampton Court Palace at her disposal. Lady Granville never occupied them, and as soon as possible got them exchanged for apartments in Kensington Palace. Free apartments at Hampton Court Palace carry with them all kinds of privileges, such as repairs free of cost, exemption from taxes and parish rates, free lighting and heating, and in many cases free furniture. As I stated above, people of limited means do not give up such privileges as these for mere fancy or imagination.

Mr. Haynes, whose story has once more recalled public attention to the fact that Hampton Court Palace is haunted, has been engaged for some time past in sketching the old Flemish tapestry on the walls of the guard chamber. He did his work by broad daylight. He insists that almost daily a hand, white, delicate and richly jeweled, with a peculiarly shaped diamond marquise ring on the forefinger, was constantly appearing as if from between the folds of the tapestry, and invariably pointing downward. The hand was likewise seen by one of his friends, whom he took with him in order to assure himself that he was not the victim of some hallucination, and, after seeing the hand, they carefully examined the tapestry with the object of discovering some rent or hole through which it could have been thrust—but without avail. It is even said that Mr. Haynes took a snap-shot of the hand, and the camera does not lie, whatever the eye may do. In any case he has been so unnerved by the affair that he has relinquished the work.

Some ten years ago there was a regular exodus from the palace on account of the sound of the whirring from a spinning wheel at night. That the noise was a reality was certified to by police officials, and, finally, in consequence of their reports, the government office of works instituted an investigation, which resulted in the discovery of a bricked-up and until then unsued bricked-up and until then unsuspected chamber containing an ancient spinning wheel, showing marks of recent use. Reference to the old records of the palace show this room to have been occupied by Mistress Sibell Penn, the foster-mother of that young Prince Edward, son of King Henry VIII., who eventually succeeded to the throne as Edward VI. Mistress Penn was buried in Hampton Church, which was pulled down in 1829, when her tomb was irreverently disturbed and her remains scattered, and popular belief is that, owing to the disturbance of her last rest, she has returned to haunt the room which she had occupied during her life.

In the reign of King James II., that is to say 220 years ago, the City of London is on official record as having ordered 12,000 masses to be said for the repose of the soul of Queen Jane Seymour, one of the many wives of King Henry VIII., with the avowed object of "laying" her ghost, which in those days was wont, according to popular belief, to wander near the room where Queen Anne Boleyn caught her sitting on the King's knee. Unfortunately these masses, the payment for which still figures on the records of the City of London, do not seem to have been efficacious. For Queen Jane's specter continues, so we are assured, to haunt the palace to this day, and the hand which Mr. Haynes claims to have seen is believed to be that of her ghost, owing to the fact that on the forefinger of this royal lady, as pictured in her portraits, there is the same peculiar-shaped marquise ring as that described by Mr. Haynes.

Both the late Lady Eastlake and the Hon. Mrs. Cavendish Boyle, ladies occupying apartments in the palace by the grace of the Queen, have vouched for the appearance of a white apparition, believed to have been that of Queen Catherine Howard, another of King Hal's many wives. They saw the specter near the Queen's great staircase, and have graphically described the ghastly look of despair on her face, and blood-curdling sounds of her screams. It may be remembered that Queen Catherine Howard, when imprisoned pending her deportation to the Tower of London, escaped from her room and ran along the gallery in order to seek an interview with King Henry, who was performing his devotions in the chapel. Just as she reached the door the guards seized her and carried her back, while her husband, in spite of her piercing screams, which were heard all over the palace, continued his devotions unmoved.

There are few royal and imperial palaces that are not haunted by one or more banshees. Thus, Holyrood Palace at Edinburgh is supposed to be haunted by the ghost of the murdered Rizzio, the troubadour admirer of Mary Queen of Scots, and it is noteworthy that when any member of the Queen's family is forced to spend a night in the capital of Scotland an hotel is preferred to the royal palace. The specter of Herne the Hunter is believed by superstitious people to roam under the oaks of the Home Park, at Windsor, during certain times of the year, and while the ghost of King Charles I. has, according to the testimony of the wife of the present Bishop of Winchester, herself a daughter of Archbishop Tait of Canterbury, been seen promenading the cloisters of the deanery of St. George's Chapel, at Windsor, the supernatural appearance of Queen Elizabeth, the Queen Bess of Shakspearean days, in the Queen's library at Windsor, has been witnessed and placed on record by the Royal Librarian, by a subaltern of the Coldstreams doing duty as an officer of the guards, and last, but not least, by Empress Frederick herself, the most matter-of-fact, scientific, and least superstitious of all the daughters of Queen Victoria.

The appearance of the White Lady in the old palace of Berlin and in the Hofburg, or Imperial Palace at Vienna, on the eve of the demise of any important member of the reigning houses of Hapsburg, and of Hohenzollern, are matters not only of historical, but also of military record, these supernatural and fateful appearances to soldiers on duty in the palace figuring in the military reports, while the Royal Palace of Stockholm has been haunted to such an extent since the assassination within its precincts of King Gustavus III. that it has been twice entirely razed to the ground and reconstructed, with the object of dislodging the supposed ghosts.

All this may sound ridiculous and childish. But who among us would not experience an uncanny feeling if forced by circumstances to reside in houses which had been the scene of a suicide or of a murder?—Marquis De Fontenoy, in St. Louis Globe-Democrat.

IS "THE INFINITE" THE LIVING GOD?

I send my thought into the infinite—
Beyond the stars, by evening lit;
Beyond the blue of earth, or azure skies;
And yet, behold, to my surprise,
I find myself alive to all that is,
And wonder where the ending lies.

It is my soul that doth surpass these all—
My human soul that thus doth call
Not for the vast—the voids of space and sense,
But for the end, if end be hence;
For I would know of final end of Time,
And of my thoughts—my life sublime.

The infinite? Yet I am more, for I,
All space do occupy; and I,
On wings of thought, pass on beyond all space;
I penetrate all walls of place;
And I conceive of more in me than I
Of thee, O Infinite, most high!

O Infinite! Thou art a spectral ghost,
Compared with me—with human host.
We all surpass thy flight or stretch of time,
And we, not thou, are the sublime!
For us; how small thy spaces vast, or light;
How small thy wisdom of our right!

Thou art an idol; not a God of man;
Nor canst thou for the human plan.
We stand alone, outside thy power to rule,
Outside thy domain, though the school
Of our conceits hath named thee, The Divine;
And poured for thee its sacred wine!

But what am I, who thus doth dare defy
In measured speech this one so high,
Unto the world that crawls, nor looks above
Its crawling place, nor dares to try to prove,
Its idol-God, or self, beyond the light
I left behind, O Infinite?

I am a Soul, transcending Thee, or Time;
A living Soul, Being Sublime;
For thoughts I do create, thus named I know;
(Can waters higher than fountains flow?)
Higher, vaster, broader am I than Thou,
O Infinite; Life crowns my brow!

And, Infinite, thou art my storehouse, where
My things I place; my earth, my air,
All living things myself below; and yet
I need thy space, O Infinite,
To self express—to give myself the room
Of self-expression—not for tomb!

Intelligence is mine, not thine, idol;
I shall possess when thou dost fall
From thy pedestaled height of transient fame,
And lose not only crown but name;
I am—I am! Being Immortal—Soul—
Need I say more? I own thee—all!

I greater am than is Infinity—
My right I claim: I am—to Be!
Death its hold on me hath lost; for I am.
These other things of storm, of calm,
Tost by the waves of time and measured space,
May thus be lost; but I have place.

The uncreate I self-create; that I
A place may have; and standing by
Are other souls of men; I see them now—
Immortal being crowns their brow,
And we are Gods; else no God is, of all;
And we divine; aye, we are Soul!

Unfathomed depth, transcendent height of Life,
We are all Nature, rich and rife
With being God; creating all that is
Of life in earth, or in the skies;
Creating the infinite of space; and,
Creating Time; and thus we stand,

And talk of God's infinitude, of Soul;
Talk of the ages gone, of all
That yet may be; talk of Infinity,
Of Time, and of eternity,
Knowing that we will all be there to see
The changes wrought; untrammeled; Free!

Thou Infinite; thou art extended line—
Thou art no more! Canst thou divine
Our simplest thought, or tell a thing unknown?
Not one; not one; more than the stone!
But Soul creates beyond thy wisest ken;
It hath intelligence—thou?—When?

J. O. M. HEWITT.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

WHEN FATHER LAUGHS.

When father laughs it allus 'pears to me
As if the sun shone brighter in the sky—
Or jest as if a meller sort o' haze
Floats down in shimmerin', golden specks, and I
Am warmed, an' filled with sunshine through and through—
Has ever sech a thing occurred to you?

When father laughs a feller feels as good
As he kin feel in this here mundane sp'ere
An' 'bout the same as if he'd went astray,
An' lost hisself, then found his pathway clear,
With sunlight floodin' the familiar view—
Has sech a notion ever come to you?

When father laughs it ain't no use ter frown—
I can't—not even ef the joke's on me,
For in the ringin' of that laugh o' his
So cheery, an' so honest, an' so free,
I feel his love for me so strong an' true—
Has sech a feelin' ever come to you?

When father laughs I often 'magine how
The Heavenly Father smiles to see his boys
A-playin' of their little earthly games,
An' findin' childish pleasure in their toys.
The very thought makes blue skies seem more blue—
Did ever sech a thought occur to you?

When father laughs it's more 'an that I hear—
It's jest an echo, like, from One above—
A sort o' shadow of the heavenly joy
An' tenderness an' sympathy an' love!
If you ain't heard ner felt it as I do,
I'm sorrier 'an I kin tell fer you!

A PSYCHIC HOSPITAL.

Kindly permit me the privilege of suggesting in "Light" the establishment of a psychic hospital. I have no desire to find fault, but what a vast number of invalids have spent well-nigh all their means (like the poor woman mentioned in the Gospels) upon physicians, and are to-day in more feeble health than at the beginning of their medical treatment! It is often said that Spiritualists are not practical. The establishment of a psychic hospital, and the grand results attending it, would prove that Spiritualists are decidedly practical.

Let the institution be unsectarian—separate, on the one hand, from the ordinary medical school, and on the other from the anti-vivisection movement; the assurance being, however, given that within its walls there shall be no hacking up of either animals or human beings. Let the institute be simply a place for the healing of disease. I have strong reasons for believing that a hospital such as described would be liberally supported. Those interested in the teachings of Christ have now an opportunity of helping on, directly or indirectly, the work in view.

MATERIALIZATION OF ANIMALS.

The interesting account given in "Light" by Mr. Gambier Bolton, of "Materializations of Animals" which he witnessed and identified at seances with Mr. Craddock, would, I think, be better understood if the fact were accepted that, to say the least, no form of life exists in its physical aspect which does not possess a soul; or, to put the matter more correctly, no existing life is other than the physical manifestation of souls in various stages of growth or progress. In their various communications, discarnate human souls have occasionally spoken of seeing animals which they recognized as old earth friends; but it was also remarked that they very soon disappeared. Whither did they go? I believe, to their next stage of growth—to their next incarnation. But, in the meantime, whilst in the discarnate state they would be very likely to gravitate towards earth friends who had helped or loved them; and should the opportunity occur to them of the presence of a materializing medium, they would, at the right moment, spontaneously and automatically build up their former physical appearance from the medium's vibrations.

Did mankind recognize and accept these facts, I venture to think that such recognition would materially modify the present ideas of responsibility and duty towards their humbler fellow creatures; and they would not dare to degrade their own nature and their own soul's growth by killing them either for sport or for food. The question of necessity need not be discussed. There is no necessity. It is quite the other way about.

We live in an atmosphere of blood and slaughter. Were, say, Great Britain to recognize the folly and wickedness of it, with all the terrible degradation it involves, and forthwith put an end to it, disease and death by disease, now almost a rule without exception, would rapidly become a misery of the past, to say nothing of the necessary decrease of crime. Is it never considered that we have no right to suffer from disease, much less to die from it, or more correctly speaking, from its suppressive treatment which is so universal and so anomalously called scientific?

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

MEDIUMISTIC CONTROL.

"Light" continues to print the unpublished "Spirit Teachings" of the late Wm. Stainton Moses, M. A., and as a footnote is the following interesting description of the modus operandi of the communicating intelligences:

During the whole time in which the above communication was written my spirit was separated from the body. I could see from a short distance the hand as it wrote. It is important to record exactly what occurred. The place is my own room. It is now 2:30. I felt an impression to write, such as I have not felt for nearly two months. I sat down at my desk, and the first part of the communication was written. I presume I then passed into the state of unconscious trance. The next thing I remember was standing in spirit near my body, which was seated, holding the pen, before the table on which this book was placed. I looked at it and at the arrangements of the room with great interest. I saw that my body was there, and that I was joined to it by a thin line of light. Everything material in the room looked shadowy, and everything spiritual seemed solid and real. Behind my body, with his own hand held over the head, and the other over the right hand which held the pen, stood Rector. In the room, besides, were Imperator and several of the spirits who have influenced me for so long. Others whom I did not know, passed in and out, and appeared to regard the experiment with interest. From the ceiling, or rather through the ceiling, streamed down a mild, pleasing light, and now and again rays of bluish light were shot down on my body. When this was done I saw the body jerk and quiver. It was being charged, as I may say. I noticed, moreover, that the daylight had faded; the window seemed dark, and the light by which I saw was spirit light. I could hear perfectly well the voices of the spirits who spoke to me. They sounded very much as human voices do, but were more delicately modulated, and sounded as though from a distance. Imperator explained to me that I was seeing an actual scene which was intended to show me how the spirits operated. Rector was writing, and it was not done, as I had imagined, by guiding my hand or by impressing my mind, but was done by directing onto the pen a ray which looked like blue light. The force so directed caused the pen to move in obedience to the will of the directing spirit. In order to show me that the hand was a mere instrument, not essential to the experiment, the pen was removed from the hand, and kept in position by the ray of light which was directed upon it. To my great surprise, it moved over the paper and wrote as before. I cried out with astonishment, and was warned to keep still, lest I should break the conditions. A great part of what is written above was really done without the intervention of a human hand; and the rest without the aid of my spirit or myself.

Imperator explained that the sounds could be made in the same way without aid from anything material. I heard the sounds of the fairy bells all the time, and the air was pervaded by a subtle perfume which is quite perceptible to my senses now. I did not observe how the sound was made, but I saw, in a distant part of the room near the ceiling, something like a box, round which this blue electric light played, and I associated the sound with that. The spirits were dressed as I have seen them before, and moved about, quite independent of the material obstacles round them. Several remarks were addressed to me, but I was not encouraged to talk. I remember seeing Grocyn, C. S., Mentor, Doctor, R., Philosophus, Prudens, and others. They, or some of them, formed a circle round the table at which my body sat. I seemed to myself to be garbed in white, with a blue cincture. There was some purple, too—I think a sort of over-robe. Every spirit was self-luminous, apparently; and the room was very light.

I was told that it was not easy to write without human aid, and that the spelling of the words was wrong. I find that such is the case in the parts that were written as I described above.

I remember mentally wondering how such spirits spoke English, and in reply to my thought several addressed me one after another in different languages. They were not intelligible to me, but were interpreted by Imperator. He also showed me how spirits commune with each other as though by transfusion of thought.

After all this had passed I was commanded to return and write down what I saw. I do not remember the return to my body, and presume that my spirit was thrown into a state of unconscious trance.

I feel a slight headache. I am perfectly certain as to what occurred, and reported it simply and without exaggeration. I may have omitted facts. I have added or altered none.

Prof. Lockwood in Brooklyn, N. Y.

The Woman's Progressive Union of Brooklyn, N. Y., brought its season to a close on Sunday evening, June 3, with a grand lecture by Professor Lockwood, assisted by Mr. Fred Watson as pianist; Mr. Mausergh also giving a recitation in a most acceptable manner.

The subject upon which Mr. Lockwood based his remarks was "The Moral Value of Psychology and Hypnotism in Medicine and Social Ethics."

The hall was well filled by an enthusiastic and appreciative audience. Some of the members presented the Professor with a large basket of American Beauty roses, as a small recognition of their appreciation of his work done for the society as well as the people at large, many being present from Manhattan, desirous of hearing more of Professor Lockwood's lectures; also of his plans for the future.

Our society feeling somewhat timid at first regarding the engagement of the Professor, now rejoices at his coming, and assures him not only a most hearty welcome, but many new converts and larger audiences when he comes to us again at the beginning of the fall season.

Professor Lockwood has opened a new and large avenue of thought, not alone to the liberal minded, but also to laymen and preachers, by placing all his remarks upon the basis of nature's correlations, and in proving them by his numerous and wonderful methods of demonstration.

His lecture on the X-Rays was one of high merit, bringing together many thinking and reasoning minds, among them many students of the medical faculty.

His discourses are given with dignity and intense earnestness, manifesting deep study and research, while the most difficult and sensitive points are touched upon with a delicacy of feeling, offending no one.

His lecture on divine and sacred love, so very often termed free love, and cast upon Spiritualism and its followers as a degradation, was handled with so much care, so much delicacy of feeling, inspiring every one present with the sacredness of its meaning, that a storm of applause followed the Professor long after he had taken his seat.

Every one of his lectures delivered was a gem in itself, and we predict a great future for Professor Lockwood in this, our City of Churches. Our people have at last awakened out of their sleep; although still rubbing their eyes, their ears are catching the expressions of one who stands as a master upon the rostrum of Spiritualism, willing to demonstrate and explain its grand and glorious truths.

ELIZABETH F. KURTH.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

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PAST AND PRESENT.

Outlook for Spiritualism in California.

Some fifteen or twenty years ago, while on a visit to this city, I was particularly struck with the great interest and enthusiasm everywhere manifested in Spiritualism. Eloquent speakers, wonderful mediums, convincing proofs of spirit presence and power, were everywhere in evidence.

Among the phenomenal lecturers then present here was W. J. Colville. I called his attention to my observation, and asked him how he accounted for it. He replied enthusiastically: "I believe the close proximity of this coast to India, and the great nations of the far East, the trade winds, and the climatic conditions always prevailing on this coast, will render this, the central portion of it, more eligible and attractive, to not only invalids, but to those seeking homes in an equable temperature, insuring a dense population here, thus preparing and rendering eligible this coast as the most favorable portion of the earth's surface for the manifestation and development of spirit power and spirit influences."

And at that time there certainly was sufficient evidence to induce the belief that California was the favored location, judging from the great rush of eloquent speakers, wonderful mediums, and the interesting phenomena, that so often appeared in the numerous circles assembled in all parts of the city.

But gradually the enthusiasm died away, the meetings were less in number and the attendance far less, in those kept open. Fraudulent mediumship crept in and destroyed the interest of the investigators and weakened the faith of believers.

Soon the lack of means for paying teachers was apparent, and they gradually disappeared, and with few honorable exceptions, both lecturers and reliable mediums withdrew from this once phenomenal field of spirit presence. Among the few that remain of the older prominent workers on this coast, I am glad to recognize our devoted sister, Mrs. Elizabeth L. Watson, whose world-wide fame endears her to every lover of pure morality and honest mediumship.

Ill health and a sensitive nature has so depleted her nervous system, through all these years of fraud, inharmony and consequent discouragement, that she has been unable to engage in much active work for several years, although always ready to respond cheerfully to every call of duty on this coast, beside having yielded in two or three instances to invitations to visit the East, and contribute of her remarkable inspirational ability at camp-meetings and other public gatherings for the benefit of the great cause in which she has for thirty-five years been engaged.

Having partially recovered from her prostration last fall, upon the earnest solicitation of the president (who is also president of the State Society) and board of directors of the local society of San Jose, they being personal friends and living within ten or twelve miles of her own home, she consented, for a very small salary, to serve that society for six months as their pastor, being assured she was the choice of the society, and that they had sufficient means on hand to pay their indebtedness and all their current expenses for the next six months.

Under those favorable circumstances she felt justified in attempting to resume her former labors in the cause for which she had labored so long and suffered so much.

But before the expiration of half the time for which she had been engaged, the board had a disagreement, the president and a part of the board resigned, and asked her to cancel her engagement, as there was no money in the treasury to pay her salary, etc., which she felt obliged to do, as the inharmony and the bickering among the officers had quite broken up the society, and the effect upon the pastor had quite prostrated her, from which she has not yet recovered.

I refer to this, just at this time and place, to illustrate similar cases that are occurring all over America to-day, principally from the fact that many of our local societies are in the hands and under the management of inefficient, incompetent men. The exception only proves the rule. Is it not time, then, that we appeal to the working women in our ranks to come to the front and save our local societies from the oblivion to which they seem doomed. I know of but one local society in California that is an exception to this rule. There may be some in the small towns not on the record.

The one to which I refer is the Harmonial Spiritual Society of Los Angeles. While the president of that society is not a woman, I believe all who know the secretary, Mrs. Nettie Howell, and the position she holds in that society, will admit that to her persevering energy and devotion to the interests of the society, it owes its financial position and social standing.

If the local societies of San Francisco, Oakland and San Jose were under the management of the women of those organizations, there would be less inharmony, less complaint of the appropriation of the "Sleeper fund," less difficulty in raising the money to support their societies and provide for the sick and indigent mediums that are worn out in the faithful service of our cause.

Through climatic conditions, spirit influences, or some other cause, a majority of all prominent and popular spiritual teachers and mediums have visited this coast from time to time and contributed their mite toward sustaining what seems a sinking cause here at present. They have nominally one society each in San Francisco and Oakland. Mrs. R. S. Lillie administers to one on Sunday mornings and to the other on Sunday evenings. With her well-known ability, sincerity and perseverance, coupled with the assistance of her husband's fine musical talent, she fails to fill even a medium sized hall once each week, and this in a community of probably double what it was twenty years ago.

A very lamentable effort was made a few years ago to form a State Society, with the hope and expectation of resuscitating the cause and giving new life and activity to all parts of the State and removing as far as possible the large number of fraudulent mediums thought to be practicing deception here.

Through mismanagement, indifference and inharmony, the good that was expected to result to the great cause of Spiritualism in California has never been realized, and it is claimed by many of its original friends that more harm than good has resulted to the cause.

Out of the several Spiritual papers that have been published in this State in the last twenty years, the "Religio Philosophical Journal" is about the only one left to tell the tale, and mark the decline of what Brother Colville predicted to be the favorite resort of spirits desiring to communicate with mortals, and the Elysium Field of all Spiritualists that could reach this summer land. The result has not injured Brother Colville's reputation as a remarkable medium, but evidently it has not done much to advance his claims as a prophet.

But there is a reason for this falling off of interest in California. Perhaps the same reasons have produced a corresponding result in other States. Spiritualists here differ as to the causes of the present depression. Some insist that it arises from the practice of so much fraud by those who have more or less real mediumship. Others contend that inharmony and the lack of kindness and brotherly love towards each other, have destroyed the confidence of those seeking to know the better way. Others, again, claim the times are hard, and they have not the means to contribute to the support of any church or religious denomination. All of which undoubtedly have more or less truth in them.

But a more probable reason which others have long since discovered was depleting our ranks and attracting those that have tired of the church and old theological dogmas, and are invited to unite with some of the new organizations, such as Theosophy, Social Science, Christian Science, Mental Science, Psychic Science and some of the numerous isms that are urging their superior claims, and offering inducements to attract young people, and give older ones advantages Spiritualists have never thought necessary to consider.

But the time has come when even Spiritualists must recognize the necessity of rolling up their sleeves and going into the missionary field, and laboring for converts so many sects are striving to secure to themselves.

Selfishness is perhaps one of the principal embarrassments Spiritualists have to overcome. Each one seems to be engrossed in taking care of himself. Hence the difficulty of securing contributions to build churches and provide means to support and educate worthy young men and women as spiritual teachers and pastors, and to provide for the maintenance of sick and indigent mediums, etc. It is this failure to provide these necessary comforts found in so many sects and organizations, that we find it difficult to enlist many of those who are truly Spiritualists.

This experience and observation is not peculiar to California, but unfortunately seems to pervade every community of Spiritualists in America. While perhaps there have been greater changes in California in the last twenty years than in many other States, the remedies that are necessary to reinstate and put upon its feet the great cause of Spiritualism here, are equally applicable to all other parts of the country, and may be briefly stated, viz.: money, brotherly kindness, and devotion to the cause.

Oakland, Cal. E. W. GOULD.

MYTHOLOGY.

Innate Moral Sense Theory.

In The Progressive Thinker of April 14, Brother Chaney has a communication on "The innate moral sense theory." In this he takes exception to my using the term "unreasoning mythology." Says I would not have made this remark had I learned to interpret mythology correctly. He maintains that mythology is not only beautiful but is freighted with great wisdom. He cites the allegory of "Minerva springing from the brain of Jupiter, a full-grown virgin, in complete panoply." He admits that the girl wasn't a real girl. Says "Jupiter signifies good judgment; Minerva means wisdom, etc."; and that this is no imagination.

Perhaps Brother C. doesn't know how allegories are made. I will tell him. One generation starts them, in fashion childish, and of imagination crude. The next generation having evoluted another step up from barbarism, takes the imagined things and adds such further imagined beauty as its growth is equal to. And so on for generation after generation, till it imagines "a full-grown virgin, in complete panoply." It is born of the yet unenlightened imagination; as the traditions of our North American Indians are produced. It is a child of the unreasoning imagination similarly to the the imagined God of the highly imaginative Christian. And finally Brother C. comes round and admits that the beautiful "panoplied virgin" exists only in imagination, not in fact.

Lastly, in the slow march of humanity, a generation appears that is ashamed of its belief, but too proud to admit its foolishness, so writes books to prove that around in the corners and by-places of the imaginary thing there was "good judgment and wisdom." Brother C., it would seem, has yet to learn, that truth is that something that never changes.

Theosophy is another of those imaginary "virgins." Theosophy is responsible for most of the now outgrown childish allegories of the Bible, that Brother C. says exhibit such "good judgment and wisdom."

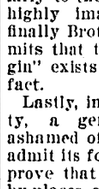
Brother C. also is wading up to his chin in the now outgrown astrology. Astronomers wouldn't give a nickel a bushel for all the astrological books the world has ever produced. I have had horoscopes by astrologers, and not one of their predictions ever came true. Sometimes they hit it, but not oftener than persons will, telling fortunes from tea grounds. I have myself predicted things I would see in tea grounds that seemed wild, and yet they came true to the letter. Had I been telling from astrology instead of the teacup, I suppose it would have filled me with a mountain of conceit, and that I should now be as rank an astrologer as is the most amiable Brother Chaney.

Brother Chaney says, "Astrology, Astronomy, and Freemasonry, are explained in Greek and Roman mythology, and in the Bible." If this is true, the wonder is that astronomers haven't discovered it, and thus get, by a few hours' reading of Greek and Roman mythology what now costs them years and years of severest study and labor.

I see no reason yet to change my expression, "unreasoning mythology."

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SATURDAY, JUNE 16, 1900.

Letter from Prof. Thudichum.

Washington D. C., June 1, 1900.

Bro. Francis:—After reading awhile ago an editorial notice in The Progressive Thinker of a series of pamphlets on church literature by Dr. F. Thudichum, Professor of Law in the University of Tubingen, I mailed him my article on "The Apostle Paul," and I think some other printed matter. I now have his acknowledgment of the same, written in German, and inclose you herewith a translation.

Tubingen, Wirtemborg,
26 April, 1900.

Honorable Sir:—Accept my best thanks for your kind communications. I agree with you in some of your views; That St. Paul is a legendary person; that the writings of Josephus have to be tested as to their genuineness; and that as to the Church History of Eusebius, many parts, in its present form, were added, and are not genuine.

But the opinion of Prof. Johnson that the letters of St. Paul, and the writings of the church fathers were not written until the 15th century must necessarily come to naught in view of the existence of numerous much older manuscripts quoting passages from these letters and writings by numberless authors, decisions of Councils and edicts of Popes.

I am sorry not to be able to read your articles published in the Truth Seeker [ten years ago, alluded to in the article sent] as a German Library will hardly have that paper. Our administration of libraries has so far paid too little attention to the literature of Freethinkers.

Repeating my thanks, I am, respectfully yours,

PROF. FREDERICK THUDICHUM.

I apprehend Prof. Johnson would find it an easy task to upset Prof. Thudichum's postulate in regard to the numberless manuscripts that antedate the earliest copies of the Pauline Epistles.

Anyhow, Prof. Thudichum's denial of the historical verity of those Epistles is important. As quoted by The Progressive Thinker in its issue of February 10, Prof. T. says:

"Paul had no historical existence, but was a priestly invention in aid of the general purpose to found a hierarchy."

That hierarchy Prof. T. thinks existed in the 4th or 5th century. Prof. J. holds it did not exist until the revival of learning, and he gives most excellent reasons for entertaining the opinion.

W. H. BURR.

As a Soldier Sees It.

The clergy have everywhere favored the war on the Filipinos, because they hoped with the subjugation of that people there would be new fields for missionary conquest. Let us view the prospect through the eyes of a soldier.

Lieut. E. O. Raynor, stationed at Caloocan, a few miles north of Manila, Philippine Islands, wrote a relative at Southampton, N. Y., as follows:

"We had a visit from one of those female women called missionaries. She informed me that they were here in force, and intended to linger until every germ of sin peculiar to this archipelago was no more. Bless her dear, deluded heart! It is not more religion these people want—they have far too much.

"When they become as sinful and irreligious as we Americans, then we may hope for better things of them. But on the religious question as it stands at present they can give us all cards and spades and then run out easily. We are in the midst of Lenten and Easter festivities. Tell your friends who are in the habit of celebrating Easter, Holy Thursday, Good Friday, etc., that they would not make a sideshow to the Filipino devotions. No, indeed, no more religion for these people—they have far too much.

"What we want to teach them is commerce as it is practiced in the United States—how to beat your fellow man in trade and do it first. No, the American, on a religious task, is too slow for these people. In all matters of business they will tell 'manana,' but when it comes to going to church they simply get there with both feet before daylight. I can count from where I am sitting the spires and domes of seven Catholic churches. Where can you equal that in our country, except, perhaps, in Brooklyn? And these are no small camp-meeting affairs, but grand structures, built of stone."

Down on 'Em.

"Place no faith in your churches. The clergy preach against raffling in saloons for chickens or turkeys for the poor, but a few days later advertise a lottery for a fancy quilt or an embroidered sofa pillow for the rich. Mark my words, there will be a reformation that will shake the religious world to its foundations." Thus Rev. Patton in a Toledo pulpit a few days ago.

Ushering in of a New Day.

The Bible has been a power in the world because in fact it was so little known. Though in millions of hands it has been really read by few, and still less understood. Favorite passages have been selected, and made the bases of learned disquisitions, while the main body of the work has been passed in silence, and only exposed by critics.

A privileged class thrust the Bible on the world as the inspired Word of God. They claimed the right of its interpretation, and subsisted on the emoluments growing out of that interpretation. They demanded one-seventh of all the year be given them in listening to their rendering of the book, and then they wanted one-tenth of the products of the fields, and flocks, and herds to supply their needs, claiming such disposition of the proceeds of labor was a gift to God, for which he would compensate the donor with heavenly blessings. This "gift," in some countries, assumed the form of a government tax the people were unable to refuse payment, while others were threatened with purgatorial fires until they came down with the last farthing. Thus a worthless class of non-producers have preyed on the toil of others while peddling their wares dishonorable to the real God, unworthy of man, and prejudicial to his best interests.

Education for ages, as we have often shown, was almost wholly limited to the priesthood. These self-appointed guardians of the public morals were very careful to only use that education in such manner as seemed to them best adapted to perpetuate their own selfish rule.

When the great common school system was inaugurated by that well-known Infidel and patron of Voltaire, Frederick the Great, in 1763, by which all public schools and institutions of learning in Prussia were placed under the supervision of the state, and provisions were made for their support, management, inspection, appointment of teachers, obligatory attendance of pupils; and parents were required to send their children to school, enforced by fines, reprimands and admonition; then the foundation was laid for knowledge among the people. That system, extended to other nations, the crowning glory of whose labors will be the destruction of ecclesiasticism, the downfall of the church, the discarding of so-called God-made books, the uplifting of humanity, and the enfranchisement of the oppressed, an event which is nearer consummation than is generally supposed.

The news of each week tells how the work is progressing, and makes all rejoice, save the few who wish to protract their power by exaggeration and falsehood. The following, clipped from a late issue of the Chicago Journal, tells how the work is progressing:

"Prof. Thwing, president of the Western Reserve University, has an article in the current number of The Century about 'Ignorance of the Bible among college students of both sexes," which is really remarkable. He asks whether the American people are really aware how the Bible has ceased to be a force in both their literature and their theology. He gives an account in detail of an instance where on two occasions he examined nearly 100 college students, and, to a series of very simple questions, received less than half the number of answers made correctly. The Bible societies, he says, may print the book by hundreds of thousands, but the people do not read it. Among the causes for this neglect of the Bible he gives: First, the fact that the world has become full of books, magazines, and newspapers; second, the decline of family life; third, family prayers less common; fourth, the Sunday school has not taken the place of the family as a teacher of the Bible; fifth, the elimination of the Bible from the public school; sixth, declining observance of the Sabbath."

Thanks to the higher intelligences and to expanding knowledge, for all these evidences that the priest with his book is hastening to his end. With the downfall of superstition will rise humanity; then farewell to Bible and creeds in its interest, made to enslave the people, culminating with the destruction of those creeds and the freedom of the world.

The Truth at Last.

Churchmen are not permitted to monopolize all the glory for literary "finds" in aid of their theology. The Hindus have just dug up a valuable work, said to be written in Sanscrit, the English title of which is "The Surging of the Ocean of Time." An English scholar has made a translation, from which we learn for the first how it chanced a woman was made, and how she gained a footing among men.

The narration commences with the information that the Hindu Vulcan, Twashtri, had exhausted all his material in making man, not an element remained. After profound meditation he took the roundness of the moon, the gliding motion of the serpent, the clinging of the vine, the velvet of the flower, the lightness of the leaf, the glance of the fawn, the gaiety of the sun's rays, the tears of the mist, the inconstancy of the wind, the timidity of the hare, the vanity of the peacock, the softness of the down on the breast of the swallow, the hardness of the diamond, the sweetness of honey, the cruelty of the tiger, the warmth of fire, the chill of ice, the chatter of the jay, and the cooing of the turtle dove. Blending all these in one he formed woman, and gave her to man.

Only eight days passed when the recipient of Twashtri's bounty put in an appearance, and said:

"My Lord: The creature you gave me poisons my existence. She chatters without rest. She takes all my time. She laments for nothing, and is always ill."

Eight days later the man visited the god again, and addressed him:

"My Lord: My life is very solitary since I returned this creature. She danced and sung before me. Glancing at me from the corner of her eye she played with me, and clung to me." Twashtri returned the woman to him. Three days after the man called again and said:

"My Lord: I do not understand exactly how, but I am sure the woman causes me more annoyance than pleasure."

Twashtri replied: "Go your way and do your best." To which the man: "I cannot live with her." Then Twashtri: "Neither can you live without her." Then the man, sorrowing: "Wo is me. I can neither live with nor without her."

This version of woman's creation may be relied on as authentic, for it has been "dug up" quite recently, and carries on its face the evidence of its genuineness.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

An Inherited Faith.

Forty long and wearisome years passed, during which the writer lost all knowledge of a youthful lady friend and relative. Correspondence lately resumed, and conscious of the changes time has wrought in religious beliefs, we inquired of her present faith. She replied:

"I hold to the religious opinions of my venerated mother, and all my children, save the youngest, are, like myself, members of the Baptist church."

That mother, whose earthly form has mouldered to dust, was one of the best and worthiest of women; and her virtues, without a blemish, were transmitted to her children. To say we imitate our mothers in their nobility of character, their love of home, devotion to family, faithfulness to every trust, generosity to the poor, love of friends, self-abnegation, care for the sorrowing, sympathy for the grieving, and the practice of every virtue, is commendable in the extreme; but we cannot approbate the inheritance of the errors of even a mother's belief, which descended to her from a remote ancestry, false in the beginning, and will remain false so long as entertained, however numerous the generations to which it may be transmitted.

A seven by nine heaven just above the clouds, constructed by an ignorant and personally interested priesthood, in a barbarous age, when the earth was supposed to be a plane, the center of the universe, to which the sun and stars were secondary; and a God who made that universe correspondingly diminutive; a God who shamelessly seduced a betrothed peasant girl in Judea, and begot a son by her; whom he allowed to be sacrificed on a cross to compensate himself for the alienation of a world, may very properly give place to a heaven as boundless as are the suns and worlds rolling in space; and to a God capable of framing laws by which every atom of matter, organized or otherwise, may know and keep its place in the grand economy of a limitless universe.

The dead and buried Past has already ruled the world quite too long. Knowledge has everywhere advanced. The cerulean vault bending over Jerusalem, on the summit of which was the New Jerusalem with golden streets, lordly mansions, and abject angels, governed by a despot whose greatest pleasure seems to have been to listen to the adulation of his serfs, whose endless chorus was "glory, glory, glory," has vanished like the airy castles imagination builds in moments of frenzy. The religion, an outgrowth of that narrow conception of the material and celestial worlds, over which a repentant God presided, and the priests who minister at his altars, should join the bats in an old Gothic cathedral; while worshiper and worshiped should unite in a grand procession, and make a tour of observation to note the changes time has wrought since some person simulating a Moses stole Egyptian thought, and wove from the shoddy material a new faith, ostensibly the parent of Christianity, which was to become world-wide, and supersede all other religions.

A person is neither entitled to censure nor to credit for entertaining inherited opinions. They come to him as an estate, "for which he neither toiled nor thought," and which he will not discard until awakened reason comes to his aid. He may, like a Gladstone, spend a long life in active public duties, and never stop to think how shallow and false his faith. Another, by an intuitive thought, from whence no one knows, begins a train of reflections that end in very youth in emancipating his mind from all the horrors of a baby-taught creed. And those reflections, if well sustained by logic, are liable to accompany him through life; and we trust will bloom in fruition when mortality is laid aside, and the disenthralled spirit is permitted to revel in the bliss of perfected being.

They Will Try Again.

Durand is a town of Northern Illinois, in Winnebago county, a few miles northwest of Rockford. The revivalists dropped down upon that quiet village a few weeks ago, and beat up for recruits to people heaven. For four long and weary weeks they preached, prayed and sung. For four weeks, according to the Evangelists' statement, they had God in their midst and the people by the ears, and hell looming in the distance, while the mountain peaks of the New Jerusalem were just over the hill where God dwelt with his virgin-born son. They toiled, they exhorted, they agonized, and they wept. When stock was taken at the close of their protracted effort two measly recruits were added to the army of the Lord. But the heavenly moonshiners on leaving promised to return in two weeks and try again. We wish them better success next time.

Worthless Expenditures.

The American people spend every year upon liquor $1,500,000,000; for tobacco, $750,000,000; for theatres, $350,000,000; for feathers, $60,000,000; for chewing gum, $25,000,000, and for foreign missions the paltry sum of $5,000,000.—Ex.

Whether expended for stimulants, or for depressants, as in case of tobacco; for novels, of which theaters are a class; for unsanitary feathers; or for useless chewing gum; all of which our progressive readers very generally discard; the "paltry sum" wasted on foreign missions is probably as valueless as any of them. Their effect has been to incite discord among distant peoples where harmony formerly prevailed.

Two thousand six hundred and ninety millions of dollars annually expended in America for objects that scarcely in any way enhance human happiness! Want and destitution could be banished from this country by the proper distribution of such vast wealth.

All Are Spiritualists.

The Buffalo Evening Times has made the wonderful discovery that Alfred R. Wallace, who is classed with evolutionists; Sir William Crookes, chemist; Camille Flammarian, astronomer; William Denton, geologist; and Thomas Edison, inventor, are Spiritualists.

The editor of the Times, had he been in full possession of all the facts, would have found Spiritualists in every department of life. The bar, the bench, the pulpit, college and university professors, the floors of Congress and State Legislatures abound with Spiritualists. In private conversation with laymen in the churches scarcely one can be found who rejects the idea of spirit communion with the living. The poets, judging by their effusions, were and are all Spiritualists. Indeed, their poetical fire, as Milton expressed it, was—

"Lit by no skill of mine" [theirs].

Cured in Answer to Prayers.

After lying helplessly on her back for forty-seven years Mrs. Josephine Hasam, the authoress-poetess, residing at 1302 St. Mary street, New Orleans, without premonition or thought, lately attempted to walk and succeeded.

A year ago, says the Times-Democrat, on Ascension Thursday, a lamp was lighted in St. Alphonsus church and it was agreed by the congregation to say novenas for Mrs. Hasam's recovery. Yesterday Mrs. Hasam was, as usual on Sunday, lifted from her bed to a small vehicle and wheeled to St. Alphonsus church. After the services she returned and for the first time in years felt an impulse to walk. She found little trouble in getting about the room, and was made so happy by the discovery of her returned power that she became hysterical. After she recovered her composure she tried to walk again and again and then summoned her children and grand-children, who trooped in one by one, if anything more surprised than the invalid.

The news soon spread through the neighborhood and to the church, and throughout the day people poured in to congratulate the family. Mrs. Hasam and her children seemed convinced that the recovery was a direct response to the prayers said, and the devout ones of St. Alphonsus, without exception, expressed a conviction that it was due to supernatural interposition.

Mrs. Hasam is 67 years of age, but is wonderfully preserved and does not appear a day over 45. Her maiden name was Ormsby. In 1852 she was married to Thomas Hasam, a pioneer lumber dealer, who died in 1885. During her youth Mrs. Hasam contributed to the leading magazines of the day, and was considered an adept in the use of good English and a poetess with a future.

Her invalidism was caused by pelvic trouble at the age of 20. For years thereafter specialists throughout the country were consulted. They operated on Mrs. Hasam, but without avail. The last operation was performed by a local physician fifteen years ago, since which no medical practitioner has been called into the case. During that period the invalid had no medical attention of any kind. She was paralyzed in the region of the hips, and could not stand on her feet, even when held in that position by willing arms, without suffering excruciating pain.

"Yes, I can walk; I have walked about the rooms to-day, the first time in forty-seven years," said Mrs. Hasam joyfully to a reporter last night, "I hope it is a final and complete recovery, but I don't know. I may not be able to walk to-morrow.

"Of course, I firmly believe it is through a supernatural power this boon has been granted me. For a year my friends have been saying novenas for me. My recovery, I feel sure, is an answer to our prayers. I cannot believe otherwise. I hope it will be a lasting one."

The children of Mrs. Hasam are Thomas R. Hasam, a commission merchant in the City of Mexico; Sidney Hasam, a local manufacturer of boxes, and Joseph Hasam, who is employed in the City Hall. Sidney Hasam was seen at his residence 1445 St. Mary street, and said his mother's recovery was a great surprise to him and must be a greater one to the medical fraternity, which had given the case up as incurable. He said he could not account for the recovery except through miraculous interposition.

As we have said before Spiritualism is common to the whole world. Spiritualists have no monopoly on its wondrous revealments. The manifestations of the spirit come to all classes and sects of people. The above cure was performed, no doubt, by Catholic spirits, however bigoted and anti-progressive they may have been. From the time of Wesley down to the present period Spiritualistic manifestations have occurred more or less in all the churches. No one has a patent on them. The teachings of spirits are as diversified as those of mortals, and often contradictory; yet that fact is nothing against the grand truth that our spirit friends can return and talk to us, and establish their identity.

OUR PREMIUMS.

There are many Spiritualists who know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonderful magazine of thought on Death in its multifarious phases; in fact you can not find in all the libraries of the world as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost $1.10. The aggregate cost of the three books to the trade is $4.50. At this price, these three books ought to be in every Spiritualist family.

The Progressive Thinker is the first Spiritualist paper to inaugurate the Divine Plan—a portion of the profits of the office returning to subscribers in valuable books.

Myriads of Suns.

The New York Herald says there is a quite evident conspiracy on the part of the telescope and the camera to belittle this infinitesimal speck of cosmic dust on which we live, and they are succeeding. It was bad enough to knock the earth out of his position as the center of the universe, but now he is being relegated to a position that, astronomically, seems worthy of very little attention. Prof. Wadsworth, of the Allegheny Observatory, is now showing, on a curved plate, a photograph of the constellation Orion and adjacent region covering 1,000 square degrees, or a little patch measuring less than 33 degrees on a side, or about one-eleventh of the great circle—and what do you think? It shows 50,000 blazing suns. The professor says he has only been able to catch the light from the larger of the suns in that patch, and that these planets are yet beyond the joint power of the two cyclops, the telescope and the camera.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

Something About Cranks.

The New York Tribune says that the crank is a man with a hobby run mad. In the pursuit of his favorite theme he has lost sight of perspective and the sense of proportion, and so becomes absurd. In common with all other callings, the ministry has its full share of cranks. The clerical crank is often pathetic, sometimes a nuisance, but always picturesque. Whether he is awry on some favorite doctrine or some moral or social question, he soon becomes a mournful example of good intentions gone to seed. The vagaries of clerical cranks would furnish a subject for an interesting book, if written by a man of sympathetic insight. A good clergyman developed into a crank on the subject of pork. He had become possessed with the idea that the use of pork as an article of food is the cause of nearly all the vice and crime in civilized life. His advocacy of this theory had become to him the only gospel worth preaching. He circulated tracts and circulars on the subject, which he had prepared for distribution. One of the tracts was entitled "The Relation of Pork to the Worm that Dieth Not." "The good cause is advancing," he said to me in cheery tones. "The people are coming to realize that pork is a greater curse than rum. I have organized a Society for the Suppression of Pork as a Diet. Here is one of our medals which I hope you will wear. On one side it has the motto 'Death in the Hog,' and on the other the initials of the society, 'S. S. P. D. We expect to form anti-pork societies in every church in the country. And three converted pork-eaters are about to make a lecture tour through the land in order to show to the people the horrors of hog-meat. The hand of the Lord is in this thing, and not even Chicago shall prevail against us."

The clerical crank who systematically wages war against the use of pork, exhibits his loftiest ideal of practical usefulness and gives expression to his highest convictions, and in so doing is honest with himself and his God. The Tribune's estimate of a crank is not founded on sound principles or common sense, and we feel somewhat inclined to express our high appreciation of the clergyman who battled for his convictions with reference to the proper diet. He probably remembered the numerous devils that on one historical occasion, it is said, took possession of some hogs, and he feels an inordinate repugnance in reference to them. The clergyman who talks serenely about God making man out of the dust of the earth, and Eve from one of his ribs, is a crank of the first grade in comparison with whom the Tribune's crank sinks into utter insignificance. Abraham, when with knife in hand he was ready to sacrifice his son Isaac; the Devil when he took Jesus to the top of an exceedingly high mountain and entered into certain negotiations with him; Noah when he got beastly drunk, and David when he danced before the Lord, might well be denominated cranks of superior order and exquisite finish.

It is too much the custom now-a-days, however, to designate certain ones as cranks, who happen in some important particular to disagree with you, or who try to circumvent your teachings or thwart your purposes. We are inclined to the opinion that any theory, however absurd it may be, is only a reaching out after the truth, and should be tolerated in its fullness; it will finally die of inanition, if it possess no merit. The theory that a "meteor was a living creature and possessed a soul," was only an inquiry in reference to that atmospheric phenomenon which has recieved the careful and critical attention of philosophers of all ages; and though absurd, the one who gave the theory expression could hardly be regarded as a crank, but as a searcher after truth.

A Good Thing,

The German Reformed churches of the Schuylkill Valley, Pennsylvania, have adopted the plan of tolling a bell while prayers are offered in their churches. This is a splendid idea. The tolling of a bell on this miniature earth, sets the atmosphere in vibration, which extends to its outer limits; thence, we will suppose, sweeps on through boundless seas of ether, passing perhaps millions of other solar systems, where God may be found on a tour of inspection, such as called him to the Garden of Eden, when Eve ate that apple, or when the builders of the Tower of Babel sought to scale heaven, and he came down to look after them and destroyed their works, "lest," as he told his partner Gods, "they become like unto us." Hearing the clatter of that bell, it is presumed he will turn an ear towards the earth, and listen to the prayers and praises which follow.

It is hoped the custom will not become general, else a perpetual din on earth may divert attention from other worlds, and perhaps end in a general smashup.

Chesterfield (Ind.) Camp.

The Program of the Chesterfield Camp has the following:

The different phases of physical phenomena will be presented by reliable mediums, through whom it is seldom there is not some proof of communication between the two spheres of existence. All mediums, both mental and physical, for the camp-meeting of 1900, will be selected and their presence solicited by the executive board. No others will be permitted to do business.

The Chesterfield Camp stands high as a resort for honest, truthful mediumship. Fakirs, tricksters and dishonest mediums will be effectually barred out. Other camps which admit fakes on their grounds would do well to follow the example set by Chesterfield.

Copy God's Example.

When God shuts up shop on Sunday, suspends all his labors, and sets his subjects an example of perfect rest on that day, then The Progressive Thinker will insist that all the world, and all the preachers in it, copy God's example.

If preaching is not "labor" then the passage so often quoted, "The laborer is worthy of his hire," is no way applicable to the preacher, who "toils not, neither does he spin," save on Sundays.

E. C. Getsinger.

This young philosopher and student of Nature and Ethics was in the city last week, making arrangements to put more fully before the people a new religious cult which had its origin in the far East. He went from here to Baltimore, Md.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull For sale at this office. Price ten cents.

FOR LITTLE MORE THAN THE POSTAGE.

To the Editor:—The three volumes of Encyclopedia of Death, and the Next World Interviewed received; two by mail and two by express, all in good condition, and am well pleased with them. I now have seven volumes received with The Progressive Thinker, of which anyone might be proud, and all for a little more than the postage. I don't see how it can be done.

Troy N. Y. W. S. CHENEY, M. D.

Jewels Given Away.

To the Editor:—Enclosed please find money order for $2.10. I am glad that I can add these three books to the other four which I already have; and if these books are not jewels given away to The Progressive Thinker readers then I don't know. RAFAEL HEMBRE,

Greenwood, Wis.

The Unlucky Thirteen.

As set forth by the New York World Hary E. Miles and W. F. Stafford, the motorcycle riders who were killed at Waltham, Mass., while pacing a twenty-mile race, had a premonition of their death. Upon his back Stafford, the rear rider, wore the fatal number 13.

Miles and Stafford were pacing W. C. Stinson in a four-cornered twenty-mile race. They got away slowly with Stinson and were trailing the line. In front of them were three other motor teams, each with a man following, and the speed was one minute and forty-five seconds to the mile.

Stinson's trainer gave Miles and Stafford instructions to go to the front. They started right in front of the stand, where fifteen thousand people had their eyes upon them.

When they started for the front the other teams quickened their pace. They gained somewhat on the bank and were just tied with the rear man when Champion, the Frenchman, fell at the front. His fall disconcerted the other teams and they ran up the bank.

Stafford and Miles, on the outside of the line, were carried highest, and Miles, who must have seen what was coming, tugged frantically at the handle-bars.

It would have been better had he never turned, for his course carried him directly toward an electric light post.

The motor struck with a crash heard by every one present. Miles pitched forward, striking the post with a terrible impact. Stafford flew through the air from the rear seat, and striking the post a glancing blow, went on through the picket fence and lay there, half way through the fence.

The race had gone but four laps of the one-third mile cement track when the accident occurred. Stafford, on the rear seat, bore upon his back the number given him for the motor tandem handicap scheduled to close the day—13.

Miles had but just announced his marriage for June 13, and his sweetheart had a seat in the grand stand. Miles came to her just before the start, and handing her $55, said: "You had better take this money dear, for I may be killed in this race and you will need it to get back to Lynn."

Poor Miles was frightened when he went out for the contest. He was white about the lips, and said to one of the other racing men who commented on this: "I am afraid. I believe that something is going to happen in this race."

Some of the listeners wanted him to withdraw. They said that a man whose nerve was shaken had no right to steer an infernal machine in a race.

Some of these very men picked Miles up and carried him to the dressing-room of Johnnie Nelson, where he died on the cot without regaining consciousness. His loved one flew across the top of the bank and followed the bearers into the room, where she fainted.

Stafford had also a premonition. At dinner just previous to the race he said to the landlady: "I do not know just who will pay you for this dinner. I may be killed this afternoon, and that would leave it for some one else to pay you."

Some days previous to the race Stafford called at the Charles River track, Boston, where he had been training. He threw a photograph on the desk of Mr. M. H. Dexter, the manager.

"There," said he, "is a photo of myself. You may want it soon to recall my appearance, for this motor game is very dangerous."

As long ago as last fall Stafford had a premonition of disaster. After a fall at Nashville he said: "I feel as though I had been through the battle of San Juan Hill. This will be the ending of me some day.

"That is all right," he went on, "but some day some one—and it might be me—will not be as lucky as I was to-night. All posts are not padded like that one."

His reference was to a post against which Joe Judge and himself fell as they came down at the corner. In that fall Stafford was on the rear seat and Judge at the front. Judge sailed away from his position, and when Stafford was picked up he was in the front seat, which Judge had abandoned, but could not tell how he reached the seat over the second pair of handle-bars. At Waltham the post against which he dashed out his brains was indeed not padded.

Probably the spirit friends of these two young men impressed them with their dire forebodings, and the unlucky 13 was only a strange coincidence.

From Gallows to Glory.

"As I have forgiven everybody for what they have done unto me, I hope they will also forgive me; for I am positive of the fact that the blood of Jesus has cleansed my heart from all sin, and I now know that I am a sinner saved by the grace of God."

The drop was sprung, and Frank J. Krause, at Allentown, Pa., on May 22, convicted of the murder of a girl and her employer, floated away at the end of a rope, to a world of eternal bliss, the protege of Jesus, whom he so ardently loved.

But where are the murderer's victims, in the light of the orthodox faith, they not being numbered with the redeemed?

INDIA'S APPEAL

That Ought to Touch a Heart of Stone.

Famine, from lack of rain, is now smiting sixty millions of our fellow-beings. At this moment, death by sheer hunger and thirst threatens one-sixth of that number. Thousands are starving each twenty-four hours. In that stricken land, the heavens are as iron and the earth as brass.

Birds of the air drop lifeless from the burning sky. Hundreds of thousands of cattle have already perished. In the absence of food and water, fiercest animals let go their hatreds, and helpless lie down together to die. The decaying bodies of men and beasts pollute both plains and rivers.

And the woe has not yet reached its worst. Face to face with even such horrors still stand countless little children, and women, and men, whom food will save. Thank God, relief may almost instantly pass, by cable, from this land of plenty to that India of starvation. Accordingly, only gifts of money are solicited.

What, then, shall WE do? What will YOU do? For our answer we are clearly responsible to both God and man. Ought not America to send quickly at least a million dollars? In the famine districts are efficient, devoted men and women, not only Americans, but also Europeans, who are already engaged in the actual rescue, but who are pleading for larger supplies. Surely such supplies can be provided, and yet the customary gifts to long-established agencies for the uplifting of the people of India not be at all lessened.

Meanwhile, the Government of India is organizing relief on a scale unapproached in the history of the world. Both treasure and life are given without stint in the saving work. On May 14, the number of starving aided officially was 5,795,000. That official daily aid will be steadfastly continued and increased, yet it will be unable to keep pace with the awful need. The death-rate is by far the greatest in the native provinces, where the Government has least influence and control. Only the united efforts of all the humane, the co-operating good-will of all the nations will suffice.

In this emergency, the Committee of One Hundred gladly puts itself at your service, the service of the cause.

Messrs Brown Brothers & Company, the well-known bankers, 59 Wall street, New York, have freely consented to receive and acknowledge all gifts sent to them. Every expressed wish of donors will be faithfully carried out, and the Committee, on its own part, will earnestly seek the best, most efficient, most economical agencies for the distribution of undesignated funds.

Together and at once let us move to the rescue. We can feed the starving. There is not a minute to be lost. From two to five cents a day will save a life.

WILLIAM E. DODGE,
Chairman.
L. T. CHAMBERLAIN,
Ch'mn Executive. Com.
JOHN CROSBY BROWN,
Treasurer.

73 Bible House, New York.

A Charming Book.

Dear Mrs. Twing:—I am very much pleased with your charming and truly Spiritualistic book, "Lisbeth." It is an interesting tale and charmingly told, calculated to hold the attention of the reader from start to finish and to instruct him all along the way. I consider the dollar expended for my copy well invested.

Every Spiritualist should secure a copy of "Lizbeth," personally peruse it, and keep it for a loan to neighbors and others. I do not blame you for loving "Lisbeth," for she is invested with a lovable personality and one who reads of her becomes also her friend.

I can understand your sentiments toward her, for I have felt the same toward characters in my own writings. I believe that such have lived somewhere and have passed through personal experiences similar to those depicted by their writers.

I wish you the best of success with your book.

The copy you so generously presented to the N. S. A. Free Library is much sought after. It will do a great deal of good. Cordially yours,

MARY T. LONGLEY,
Washington, D. C. Sec. N. S. A.

The above work, price $1, is for sale at the office of The Progressive Thinker.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15 cents.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

The Pantheism of Modern Science.

By F. E. Titus, Barrister,
Of Toronto, Canada.

To Prof. Huxley's dictum that there are three aspects of things, what meaning can be attached save that in every form of substance force is operating, and that wherever we find substance and force, there also consciousness is present—this consciousness even in the lowest form of matter, being indicated, as we have seen, by the selective capacity.

Let us add to this the declaration of Dr. Thos. Young, "that the unprejudiced study of physical philosophy provides us with analogies which lead us almost directly to the opinion that there are gradations of substance stretching all the way from the solid material to the spiritual, the more refined and immaterial pervading freely the grosser;" and the existence of gradations of consciousness, reaching from the inert mineral to the highest manifesting God, becomes a necessary conclusion; and with that there comes the corollary that in connection with each of these grades of consciousness there are accompanying grades of substance and force—the grade of each of the three aspects being in harmony with the other.

We are thus, step by step, led to the conclusion that intelligence is present throughout all nature. In the words of William Kingdon Clifford, in his essay on "Body and Mind," "The only thing we can come to, if we accept the doctrine of evolution at all, is, that * * * (for we cannot stop at organic matter, knowing as we do that it must have arisen by continuous physical processes out of inorganic matter, we are obliged to assume, in order to save continuity in our belief, that along with every motion of matter, whether organic or inorganic, there is some fact which corresponds to the mental fact in ourselves. The mental fact in ourselves is an exceedingly complex thing; so also our brain is an exceedingly complex thing. We may assume that the quasi-mental fact which corresponds and which goes along with the motion of every particle of matter is of such inconceivable simplicity, as compared with our own mental fact, with our consciousness, as the motion of a molecule of matter is of inconceivable simplicity when compared with the motion of our brain."

And, he proceeds to assure us: "This doctrine is not merely a speculation, but it is a result to which all the greatest minds that have studied this question in the right way have gradually been approximating for a long time."

Intelligence in Vegetable Compounds.

The molecules of vegetable matter posses, in a more marked degree than the mineral, the ability to select and combine with each other. Prof. F. R. Japp, F. R. S., who presided over the chemical section of the British Association meeting of 1898, is of the opinion that in the formation of even the lowest of the vegetable compounds there is most unmistakable evidence of the existence of intelligence. His address as president of his section was devoted to the purpose of demonstrating the reasonableness of that proposition and showing the former explanations of chance, coincidence and non-intelligent mechanism to be insufficient. He asserts the intelligence thus operating to be of precisely the same character as that which man himself uses. The following is an extract from his address: "No fortuitous concourse of atoms, even with all eternity for them to clash and combine in, could compass this feat of the formation of the first optically organic compound. Coincidence is excluded, and every purely mechanical explanation of the phenomenon must necessarily fail. I see no escape from the conclusion that at the moment when life first arose a directive force came into play—a force of precisely the same character as that which enables the intelligent operator, by the exercise of his will, to select one crystallized enantiomorph and reject its asymmetric opposite."

While the Professor draws the line at optically organic compounds of vegetable origin, and asserts that with them life first arose, his arguments lead to an altogether deeper conclusion. He combats the theory that living matter may be originated from dead matter by a purely mechanical process, and intimates that the attempted mechanical explanation of the origin of life leads to a *reductio ad adsurdum*. He confesses that if the conclusions are correct, which he believes to be correct, "then the *absolute origin* of the compounds of one-sided asymmetry to be found in the living world is a mystery as profound as the absolute origin of life itself." An asymmetric compound is one which is not complete and evenly balanced, and which, because of its incompleteness, seeks to ally itself with its chemical affinity and therefore continues in a condition of restless activity. He affirms that "The two phenomena" (life and these asymmetric compounds) "are intimately connected, for, as we have seen, these asymmetric compounds make their appearance with life, and are inseparable from it."

But if non-living inorganic matter, interacting with blind force through pure chance, the "fortuitous concourse of atoms," cannot produce the living compound, if "every purely mechanical explanation of the phenomenon of the production of the living compound must necessarily fail;" and if, on the other hand the phenomena of life and intelligence are inseparably connected with the phenomena of asymmetric compounds; and those compounds according to the principle of evolution, arise without the intervention of the human will and intelligence; and since the tendency of our scientific friends is to discard the idea of an arbitrary extrinsic controlling intelligence, why not calmly accept the only other legitimate alternative, namely, that it is incorrect to say that the matter of the inorganic world is non-living, or else that force, which is found operating in that realm of nature, has intelligent life as its inherent characteristic? May I venture to suggest that this would be more logical, more philosophical and even more in accordance with true science than to confess "mystery" before the necessity for so doing had inevitably arisen? No one is able to put his hand on the exact line where, in the descent from the organic to the inorganic, life ceases to operate, or even where the organic commences. "The principle of continuity leads us, whatever state of things we contemplate, to look for its antecedent in some previous state of things also in the universe," and in accordance therewith, the antecedent of that intelligent selective power which was exhibited in the first optically organic compound is naturally to be looked for in the previous state of things which we speak of as inorganic.

If I understand him aright, Prof. Crookes thinks he finds the evidence of the operation of the intelligent selective power in the precipitation of certain elements to which we have already referred. That intelligence which Prof. Japp associates with life, and sees exhibited in the chemistry of nature as it works in the living organism, Prof. Crookes discovers operating in the so-called inanimate, inorganic world. Does this not suggest that, instead of there being an absolute difference in the qualities of the two classes of matter, the difference is in the *active manifestation* of the quality, possibly coupled with a difference in the powers of observation and deduction of the two chemists? But even Prof. Japp's discoveries and conclusions travel a long way in the direction of the recognition of the universality of intelligence, for he finds it exhibited in tartaric acid, turpentine, the carbohydrates, quinine and other like forms of matter to which intellection is not usually ascribed.

If indeed, as Prof. Japp thinks is the case, there is no escape from the conclusion that inherent selective and directive force of the same character as the human being exhibits, be coeval with life; if as Prof. Crookes thinks, there is no escape from the conclusion that this selective operation is present in the very elements themselves; and if, with Prof. Huxley, we find that "Life was present potentially in matter when in the nebulous form, and was unfolded from it by the way of natural development," have we not covered the whole range of the primitive forms of matter recognized by scientists and found in them all the evidence of an inherent consciousness? Are we not justified in concluding that, from the very beginning of existence, inherent intelligence, of precisely the same character as that which enables the intelligent operator to produce desired results, has been at work?

Charles Kingsley, in Hypatia, expresses this idea of conscious activity in the lower kingdoms poetically and at the same time in accord with the most recent science. Says he: "Philosophers, when they gave mechanical explanations of natural phenomena, came no nearer to the real solution of them. The mysterious "why?" remained untouched. * * * * All their analyses could only darken with big words the plain fact that the water hated the oil with which it refused to mix, and the lime loved the acid which it received into itself, and like a lover grew warm with the rapture of affection. Why not? What right had we to deny sensation, emotion, to them, any more than to ourselves? Was not the same universal spirit stirring in them as in us? And was it not by virtue of that spirit that we thought, and felt, and loved? Then why not they as well as we?"

Where we had ignorantly (though as we thought with much of learning and wisdom) talked of inanimate, inorganic, matter, conscious life is present working intelligently and purposively, carrying out the universal scheme of evolution, which stretches from the lowest to the highest. Consciousness, dormant in the stone, is by the interplay of nature's forces gradually wakened into activity, and, as it wakens, it clothes itself in higher forms, each new capacity awakened requiring a higher organism through which to express itself and to expand; each ascending organism more complex and more refined than the last. Slowly yet surely it winds its way, climbs its path from lowest to highest of mineral forms until it stands on the border line of two worlds, the mineral and vegetable kingdoms, where it partakes of the nature of both to such an extent that we know not in which kingdom to classify it. From these intermediate forms it steps over into the kingdom above (the vegetable) where the plasticity of the matter affords freer play to the activities of conscious force.

The Soul-Life of Plants.

The consciousness exhibited here is of a most marked character. Let us take for instance the insect-eating plants. I quote from "The Story of the Plants," by Grant Allen. "Our pretty little English Sundew is one of these cruel and perfidious plants. Its leaves are round and thickly covered with small red hairs, which are rather bulbous at the end, and very sticky. The bulbous expansions, in point of fact, are small red glands, which exude a viscous digestive liquid. When a small fly alights on the leaf, attracted by the smell of the sticky fluid, he is caught and held by its gummy mass; the hairs then at once bend over and clutch him, pouring out fresh slime at the same time, which very shortly envelopes and digests him."

Let us take another illustration of these insect-eating plants from Mr. Grant Allen's interesting work. Sadly enough the most striking exhibitions of intelligence are to be found in connection with the invention of death-dealing mechanism. The height of plant civilization is apparently on nearly the same moral altitude as that of the human being. "One of the best known is the Venus' fly-trap of tropical or subtropical North America. In this curious plant the leaf is divided into two portions, one of which forms a jointed snare for catching insects. It is hinged at the middle; and when a fly lights upon it, the two edges bend over him, and the bristles on the margin interlock firmly. As long as the insect struggles they remain tightly closed; when he ceases to move, and is quite dead, they open once more, and set their trap afresh for another insect."

Herbert Spencer, in a phrase which has become famous, defined life as "adaptation to the environment," and common sense and intelligence are perhaps most strongly exhibited in making the best of one's surrounding circumstances. Measured by this standard the intelligence of the ivy-leaved toad-flax is of a high order. This plant grows on dry walls and has straight flower stalks, which become curved when the flowering is over. Why is this? Because it cannot sow its seeds on the bare stone the plant bends its flower-stalk after the blossoming season, and hunts about diligently for a crevice among the mortar into which it proceeds to insert its capsule, so that the seedlings may start fair in a fit and proper place for their due germination.

Notwithstanding the evidences of intelligence in the flower and stalk, the tip of the root, in its selection of just the proper location for itself in order to obtain the fullest benefit of the available water supply, and in the way in which it goes feeling its way under ground, touching here, recoiling there, insinuating little fingers among pebbles and crannies and trying its best by endless offshoots to fix the plant with perfect security, is the part of the plant which exercises the greatest discrimination and ingenuity. Darwin, because of this exhibition of intelligence, likened the tip of the root to the brain of animals.

Mr. Grant Allen, in describing the various elements which go to make up the life of plants, mentions how they eat and drink, how they digest and assimilate, how they marry and get fertilized, how they produce their fruit and set their seeds, and finally how they are often linked together into a single community. This summary bears a very striking resemblance to the range of activities exercised by the average man and woman.

In January, 1898, Mr. C. W. Dodge, Professor of Biology of the University of Rochester, N. Y., lectured before the Rochester Academy of Science on "The Psychic Activities of Plants;" that is the "soul activities of plants." A daily press report of his address says: "The speaker gave an exposition of the phenomenon of sight in plant life. Many views were thrown on the screen, of plants whose growth had been influenced by light. The sense of touch was also illustrated vividly, the peculiarities of their growth, under certain circumstances exhibited. The habits of certain plants of depositing their seeds in fertile places was one of the most remarkable proofs of a faculty which was too well known to be called chance. The existence of nervous sensations in plants was taken up, and the Professor showed that nerve stimulus was imparted from one to the other of many organisms in plant life, but more commonly in bacteria." The nature of his conclusions may be judged from the following extract: "Plants have souls and can see and feel in their own peculiar way quite as well, as far as their needs were concerned, as many creations of a higher order."

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Thus, by new experiences through more susceptible organisms, consciousness ascends until it again finds itself enshrined in a form which unites two kingdoms, this time it is the vegetable and animal. Sensation—the power of translating the vibration received from external nature into feeling, which had began to waken in the vegetable, becomes fully developed here. A consciousness of comfort and discomfort, of pleasure and pain, marks its advent to the higher kingdom of nature. Here again scientific investigation has demonstrated the universality of the expression of life, and the striking similarity on all planes of nature of the phenomena exhibited through intelligence operating upon matter.

The Animal World.

In the inorganic world it has been noticed, as Sir Norman Lockyer points out (Studies in Spectrum Analysis p. 138), that "a compound particle—that is a particle known to consist of two distinct elements—has a vibration which is as peculiar to itself as the vibration of a particle of an element is peculiar to itself." That "a compound particle is a perfectly distinct physical thing, with vibrations, rotations, and free paths of its own. There is no apparent connection between the vibrations of a compound particle and those of any of the substances which make up that compound particle."

In the higher kingdoms we find that not only is the organic consciousness of an entirely different nature from that of either of the factors which produce it, but we discover that the lower organisms possess an independent conscious activity even while working within the more complex and being dominated by it. Says Virchow, "What is the organism? A community of little cells, a little state, well provided with all the appurtenances of upper and under officials, servants and masters great and small."

If we consider the human body closely we find there not only the human organism itself with its will controlling the movements of the whole body and each of its members, but in addition we are told by our biologists that "every molecule of matter in the human body is a distinct life," in other words, there are millions of separate lives all working under the dominion of the one human life. We are further informed by our biologists that of the microbes with which the human body is teeming, and whose presence our medical friends are making responsible for nearly all our diseases as well as our good health, each one in the human organism "has a life consciousness of its own, with a power of independent volition (within limits), with likes and dislikes exhibited in a strange imitation of the human being himself."

Mr. Alfred Binet has written a very interesting book called the "Psychic Life of Micro-organisms" in which he says: "Agreeable to the ideas of evolution now accepted, a higher animal is nothing more than a colony of protozoans." A "protozoan" is the first, lowest, simplest and most primitive animal. It is a complete entity which may exist within a single cell of the larger animal. "Every one of the cells composing such an animal has retained its primitive properties, giving them a higher degree of perfection by division of labor and by selection. The epithelial cells that secrete the nails and the hair are organisms, perfected with reference to the secretion of productive parts, similarly, the cells of the brain are organisms that have been perfected with reference to psychical attributes." And "Those protozoic forms of animalculae are endowed with memory and volition."

A Battle in Germ-Land.

The following article, which appeared in a recent issue of a daily paper, contains a graphic description of one of the incidents of life in the domain of the animalculae. It purports to describe what was seen by Dr. Donald Ross, of the Indian medical staff, who was investigating the microbe of malaria.

"During his investigations Dr. Ross saw one of the most remarkable battles that has ever occurred. This was a fight between a malaria microbe and three phagocytes. The phagocytes are really white blood corpuscles. They have been called the policemen of the blood, and their business in life is to devour all the impurities, foreign substances and disease germs of the blood.

"The malaria germ propagates its species by segmentation (that is by simply dividing itself into two parts). Periodically every day, or every three days, or every four days, according to the type of the disease, the full grown germ subdivides, and each division becomes a full fledged microbe with power to reproduce itself. The young germ, however, is in danger of being devoured by phagocytes in the blood. In fact a great many are thus devoured.

"It has instinct enough to protect itself from further depredations of phagocytes. It feeds on the contents of red blood corpuscles, and as it devours the contents it crawls inside the 'skin' of the latter, the better to keep clear of the phagocytes. These little scavengers of the blood actually have been seen under the microscope to be 'fooled' by this trick of the malaria germ. The germ does not eat the 'skin' of the red corpuscle. Therefore when the phagocyte comes up to the malaria germ inside the red blood corpuscle it may feel it all over but it generally passes by, misled as to its genuineness. So the malaria germ, secure in its retreat, goes on eating the inside of its little house and growing lustily against the time of its reproduction.

"While observing a malaria germ which had just acquired its flagellae (long hair-like appendages which serve the purpose of both arms and legs) Dr. Ross saw a phagocyte make its way to the malaria germ, probably with the intention of devouring it. Ordinarily this would have been easy, but the germ, instead of allowing itself to be attacked, attacked the phagocyte in a battle royal that lasted over fifteen minutes. Finally the phogocyte drew off and the germ, still full of fight, hurried across the microscope slide for a distance of two fields, to where another phagocyte was wandering aimlessly.

"It hurled itself on the second phagocyte, pushing hard against it with one of its arms. The phagocyte tried to rear up and get around and envelope the germ, but finally gave up and flattened itself against an air bubble, while the germ still kept on pummelling it. After fifty minutes, another phagocyte appeared coming rapidly across the field. The germ then left its fallen foe and attacked the new-comer. The third phagocyte got enough of it in about one minute, and turned squarely around, fleeing across the whole field, 'the germ hanging on like a snake on a dog.' After five minutes the germ let go and the phagocyte slunk away. The malaria germ had by this time reached the limit of its endurance in the rapidly weakening blood on the microscope slide. It grew slightly larger and quite sluggish and finally attached itself to the glass of the slide and died."

The Amoebae are microscopical organisms, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. L. Cienkowsky (Betrage zur Kentness der Monaden Archiv. J Mikroshop, Anatomie) describes the way in which one of these microscopical, bare, reddish cells—the Vampyrella Spirogyra, hunts for and finds among a number of other aquatic plants one called Spirogyra, rejecting other food. Examining it under a powerful microscope, he found it, when moved by hunger, first projecting its pseudopodiae (false feet). It being so simple in its structure that it creates each organ from itself as the occasion arises, thus becoming foot or mouth or stomach at will.

Then it commences moving about until among a great variety of plants it comes across a Spirogyra, after which it proceeds towards the cellulated portion of one of the cells of the latter, and placing itself on it, bursts the tissue, sucks the contents of one cell and passes on to another, repeating the same process. This naturalist never saw it take any other food and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another Amoebae—the Colpadella Pugnax. He says that he found it exercising a choice of food, and he adds these significant words: "The way of acting of these monads during their search for and reception of food is so amazing that one is almost inclined to see in them *consciously* acting beings."

To this last observation we may add the words of Th. W. Engleman (Betrage zur Physiologie des Protoplasm). After reciting the efforts of the Arcella, another unicellular organism, to extricate themselves from uncomfortable positions, he says, "It is impossible not to admit that such facts as these point to the presence of some *Psychic* powers in the Protoplasm."

When we remember that the animalculae are so small that, as estimated by Ehrenburg, five hundred million of them exist in one drop of water one-twelfth of an inch in diameter, and that not only the blood, but the flesh and muscles also are composed of myriads of infinitesimal lives, each cell possessing a distinct life of its own, Binet's description of the higher animal as a colony of protozoans becomes remarkably appropriate. Each human being is veritably a Chinese Empire.

Thus we have traced conscious life from the dust out of which man is said to have been formed, up through all the intervening kingdoms of nature until we reach man himself, who possesses the intellect to plan and the will and capacity to put into operation those methods by which he controls all the kingdoms beneath him.

Conscious life present in the lowest kingdom of nature—the mineral. Conscious life everywhere in the universe varying in its degrees of expression between the fast-bound, slow and imperviable rock and the space-defying mind of man.

Thus the process of evolution goes on. Who will venture to say where it will stop? Having passed from animal to man, when man shall have reached the limit of possibilities which intellection affords, when the organism which we now use becomes insufficient for the manifestation of more fully awakened powers, must we not, judging from the analogy from the known path of evolution we have already trod, step into some higher form of expression where our powers will not be "cribbed, cabined and confined" as they would be within the slow moving particles of the human brain? Such must be the case if from the past we may judge the future. In his essays upon "Some Controverted Questions," Prof Huxley, keeping himself within the bounds of scientific thought, suggests this ever-ascending scale of intelligent beings. He says, "Looking at the matter from the most rigidly scientific point of view, the assumption that, amidst the myriads of worlds scattered through endless space, there can be no intelligence, as much greater than man's as his is greater than a black beetle's seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence, omniscience. If our intelligence can, in some matters, surely reproduce the past of thousands of years ago, and anticipate the future thousands of years hence, it is clearly within the limits of possibility that some greater intellect, even of the same order, may be able to mirror the whole of the past and the future." Ruskin (Ethics of the Dust) saw great good in this idea of the gradation of life, for he said, "it admits the idea of a life above us, in other creatures as much nobler than ours, as ours is nobler than that of the dust."

The one process of evolution links together the lowest and the highest, and in the inert atom of the mineral there lies the possibility of the man and the deity, which will waken into realization by the steady onward press of evolutionary process.

The recent discoveries of our patient scientific investigators are showing us that not only is there life in every form of matter, co-eternally linked to it, but that the difference between the consciousness of the atom and that of the cosmos, between the intelligence of the animalculae and the intelligence of the man, is but to be measured by evolution. It may be that millions of years may be required to waken the sleeping consciousness of the mineral to its first faint response in the vegetable, and other millions to raise it from the vegetable to the animal, and from the animal to the human, and then from the human to the cosmic—which we may not inappropriately term the Divine. But no matter how long the time, nor how infinite the variations of forms that may be required to accomplish the journey it will finally be accomplished. The latent potentialities which slept in the mineral will be wakened one by one into active powers and thus higher stages of consciousness will be reached. We can, to some extent, measure the possibility of future achievements by the depths of conscious intelligence which separate us from the mineral.

Our scientists are not insensible to the importance of the new and broader view of the universe which comes as a result of this closer study of the activities of living matter. Some, conscious of the radical difference between the conception of inorganic matter as being "dead," and the view in which it is now coming to be regarded, claim that the discovery of the existence of Life in mineral is fit to be ranked with the work of Darwin. And it is reported that Prof. Shaler, of the chair of Geology at Harvard University, declares that the Unity of life is the greatest discovery of the nineteenth century.

All of the recent discoveries apparently tend to the one goal. The more thorough the investigation of the aspects of nature the more closely they are seen to approach each other. The infinite Diversity in nature was that which formerly fixed the attention of the investigator. Its infinite Unity is the marvel which now excites his admiration. Prof. Ludwig Buchner, "Appleton's Popular Science Monthly," Feb. 1898, dealing with scientific progress in this century, mentions that "the unity and immortality of Force" have been demonstrated. Nor has science rested there. We have seen how the unity of Matter, and of Life have also been accepted. In the article just mentioned, Prof. Buchner calls our attention to the fact that "Spectrum analysis, also, in conjunction with the curious double stars has brought about the highly important conviction of the unity of what is to us the visible universe." All these conclusions of science but lead up to that more profound unity suggested by Tyndall (Scientific Use of Imagination) in the words "Supposing we had been brought to regard them" (spirit and matter) "as equally worthy and equally wonderful, to consider them in fact as two opposite faces of the self-same mystery."

In a chapter written for the purpose of showing that Religion and Science were not essentially antagonistic, Mr. Herbert Spencer (First Principles, Chapter on "The Reconciliation"), points to this great fact of unity as the common ground of the two. His words are as follows: "We are obliged to regard every phenomenon as a manifestation of *some* Power by which we are acted upon; phenomena being, so far as we can ascertain, unlimited in their diffusion, we are obliged to regard the Power as omnipresent; and criticism teaches us that this Power is wholly incomprehensible. In this consciousness of an Incomprehensible Omnipresent Power, we have just that consciousness on which religion dwells. And so we arrive at that point where Religion and Science coalesce. * * * The final outcome of their mutual criticism can be nothing else than an entire agreement on this deepest and widest of all truths."

(To be continued.)

Gems of Thought.

Think of the egotism of a man who believes that an infinite being wants his praise.—Ingersoll.

Who can estimate what the world loses in the bright intellects who cower before popular prejudice.—J. S. Mill.

When you wish to know if a man aspires to personal power, watch how he bears himself toward the church.—Edgar Quinet.

The religions of this world are numerous and various, but the priesthood is the same in all places—a fact which doubtless goes to prove that it is of divine origin—Voltaire.

It is certain that the discoveries of universal law have reduced prayer among us to an anachronism. It makes no difference whatever whether the prayer be for a moral or an intellectual or a physical benefit.—Conway.

Various and desperate have been the expedients and suppositions resorted to in order to reconcile the conception of an immutable, all-wise, all foreseeing God, with that of a father who is turned from his course by the prayers of his creatures. But all such efforts are, and are felt to be, hopeless failures. They involve the assertion and negation of the same proposition in one breath. —Greg.

RELIGION.

As Heard in "Voices from Many Hilltops."

Religion to be of any value to humanity, must be practical, must be that which enters into the daily life, making mankind honest, truthful and just toward all. When the children of the land are taught to save themselves, to build their own temples in the land of souls, a great amount of the wrong that now exists will roll away as fog from the earth-land valleys; but just so long as they can rely on the merits of another, and feel secure in his power to save the lowest without any effort on their part except the exercise of a little weak faith that has been dragged through the filth of a life that records no humanity, no purity, no fulfillment of moral obligations either to self or the world—I say, just so long as such conditions exist, where man is made to believe that he can earn heaven at the last gasp, that begins with a curse and ends with a prayer, just so long will the surging tides of life bear tokens of cruelty and dissensions, just so long will the records of the land breathe of injustice, centered in and wrought from selfishness. Man must be taught the honest fact, that he lays his own foundation and builds thereon, and dwells in the home he thus builds, and has right to no other. He who reaches any heaven wins it, and not only wins it, but builds it and hangs the gates thereof. The grant of eternal peace, through faith, is the greatest license to wrongdoing the world has ever known. It has opened hells in the here and hereafter; it holds in its folds the very essence of Catholicism. Make man responsible for his acts and the wrongs of earth-land will record a rapid decrease; but pamper him with the idea of full forgiveness, make him believe that after a life of inhumanity and selfishness he can by signing the article called faith be immediately transformed and transported, and made to sit down at the right hand of Deity, there to pass judgment on the millions who in all things have been true, even godlike in their humanity, but who saw nothing but child's play in the flimsy web woven in the very loom of selfishness—do all this for man, and the wrongs of the present will in time duplicate themselves in your very midst.

How anyone, even children, can fail to see the mixture of incongruities handed them as elixir of eternal life, is a mystery. I verily believe the animal whereon Balaam rode, and which was considered worthy of note in the records of the day, could give voice (if he ever did what was recorded) to sounder theology, and more sensible conclusions, else he would be unworthy a place among the long-eared race.

The churches have done what they could, if not in the direction of deep spiritual unfoldment, and to sum up the efforts and results, they will be found to read thus: Many blind ones sought to lead many times their number equally blind and willing to be thus led, and all fell into a ditch, where the present finds them, and from which none escape except by the light of spiritual truth, that will and must light all paths from the beginning to the end. The greatest wonder is that in the light that ceases not to fall with far-reaching illuminating power so few make an effort to extricate themselves, but screening the eyes of the soul, seem to rejoice in the very shadows of the land wherein they dwell.—Extract from "Voices from Many Hilltops."

Spirit Animals, Do They Exist?

Yes, most emphatically. I will relate a little incident that occurred to me several months ago. One evening while having my sitting for development, I had the light turned down, but not so low but what all objects in the room were discernible, and several feet in advance of me was a chair. To my surprise two very pretty half-grown kittens jumped upon the chair and commenced to play, and rub against each other in such a loving way, I thought I never had seen two such loving kittens before. I watched them several minutes when they gradually faded from my sight. I was somewhat surprised, and wondered what the object could be in those two kittens appearing to me, for I did not seem to recognize them. The next morning at the breakfast table I made the remark to my wife and my little twelve-year-old daughter that I had seen the nicest kittens I believed I ever had seen, they were such loving little creatures. My wife and daughter then commenced to quiz me as to what they looked like. I gave them a description and before I got through the little girl said: "Why, papa, don't you remember them—my Spotty and Snow? They were both poisoned and died within a few days of each other." That happened three years previous to this time. I don't think I ever would have thought of those two kittens if it had not been on account of my wife and daughter recognizing them.

I have seen the spirits of other animals and fowls fully as plainly as the kittens. I remember about a year ago I was sitting in the parlor with my family when all at once I saw my wife going towards a spring with a bucket on her arm and a large goose following after her. "Why," I said, "Ida, where did you ever live that you carried water from a spring and had a goose to follow you?"

"Why," she said, "describe the goose to me; what color is the one you see?"

I gave her a description of the goose, and after I got through she said, "You have given me a very good description of my Old Dickie goose and also of the spring." She informed me that this was the only one she raised out of a brood of ten, the other nine got drowned in a severe rain storm.

Now if the spirits of animals and fowls do not exist after what we call death, pray tell me what it was that flashed so vividly before me, if it was not the spirit of Old Dickie Goose?

HENRY COLLYER.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments). By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

The Fraternal Spiritualist Society has discontinued its Sunday meetings until next fall.

Will C. Hodge will be in Beloit, Wis., June 10, at Brodhead, June 17, and in the vicinity of Dayton, Wis., June 24, where the friends will hold their annual picnic and gove meeting. He has open dates from June 25 until July 15, after which he is engaged for camp work until September 1. Is open for engagements for the fall and winter months. Address 40 Loomis street, Chicago, Ills.

E. E. Carpenter writes from Detroit, Mich.: "I am pleased to say to Mrs. Marian Carpenter's friends that she is rapidly convalescing from an eight weeks' illness, and expects to be able to fill all camp engagements. Her engagements are as follows: From June 14 to 17, at Bankson Lake, Mich.; June 24, Bellevue, Mich., grove meeting; July 1 to 19, Briggs Park Camp, Grand Rapids, Mich.; July 22 to 26, Central Lake, Mich.; July 28 to August 2, Maple Dell, Ohio; August 5 to 10, Vicksburg, Mich.; August 12 to 16, Clinton, Iowa; August 19 and 20, Lily Dale, N. Y.; August 23 to 26, Lake Brady, Ohio; September 2, Paulding Ohio, grove meeting; September 9 to 15, Marshalltown, Iowa; October, Indianapolis, Ind.; November and December, Grand Rapids, Mich.; March and April, Philadelphia, Pa."

The New Orleans Times-Democrat says: "During the past few days one of the ghosts that are said to haunt various parts of Hampton Court Palace has reappeared," says the London Pall Mall Gazette. "The palace authorities have been informed by an artist that, while engaged in sketching old Flemish tapestry in the 'guard watching chamber,' a spectre hand, white and delicate and richly jeweled, has persistently intruded between him and the tapestry. On the last appearance of the phantom he made a hurried sketch of the hand and also of a diamond ring on the forefinger. The phantom hand (writes a correspondent) is believed to be that of Queen Catherine Howard, one of the wives of King Henry VIII., whose spirit is described as the most fearful of all the apparitions that wander within the walls of the historic building. History states that Catherine one day escaped from a room to which she had been confined by order of the King, and on hastening across the haunted gallery was seized by the guards and, despite her shrieks and protestations, removed to her room. Since then the scene has, it is said, been re-enacted repeatedly by a tall figure clad in white."

G. W. Webster writes from Lake Helen, Fla.: "I read many articles in your paper with much interest and rejoice in your success. Many things said and done by many people who call themselves Spiritualists interest me but little, and I think are of little value to the world, but the spiritual wave that has swept over the world during the last fifty years has effectually removed the old conditions, and I believe is making and will continue to make better conditions for mankind. We have been living in Florida for the last seventeen years, in the healthiest locality I have ever found, and I know of nothing that would induce us to change our residence. Our home is on land adjoining the Southern Cassadaga Camp Ground. We are still trying to do what we can to help our spirit friends to lift humanity to a higher level, and rejoice in the success of every good work."

The Toronto Globe says: "The personal friends of the Rev. Dr. B. F. Austin, M. A., ex-principal of Alma College, tendered him a reception last night in St. George's Hall, the occasion being the first anniversary of his trial before the London Annual Conference of the Methodist Church at Windsor and his expulsion from the ministry of the denomination, principally on account of his avowal in a sermon of a belief in Spiritualism. There was a large attendance and a very pleasant social evening was spent. Dr. Barnard, of Parkdale, and Dr. Wheeler, of Louisville, Ky., delivered addresses. At the close of the proceedings Dr. Austin returned the assemblage the warmest thanks in the language of the heart. He did not interpret their presence as meaning that they believed exactly as he did, but simply as an endorsement of the right of every man to think his own creed and speak out his own convictions. He thought it would be better for the churches and for the world if men had greater freedom in expressing their convictions. He had no regret in leaving orthodoxy, but rejoiced in the freedom of being allowed to seek the truth everywhere. He had the kindest feelings towards all the churches, and especially towards the Methodist Church, from which he had sprung. But the highest pulpit of orthodoxy would not tempt him to go back to the teaching of the old theology. (Applause.) Much interest was created during the evening by the exhibition of several specimens of messages written on slates by spiritual agencies, and of photographs of spiritual emanations. Among those present was Mr. Godbold, president of the Spiritualists' Association."

The Tribune, of Elberton, Ga., has the following: "Do you believe in Spiritualism? Do you believe that a man who never saw you before, or heard of you, could tell you your history—the principal events in your life—past and to come? Of course you don't. But there are people in Elberton who do, and they have as much sense and as much honesty as you possess. These questions are suggested by the presence in Elberton of Mr. Letford, the popular representative of H. E. Bucklen & Co., Chicago. He has a large scope of country to cover, and consequently comes to Elberton but once a year. On the occasion of each one of his visits for the past four or five years he has proven his spiritualistic powers to some of the most pronounced skeptics, including many of the most prominent men in our city."

Frank T. Ripley, test medium and speaker, has the first four Sundays of July, and all the Sundays of August open for engagement. Address all letters to him at 55 East Wayne street, Fort Wayne, Ind.

Carrie F. Weatherford, of Alaska, Mich., will fill date of July 22, at Columbus Camp in place of Anna L. Gillespie, resigned.

John A. Johnston will be at 241 Winchester avenu, Chicago, for the next two weeks before going to Clinton.

A lyceum worker writes: "On Sunday morning, May 20, at Springfield, Mo., Mrs. M. Theresa Allen, lecturer and author of 'The Medium's Guide,' organized a children's progressive lyceum (Mr. Allen was temporarily absent from the city). This lyceum is officered by the young people exclusively—married people being ineligible to office. It has a membership of about thirty-five persons, including children of all ages, from the golden locks of childhood to the silvery locks of old age. From present indications, it is evident that these young people intend to make their's an up-to-date lyceum, and an instructive adjunct of Mr. and Mrs. Allen's general Spiritualistic work in this city. Following are the duly elected officers of this organization: Miss Mary McCready, conductor; Mr. Orlen T. Dixon, guardian; Mr. R. D. Huxley, secretary; Miss Ruby McCreary, treasurer; Mr. W. J. Huxley librarian; Miss Mabel L. Dixon, musical director; Miss Fannie Hendrick, Miss Knight and Mr. Reece, guards. Copies of Brother Tom Clifford's paper, The Lyceum, were generously distributed last Sunday by Mrs. Allen, to the delight of the children. The regular Sunday night Spiritualistic services, conducted by Mr. and Mrs. Allen, are well attended."

Mrs. Jennie Hagan Brown, whose headquarters are in Fort Worth, Texas, was in the city last week. She had just returned from Bankson Lake, Mich., where she had an engagement to lecture. She reports a good attendance there and great interest. Last Sunday she lectured at Bloomington, Ill. The first Sunday in July she lectures at Breedsville, Mich., and the second Sunday at Texas. She then goes East, to fill engagements at the camps, and will be accompanied by Lucy Ault, a musical prodigy.

Twenty-five cents for adults and fifteen cents for children, will entitle you to a reserved seat to hear an impersonated reading on the story of "Ben Hur," illustrated with 82 life-size views on canvas, and a chance to see and hear the youngest child entertainer of the century, in her recitations, posing and pantomime. This entertainment will be given by Lee Norie Claman, assisted by Baby Claman. Stewart avenue Universalist church, 65th and Stewart avenue, June 22, at 8 o'clock. Mr. Russell says that Baby Claman is a prodigy.

P. J. Culhane writes from Hamilton, Canada: "We had the pleasure of attending a materializing circle; Mrs. Wright was the medium. Everything was eminently satisfactory. She is indeed a wonderful lady. She gives meetings in this city, June 6, 7, 8 and 10. It is the writer's opinion that there is a field here for an extensive cultivation of Spiritualism, and the forming of a society. Perhaps I am over sanguine and enthusiastic in this matter; if so it is entirely attributable to my unbounded admiration for the principles of Spiritualism and the indisputable testimony adduced at the three circles which I had the unalloyed pleasure of participating in."

Ben F. and Mattie E. Hayden write from Atlantic City, Iowa: "Since writing we have been at Webster City, where we held two meetings to highly interested audiences. At present we are stopping at the home of genial Brother Harvey. We find quite a number of people here who are interested in the science of life. We have secured the G. A. R. Hall in which we will hold our first meetings, Sunday, the 10th inst. We will remain here until the guides feel our mission here has been fulfilled. We will answer calls to lecture week night evenings, within fifty miles of here on very reasonable terms. Friends, let us hear from you. We would like to work in Nebraska and Kansas and solicit correspondence with societies or parties desiring our services. Mrs. H. will go anywhere near for train fare and entertainment. I will make very reasonable terms in addition for my services as inspirational lecturer. Will go separate or together as the friends desire. Mail addressed 611 Spruce street, Atlantic City, Iowa, will reach us. Everywhere we go we meet the cheerful face of The Progressive Thinker and hear only words of highest praise for it and its editor."

Virginie Barrett writes: "The friends should address me at Bonfield, Ont. Canada, where I shall rest in the country for a time, and then go to camp. I closed two months' successful labor for the Second Spiritual Church of Allegheny, Pa., and I am open for engagements for fall and winter."

The Indianapolis Sentinel says: "The annal picnic picnic of the Indiana State Spiritualist Lyceum was held at the Chesterfield camp grounds, Sunday, June 10."

The Detroit (Mich.) News says: "Gossips in the neighborhood of the late Daniel Scotten's house and abandoned tobacco factory are much excited over reports that the old man's ghost haunts the scene of his former labors. The story is told that a month ago at midnight two servants employed at the house were passing through the roadway to Porter street, when the figure of a man, white and terrible, came out from behind the barn. To their excited imaginations it appeared to be the ghost of Daniel Scotten, but on his face was a scowl as he turned and gazed at the chimneys of the disused factory. With loud screams the servants made tracks for the street, and notified Patrolman Purcell, who examined the grounds, but could find no ghost. Since then it is claimed that the wraith has appeared several times."

BOOK REVIEWS.

Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's Oft-repeated Attacks upon Spiritualism. By Moses Hull.

The Talmages, father and son, present a very forlorn and battered appearance after being subjected to Moses Hull's analysis and criticism. The subject matter of this pamphlet proves the aptness of its title, for it clearly demonstrates the positive "Inanities, Incongruities, Inconsistencies and blasphemies" of the Talmages in their attacks upon Spiritualism. No Spiritualist can read it without many an appreciative smile and nod of approval of the righteous yet gentlemanly and scholarly castigation given the unscrupulous clerical vilifiers of Spiritualists and Spiritualism.

Thousands of copies ought to be purchased by Spiritualists, not only for home reading, but to place in the hands of good church people, many of whom would quietly enjoy its perusal, and learn much more than the Talmages tell them about the Bible and Spiritualism. It would be to them a veritable eye-opener.

It can be had for 10 cents a copy at the office of The Progressive Thinker.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Clearings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

PSYCHOMETRY.

Are the Psychometer's Experiences Reliable?

To the Editor:—The article on the above subject by R. B. Span, in issue of May 12, is all true—so far as the experience of the psychometer is concerned. But is it all true what the psychometer experiences?

Facts warrant us to believe that psychometry is an exact science. If that which can be proved is true, why not all that which cannot be, as, for example, reincarnation, or the prehistoric past? Psychometers say they know and believe the latter to be true because the first proves it. Or shall we only accept that which comforts with our special liking?

The writer of this has passed through the whole gamut of psychometric sensations, emotions, sights, flights, convolutions, etc., and has been generally correct in his delineations—relatively speaking, if not absolutely—but is as far away from an ipse dixit declaration as to the truth of his unproved experiences as ever. Yet many will accept the prehistoric visions and regard that on reincarnation as visionary. Neither can be proved by investigation as a man's character can be. Why accept one and not the other? Is it perhaps because we dislike to be reincarnated?

An intelligent gentleman once said to us: "The idea of living forever is horrible to me; it cannot be true!"

Does his dislike of immortality make it non est?

Materialism proves to its satisfaction that there is no future life to man. Does this make materialists right?

A non-sensitive cannot conceive of the possibility of inspiration. It has no existence for him, and he therefore does not believe it true.

Some mediums have keener sensibility than others. May not some, therefore, have higher revelations than others, and through it know that reincarnation is true, as they positively know that they possess mediumship or the gift of inspiration? If it is true our disbelief will not efface it. Spirits assert it, but that is not every medium's gauge. All experienced mediums analyze their inspirations by a still higher gift. Some term it psychometry, others intuition, some soul-knowledge—an individual perception beyond that which is impressed on it by spirits.

We are not endeavoring to prove reincarnation true, but questioning how much of medial effects can be accepted as true. ARTHUR F. MILTON.

HORSE THOUGHTS.

Does Man Enter Spirit Life, as Well as Horses?

I am somewhat puzzled by the solution given by those who maintain that clairvoyant vision of the lower animals in spirit life is delusive, while they accept those of human spirits as genuine. To say that spirits differ in spirit life on this question is to me very remarkable. We are reminded that all kinds of opinions exist here among mundane people, and then are flippantly asked, "then why not in spirit life?" First let us keep to the issue. Do they thus differ as to mundane affairs? I have never yet heard of man, woman or child so ignorant as to doubt or deny that there are animals of the lower order on earth. Then there is the argument that if there were animals these might sting us, bite us and annoy us! Well, do they not do all of that here? And are we not told that spirit life is in all respects similar to this?

But furthermore, is it necessary that when the fleshly tenement of our pet dog is cast off he should still desire to pursue the shade of poor tabby? Are we to suppose that the physical virus of the bee and wasp must necessarily adhere to the spirit? Or, is it even necessary that these other animals should pass into the same degree of spirit life as man?

Might we not easily conceive of the possibility of a proximus state from which they could be called by human spirits? The idea of accepting as authority clairvoyant views in spirit life delusive as to lower animals but correct as to all things else looks to me a little forced.

A few evenings ago I was reading one of Dr. Peebles' articles in which he touched on the delusive character of these visions, when I became very drowsy, and finally passed into dreamland. In my dream a nice young colt was just questioning its dam: "Mamma, is it true that people pass to spirit life just the same as we do?"

"What a question, child; of course not. When we pass away from this life we shall be free from the annoying bondage of man; nor shall we need him any more. No, child, only horses enter the spirit world. What makes you ask such silly questions?"

"Why, mamma, Uncle Mike and Aunt Peg were saying to-day that when in his sleeping fits White Charley said he saw dead Master Jenks with his arm around Brother Dick's neck, who died last fall, so they said men must go to spirit life just the same as horses."

"Dear me, child, why, as to your poor Brother Dick, no doubt they saw him, but as to old Master Jenks, they made his form appear to be there just to help identify your Brother Dick."

"Well, that is nearly like what Uncle Mike said; he said that because Master Jenks had been with my Brother Dick so much that his magnetism had become part of Jenks and so they called it sycolicky or something like that."

"You mean psychometry, child—that is true. You can rest assured, child, we shall be freed from the tyrant man in spirit life. We shall not have to bear his burdens any longer."

"Aunt Peggie said perhaps he might not need to have us bear his burdens then. Maybe he would find some better way of traveling and riding then."

"Aunt Peggie talks nonsense, child; now go to sleep and don't let such silly ideas bother your coltish head."

Here my paper had caught fire from the lamp and I awoke with a start. I then commenced this article while my memory was fresh, but now it is finished, and I send it to The Progressive Thinker. B. R. ANDERSON.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth 50 cents.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.

IN THE FIELD.

Notes of Interest from G. H. Brooks.

It has been a long time since I have sent any word of my work to the many friends and readers of The Progressive Thinker. It has been impossible for me to write, owing to my being so very busy. I have never had a busier season than the one just passed, and yet my engagements were only in two vember and December; in Milwaukee, Wis. I was in Pittsburg October, Novelmber and December; in Milwaukee, January, February, March, April and May. Both of these engagements have been more than pleasant, not a discord to jar the harmony of the engagement. I have been with the Milwaukee society six years in succession, much of the time a long engagement—last year six months, this year five. I feel more at home there than in any other city, and to me Milwaukee is one of the finest cities on the globe, and I can see a great future for it.

It is not the easiest city, in one sense, to sustain a spiritual gathering, largely of a class who are amusement seekers, theatres all open afternoon and evening, many of the saloons, music halls, and everywhere on all sides every effort made to amuse man. Spiritual ideas are not sought after as in other places, and yet there has been an interest in the work, a very good attendance at the meetings and socials, and the Unity Spiritual Society stands to-day as well as any organized body in the city. The press treats us with courtesy, often giving synopsis of the lecture, and granting every favor they can. Such was not the case six years ago. Many other things I might mention, but it is needless to do so. Unity Society is very much alive, and will resume its labors again in the fall.

I am open for engagements after November. October and November I go to Pittsburg again; beyond that I have nothing. I am resting up at my home, preparatory to my work at Lily Dale as chairman again. While I am at home will respond to calls for funerals. Send all mail and telegrams to my home address, 114 President street, Wheaton, Ill. I have done a good deal of missionary work besides my regular work, have visited a good many places in Wisconsin, attended two mass meetings—in Chicago and Stevens Point, Wis., and everywhere I have been I have been well received. More than all I have found a great interest in the subject, and a class of people attracted to the meetings who have never attended spiritual meetings before.

I feel there is a great upliftment in the work, and there is more of a constructiveness than ever before that, instead of tearing down there is a building up. Thus it must ever be if we expect to reach the people.

Wheaton, Ill. G. H. BROOKS.

"WORDS THAT BURN."

A Psychic Novel, by Lida B. Browne.

To the Editor:—Perhaps some of your readers may be interested to learn that a psychic novel from my pen is now being published and will be ready for sale in a few weeks.

The scenes of this realistic story are laid in England and America, and the characters are depicted in a way that makes you feel acquainted with them at once and enter into their joys and sorrows as you would those of an intimate friend. The title gives one a clue to the plot—that of angry words which burn deep into the soul until forgiveness is sought and obtained.

The speaker of these words is Sir William Percival, a haughty nobleman, who disinherited his daughter for marrying an American gentleman whom she loved. His son was also cast off for opposing his wishes and crossing the ocean to visit his sister. When alone and helpless in his elegant mansion, with no one but servants to wait on him, Sir William regretted his actions, but pride kept him from writing to his children. Death claimed him, but his spirit could not progress until forgiveness was obtained. His experiences in the spirit life are vividly narrated.

This nobleman's son has a romance of his own which takes him to the far west. Scenes in and around Chicago and Denver are realistically described, and the reader is taken in the story to the top of Pike's Peak and down into a mine. There is also depicted a storm at sea.

The book has a high moral tone; the family fireside is exalted, and experiences are told which are both instructive and entertaining. Some of the latest inventions and discoveries, as well as the new thought of the day are woven into the story. It is thoroughly constructive and antagonizes no system of religion.

It is printed in large type on excellent paper, is cloth bound, and has my portrait and autograph in as frontispiece. It is a large 12mo, and has fifty chapters. The book may be ordered through The Progressive Thinker, or direct of me. The retail price is $1.50, but those who will send me $1 now before it is out of the hands of the binder, I will mail them the book promptly when it is out. Remit by postoffice or express money order to

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Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portrait of the author, and subscribers copies will have her autograph.

Emma Rood Tuttle is well known to the readers of The Progressive Thinker and the spiritual press by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be $1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once—money not desired. HUDSON TUTTLE.
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"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

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Rev. Paul Weller, Box 220, Gorman, N. Y., says: "Your instructions have given me a power and a force of character I did not dream it was possible for me to acquire."

G. S. Lincoln, M. D., 101 Crutchfield Street, Dallas, Tex., writes: "The book was a revelation to me. Your methods are far in advance of any I have ever seen."

Miss Katherine Messinger, of Corry, Pa., says: "Your instruction has made a new woman of me. Possibilities have been opened up that I never dreamed had existed before. Everyone should understand your grand science, and there would be less misery, poor health, and unhappiness in the world."

We have thousands of letters similar to above. Do not send money, the book is free.

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Excellent as an exposition of the Higher Criticism and an analysis of the Bible from that standpoint. Of special value and interest to Spiritualists. For sale at this office. Price $1.00.

What Materialism Means.

Everywhere it seems to be the mission of spirit to formulate; that is, to govern matter and live in harmony with it; and because of this harmonious association we have symmetrical forms, beauty and fragrance throughout nature. Discord entering, death and disintegration follow; death meaning inability of the spirit longer to maintain or govern the form.

So it is in the social life in which the social spirit has to do with material things and forms; but never yet has society adopted the perfect or harmonious form, and never will until we exalt the social spirit and subjugate material things and considerations to the spirit.

In no sense is this a plea for self-denial or abnegation. Quite the contrary, it is simply a suggestion that matter be made thoroughly subject to spirit, and if Spiritualists cannot do this, who can? Certainly not those who believe that spirit is subject to environment, which is to say, to matter.

The case as it stands is not so complicated as might at first appear. To live on this plane of life the spirit must have an income or wages; let the wages take what form they please. Not only so, spirit is all that should enjoy wages, for the universal spirit, of which all things are parts, is the spirit of labor, which is the spirit of love or God. The entire universe labors solely to produce symmetrical, harmonious forms; which means in our case, honest men and women. Paul saw this when he declared the golden rule the all-sufficient form of law, for the golden rule is the simplest law of honesty, or balance.

But like the materialists that we are, we have endowed matter as well as spirit with wages. There are certain forms of property or matter that are always in good demand, at wages which never stop, night or day, crop or no crop. Men, women and children may starve for work and wages; virtue may be bartered for what it will bring on the counters of ignorance and vice; property must have its wages, come what will. If the wages are not to be had at home, we enter into wars of conquest and make foreign "investments," under the hypocritical banners of civilization and "benevolent assimilation," and the missionary and soldier seem to be the advance agents in this nefarious work. Apparently property is God.

The only way I can live without working is to live on the wages of property. Can any one point out another way, except I steal, inherit, or become the object of charity?

And even so-called Spiritualists are unable to detect the disastrous effects that must inevitably follow this time-honored worship of mammon, much less discover the simple remedy. Is it not evident that property can be accumulated, while of energy there is not an ounce that has not always existed. How, then, can the spirit of labor pay the wages of property and continue to live on earth? It cannot be done, as each disappearing civilization testifies. "The laborer is worthy of his hire," but the wages of property are the wages of sin, and "The wages of sin is death."

We learn only by contrast; we know good only through knowledge of evil. Just so we become Spiritualists, in fact, when we comprehend what materialism really is. JAS. T. R. GREEN.
Des Moines, Iowa.

A CARD.

The principals of Belvidere Seminary would respectfully inform their friends and the public generally that this institution will be open during the summer and early autumn for the accommodation of children and adults who seek freedom from business cares or the excitement of social and fashionable life. Its location is healthy and beautiful, its grounds ample and well shaded, drainage and water excellent.

Belvidere, as its name indicates, is a beautiful inland town, in Northern New Jersey, 700 feet above the sea, and surrounded on all sides by forest-covered hills, at the base of which flow the Pequest and Delaware rivers, along whose banks are many places of special interest to artists and all lovers of the picturesque in nature.

Its streets are well shaded and lighted with electricity. In its near vicinity are well cultivated farms, from which a fresh supply of milk, eggs, butter, fresh fruits and vegetables can be had daily. It is only twelve miles from Easton, Pa., and ten miles from the Delaware Water Gap. It is easy of access from New York and Philadelphia by the Pennsylvania and Delaware, Lackawanna & Western railroads, with six trains running daily each way. Its walks and drives are exceptionally fine, presenting an ever pleasing variety of river and mountain scenery. Here is just the place for the weary to find repose and the recreation that invigorates without fatiguing. For further particulars, address A. C. BUSH,
Belvidere, Warren Co., N. J.

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with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose graves stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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The Diakka and Their Earthly Victims, by the Rev. A. J. Davis, is a very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, a resident of the Summer Land. Price 50 cents. For sale at this office.

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By Warren Sumner Barlow. The Voices contain poems of remarkable beauty and force. They are most excellent. Price $1.00.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed, to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Q. When were lucifer matches first introduced?

A. Matches were invented by Isaac Holden, and introduced about 1833. Before that time if a fire had to be kindled resort was had to flint and steel, the spark produced by striking them together being carefully received on tinder, and touching the burning tinder with a sulphur match. It is to be remarked that we cannot appreciate the convenience, and even necessity of the match, so common we give it no thought.

Mrs. N. S.: Having endeavored for so long a time and faithfully to develop your mediumship, without gaining desired results, there is no encouragement to proceed farther under the same conditions. If possible, arrange to have some one sit with you, or better, a circle of several members.

R. L. Talcott: Q. Is it not strange that Spiritualists and Freethinkers so often employ ministers of the gospel on funeral occasions, when a little effort would secure speakers of their own belief?

A. It may not be of least significance to the dead, but it is a satisfaction to the living to have the life and motives of departed friends set before the public in a true light. The spirit is supposed to be conscious of passing events and to know the thoughts of friends, and what the speaker says, it cannot be enjoyable to hear its beliefs attacked; and all it regarded of spiritual value denounced, and the doctrines of Jesus and his atoning blood made the all in all.

At a recent funeral of a man who had been a Spiritualist for thirty years, and a medium of remarkable power, the Congregational minister employed by his wife, who was a member of that church, began his discourse by briefly alluding to the life of the deceased. He said, he was "informed that the departed was an upright citizen, a kind father, a loving husband. He had never belonged to the church. What his state now was in the future life was not for him to say. He was not there to judge the dead, but warn the living." He then showed that Christ was the way and the life, and that belief in him was absolutely essential to salvation. I thought that the weeping wife and children would receive slight consolation from a logic that consigned the departed to perdition.

At another funeral of an aged pioneer, a good and unselfish man, though somewhat rough and uncouth, who had been in early life a Universalist, but for later years had been what is characteristically styled a "Nothingarian," the Methodist preacher seized the opportunity to hold him up as a warning before the world. He began by reading the hymn for congregational singing:

> "Behold the aged sinner goes,
> Laden with heavy sins and woes,
> Down to the regions of the dead,
> With heavy curses on his head."

His sermon was in the same style, and if believed, would have driven a sensitive hearer frantic.

The abused spirit would have been justified in materializing to express his scorn.

Another aged pioneer became alarmed at the prospects of such untruths being repeated at his death, said to a lecturer: "I want you to pledge yourself to speak at my funeral, for I don't want any minister lying over me when I have no chance to talk back." To be assured, he made a clause in his will setting aside a certain amount to meet the expenses. He had escaped the old belief himself, but he had not succeeded in taking his wife with him and his children had been allowed to attend Sunday-school and the church, and he was alone. When he died, his well-known wishes were disregarded, and the family preacher called in to officiate and save the lost soul by prayer.

While the funeral should not be made the occasion to exploit any belief or faith, as it so often is by gospel ministers, the politic speaker may do a wonderful missionary work by presenting the only consistent view of the life to come; a balm for the wounded hearts, a strong staff on which the sorrowing may lean, in the assurance that they who are mourned as dead, live in a higher life unchanged in affection.

After all it is not so very strange that children disregard the expressed wishes of their parents, when the parents have allowed the children to grow up under the domination of the Sunday-school and the church, and make no persistent effort to educate them in their own belief. It is, however, strange that Spiritualists make so little effort to inculcate in their children the views of life and death, which are so priceless to them.

Dr. Geo. W. Lusk: Q. I have for 30 years been healing, and now exhausted, no one seems able to return the favor. What shall I do to regain my strength?

A. Healing by magnetic or spiritual methods, if the operator is not careful to guard himself, is exhaustive of vital force. In some cases there is an interchange of magnetism, and the operator takes on the symptoms of the subject or patient. Often the demand is so great that the operator has not time for recuperation, or most unwisely thinks that he has not, and thus by attempting to heal too many patients, deplete them by false claims, and is unjust to himself.

Once vitally depleted, the restoration is not easily gained. The healer is of that temperament which gives and does not readily receive. He must look mainly to hygienic methods for recovery. First carefully guard against every drain of vital force. A chaste life is the foundation of restoration. At least eight hours of sleep in a room thoroughly ventilated, pure water, and wholesome food are the essential conditions.

Wheatlet, oatmeal, bread in various forms, with fruits, form the best diet. Exercise not to reach weariness, and rest as long as the feeling of exhaustion and lassitude remains. It is far easier and more desirable to keep vitality normal, than to restore it after it is lost.

T. P., Passadena: Q. At a late meeting in this city, the medium gave tests and George Washington, Thomas Paine, Robt. G. Ingersoll and General Sterling Price claimed to be present. I see from the papers that it is very common for Ingersoll to be at all the seances in the country, at a dozen or a hundred at the same time. He like other "great names," seems omnipresent. How shall we explain the coming of such great spirits, and the incongruity of the puerility of their communications?

A. With due allowance for the difficulties in the way of perfect expression through the medium, and influence of the circle, a spirit communication ought to bear with itself evidences of its source. If the medium is ignorant, and rude of speech, a reflection of these should be expected, and neither incriminate the medium nor invalidate the claim made for the communication as to its source. Yet there should be expected at least a suggestion of the method of thought of the spirit claiming to communicate. The probability is always against the coming of such distinguished spirits. They have as busy lives as when in earth-life. There are multitudes ready to influence mediums, on every occasion, and take advantage by every means available to attract attention. Hence the name, the continuous presentation of high claims is not the least proof of genuineness. Eliminating possible sources of error, there must remain a portion characteristic of the purporting spirit.

Ingersoll who cared so little for the extension of what he thought was true, that he never appeared in public unless exorbitantly paid for it, who held his books up to the full market price, has not probably so changed that he has given himself to the work of distributing himself in a score of places at the same time, and speaking to a few people gathered in parlors, or even indulging in speeches from the rostrum. If to this improbability be added puerility, incoherence, and sterility of thought, the conclusion may be safely reached that the eloquent Robert has not interfered.

If the members of circles, and mediums would be content with the ordinary names, the coming of such spirits as would visit them when on earth, their own relatives or friends, the results would be much more satisfactory. The probability of George Washington visiting a circle in some obscure neighborhood, is less than such a visit would be were he in earth life; but if the members are anxious for and demand "great names," and think an ordinary friendly spirit unworthy of mention, they will receive "great names," and place themselves in connection with those who are misleading and irresponsible.

THROUGH THE MIST.

Through the mists of life, we mortals peer,
Striving hard to make the shadowy clear,

Seeking ever for the meaning true,
Seeking ever for the nearer view.

Why is that, and why, we ask, is this,
Some know naught but sorrow, some but bliss,

Some are rich, and many more are poor,
Is there, then, no justice that is sure?

Thus we strive to find some sovereign rule
That shall solve the problem of life's school.

Through the mists we grope, and groping grow
Puzzled more, with what we do not know.

Shadows hold us—shadows fold us round,
By their fleeting falsehoods we are bound.

Subtle tricksters seem the shades that dance
All about us, mocking in their glance.

Years are passing—age will soon be here—
Shall we never make life's questions clear?

Whence came we, and whither shall we go?
Who can answer—who can truly know?

Listen to the "still small voice" within,
Put away the outer strife and din;

Hold thou, then, sweet converse with thy soul,
Till life's inner pages do unroll—

Thou shalt see the darkest shadows kissed,
Thou shalt see the rainbow, through the mist.

On life's upper billows, let thy boat
Sail along—serenely let it float,

Till all doubt and question disappear,
In the pure and truth-filled atmosphere.

Put them by—the earthly cares that fret,
For success shalt crown thine efforts yet.

Thou shalt see thy life's illumined list.
That is shining just beyond the mist.

Glorious colors gild the bending sky,
Changing beauties ever passing by,

To the soul, that seeing, does insist,
That God's love outreaches through the mist. ELLA DARE.

Austin Station, Chicago.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price $1.

THE CAMP-MEETINGS.



Ashley Camp, O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Bankson Lake, Mich.

Bankson Lake (Mich.) Camp-meeting commences June 3 and closes June 13. Nearest railroad station is Lawton. For full particulars address S. T. Beam, Lawton, Mich.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Arkansas Valley Camp.

The Arkansas Valley Spiritual Association will hold its 7th annual camp-meeting in Island Park, at Winfield, Kansas, commencing July 7, and ending July 17, 1900. For full particulars address Chas. O. Bethel, Winfield, Kans.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Pon-she-wa-ing, Mich.

Spiritualist camp-meeting will be held at Pon-she-wa-ing, Mich., commencing June 15 and closing July 9. For full particulars address N. M. Kellam, manager, Oden, Mich.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

New Era Camp, Oregon.

Its next annual gathering will be held beginning June 23 and ending July 16, thus including four Sundays. Full particulars may be had by addressing E. W. Penman, secretary, Canby, Oregon, or Mrs. Kate Obrock, vice-president, 309 Shaver street, Portland, Oregon.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Eisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Ezra Carpenter, secretary, Wellsville, Kans.

Freeville Camp, N. Y.

Opens July 29 and closes August 12. Speakers: J. C. F. Grumbine and Dr. J. M. Peebles. Dr. Nellie C. Mosier, platform test medium. Mr. Grumbine will conduct a class July 30, 31 and Aug. 1. B. L. Robinson, president, Freeville, N. Y.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. Nellie S. Baade will be presiding officer during camp session. Other speakers and workers are Mrs. A. E. Sheets, Dr. J. M. Peebles, Rev. B. F. Austin, Lyman C. Howe, D. P. Dewey, Mr. and Mrs. G. W. Kates, Carrie E. S. Twing, M. St. Omer Briggs, Dr. J. W. Briggs, Sadie E. Cronk, Frances Ruddick, R. Ferris, J. D. Boyle (the greatest prophesier of the age), Madame Jullenne de Leamont. Mrs. Agnes Tuttle, of Berlin Heights, Ohio., will have charge of entertainments. P. O. Hudson, musical director. For further information address the secretary, Ella B. Brown, 266 Twenty-first street, Detroit, Mich.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic campgrounds, Niantic, Conn; season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

NOT A SPIRITUALIST,

Yet Expresses His Views Freely.

I am not a Spiritualist, but I am a reader of your paper. In the last issue I read two articles, both coming from Spiritualists, concerning the Christ, which are so much at variance that I am prompted to write a few thoughts on the subject.

The first article I take notice of is one entitled "Another View Concerning Jesus of Nazareth." The author of this article gives the two opinions of him; one that he was a man, the other that he was God in the guise of a man. I agree with the writer when he says that he does not believe Jesus was, as is claimed, superior to natural law, for I believe that everything that was done by him and accounted miracles was done by the action of law which he understood; but when the author says that he should have been a married man in order to have rounded out his life, and thus have become a better exemplar of things pertaining to human life, I do not agree with him.

And right here comes the great contrast between the two articles of which I spoke. The other article is headed, "Before Abraham was I am," an inspirational lecture delivered by the guides of Mrs. Jennie Hagan Brown. This article gives the truest idea of the real Christ of anything that I have ever seen in print. It takes away from the historical man Jesus the great superstitious belief in him as a God, or more properly speaking as, God, and gives to the spirit which animated him, which is the real Christ, the glory that has so long been given to Jesus by the orthodox church as the son of God and savior of the world through a special plan for the redemption of the human race whereby he was required to give up his life to appease the wrath of an angry father who was willing to accept the sacrifice of his only son and thus make him a scapegoat for the rest of humanity. I believe that Jesus was just what he claimed to be, the Son of God, but he never laid claim to being the only son of God; he spoke of his Father as being our Father too. He says: "Before Abraham was I am." This is plain that he did not mean himself as a man of flesh and blood, but that he meant that the spirit of love and willing sacrifice in order to benefit and save the race, which was his inner and real self, made him truly the son of God, and I believe it is possible for others to attain the same power of the spirit that he did by the same means that he used. He preached the truth, but it was not received then, and has been received only in a very small degree since, and the orthodox church, which claims to be the church of Christ, has so bound up and hidden the true Christ in the swaddling clothes of form, that instead of being the church of the true and living Christ, it is in reality the church of the historical man Jesus in part; I say, in part, because it has not even kept his teachings concerning the material life intact, but has added things which if he were here now he would disown.

I do not know enough about Spiritualism to make any comments, but there must be without doubt a great deal of truth in it, and if I may make so bold as to venture a little idea of my own to Spiritualists, for their consideration, I would say that the spirit of belittling the Christ which I see from so many, does not do justice to the truth. Such as saying: "He was a very ordinary kind of a fellow, and should have been married to make his life full and rounded out," does no good, I am sure; it seems to me to show in the writers of such articles a narrow mind, which is not willing to accept anything because it is professedly orthodox. Why should Spiritualists care from what quarter the evidence comes, as I understand that Spiritualists are the people who want the truth, are the true seekers after truth. These efforts to belittle the Christ would seem out of place in people who earnestly desire the truth and nothing but the truth, because, say what you will, the teaching of Jesus of Nazareth show forth the finest gems of wisdom that have ever been uttered by any man of whom there is any record. Even Spiritualists unconsciously quote from the wisdom that he uttered. It will be admitted by all that the wisdom of his teachings has never been surpassed, and until it is surpassed why try to belittle him and his teachings?

It seems to me that the time for the truth to be made manifest is coming nearer and nearer, and that the dissensions now going on in the churches over the inhuman and ungodlike creeds and confessions of faith is the time when people who have the truth can give it to others. Butflet us keep down the bars of bigotry, and accept truth from whatever source it comes.

"Before Abraham was, I am." I am means I am, and you are, and according to the amount of the spirit of "I am" that is imbibed by us, so shall our usefulness be measured. The order of Melchisedek and the spirit of the living Christ (not the historical man Jesus) and Truth are one and the same thing and before Abraham was "I am" and will continue to be.

God is the highest pinnacle of good, the acme of all things good, the highest wisdom and the greatest power, and man is the highest in the order of material manifestation, and I believe in the Divinity of Jesus the Christ, and because of that I believe in the Divinity of man. "I am in the Father and the Father is in me." "I and the Father are one." "The Father is greater than I." In the sense that Jesus was the one to open up the way and show to others the way to escape from sensuality, was he not indeed the savior of the world?

Irvington, Neb. W. C. BUSKIRK.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

THE HINDOO MONK.

New Light on Swami Vivekananda.

FROM DR. J. M. PEEBLES, OF BATTLE CREEK—THE SPIRITUALIST AND GLOBE TROTTER WHO HAS WRITTEN SEVERAL BOOKS—THE YOGI PHILOSOPHY—SOME ASCETIC SEANCES.

Dr. J. M. Peebles, noted traveler, lecturer and writer, and a thorough Spiritualist in belief, has recently permanently located in Battle Creek, Mich., says the Detroit News-Tribune. Forty years ago he was pastor of the Battle Creek Independent Church. Since that time he has traveled the world over, making one of his greatest aims the investigation in foreign lands of Spiritualism.

Much of the knowledge gained Dr. Peebles has put into his book, entitled "Three Journeys Around the World; or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt and other Oriental Countries." This work is one volume of over 450 pages, is unique from the fact that the narrative of his travels is thickly spiced with spiritualistic incidents gathered in many lands. Dr. Peebles here touches upon spirit intercourse among the Chinese, the Hawaiians, the Fijis, the Russians, the East Indians, the Australians and almost every other race under the sun.

It will doubtless be of interest to Michigan people to know what Dr. Peebles has to say of the Hindoo Swami Vivekananda, who has several times journeyed through this State lecturing to large and cultivated audiences. Of this erstwhile popular swami he writes:

"It greatly amused the Theosophists, and the cultured Brahmins of India, as well as interested myself to see how Unitarians, Universalists, Freethinkers and some Spiritualists got wild over this swami, 'the great Hindoo Brahmin,' who by the way is not a Brahmin; and, further, cannot become a Brahmin except through death and rebirth into a Brahmin family. His real name is Norendra Nath Dutt. His father is a lawyer in Calcutta. This Swami Vivekananda, otherwise the sensational Mr. Nath Dutt, was educated at the Church of Scotland Institution, and studied law. He attended the Brahmo churches and acted upon the stage.

MR. DUTT NO ASCETIC.

"It was in 1889 that Mr. Dutt, with several other Bengalese agreed to become Sannyasis, wandering Hindoo monks. The old original Sannyasi were supposed to abandon all worldly concerns, and to depend upon alms for support. They were ascetics. Some smeared their heads with ashes. Others, until the British police interfered, went entirely naked. But Mr. Dutt, believing in progression, founded a sort of new order, one more gay and festive. His early asceticism failed to follow him to England and America. His oriental garb of orange, crimson girdle, turbaned head and gorgeous outfit generally, though unauthorized by his order of monkhood, would, with his fluent English, naturally attract crowds in America."

Of the swami's book entitled "Rajah Yoga, or Lectures on the Yoga Philosophy," Dr. Peebles says: "The book is chiefly valuable for its omissions of the Yoga practice, the ridiculous Yoga postures, etc." Speaking of the eighty-four postures that the Yogis assume, Dr. Peebles says that one of the most important is as follows: The right foot should be placed on the left thigh, and the left foot on the right thigh; the hands crossed and the two great toes held firmly together; the chin bent down on the chest, and in this posture the eyes should be directed to the tip of the nose. This is called Padmassana, the lotus posture. * * The Yogi state is called Samadhi, and in this state it is said that fire will not burn, water will not drown, nor the deadly cobra bite Yogis."

Dr. Peebles relates that by such methods the Yogis pretend to develop telepathy, clairvoyance, and other psychic phenomena. He also says that a writer for the Melbourne (Australia) Daily Herald, said that there were 500 Spiritualistic mediums in that city. He then writes of the severity of the conditions imposed by one of these mediums regarding the seance room.

SEANCES NO FUN THERE.

All members of the circles, on the day of the seance must fast from breakfast until the evening seance, always strictly abstaining from tobacco and spirituous liquors. Each person was required to take a bath before entering the seance room. These regulations were "prescribed by the spirits themselves." He then declares that, with this preparation, the materialization of spirits was perfect. He adds:

"Upon one of these interesting occasions, the light in the room slightly subdued, I heard the independent voices of Stainton Moses and Frederic W. Evans, the Shaker elder, as natural as though in their own mortal bodies."

Dr. Peebles says: "How many seances are held in ill-ventilated rooms, by people with unbathed bodies, swine-stuffed stomachs, beer-soaked visceras, and tobacco-scented breaths—a very cesspool of physical and moral stench; and then ask the beautiful angels to come with loving messages. Heavens! Why, you give just the conditions for demons to come—demons and pretentious spirits, with lying lips and swelling words of flattery. Such seances are hotbeds and nurseries of obsession."

It is odd and picturesque to take up his book so well filled with stories of travel, and find it so thickly interspersed with Spiritualism.

KING OF SIAM'S FRIEND.

In personal appearance, Dr. Peebles is venerable, with snowy hair and beard, an intellectual head and face expressive of benevolence and high ideals. He is a genuine "Yankee," born in Whittingham, Vt., March 22, 1822. He has been personally identified with reform movements from their beginning, and acquainted with such men as Wendell Phillips, William Lloyd Garrison and others.

In 1869 Dr. Peebles was appointed by President Grant, United States Consul to Trebizonde, Asiatic Turkey, where he remained two years. He subsequently made lecturing tours around the world, and has published several books on Spiritualism. He has conducted a sanitarium in California and one in Texas. He was one of the organizers of the Order of Good Templars, and is a member of many brotherhoods of philosophy, arts and sciences in different countries. During his visit in Siam the king became attracted to him, and they became very good friends. Dr. Peebles is a vegetarian, not having eaten meat in twenty years, and has recently issued a book entitled "Death Defeated; or the Psychic Secret of How to Keep Young." He has also in press a work upon which he has spent much time and study: "The Vaccination Curse, a Menace to Personal Liberty."

Great Work by a Great Author.

"THE UNKNOWN"

—BY—

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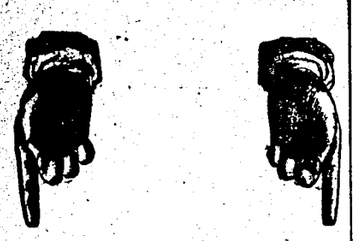
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Dear Doctor:—Mrs. Ober is getting along nicely; she has lost thirty pounds, and can get around better than she could; lots of the neighbors don't believe she has been sick, because they do not see their dear doctor go into the house (yes, and every day). You have done for her what no other physician could do for her. When first taken, she could not walk out to the gate and back without lying down; now she can walk over a fourth of a mile. She thinks she is getting more like herself again. Respectfully, H. E. OBER.

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Dear Doctor:—Please send another month's treatment. I am getting along fine this last month; in fact I hardly can think there is anything the matter with me. That ugly smothering feeling has almost entirely left me; heart is regular. Hope I will keep on until entirely cured. Yours respectfully,

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Dear Doctor Watkins:—Received your medicine: I am feeling very nicely, indeed I have not felt so well for years as I do now. I am a great deal stronger, rest splendidly nights; I presume you see it all. If all your patients get along as well as I have you have reason to feel glad, for as you know I feel overjoyed to think I have gained so rapidly. Good-bye. Your patient,

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Dear Dr. Watkins:—I am feeling fine; am getting along lovely. I have got where I can see the beautiful sunshine; but six weeks ago I could not see as much as a star. No one knows any better than myself how grateful I am. I will say to you, that awful ache has left my back, and now I am entirely free from piles, which I have not been for a long time. That bad feeling and fullness and gas in stomach and bowels are greatly improved. Thanking you for all you have done for me, I remain, yours with respect,

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BIBLE ANECDOTES.

Considered in the Light of Reason.

If the story of creation is a true one, there was a mighty sight of work accomplished in those six days, and some of it seems quite unnecessary as well.

What could have been the design in making all the wild beasts which roam about over the earth, and the pestiferous vermin in every shape and form? But then, as the story goes the animals were all tame and docile, that it was only after the "fall from grace," they became wild and ferocious.

At the time of the great flood, it must have been a mighty job for Noah to collect two of each kind of every living creature which God had created and get them safely housed in his big ship before the storm descended, and as they had become wild and ungovernable, how could he manage them? And then why, I wonder, was it so necessary that every kind should be preserved? To think of them marching in, two by twos, from the monster ones down to the hyenas, wild cats, snakes, lizards, toads, and all the various tormenting insects! It's a pity most of them had not been left outside to drown, no more to be reproduced.

There's the account of Sodom and Gomorrah being destroyed by a shower of fire and brimstone sent down by the Creator because of the wickedness of the people—the only righteous ones being Lot and his family, whom God warned to get out before the catastrophe took place, which he did, but his wife, looking back to see once more the place which had been her life-long home was transformed into a pillar of salt. I should think stone would have been better, but possibly it was a peculiar kind of salt, which could not be dissolved under the influence of heavy rains, which doubtless they were sometimes blest with in that country, as we are not, here in Los Angeles.

The story of Jacob stealing the blessing which belonged to his elder brother Esau, was about as cruel as anything contained in the sacred (?) volume. You see I take it literally, just as the historians recorded it.

When I was young, and believed everything in that book was true, really it used to make me shed tears to think how bad Esau felt, and how he pleaded with his poor old father for a portion of his dying blessing and was refused. To think of the fraud which Rebecca played, and the lies that she told in order to secure the blessing for her favorite boy was shameful and most cruel. Isaac was totally blind and very aged, and knew that his end was fast approaching, and before it came he wished to bless his elder son Esau, so, to thwart his plans, she sends him out to "hunt venison, that the old man may have a feast." Then she kills a kid and takes the skin and makes gloves for Jacob, that his hands, like Esau's, might be "hairy," then takes him to his father and tells him "here is Esau, your eldest born, come to receive your blessing." So he takes Jacob by the hand, and says, "is this my very son Esau?" Yes, they tell him, and as Jacob kneels and asks for the blessing, the old man says, "the hands are Esau's, but the voice is Jacob's," and then administers his last blessing to the boy, to be handed down to his children and grandchildren forever. As Esau comes back and finds what has been going on, and that Jacob has received the dying blessing, he pleads, oh, so piteously, it is enough to melt anyone's heart to read it. "O my father, hast thou not reserved yet one little blessing for me?" and cries aloud, that he, too, may have a share, if ever so small, but the father says Jacob has the blessing, and he shall be blest in his generation, through all time. So Esau, poor man, having been so cruelly duped and lost what property belonged to him, turns away full of sorrow and sadness of utter despair, while his mother is happy at accomplishing, through deceit and barefaced lies, her much desired wishes, Esau was a hairy man, and not liked by his mother, while Jacob, the younger, was her pet.

After Esau's failure of procuring the blessing, he was an outcast, took to the woods, hunted and fed on locusts and wild honey, and become a wild man, companion for the beasts of the forests, while Jacob prospered and became the father of a great nation.

JULIA H. JOHNSON.

Los Angeles, Call.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Mr. Dwight Rathbone, from his home in Ceylon, O., May 27, in the 79th year of his age. He was all his life in the extreme front of reform. Hudson Tuttle was called to officiate at the funeral, which was held May 29. * * *

Mrs. Nancy Temple, of Soule, Mich., passed to the higher life from the home of her son, who lived at Traverse City, where she had gone to visit. She was there only one day when her spirit left for the better life. The son and family returned with her remains to her home in Lowell, where she had many friends. The flowers that the friends furnished were very fine. The services, held at Lawyer Nash's residence, were largely attended. Services by Mrs. J. H. Dunham, of Ionia. COR.

Passed to the higher life, June 1, Charles D. Hawes, aged 78 years. Born in England, he came to America in 1850. He enlisted in the Civil War in 1863, and served until the close. He had been a consistent Spiritualist for the last ten or twelve years. He was a friend to all, and respected by all who knew him. E. H. BEEBE.

Passed to spirit life, May 11, in Milwaukee, Wis., Augusta Brauer, aged 51 years and 8 months. Miss Brauer had been a Spiritualist for many years, sensitive to a marked degree, she not only felt the presence of many in spirit life, but also of the thoughts and influences of people in this life. The funeral was held at Ritter's undertaking parlors, and was largely attended. The writer offered the consolation of Spiritualism at the funeral. G. H. BROOKS.

Alexander F. Buchanan passed to spirit life, May 24, at his new residence (occupied only three weeks), overlooking the beautiful Hudson, the Highlands and Dunderberg mountain, at Peekskill, N. Y., aged 74. His life was fraught with vicissitudes, but crowned with success, material and spiritual. Funeral on the 27th of May, Mrs. Helen T. Brigham presiding, a valuable exponent of Modern Spiritualism on such occasions. He was a constant subscriber to the four leading spiritual papers, and a liberal purchaser of spiritual literature. To the widow of 72 years and grand-daughter, Lillie, residing in the mansion, also the four sons and three daughters, some living remote, all present, Mrs. Brigham gave rational consolation.

TITUS MERRITT.

On the 5th inst., the remains of Mrs. Emma E. Alden, wife of Melvin R. Alden, of Grand Rapids, Mich., were borne to the tomb. The services, by George B. Holmes, were held before an audience of unbelievers in the spiritual philosophy, yet the impression made was favorable to our cause.

Mrs. Alden was endeared to others by many good qualities. Hers was a model home, so far as her motherly and wifely love could make it such. The father and two little boys are left in the now saddened home without her. Yet not wholly so, for Mr. Alden knows that the dead still live and may return. A brother and a sister of Mrs. Alden mourn with them. H.

Mrs. Malinda Jane Gray, of this city, a Spiritualist through many years, has passed into the greater life beyond. The funeral services were on June 7, the address being given by George B. Holmes and a poem, original and appropriate, was read by Mrs. John Lindsay. The remains were then sadly conveyed to Crawfordsville, Ind., for interment.

Mrs. Gray, who was justly much esteemed, possessed strength of character softened by good will, as seen in the patient daily masterly of her life. This, with the memory of her constant loving care, is the rich legacy she leaves her children. These, Mr. Frank Gray, of Iowa, and Mr. Ellis Gray, connected with the management of Powers Opera House in this city, and Mrs. Fannie Parrish, who seems most bereaved, yet remain. H.

Grand Rapids, Mich.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

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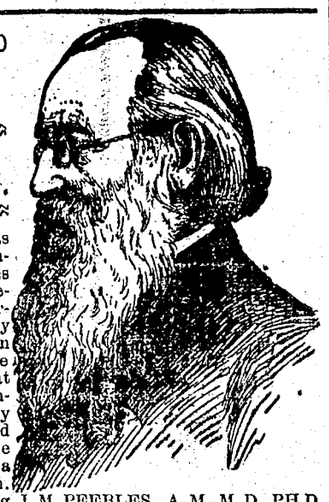
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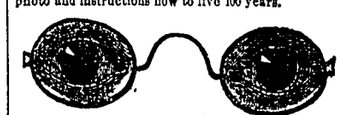
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, JUNE 23, 1900. NO. 552

DEATH DEFEATED;

Or the Psychic Secret of How to Keep Young.

In taking up this last book of the prolific author and even carelessly scanning its beautifully printed pages, one is surprised at the wealth of illustration that has been gathered in support of the writer's views. It is the best commentary on a book to have at its source a life consonant with its theories. Dr. Peebles may not defeat death by remaining in the physical body forever, but at fourscore years, when with most men the physical and mental powers show a marked decline, he is even more vigorous than he was at fifty, active, with wide plans for the future, and contemplating soon to undertake a lecturing tour around the world.

To achieve health and long life and defeat death, the author has no cut and dried rules, but we gather here and there the method he advocates. If it does not give physical immortality, it is a good code to live by, and will produce spiritual perfection thus preparing for spiritual immortality.

For physical health he says:

Breathe deeply; breathe pure air by day and by night. Be in the light and sunshine as much as possible. Be in bed by nine o'clock in winter time and by eight o'clock in summer time. Rest a while each day. Dress loosely. Suspend garments from the shoulders. Wear a light hat, easy shoes. Keep the feet warm and dry. Sit erect. Alcoholic drinks, tobacco, tea, coffee, morphine, all artificial stimulants and narcotics are to be shunned. Avoid sausage, mince pie, hard cheese, spicy gravies, animal fats, fried food, pickles. Never eat while excited, angry or overheated. Eat slowly. Never retire hungry. The food most recommended is fruit, nuts, grains and vegetables.

Then comes recommendations of spiritual growth even more essential for with them men have lived on all kinds of food, and gained spiritual understanding, but without them the most correct diet is of no avail. Purity, continence, reservation of vital force, charity to all, control of the passions and appetites, make earth a heaven here and now. Gossip and slander not, religiously avoid all occasions for laziness. Have some purpose in view, worry not, cultivate self-discipline, honor yourself, shun shallow, frivolous society.

These are all good rules, a contented mind, a life regulated by the laws of physical and spiritual being, promote health and happiness.

Perhaps the most transparent line of reasoning made in the book is in the preface. The author begins with the question: You are well to-day, reader, are you? Yes.

Not an ache or a pain? Not one.

Your health is perfect? It certainly is so far as I can judge.

Then were you to keep your health up to this present high standard, your body would not die, would it? I do not see why it should.

Neither do I.

Think, consider again. Your body is now constituted of a certain number of atoms, a certain number of molecules and cells, a certain number of bones, muscles, nerves, organs, functions; a certain quantity of acids, alkali, lime, phosphorus, silica and many chemical constituents; and you are in perfect health? I am.

Now, then, supposing that these organs, elements and constituents were to remain in the same ratio of quality and quantity in your organism for years and ages, changing only for the better, if changing at all, you would not die, would you? I do not see why I should.

Neither do I.

The trend of this conversation is shown in the personal application as follows:

"Having passed far beyond the seventies, onto the very verge of the eighties, and yet hale and vigorous, why should I not live a century? Why die at all, as my forefathers did? Why not live in this body immortal on earth? Who will say that by the exercise of will power, and a proper balance of acids, alkalies, atoms, elements and the finer forces, with harmonious environment I shall not continue this existence and still on, until my physical body is so refined and etherealized as to become invisible to mortal eyes—dematerializing and materializing at will?"

And again he says at almost the conclusion of the work:

"The five steps to immortality upon earth are these: 1. A healthy ancestry and right conception. 2. Born rightly in the right months of the year. 3. Educated rightly in the physical, mental and spiritual laws of life. 4. Eating, drinking, toiling and sleeping rightly. 5. Thinking rightly, willing rightly, and doing rightly in the way of supplies for body building. And further, thinking and willing rightly, actualized in manifestation, implies an equal balance of the acids and the alkalies of the secretions and excretions, of the chemical disintegrating forces and of the higher, finer vitalizing up-building forces. Mortality, then, becomes an event, which when reduced to the last analysis, is simply a matter of knowledge or ignorance, folly or wisdom."

This is a beautiful fancy, but the order of nature forbids its realization. In man is the full flush and maturity of his strength there is a perfect balance between the forces of renovation and decay. If this balance could be preserved the being would be immortal. The decadence of age is the weakening of the energies, the increasing of the forces of decay. —death is their mastery. Every organic being has a limited duration—longer under favorable circumstances, shorter under unfavorable, but never under the most favorable greatly exceeding the limit. The purest air, water and food do not prolong the appointed time of the animal's life beyond a narrow margin.

The age of man in olden times was held to be three score years and ten, it often reaches four score, once in hundreds of thousands a full century, but the later years are those of decadence, the strength failing, and the waning physical powers, eclipsing mentality.

In the physical matter the balance cannot be maintained. However wisely and perfectly life may be ordered, there can be no "etherealization" of the matter used in construction of the body, which must remain distinct from spirit substance.

We can understand why this doctrine of physical immortality would be pleasing to a materialist; to one who sees nothing beyond the grave, but we can not see how a Spiritualist can return to it. Spiritualism teaches that the individual is born into this world for the purpose of the evolution of a spiritual being. It is not for man to live forever here. That would defeat the plan of his progression. His life here is that he may die and thus enter a new and higher sphere of activity. To plan how to prolong life beyond its allotted time, to attempt the scheme of physical immortality, would be like the caterpillar desiring to remain continuously feeding on the acrid leaves, year after year unchanged. The object of the caterpillar's life is not to remain a loathsome worm, but to evolve a butterfly. So the object of man's mortal existence is not to immeasurably prolong his physical being, but to evolve a spirit, which will go forward into another sphere of activity. To the Spiritualist death has no terror, and after the duties of life have been completed, he welcomes it as the messenger who opens the door to immortality.

What, then, is gained by this discussion of the ways and means of defeating death? A great deal is gained. earth life is the first sphere of spirit existence; it is or should be the beginning of heaven. While we live in it, we should be happy, and we cannot be if diseased and the victims of unrighteous living. We must understand and obey the laws of our being, and by so doing we prolong our sojourn in this life to the limit.

Life should be made worth the living, with the assurance that the best preparation for the future is a well prepared present.

If Dr. Peebles has not quite demonstrated that man can live forever in the flesh, his book is one that tends to the right interpretation of life, and teems with valuable lessons.

Whether we live here one year or a century, while we live our high heritage is health and happiness. If we fail it is because of our ignorance, and he who instructs us into the right methods of living, thus enabling us to come into our birthright, and enjoy this first sphere as the heaven it is capable of being, is our benefactor and should receive highest praise.

In one of the concluding pages he says:

"It is clear and evident from the previous pages, that the good, the great, and the long-lived have, with few exceptions, attained to old age by avoiding animal flesh, and by obedience to physical, mental, and moral law—that is to say, by right living, by good habits, by persevering industry and sturdy energy of character. The wicked and the lazy do not live out half their days."

If we desire to prolong life, and understand the conditions essential to so doing, no book will be more serviceable than "Death Defeated." We shall not acquire the secret of living forever; you will not probably live in the earthly sphere many years longer, but while you do live you will be happier, and fulfill your duties and obligations more completely and satisfactorily. Death will not be defeated until you die; for its vanquishing is the severance of the spirit from its physical garb. While we live in mortal garb, we desire to enjoy the fullest measure of that life, which we can only do by harmoniously responding to the laws and conditions of our united and blended physical and spiritual being. Yet however perfect this life may be, we feel that it is only a stepping stone to a higher, and our aspirations constantly tend to its attainment. As the child longs for maturity, at maturity it feels that this life does not answer the needs of the spirit, and demands freedom from the retardation and limitations of earth.

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Beyond the skies, in heaven's immensity,
Dwells there a ruler o'er this mundane sphere,
An all-potential king of earth and sea,
Who looks unmoved on man's injustice here
And mortals' bitter tears?

Did our Lord form the earth and give to man
The right to rule, to inflict weal or woe
On helpless brute or human; does he, then,
On creatures he has made to dwell below
Command it so?

"No," say the winds that blow o'er mead and fell.
"No," say the flowers that hide in glade and glen.
"Never," the trees affirm where sweet birds dwell.
"God never did intend that human reign
Should cause a creature pain."

'Tis the discordant principle of life,
The sin-inspired atom of this sphere,
That nurtured in the mind creates the strife,
And makes the strong to rule; the weak to fear
And sorrow everywhere.

But life is short; cycles of ages ebb,
And oceans swell with tyrants that are lost.
Far, far above this sea of turgid dead
Dwell the once sufferers of the human host
Forever to rejoice.

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My subjects became clairvoyant and clairaudient, and talked with "dead" neighbors. A lady said, "this reminds me of Swedenborg." I never had heard of him. I read his books and became a new churchman. In a few years I had met the Fox Family, A. J. Davis, Judge Edmonds, Charles Partridge (Partridge & Brittan), Prof. Mapes and his pupil Emma Hardinge, Dr. Comstock, Dr. Foster, Prof. Hare, Gov. Talmadge, John Middleton, the Quaker, and many other brave and intelligent pioneers, too many to mention here.

The home circle was our fort then, as it should be now, and commercialism and fraud would cease. The home circle is the Jacob's ladder between the two worlds. Gen. 28:12. It is a sacred place, more so than a church—no one should enter it without a pure mind, clothing and behavior. A few minutes of soft music, then a few minutes of silent prayer (the Lord's prayer), is a good preparation for the reception of good spirits. Otherwise evil spirits may be attracted, and they seek every opportunity to communicate. Cause and effect is an infallible law. If we make good conditions, we secure good results—bad conditions, bad results. It is an important matter, worthy of the study of every spirit in the flesh.

God is spirit, and they who worship him must worship him in spirit and truth. The spirit of truth is now in the air in all the world and no one can stop its progress.—all things are in commotion—nothing at rest—old things and thoughts are passing away—all things are becoming new. Old creeds, dogmas, governments, must reform or die. Universal inspiration is a natural law in development and progress. The Bible says: "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord which giveth the sun for a light by day, and the ordinance of the moon and the stars for a light by night, which divideth the sea when the waves therof roar; the Lord of hosts is his name."—Jeremiah 31:34 and 35.

Old institutions are now like King Belshazzar, when he saw the spirit hand, writing on the wall, "Mene, Mene, Tekel, Upharsin." "Thou are weighed in the balance and found wanting."—Dan. v:25.

The king died—all institutions must pass away and give place to the new, of higher development and progress. Those who work on this line co-operate with God by natural law, as Brother Jesus said that it is more blessed to give than to receive—exalted spirits report that they derive their happiness by helping others—that selfishness is the only sin recognized in spirit life. Dr. Franklin reported that his work was to save sinners, and would continue until the last sinner was saved.

Every one interested in the science of life and death should have a reliable book, pamphlet or paper on the subject. A very few people know anything of the life they are destined to live in the spirit world, which is the cause of much unhappiness there. If the money wasted on funerals could be used for reliable literature on spirit life it would be well spent.

An enterprising publisher can aid the good work and benefit himself by supplying traveling libraries of say 25 to 50 books in a strong book case with shelves and a lid to open for a desk to write upon, to loan to responsible parties for compensation, or for sale cheap on easy terms, for single books, or the whole library, payable weekly, or monthly, or a discount for all cash. So that any one, or family, boy or girl, can have a library. The state of New Jersey is now supplying all responsible applicants with traveling libraries of fifty volumes free, to be exchanged monthly for new books, which would give the use of 600 books in twelve months.

The New Church, Unitarian and other societies give books to applicants free. I hope to see the day when all hungry people for spiritual food can be supplied because as Brother Jesus said, we do not live by bread alone. All who aid in this good work will receive spiritual food.

After the library will come spiritual social meetings, readings and volunteer lectures. The New Church Society appoints capable readers where there are no ministers.

Thus permanent humanitarian, harmonious societies would spring up in all directions, become incorporated, build plain, commodious meeting-houses for Sunday services, kindergartens, lyceums and public libraries. Then report to the N. S. A. with voluntary contributions. The N. S. A. has come to stay. It is founded on the Rock of Ages with its able president, competent secretary and honest treasurer. It has its national and international work, which requires money. It should have a competent business general agent to relieve its officers of details and solicit financial aid from rich men and women anxious to do good with their money and other property that they cannot take with them to spirit life where all must go sooner or later, to give an account of their earth life. Much more can be said from long experience, but I forbear and will close with a recipe:

Self-abnegation.
Love.
Sympathy.
Equal parts. Dose, a table-spoonful, the first thing in the morning; at high noon and the last thing at night.

It is a mental cure and sovereign remedy for all the ills of life.

The effect is sure in all cases to produce perfect harmony of spirit, mind and body, and secure health, wealth and happiness in due time. It will abolish war and crime and relieve the church and state of responsibilities and the people of nine-tenths of their taxes, and secure liberty and justice, and food, clothing and shelter for the poor, and create peace on earth and good will to men and women. The heaven on earth that Brother Jesus prayed for in the Lord's Prayer. Let us co-operate with him. "As a man thinketh, so is he." Heaven and hell are mental conditions, death only a change to a higher life with our friends gone before, who communicate with friends on earth, when conditions are favorable, as they must be in all cases to accomplish anything.

B. FRANKLIN CLARK, M. D.
Belvidere Seminary, N. J.

EXCELLENT TESTS.

Help This Medium to Take Care of Her Blind Sister.

Mr. Fred G. Ware in Question Department of The Progressive Thinker of May 26, related an instance of a spirit communicating through a medium in California a few moments after he had left his material form in Memphis, Tenn., and as it seemed wonderful, Mr. Ware asks if others have had similar experiences. I have had many, but will only briefly write of the two latest.

One year ago I had la grippe, and while having a restless night, suddenly heard loud raps, then a voice saying, "Mrs. Chamberlain, I have taken the liberty to bring my brother here that I may prove to him that spirits can return and communicate with their earth friends, for he could not believe it possible, while he remained in his mortal form. He passed to spirit life yesterday at 2 p. m. Had an operation for appendicitis and awakened in our spirit home. Will you kindly write some one who you will inform my wife of our coming to you at this time?"

Early in the morning I had pencil and paper brought to my bed, and wrote a friend living on the same street with the wife of the spirit who talked to me, what had been told me, and my friend without delay took my letter to the wife and it made her happy to receive such proof of spirit return. Her husband had proved his identity a few months before, while I was in California, and said to her one day when communicating, "Don't feel anxious about Brother John seeking evidence of these truths, for he will have it soon, and in a way little expected, but I am not permitted to reveal the method, but you will remember what I am now telling you, when the truth is proven to him."

When my letter was read to her she said at once, "That is what my husband meant, and as soon as his brother's spirit left the form, he took him to the medium through whom he had been able to give me such hope and comfort."

This gentleman passed to spirit life in Southern California at 2 p. m. and came to me that night between 12 and 1. I don't feel at liberty to make public the names, but should any one doubt this, I can give them proof beyond cavil.

The last part of January, I dreamed one night (as I supposed) of seeing Miss May Merritt, of Los Angeles, Cal. She said she had been in spirit life a few days, and was anxious to talk with her mother; wished I would write her. The next night she came as soon as I retired and seemed very happy, but was very sorry her mother grieved so much for her, and asked me to tell her how happy she was in her new home; but not being in correspondence with any of the family, I wrote my friend, Mrs. Havens, then in Los Angeles, and asked if Miss Merritt had passed to spirit life, and related the above. She responded Feb. 12, and I quote the following:

"It is true about May Merritt. She passed to higher life the 22d day of January, I think. I have written her mother and will enclose your letter, feeling sure it will be a great comfort and blessing to have such evidence that her loved one is not dead, but lives and loves her still."

I think with Mr. Tuttle that such facts should be accumulated and given to the world.

In closing, permit me to ask the friends to help me if they can, to care for my blind sister, by writing a letter to some spirit friends. Send with one dollar and I will endeavor to obtain a reply.

ANNIE LORD CHAMBERLAIN.
Milford, Mass.

SPIRITUAL ASPIRATION.

I want my spirit raiment
Without a blemish seen,
And all my life more perfect,
More blooming, fresh and green.
Adorned with heaven's graces,
And filled with fragrance rare,
Would run my race with patience,
With loving trust and care.

I would not be a laggard,
Nor shirk the lightest task;
But up and ever onward,
Devoid of doubt or mask—
With truth my only motto,
And love my gilding star,
Until I reach those portals,
Beyond the "gates ajar."

JULIA H. JOHNSON.

Los Angeles, Cal.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments). By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

WHAT IS RELIGION?

Review of a Reviewer's Critical Analysis.

The Critical Analysis in No. 543, is, from my standpoint, an almost perfect example of inconsistency; while the article that is harshly reviewed, written by H. W. B. Myrick in 537, does not appear to be in any essential point a challenge to criticism, pro or con, either from orthodoxy or heterodoxy, pessimist or optimist.

I do not deny that Mr. Myrick's essay completely coincides with my own views; but it is not for this that my criticism is directed toward Mr. Chaapel. Spiritualism is amenable to reason; but "Critical Analysis," with accurate grammar and well constructed phraseology, stands below the epithet of "childish," in its innocence of the faintest ray of reason. Spiritualism does not reject the truth because it happens to find samples of it in the Bible. The Apostle James says: "Pure religion and undefiled is to visit the widow and the fatherless in their affliction, and to keep himself unspotted from the world." Another definition is: "To do good and to be good is the religion of humanity." Mr. Myrick says: "Now, I may say that I have a philosophy of right living based on my conception of this present existence and the relation to another life beyond the grave. Rightly interpreted and understood that is exactly what religion is."

Mr. Chaapel will probably agree that custom establishes the right use of language and the meaning of words. Religion means nothing more, nothing less, than the healthy, legitimate exercise of the natural, normal, moral faculties of man. Superstition is the exercise of the moral faculties without the guidance of reason. We know that superstition dominates the popular churches but we do not know that the churches have a monopoly of religion. I will admit that "superstition has held the reins in the mental world, and is responsible for most of the fallacies in the cob-webbed mind of humanity," but I will not admit that superstition "is one of many of her treacherous children." It was not religion that prompted Constantine the Great to murder his own mother, and repudiate his birthright of paganism. It was not religion that made Pope Gregory burn the true history of religion. It was not religion that prompted the massacre of St. Bartholomew, burned Bruno and Servetus, and persecuted Salem witchcraft. It was superstition, converged in a succession of horrors that were magnified and intensified by the lurid inspirations of ambition and avarice.

Ambition caused such men as Moses, Joshua, David, Caesar, Alexander, and Bonaparte to murder men by the million, for their own aggrandizement and not for anything wrong with the men. And it is altogether beneath the mental status of Mr. Chaapel to say that religion had anything to do with it all. Avarice on the part of the leaders, and superstition on the part of the underlings, has caused priestcraft in all ages, to persecute with ostracism and inquisitorial horrors those who were bold enough or honest enough to stand up for truth. And so far as the church, the priest, and the inquisition were concerned, religion was not a factor in the drama.

It cannot be said with truth that the churches of to-day are destitute of religion; but there is a double element in their midst that over-rides and circumscribes the beauties of true religion; and it is avarice on the part of the leaders and superstition on the part of the underlings. And it is a doubtful commentary on the perspicacity of any one that he can not discern the difference between the sneering ostracism, persecuting spirit of the churches, and the exemplification of a good and true and beautiful religion. Mr. Chaapel says: "Religion is the father, the mother, of tyranny." Religion is hopeful, trustful, deferential, kind and just, and as far from tyranny as right is from wrong. It is simply a muddle to say that these cardinal principles are not dependent on religion for their true unfoldment, for there is no religion besides their cardinal principles of faith, hope, love, reverence and truth. To deny any of these principles is to evince a want of knowledge of the human constitution, and is not amenable to argument. To forever harp on this effete hobby of the rationalist who has simply gone to the opposite extreme from the orthodox churches, is too suggestive of prejudice to require much argument. Study yourself, and when you have learned your lesson well, you will find that religion is really a part, and a large part of your nature; and that superstition, bigotry, prejudice, avarice and crime are simply different phases of perverted nature.

SILAS BOARDMAN.

La Crosse, Wis.

WE call special attention to The Next World Interviewed, one of our special premiums. We are enabled to furnish it to our readers at the price announced in our premium list, from the simple fact that Mr. Horn donated the plates of the book to us. We have sent out thousands of copies of this book, and it has been well received everywhere. It should be circulated by the millions among all classes of Spiritualists. The seven books that we are offering to Spiritualists as premiums contain a large storehouse of useful knowledge on Spiritual and Occult subjects. You should have them on the shelves of your library where you can have access to them at any time. Read carefully our premium announcement.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth 50 cents.

SPIRITUAL CULTURE.

It Comprises the Culture of the Entire Being.

Physical culture has become a science. The world is amply supplied with knowledge on this theme. We have an endless array of methods by which the physical body may be perfected.

Mental culture has also received marked attention of late, especially in its objective aspect. But how does psychic culture fare? The mighty powers of the soul are yet lying dormant in millions of human beings. The psychic flame burns very low in the souls of the countless throngs, while but very few have permitted this flame to be fanned into an active blaze.

To cultivate the powers of the body is good; to cultivate the powers of the mind is better; to cultivate the powers of the soul is still better; but to cultivate all the powers of man's physical, mental and psychic nature in one harmonious unity, is the very best of all. This is spiritual culture.

Concerning the cultivation and use of man's temporal nature we have knowledge unlimited; concerning the cultivation and use of his eternal nature we are still sadly in the dark, but the dawn of the spiritual day is at hand. Vast bodies of illuminated souls in the flesh and out of the flesh are showing to the world the rose-strewn pathway leading to the exalted realms of the spiritual life.

By the spiritual life we mean the whole life. A person lives a spiritual life when he exercises all the functions of his entire being—physical, mental and psychic.

A person who lives only in the physical, and who labors solely to provide for the necessities of physical existence, lives but a small portion of the whole life. The greater part of his life is wasted upon the barren deserts of neglect.

The person who lives both in the physical and the mental does better, but as he neglects the psychic, his life is still but a partial one. It is not a spiritual life. The person who lives to cultivate all the powers of his physical, mental and psychic natures, and labors to supply the needs of all these faculties—he, and he alone, lives a spiritual life, the whole life within him.

A spiritual life is a complete life when all the faculties are active on their respective planes.

Progress cannot be attained unless one exercises, or tries to exercise every faculty, function or power in one's being.

Progress is the result of effort extended beyond our present capabilities.

An absolute spiritual life is existence wherein there are no dormant faculties. This state we shall never reach as it would imply a standstill. This we do not desire; nor is there any evidence of such a state. It is contrary to nature. An absolute spiritual life is non-existent.

A progressive spiritual life is existence wherein the individual is continually placing in activity powers that were previously dormant. These new functions need not all arise upon the psychic planes. There are powers in our physical bodies that we have not yet placed in activity. There are still more of these in the mind. And as for the soul, most of us have not developed to any extent the mighty powers in its grasp. Every new faculty that is brought into use is an indication of progress, whether this faculty be on the lower planes or on the higher ones.

True spiritual culture implies that our efforts towards advancement are distributed over all our planes, equally, beginning with the lowest—the physical. Every effort must begin at the lowest point and pass to the highest, because the ego, the I Am who rules over all these functions, dwells at the highest point. The lower must be drawn up to the higher, not separated from it.

The fundamental principle involved in spiritual culture is Right Thinking. Wrong thinking is the cause of all the so-called evils in the world; therefore right thinking is the remedy for all ills and the promoter of all blessings. "As a man thinketh, so is he."

Right thinking means to exercise our mental forces along lines that lie parallel with true natural action. Right thinking is natural thinking—thinking in harmony with nature, that is, thinking the truth. "Ye shall know the truth, and the truth shall make you free."

Whenever we learn a truth and persist in thinking that truth, we shall be freed from all the evils which the corresponding falsehood produced. Every pain or evil which we may have was produced by the action of an erring or false thought. "As ye sow, so shall ye reap." By knowing the corresponding truth to this false thought, and thinking that truth, that is putting it into action, the corresponding good shall be the result. This law holds good in every department of human action. Those who doubt its efficiency should suspend judgment until they have given this system of thought a fair and thorough trial.

Right thinking can be cultivated by holding in our minds, as often as possible, certain fundamental truths. We shall enumerate a few, which are as follows:

1. "I am a spiritual being."

This means that I am a being composed of many principles, the lower ones being temporal and the higher ones being eternal; that the higher nature is master over the lower; and that my whole being has a spiritual origin, a spiritual nature and a spiritual destiny.

The materialist thinks, "I am a physical body." His all in all is physical; he does not rise above this. He may be moral, and follow the recognized laws of ethics, still he can not be spiritual as long as he thinks that he is a physical body. As a man thinketh so is he. His life is incomplete; the lower self is master; the higher self is dormant; the result is that sin, suffering, disease, misery and trouble haunts the chamber of nearly every human being. The materialistic thought is the prevailing one.

The churches give no evidence of a higher nature, therefore all their adherents continue to think that they are physical bodies. A few may recognize the present reality of the spiritual nature; but how many Christians have as yet declared with all the power of their minds, "I am a soul?" Very few, if any.

The Spiritualists believe that we are now souls or spirits, just as much as we ever will be. They believe it, or know it; but how many have begun to "think it?" Not very many. The majority of the Spiritualists as yet permit their consciousness to act solely on the physical plane. Give them physical phenomena, and you win their profound attention; tell them to look within for the cause of these mighty demonstrations, and they comprehend you not. The external alone touches their intellect. Their day to comprehend the internal has not yet come; but it ought to come quickly, and quickly it shall come, if the spiritual teachers would persist in demanding right thinking among their pupils.

The person who thinks that he is a spiritual being, and thinks thus with all the power of his mind, creates a series of powerful thoughts conveying the idea of spirituality. This idea will eventually become the ruling one in his mind. His entire being will be governed solely by the spiritual thoughts and the spiritually inclined mental tendencies. The tendency of every effort will be to reach out into the vast realms of the unknown. The spiritual is unlimited; to think only spiritual thoughts will draw the intellect into the realms of limitlessness; and by so doing transcend the circumscribed spheres of the physical. The troubles, weaknesses and imperfections of the physical no longer continue to master him; but he in turn begins to master them, thereby annihilating their existence.

By thinking that you are a spiritual being, and thinking thus with intense force, your consciousness will ere long become so completely absorbed by the mind of the soul that you will consciously know and actually feel that you are a spirit, living in a fleshy tabernacle. After having reached this precious goal, the temporal forces become the servants of your being and the eternal forces become the masters.

He whose being is ruled by eternal forces need never fear pain, trouble or sorrow. These evils cannot live in the atmosphere of eternal powers.

All of us can gradually approach this most excellent state by training ourselves in the art of right thinking. The first step in this achievement is to think persistently and uninterruptedly this eternal truth, I Am a Spiritual Being.

DR. C. D. LARSON.

Cincinnati, Ohio.

IN CHERRY TIME.

A robin sang in a cherry tree
Whose boughs were white with fruit to be,
And the bird sang there as merrily
As ever a bird may sing.
Beneath that veil of green and white
He sang of a nest that was hidden quite,
Till the sweet voice seemed in its delight
The gladdest voice of spring.

He sang of a queen whose love he kept,
Of sky-blue eggs where music slept,
Till lullaby through love song crept
In joyous overflow,
As far and wide the sweet notes rang
Sad souls that listened lost some pang,
Glad hearts grew gladder because he sang,
For joy is catching, you know.

In cherry time, when boughs were red
With luscious fruit, bold robin said:
"Come, wife, and taste the sweet feast spread,—
There's plenty of fruit to spare."
"'Tis the very thing for our babes," said she,
"'Twill redden their breasts so beautifully,
Our hungry little family
And we have earned a share."

A thoughtless boy and a nice new gun,
A mother that hated to spoil his fun,
And only smiled at the murder done,
Making the deed her own.
A handful of cherries the richer—ah, true!
But the worms that infest will even with you,
The heart of your child be less kindly and true
For the seeds of cruelty sown.

Poor robin fell with a red, red breast;
His dying mate crept back to her nest;
A joyful note that spring possessed
Had grown forever mute.
Ah, surely the souls of robin and wife,
Through gunless lands, beyond man's strife,
Soared straight that day to the tree of life
With its many kinds of fruit.

"God bless my child," a mother said,
Kneeling that night by her son's white bed;
"May virtue crown his sunny head
And naught of sin condemn.
Have mercy on me and mine," she cried
While another's babies starved outside,
Out in the night-rain chilled and died
For lack of mercy to them.

O! for a broader faith to teach
That the golden rule should further reach,
Till past the line of human speech
The sheltering fringe shall fall.
O! for the better time to be,
When human love and sympathy
Shall further look past "mine" and "me,"
And kinder be to all.

CALLA HARCOURT.

Chesnut, Ill.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15 cents.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWENTY-SEVEN.

There are many who look upon Spiritualists as visionary and impracticable, and there may be those who are so; but here within the celestial world it is not so. Spirits and angels are as practical as possible and as busy as the busiest people of earth can be.

As we said in our last letter, it is not man alone who is translated to this life, but all things by which on earth he is surrounded. Yes, dear friends, all things tend upward together with man; consequently on arriving here he feels very much at home. He may have his faithful dog or horse, together with other pet animals. He may have his house, his garden and his flowers. He may live in a city, village, town or in the country. He may sail on the water or visit forests, mountains, valleys and glens. He may visit different races of men, also planets and constellations of worlds, and oftentimes he can hardly realize that he is not on the material plane of being. All the distinction he finds is, that all things now are spiritual, devoid of gross matter. When we say gross matter we mean just what we say; for friends, this world is really material after all, for spirit here also clothes itself with sublimated matter, and the earthly world is gross matter. The spiritual world is sublimated matter, and there is not any place throughout eternity that is devoid of matter, either in its gross or sublimated form. There is no place throughout eternity that is devoid of spirit. There is no spot throughout eternity that is devoid of soul. Spirit and matter are but the hand-maidens of soul, and soul is God, the living and governing principle within all that exists or has life.

We spoke in our last letter of the various races of men, and how race after race gradually disappeared entirely off the face of the globe; and we tried to show that races did not, after all, amalgamate. We do not say that there may not be a certain amount of amalgamation, but a few exceptions generally prove the rule. The Jews, even to this day, remain a distinct race. The native African, the same. There are many half-breeds, we admit, but as a rule they do not mix and multiply. The Chinese nation remains Chinese, as do all other Mongolians; so do the nations of India, and the American Indian. One nation may subjugate another, but they rarely ever mix to any approachable degree; and it is precisely so in the animal and vegetable kingdoms. Now what we wish to show in this letter is, that it is the same here. Here are all the races and various tribes of men, and the lines are really drawn with more distinctness than on the earth, and the various races abide together by themselves, mingling very little with those not belonging to them; and their cities and towns are usually over and above the corresponding cities and towns of earth. More especially is this true of the spheres nearest earth. For instance, over and above the Chinese empire exists innumerable spiritual stratas, nearly all made up of the native Chinese. So of Africa. So of Egypt. So of India. So of the islands of the sea. So of Europe. So of America, both North and South. Now this is also true of the various cities and towns; more especially of the large cities of the world.

One can readily see that this must necessarily be so. By this we do not mean that Spirits and angels may not and do not go whenever and wherever they please; still, this general law holds good, and the natural law of attraction and adaptability holds nations and tribes together. The Chinese are Chinese still. The Hindoos are Hindoos still. The African is African still, and so on and we are told, by those very far above us in wisdom, that this law holds good throughout eternity. An individual holds his individuality throughout eternity, so do nations and races of men.

Now there is another point that we wish to touch upon, and that is, the pathway of the earth. Sometimes when men talk of spiritual spheres, and thoughts cannot be things, and so forth, else the universe could not hold them, one would suppose that the universe was cramped for room. The mind of man can scarcely conceive of the enormous distance the earth travels every day. Not only does she revolve entirely over everyday but her pathway around the sun every year is almost inconceivable to the mind of man. It is quite appalling to think of the vast distance which lies between the earth and the sun, and more appalling still to think of the awful distance traveled by the earth in the oscillatory and circling pathway around the sun each year, carrying with her all her shining spiritual spheres.

Now the earth herself is but a small nucleus within her shining spheres, and together with her spheres is many, very many thousand times larger than her gross material bulk; and as she travels this enormous pathway, she leaves behind her each year tokens that she has been there. Her very outermost sublimated sphere is partly left behind her each year—all, in fact, that she cannot hold longer by her attractive force; and all these various forms of use and beauty are gradually filling immensity.

But it is now more especially earth's pathway that we wish to speak of. If the reader will follow us we will say that the zodiac is bordered in all directions, millions upon millions of miles each way, by the spiritual emanations thrown off from the earth; and, here again, we find scenes upon scenes of heavenly beauty. These are of such transcendent and surpassing loveliness that they cannot be described to the children of earth.

O friends! Man's idea of heaven is not meaningless. It is at first crude and not well understood, but time remedies that. There are many other things in this connection that we could speak of, such as, that the earth's pathway is never precisely the same, for the sun is traveling also, and carrying her children, the planets, with her. But the earthly mind can scarcely comprehend such stupendous facts, so we will desist. Still, of course, every schoolboy well understands that this is so, yet he does not understand about the spirit spheres and corresponding zones. The spheres are those which the earth carries with her; the zones, that which she leaves behind her in her zodiacal pathway around the sun. Herein we speak only of the earth, saying nothing about the other planets, and when the mind has taken in all this enormous space, it is only that which appertains to one comparatively small planet. This alone is enough to make the mind of man reel; but, after all, the mind that can grasp it has already become too strong to reel.

Of course, in the zodiacal zones there are no children or youths. All things have reached a highly perfected condition—and not a single spirit within those zones. All are angels—perfected wholes—yet the male and female still appear in two forms.

Nothing here, whatever, is in an undeveloped or youthful condition. Not a sin or error of any kind exists—not a mistake is ever made. Every art has reached its very ultimate. No farther progress can be made either in arts or sciences. These may be called God-angels, for truth, love and wisdom have become perfected—that is, so far as an earthly mind can possibly understand. But these perfected souls still have eternity before them—still have countless worlds that they may visit. These souls radiate Wisdom, Love and Truth. The procreating powers of the male and female generate thoughts, which are things, and the generating of earthly children typifies the angelic generating of perfected thoughts. As the earth rolls through these vast zones, the higher angels of the earthly spheres gather and appropriate them, then hand them down to the sphere below them, and so on, the higher always feeding the lower, until at last they strike the very lowest, or earthly spheres. The zodiacal angels scarcely ever visit the earth—sometimes at very rare intervals—then usually in large bands; and it is generally at some epoch or great crisis which the earth is passing through, too great for the spiritual spheres to manage.

I have previously said that I have been within the celestial life somewhat more than twenty years of your earthly time, and during this time I have not discovered any sphere higher than the ones above mentioned; but who can say what eternity has in store. To be sure I have visited the sun and many of the planets and I spoke of angels who had visited the great zone called the milky way; but, personally, I have not visited the milky way. It is something like this: A person on earth may never have visited a far-off foreign land, but he may have seen and conversed with those who had, and that is what I have done. They tell me that the astronomers of earth are right when they say that it is a vast zone of suns and countless worlds; neither have I ever visited one of the so-called fixed stars, which are also suns to other systems of worlds; neither do I yet make my home in the perfected zone just outside of the earth's orbit, but I have visited it as one might visit a splendid city and yet not be able to make his home there. A boy can look at a man and think how wise, large and grand he is; yet the boy is not a man.

And I wish just here to correct an error that exists in the minds of some Spiritualists, and it is this: They suppose that no spirit can ascend beyond the sphere or plane to which they naturally gravitate, but this is a mistake. A spirit may, and does, visit many spheres, both higher and lower than the one wherein he makes his home—the one for which he is best adapted. If spirits could not travel and leave the sphere in which they reside it would be impossible for them to visit earth or any sphere lower than their own.

Oh, no; spirits can ascend and descend as, of course, the law of spirit communion absolutely proves; yet it is true that all angels make their homes in the celestial sphere which corresponds to their wisdom and love. For instance, an angel may be exceedingly wise or gifted in one or more directions and lacking in others and, consequently, must make its home in a sphere not yet perfected in glory. The spirit or angel is yet a pupil, not what might be called a God-angel. The perfected or God-angel is as high as we can, at present, possibly conceive of.

Helena and myself are not yet a God-angel—we are not yet even an arch-angel—we do not yet dwell outside of the earthly spheres, but we have, in traveling, ascended and descended and have rolled about with other planets, within the luminiferous ether, much to our joy and satisfaction. But, of course, dear friends, if we were fitted to dwell in the very highest spheres, we could not be here now controlling a sensitive to write for us to the dear ones who will read this.

Perhaps some of you would like to know to what sphere we do belong. Well, I would like to say that we never have dwelt or belonged to the first or lowest sphere. When I entered the spirit world I at first naturally gravitated to the third sphere. That being about the position I occupied on earth. When I left the body, I was not a low, immoral or degraded man, but somewhat talented in many respects and had also acquired considerable wisdom; still, not enough to take me at first beyond the third sphere, and I am at present dwelling within, what might be considered the fourth degree or sphere; yet, I can visit any sphere I please, as those in other spheres can visit this or any sphere above or below it. If we could not travel, and thereby acquire wisdom, to have thrown aside the body would not count for much.

O, yes, we can earnestly desire the presence of any great mind and telepathy is so well understood here that the angel whom we wish for earnestly will come to us, and this is a great joy and satisfaction. Without it, as one can readily see, progress would be impossible. And here let me say that there are but seven distinct spheres revolving with your earth, your earth making the eighth. But there are very many intermediate spheres, and I would like also to state that Mrs. Mary T. Longley is quite right when she says that there are no children in the first sphere above or around the earth. Children are too pure and innocent to dwell in the first sphere, and those within the first sphere could not and would not teach them any good thing.

In the first sphere there is little else than vice, degradation and impurity; but the higher angels must constantly visit this sphere in order to teach the spirits in prison, or the ignorant, vile and degraded. In this sphere also are found the very lowest forms of animal life—sharks, serpents, alligators, lizards, toads, exceedingly wild beasts of prey, buzzards and many other horrible monsters that are now extinct on the earth; but as one ascends into the next sphere, one finds cats, dogs, horses, singing birds, and all manner of pet animals. Rats and mice are found in the first sphere, together with swine; still, in the second sphere swine are occasionally found, together with negro life. If one would take the trouble to read Mary Ann Carew, it would be seen that good old Ponto, a negro slave, took great delight in gathering about him farm or plantation stock, such as he had been accustomed to in earth life, and he would have been very unhappy in any other condition; and, in fact, old Ponto was too good to gravitate to the first sphere. He might not have been very wise, but he was exceedingly forgiving, devotedly affectionate and good. There are not many Indians in the first sphere. They, also, have too much native wisdom and goodness. In fact, Indians may be found in all the spheres, but in the second sphere they have their ponies and their dogs, and they actually go hunting the buffalo. It is wild sport and joy to them. They are not able, of course, to kill the buffalo, but ponies, dogs and the buffalo all seem to enjoy the sport hugely, together with the Indians. The Indians could not progress or be happy, unless there were correspondences like these in the happy hunting grounds—otherwise the spirit spheres. There comes a time when they get beyond all this, but it is a long time.

You may ask me now, how it is with vicious and degraded mothers who may be in the first sphere? Are they not allowed to be with their children?

A mother so vile and degraded that she is in the first sphere, has become lost to all parental feeling. A mother who is capable of loving and teaching her child does not gravitate to the first sphere. There are not as many women in the first sphere as there are men and youths; but youths do not remain in the first sphere long, for the higher spirits and angels seize upon these budding, growing minds and instill wisdom and good principles within them and they are soon taken out of the first sphere and placed in schools where they can come in contact with nothing but good.

Oh, we have work to do here. None may be idle, not one. And none are. The second sphere is absolutely filled with schools and children. They are met with in all places and everywhere. Yet children and schools are found in all the spheres, even to the seventh, for many exceedingly wise angels, who naturally gravitate to the seventh sphere, draw the children of their love to themselves; yet the children in the sixth and seventh spheres are comparatively few, for not many parents who have little children are wise enough to gravitate to these spheres themselves; still, there are some; but, in the zodiacal zone there are none whatever.

Few spirits remain very long within the first sphere, for they are constantly being snatched as brands from the burning and as constantly being replaced by others who are always arriving from earth; here we find the drunkard, the opium-eater, the libertine, the gross, the exceedingly selfish, the murderer, the rapist, the robber, the seducer, the degraded and vicious youth, the cruel and the heartless; and, oftener than otherwise, the men and women who have been exceedingly rich on earth; especially if their wealth has been obtained at the expense of their brother man, and when it has rendered them selfish, unfeeling and dishonest in all things; the miser, the procuress and the brothel-keeper—these oftener than their victims. Sufferers and victims, from any cause or of any kind, are not often in the first sphere. The unprogressed and lowest tribes of mankind are also in the first sphere.

(To be continued.)

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENG.

SPIRITUALISM AND CHRISTIANITY.

The Rev. H. R. Hawels, in addressing the audience, said he felt in an exceedingly difficult position. He was not an expert in Spiritualism like some of those present, although he was quite willing to call himself a Spiritualist. He could not, indeed, conceive how any Christian could object to call himself a Spiritualist. Merely calling oneself a Spiritualist did not imply that one was obliged to believe everything that was written on the subject.

It was his earnest desire to say something that would be useful to the outside world. He did not believe in trying to make everybody sing the same tune. The more they attempted to get everyone to agree with a cut and dried set of opinions about anything, Spiritualism included, the more likely it was that they would eventually break up into small sects and parties, as had been the case in the Christian Church. If he was asked what his opinions were concerning the prosecution of Bond street clairvoyants, then he would say that he considered such a prosecution an anachronism—they were altogether behind the age. They might as well get the London County Council to prosecute all the doctors who professed to cure diseases which they did not cure.

Now, if they would only prosecute a few clergymen for preaching hell-fire and frightening the poor children into fits and sending timid women into lunatic asylums, there would be some sense in it. Spiritualism was not a question for such prosecutions. They might as well get the County Council or the House of Lords to adjudicate the doctrine of the Trinity. It was not a question for such public tribunals, it was a question for private judgment. Whether people went to mediums and believed what they were told; whether they went to those who practiced psychometry, astrology, clairvoyance, or what not, was a matter for private opinion, not for public prosecutions. The people who approved such prosecutions assumed that common sense would be on the bench, but it was more often common ignorance which was on the bench. For adjudication on such matters a man needed special knowledge, intuition, trained faculties—he wanted what Mr. Balfour called the right "psychological climate." His mind needed to be capable of acting upon certain planes of thought and feeling, which your common judge and jury were utterly incapable of doing. After all, the public were the best judges of the people who cured them or who advised them. If they went to people who didn't cure them, or could not advise them properly, or who turned out on trial to be charlatans, well, they left off going. No one could really protect people who liked to be made fools of. But, anyhow, it was perfectly ridiculous to rake up old-fashioned laws and obsolete acts of Parliament, and treat sensitive, specially-gifted people as vagabonds and rogues who obtained money under false pretenses. Heaven help all the doctors and the parsons and lawyers if people were always to be brought to book for obtaining money without giving an equivalent, or, in other words, under false pretenses!

If this writer had been an adept in Spiritualism, he would have discovered a far simpler method of clearing up the seeming mystery; for two solutions of it would have presented themselves to his mind, and he would have reasoned thus: Jesus Christ may have been a reincarnation of Jesus Christna; or each of these personages may have had precisely the same controls. For we must always bear in mind that Jesus of Nazareth never claimed credit as the originator of the beautiful truths he uttered, or as the author of the singularly effective language in which they were clothed. They were "given to him," he said. He was perfectly conscious of his own mediumship; because being both clairaudient and clairvoyant, he saw and heard the angels by whom he was inspired; and the spotless purity of his life and conversation, and the high-reaching grandeur of his aspirations, supplied the best possible conditions which the higher intelligences could possibly desire from any human being, for the purposes of complete control.

Spiritualism—viewed merely as implying a knowledge of spirit return and the practice of spirit communion—

MUST BE SPIRITUALIZED,

in order to make it a great, beneficent and all-pervading power in the world. Each of us can do something to help forward that great Reformation which will make the next century more momentous by far than the first of the present Era, in the annals of mankind. But every Spiritualist can also do much to retard its accomplishment, if his or her life and conduct does not exemplify his or her conviction that the Fatherhood of God, and the brotherhood of man, the immortality of the spirit, and the responsibility of every one of us, for our individual thoughts, words and deeds, are eternal principles and everlasting verities.

Among the hindrances to the spiritualization of Spiritualism is the abuse of the doctrine of affinities, especially in the United States. This doctrine is fundamentally true, I am fully persuaded. But, as I have been repeatedly assured, persons thus eternally allied to each other, rarely come together on the earth, and, indeed, are rarely living upon it at the same period of time. As a general rule, the one is the spiritual guide or guardian of the other, during his or her terrestrial pilgrimage, and is thus much more helpful to the person so guided and guarded, than if he or she were the earthly companion of his or her charge.

Unhappily for poor humanity, there are always lying and malignant spirits ready to poison the minds of men and women who are uncongenially mated, by whispering to one or the other, "You are not in affinity with your partner for life. Such and such a person is your complementary self." And so disunion creeps in, unholy and criminal inclinations and tendencies are fostered and developed, and the result is open shame, or secret infamy; and the cause of Spiritualism is vitally injured by the scandals which arise.

LIGHT, LONDON, ENG.

A QUESTION AND AN HYPOTHESIS

What causes the disintegration of a dead body?

Of course we do not want to be told that chemical changes occur, that the hydro-carbons are unstable compounds, etc. The question we want light upon from scientific sources, is not—how do bodies disintegrate, but—what is the immediate cause of disintegration? Apparently the immediate cause is not the withdrawal of life; for if the particles were held in combination by the presence of vitality alone, in the absence of vitality they would immediately cease to combine, and the body would at once be dissipated, its atoms uniting with the gases in the air; which sudden dissipation does not usually occur, except in the case of bodies which have been long dead, and which, we believe, do when exposed to the air thus collapse suddenly.

What is that force? Is there reason for supposing that it is identical with what is known as the Psychic Aura?

Some information might possibly be obtained through mediums as to whether the aura which is the means by which physical phenomena and materializations are effected, is also the means by which chemical affinity operates to form and maintain the hydrocarbons of the body. Of course such information, even if obtainable at all, would—to be of value—have to be corroborated by various controls, and even then it would only serve as a working hypothesis, requiring further investigation and verification.

It would, however, be both very interesting and very advantageous if the science of the two states (the discarnate and the incarnate) could be thus correlated. Such correlation, if effected (and it may ultimately be possible to do this) would have wider import than we can at present discern, but even now we can see that it would suggest the solution of some puzzling problems.

For instance, if a dead organism only disintegrates in proportion to the dissipation of the psychic aura which permeated it during life, and if this aura is used for physical manifestation and quasi-physical manifestations, we have a clue to the reason why apparitions are seen in graveyards, and why Stainton Moses was told that certain spirits could communicate with him because he had passed their graves. Also, it would follow that if in any particular case the aura were completely and suddenly withdrawn the body would suffer no corruption, but would simply be rapidly dissipated in a gaseous form. The disappearance of the body would seem to be a contravention of natural laws, whereas it would not really be so at all, it would be in strict conformity with them.

We know of one occurrence of unparalleled importance and far-reaching results in the history of Christendom, in which such a sudden dissipation of a human organism seems to have taken place. The astonished observers remarked that the linen clothes which had enswathed the corpse, and the napkins that had been bound round the head, were seemingly lying as they had placed them, but that they had collapsed, and they "found not the body." He who once had tenanted it, materialized again and again in their presence, giving them such objective physical manifestations as to leave them no room to doubt that it was he himself, but they could form no satisfactory theory as to what had happened to the body they had laid in the grave.

Perhaps the science of this plane correlated to the science of the other may yet solve that problem for us and enable us to understand how, without contravening any of the laws of his Father's universe, but merely by adapting them, as he had many times during his incarnation proved himself competent to do, this Archetypal Man robbed death and the grave of their illusive terrors and revealed to his brethren their true life and destiny.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

SPIRITUALISM SPIRITUALIZED.

But Spiritualism, spiritualized by the impact of our minds, of the eternal truths that are daily and hourly reaching us from the higher spheres, overthrows all foolish traditions and childish delusions. It admonishes us that each of us is responsible for every thought, word and action of our daily lives, and must bear the consequences of whatsoever evil we may have committed or only meditated; that that evil must be expiated and obliterated by good, either in this life or in that which is to come, our own consciences becoming our judges hereafter, as they were intended to be the guides and directors of our conduct, while we are on earth; and that the remorse we are bound to experience, on account of our shortcomings, is finite in its duration, purifying in its influence, and disciplinary in its effects. We are further taught that there is no place in a boundless universe, created, governed, and sustained by Almighty Love, for a region of eternal torment; and that a fiction so blasphemous and preposterous, could only have originated in the mind of man, at a very rudimentary stage of its development.

Glancing at the structure of the solar systems, which fill the shoreless ocean of Infinitude, our spiritual guides assure us that what science has hitherto designated as atomic cohesion, gravitation, or attraction, is not a physical law, but a spiritual principle; and that sympathy is the power which binds together the unitary atoms of a molecule, which coordinates the constituents of the globe we inhabit, maintains the planets in their respective orbits, and determines the mode and magnitude of the march of the centre of our little system, with its attendant satellites, around some central sun, of the position of which we are completely ignorant.

Spiritualism, when spiritualized, teaches us that each atom of that vast aggregate which we call "mankind," should be drawn towards every other atom, by the power of that same sympathy; and that unity, and not division, harmony and not discord, the love of our species and not the love of ourselves, should be the motive force of all human actions. This was the primordial law, written, as Paul says, "not on stone, but on fleshy tables of the heart." But man, in the exercise of his freedom, chose to disobey this law of universal sympathy, and thus brought himself into discord with Nature and his fellow-creatures; and the consciousness that this is so, suggests to the minds of certain theologians the doctrine of Original Sin, the introduction of which into the world, they endeavor to account for by the childish fable of Eve and the apple.

Spiritualized Spiritualism places in our hands a key which unlocks so many mysteries which have hitherto proved insoluble by the unassisted human mind. I remember one, for example, which greatly perplexed the mind of a Frenchman, Louis Jacolliot by name, who spent some years in the East, and on returning to Europe wrote a book entitled "The Bible in India," with the "Life of Jesus Christna" as its sub-title. In this book he pointed out the many striking coincidences between the lives and doctrines of the Nazarene and those of Christna, who lived 3,000 years before our present era; and as he could not account for these coincidences satisfactorily to his own mind, and as it was an absolute impossibility for the Son of the Hebrew Mary to have any knowledge whatever of the Son of the Hindu virgin, M. Jacolliot solved the difficulty by denying that such a person as Jesus of Nazareth ever existed!

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"Man the Mirror of the Universe."

By a comparison with man himself we can perhaps best focalize and illustrate this great fact of cosmic unity, coupled with the other equally important and more readily observed fact of the presence within that unity of distinct entities, each carrying on its own evolution in its own way, yet each sharing in the common destiny.

In the human being we have various forms of conscious life, manifested at the same time, all working within and subject to the more fully developed consciousness of the man himself; mineral life with its low degree of consciousness yet carrying on its own activities within the human body; vegetable growth also controlled by its own psychic or soul life or consciousness; the animalculae, the bacilli and the microbes, waging their battles for existence within the larger organism of the human body; and over all the human mind, willing, controlling, directing, the supreme ruler of that universe which is included within the limits of his body. So in the yet larger organism which we speak of as the universe or cosmos. When once the homogeneity of substance, and the unity and universality of force, consciousness and life are apparent, we are led upward to the probability, as a direct and logical sequence of the best scientific research of our day, that here is a larger organism, dominated by a supreme intelligence, a cosmic consciousness; governed by a universal will, in a manner analogous to that by which man governs and provides the conditions for the various inferior forms of life which find their brief day within the environment which he makes for them. As man includes each atom in his body, and as his intelligence and will determine the sphere of activity and conditions under which the atom with its more limited intelligence and powers must work—*his* habits, which are the special application of the general laws of nature, constituting to a large extent *their* laws, so the entity which we speak of, either as the universe itself or as God, includes within it every human being, everything manifest and unmanifest. The intelligence of this universal entity fixes the laws of His universe in a manner somewhat analogous to the manner by which through our habits we determine the condition and powers of atomic life within us. There are natural laws, and yet each intelligent being has the power to place himself either in harmony or disharmony with those laws; thus affecting his physical body and every atom thereof. In a similar way the universal intelligence may possibly assume one or other of many relations to still more general principles of absolute existence and by thus determining its relation to higher laws affect all its own methods of operation; in other words make the laws of its own universe. Thus considered, we would have degrees of intelligence and power extending all the way in gradually ascending stages from the atom to the Absolute, each being but one link in the endless chain of existence. The universal Deity so far transcends our powers and fixes the range of our operations that it to us presents the idea of omnipotence. This conception of the omnipotence and omniscience of the Deity is most uplifting; but the truth is made all the more valuable by the knowledge that the omnipotence and omniscience are but relative, and that away beyond this relation of things stands the Absolute Principle, so far beyond us that the eye of the keenest intellect can discern naught of the limit of its capacities, the human mind can have no comprehension of the infinite Be-ness.

The Dual Process of Nature.

Evolution is only a half truth. Within that Eternal Being which is the Cosmos there are continually going on two processes, opposing but not inconsistent. One of these is evolution. Its converse is involution. Involution is the tendency of the noumenal, the subjective—the spiritual, the essence of life and being—to rush outward or downward to the phenomenal, the objective, the material, the form in which it manifests itself. Through involution active powers tend to become latent possibilities. Through it the powers of the universe become wrapped up in the most inert and solid forms of matter. It finds its expression in the gradual densification of matter and a corresponding lessening of the activities of conscious force (spirit).

In the process of the making of our solar system, if we start at a stage when manifestation is about to take place, the Divine Being having assumed the dual aspect of spirit-matter, motion is apparently retarded in that it passes from the active to the passive condition of energy. The consciousness which is wrapped up in the motion becomes less and less active; matter becomes less and less affected by it, until through stage after stage of descending consciousness the final limits of materialization takes place, matter has reached its most inert condition, the effect of the impulsive life within becomes the least noticeable. Yet the higher aspect of this entity has not ceased to be. In the words of Krishna, "Having pervaded this whole universe with a portion of myself, I exist" (Bhagavad Gita). The downrushing tendency of involution is everywhere met by the uprushing stream of evolution. The two great tendencies of things ever serve to preserve the divine equilibrium. The Materialist and the Idealist each alike but give expression to a half-truth. The former has his mental gaze fixed upon the process which unfolds the latent possibilities and transforms them into higher and yet higher forms of activity, and therefore sees in the physical world the source and promise of the higher; the latter, going back of things as they now are, seeks for their cause and finds the manifest proceeding from the unmanifest. The two are but complementary modes of operation of the great reality.

In this involutionary process, as we can readily perceive, down to a certain stage substance would remain homogeneous, force undivided and conscious life unified. The time came, however, when from the one the many should proceed. Innumerable centres of energy were formed in space, force whirling with inconceivable rapidity, gathering around it the primordial substance, each centre having necessarily linked with it the threefold characteristics of consciousness, force and substance. Consciousness and force being the function, they operate upon substance and thus build the structure.

This involutionary process of nature has not been so strongly emphasized by our scientific friends as has the converse fact of evolution. Their attention has been so keenly interested in the one that the other has been by many allowed to pass unnoticed. Yet not entirely. Scientists long since declared the impossibility of a creation out of nothing. *Ex nihilo nihil fit.* An eternal *transformation* is alike the dictum of science and the teaching of Theosophic writers. Yet if nothing can be created anew, all these present forms, as well as those which are yet to come must have had an eternal potential existence. This is a logical necessity which impressed itself upon the mind of the scientist and the philosopher, and accordingly we have Prof. Ludwig Buchner declaring that, "All yet future forms, including reasoning beings, potentially or in capacity—must have existed in the primal world-mist out of which the solar system was gradually evolved." The same idea of involutionary process is suggested by David Starr Jordan, President of the Leland Stanford University, in the February, 1898, number of the Popular Science Monthly, when he points out that "the recognized law of biology is that function precedes structure," that "something of mental action came before there was ever an organized brain." The conclusion—so irresistible that it has become a recognized law—forced upon investigators by the study of biology—that science which investigates the phenomena of life, we thus find to be in entire accord with the doctrine of the involutionary process in nature, taught in Theosophic literature. Mentality before an organized brain, in other words, the mind before the body; primal chaotic world-mist, with all its possibilities, before the organized physical globe; involution before evolution so far as the earth at its present stage of manifestation is concerned. And yet in the larger sense the two processes are eternally concurrent, though there is a cyclic law running through it all which gives an alternate period of dominancy first to the one process and then to the other.

The dual process of involution and evolution enters into all growth. As an example let us look at the process of the growth of a plant. This is carried on through a gathering in of all the material of plant growth through leaves and roots from air and earth. It grows. Presently the bud develops, the seeds fill, expand and ripen. From all parts of the organism of the plant its vital forces concentrate the life principle in the seed, so that within these tiny particles all of the potentialities of future plant life are wrapped up. Within the seed lies the future stalk and root and leaves and even the future generation of seeds.

All this has by the process of plant growth been "involved" in the seed. This is Involution. When those seeds, planted, commence to germinate, and a new plant springs forth and develops we have the process of Evolution. Yet we have Evolution as well as Involution going on in the formation of the seed, for all through the process of growth there is the building of more refined and fitter structures, a more complete vitalization thrown into the seed, which in turn gives birth to a more advanced specimen. And the Growth of the plant includes not only the fact of evolution, but this growth is accomplished only through the drawing in and specializing for the use of that distinct organism, of the life forces and material from the great oceans of life and matter. This is involution. The two processes are thus seen linked together, each including and dependent upon the other. They are concurrent. Why is evolution more rapid in vegetable than in mineral—in animal than in vegetable? Is it not because, as the ascent is made in the scale of being, the vegetable lends itself to the involutionary process more rapidly than does the mineral, the animal more readily than the vegetable? Each drinks in, according to its power, the life force and material from the surrounding environment, wraps them up within its form, and by their means its own evolution is made possible.

When involution has reached its utmost limit of materiality the process of evolution begins to show its power. Potential energy is transformed into kinetic. The swing of the pendulum of eternity carries life up the ascending arc of being. Evolution is the unfolding of powers, capacities, qualities. All the infinite possibilities of the universe are wrapped up in each molecule and atom of matter, even as all the possibilities of the plant are wrapped up in each seed. Not only is the atom a world in embryo, but its very motion is a miniature duplicate of the motion of the universe.

Nikola Tesla (page 149 of his Inventions, etc.) describing the process of producing magnetism, says: "An infinitesimal world, with the molecules and their atoms spinning and moving in orbits, in much the same manner as celestial bodies, carrying with them and probably spinning with them, ether, seems to my mind the most probable view. The spinning of the molecules and their ether sets up the ether tensions or electro-static strains, the equalization of ether tensions sets up ether motions or electric currents, and the orbital movements produce the effects of electro and permanent magnetism." If one might paraphrase the concluding sentence in the above and make it appropriate to the planetary movements, it would run as follows: "The spinning of the planets in their ethereal envelopes generates a force which attracts or repels other planets, the equalization of those tendencies of attraction and repulsion induce the great life current of the solar system, and the movements of the planets in their orbits cause those planetary conditions and changes which determine the vitality of the universe in all its parts.'

This still approaches the consideration of causes from the materialistic point of view and possibly does not recognize a supreme controlling power which determines, or at least, affects even the movement of the atom. But the illustration is helpful, for knowing these molecules and atoms to be inspired by living forces, we can see how the smaller organism may affect the larger, the interplay of the molecules producing those physical sensations which often become an important factor in determining our conduct.

Returning, however, from this digression to a consideration of the effects of interatomic activity upon the possibilities wrapped up in each atom, we find that the contact of atom with atom wakes up these sleeping potentialities, and there arises the consciousness of the molecule. The cell is built from the interplay of molecular activities. More and more complex organisms spring into existence to meet the requirements of an ever-widening consciousness—an ever-brightening intelligence. The differentiation into the many provides the mechanism by which the latent consciousness in each is wakened into active powers. The contact of the external world, beating upon the wall of matter which encases the consciousness, finally induces by its continuous repetition a state of activity of the life within which our scientists in one phase of its manifestation have termed "nervous excitability;" i. e., power possessed by the within to respond to the without. The exciting cause is the vibration proceeding from the without to the within, while the inciting cause may be looked upon as the potential intelligence within. Thus sensation arises. In later stages, when the consciousness is sufficiently evolved to cognize the connection between the exciting cause and the sensation, percepts arise—a recognition of the operation of the great law of cause and effect has taken place.

The whole process of evolution is but the traveling up on the one side of the circle of being, involution having marked the descent on the other side. But mark the difference: While involution deals with but the unified consciousness, force and substance, (in other words, with universal entity, bringing it to a stage where the one finally differentiates into the many), evolution starts in with that lowest stage of deific development, and in its upward march carries all these differentiated units of consciousness through the various stages which universal consciousness traversed in its descent, retracing the steps; thus gradually lifting the separate unit up to the highest level of deific consciousness and power. God sleeps in the atom. Man is a potential deity.

The Evolution of Life.

There are two phases of the law of evolution. Physical science has dealt largely with the objective side, the evolution of the form. That long list of brilliant men of science, culminating in Charles Darwin, who insisted upon evolution as a fact in nature, have forced the acceptance of their view by the thought of this age. Yet only the half-truth seems to have been fully caught. There is, as we have seen, an evolution of ever more complex forms, a refining of the nervous organism from the simple speck of protoplasm through all grades to the developed human being with his specialized nervous system. But why this evolution of form? It is not an end in itself. The evolution of form is only in order that the evolving life which animates the successive forms may have fuller means of expression, wider fields of activity, increased opportunities for coming into contact with the external world. The evolution of the conscious life is the great object of nature's effort. The evolution of the forms successively occupied thereby is but the modification of the objective rendered necessary by the progress of its subjective. Physical science, dealing too exclusively with the material, has been oblivious of the more important and basic spiritual, with the result that the philosophy of the one-sided evolution has, in its expression "the survival of the fittest," become the justification of the rule of might, of the oppression of the weak by the strong, of a forgetfulness of the great unity of the human race. Yet its tendency has been to rise gradually to a more exalted view of nature. Doctor Edward L. Youmans (introduction to "The Correlation and Conservation of Forces") indicates the fruits of progress in astronomic research; the tendency exhibited herein being, as he says, characteristic in a marked degree of all modern science: "The earliest explanations of the celestial movements were thoroughly and grossly material, and all astronomic progress has been toward more refined and ideal views. The heavenly bodies were at first thought to be supported and carried round in their courses by solid revolving crystalline spheres to which they were attached. This notion was afterwards replaced by the more complex and mobile mechanism of epicycles. To this succeeded the hypothesis of Des Cartes who rejected the clumsy mechanical explanation of revolving wheel work, and proposed the more subtile conception of ethereal currents which constantly whirled around in vortices, and bore along the heavenly bodies. At length the labors of astronomers, terminating with Newton, struck away these crude devices, and substituted the action of a universal immaterial force. The course of astronomic science has thus been on a vast scale to withdraw attention from the material and sensible, and to fix it upon the invisible and supersensuous. It has shown that a pure principle forms the immaterial foundation of the universe. From the baldest materiality we rise at last to a truth of the spiritual world, of so exalted an order that it has been said 'to connect the mind of man with the Spirit of God.'"

The evolution of the soul is the complement of the evolution of the form, and in the complete philosophy thus made possible a rational basis of ethics is provided.

The Theosophic Teachings Summarized.

Those who are conversant with the Theosophical Teachings now flooding Western literature, will at once recognize how closely the most recent of scientific theories are, in the above respect, in accord with them.

In those teachings the manifested universe is regarded as the manifestation of a Divine Being through whose parts life energies play and consciousness functions, and force and substance bear mutual relations analogous to that seen in man himself. Not the idea of an extra-cosmic deity with which we are so familiar, and which, as presented to us by our theologians, has repelled many of the brightest intellects and noblest souls in all ages; but an intracosmic Being which permeates everywhere, includes everything, and in which, using the words of St. Paul, "We live and move and have our being." In the words of Alexander Pope,

> "All are but parts of one stupendous whole,
> Whose body nature is, and God the soul."

Mrs Anne Besant (the Ancient Wisdom p. 55) thus tersely summarizes the Theosophic teachings: "The word 'spirit-matter' is used designedly. It implies the fact that there is no such thing as 'dead' matter; all matter is living, the tiniest particles are lives.

"Science speaks truly in affirming: 'No force without matter, no matter without force,' they are wedded together in an indissoluble marriage throughout the ages of the life of a universe, and none can wrench them apart. Matter is form, and there is no form which does not express a life, and there is no life that is not limited by a form. Even the Logos, the Supreme Lord, has during manifestation the universe as His form, and so down to the atom.

"This involution of the life of the Logos as the ensouling force in every particle, and its successive enwrapping in the spirit-matter of every plane so that the materials of each plane have within them in a hidden, or latent condition, all the form—and force—possibilities of all the planes above them as well as those of their own—these two facts make evolution certain and give to the very lowest particle the hidden potentialities which will render it fit—as they become active powers—to enter into the forms of the highest beings. In fact, evolution may be summed up in a phrase: It is latent potentialities becoming active powers."

In Conclusion.

The extracts which we have gathered show that the experiments and discoveries of our scientific friends have led them to the following conclusions, namely: That Matter is fundamentally homogeneous, though temporarily assuming its Protean forms as it is subjected to the influence of the varying degrees of force: That there is one Force in the universe, though its rates of vibration and grades of expression are infinite in number, as it endeavors to swing all grades and forms of matter under the behest of its imperious Law; That there is a structural unity based upon a common prototypal form: That all Consciousness is linked and bound together in an all-embracing whole whose myriad aspects serve to mark the path of evolution and to spur each individual member on to progress: That through the whole realm of nature the One Life pulsates and stirs the tiniest particle as well as the most complex organism. One Substance, One Force, One Form, One Consciousness, One Life: That each of these is but a varying aspect of one great Reality behind. Thus scientific imagination suggests and Theosophical doctrines assert. But a union of force, matter, form, life and consciousness, each within certain comparatively narrow limits, gives as a product, the human being, organic because of the interplay of these factors. Judging then from analogy, when we find these factors united on the universal scale of being, we are justified in coming to the conclusion that the product there is a Supreme Intelligence working within the manifested universe as its living organism. Indeed these are almost the exact words of the great surgeon and pathologist, Dr. Pirogoff, of St. Petersburg, who was regarded by his contemporaries as "the very incarnation of expert science and methods of thought." In his posthumous Memoirs he affirms his belief in "An intelligent Universe and the activity of forces working in it harmoniously and intelligently;" and states his conviction; That his Ego is "an embodiment of a common universal mind," "infinite and eternal; which rules and governs the ocean of life," "directing the forces and elements toward the formation of organisms."

There indeed Science and Religion find their common ground. By different routes they reach the same goal. The Brotherhood of Man and the Fatherhood of God are no longer mere phrases appealing to the emotions, for they are now recognized as statements of facts in nature.

Since we are all bound together in one common enterprise in which progress is hastened through the harmony of its parts, altruism becomes profound wisdom, selfishness a mark of ignorance, and the highest codes of ethics are the most scientific expression of nature's laws.

[The End.]

THE GREAT QUESTION.

If a Man Die, Shall He Live Again?

"For there is hope of a tree, if it be cut down, that it will sprout again. As the waters fail from the sea, and it drieth up, so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

A most emphatic utterance, and it was said by Job, one of the best and wisest men of antiquity. But in that, his answer, was he mistaken? The question of questions most vital and most absorbing of all. If those who are curious and anxious will take up Harpers' Magazine for April, and turn to page 786 and read what follows under the heading, "Results of Psychical Research," by Dr. James H. Hyslop, they will find what purports to be an answer to that great and absorbing question. And if such deductions are accepted as truth, then Job must have been mistaken. It is an abstract from the Reports of the Society for Psychical Research, in England, embracing a score or more of titled and distinguished names, and also reports from an American branch of the same society, acting under the same name, Dr. Hodgson being the secretary and composed of individuals equally distinguished, of whom some are women.

Dr. Hyslop says: "I have myself had seventeen sittings with Mrs. Piper—twelve personally, and five by Dr. Hodgson in my absence in order to shut out direct telepathy, and under conditions effectually concealing my identity."

Now what is telepathy? That will be best understood by giving a definition by Sir William Crookes, one of the ablest, and also one of the promoters, of the English society.

"It would be well to begin with telepathy, with the fundamental law, as I believe it to be, that thoughts may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated by the recognized organs of sense."

Another definition: "It is the intercourse between spirit and spirit. We have proof that it does exist."—Lilian Whiting.

And this is the conclusion arrived at, deduced from so great a mass of testimony by Dr. Hyslop: "For myself, being reduced to a choice between an omniscient telepathy and communication with discarnate spirits, I simply prefer the latter hypothesis as the more rational of the two in our present state of knowledge regarding supernormal phenomena."

When I began I intended to reach the point now arrived at sooner, but the apparent necessity of preliminaries prevented. The only way or medium those investigations were obtained, was through the senses of seeing and hearing. It then practically resolves itself into the query, we might say conundrum: Are those faculties less acute and critical in the man who wields the hoe, or strikes the anvil, than those privileged to wear honored titles, assuming and being awarded deference, under the popular name of scientific investigation, etc? Again, there are some things believed, that are neither seen nor heard. An illustration: One and all of those distinguished scientists must believe that they are being carried many miles each hour through what is called space, because of an invisible silent Force, which holds him to the earth with a grip incomprehensible, and all unconscious, not recognized by one of the senses—with the moving world, in its daily revolution on its axis, and yearly circle round the sun.

Science cannot possibly know anything about invisible agencies or forces. Its knowledge is limited to visible and tangible things. The whole is beyond the reach and grasp of scientific research. There is no warrant for such assumption, it is altogether and wholly too exclusive.

For almost half a century, the same things from time to time have been published in newspapers and magazines, certified to by people of all ranks, grades and professions, and not infrequently received and treated with ridicule and contempt by that same element, dignified and august, demanding recognition because of titles conferred in the name of what is called science.

Among distinguished personages who certified to a belief in the genuineness of what fifty years ago was called the Rochester rappings, the mediums being the celebrated Fox sisters, were J. Fenimore Cooper and Dr. E. K. Kane of Arctic fame, who married the youngest of the Fox sisters, and from whom it is claimed messages have been received of most startling significance, in relation to the North Pole, and other things away out there; also from Sir John Franklin, and if such are correct, there is no further need of exploring expeditions.

Few living are in possession of so much varied and extended knowledge as W. H. Burr, of Washington, D. C. It embraces all departments of literature. He has repeatedly and publicly acknowledged his belief in these manifestations, and his investigations have been most thorough and critical, none more so.

The world is waiting with most intense solicitude what action those learned societies have taken, or will take regarding the many published reports, in the few months since the death of Col. Ingersoll. Such startling things as appeared in the Rochester Democrat and New York Star, have called out a mass of comment and inquiry, independent of all claimed through the medium of Mrs. Richmond. That in the New York Star, August 6, sworn to before a Notary, by John Templeton, editor of the Tammany Times, so soon after the death of Col. Ingersoll, has no parallel of its kind in print. Whoever can read it without emotion must be lacking human sympathy and feeling.

Perhaps in connection with what to some may appear as rather more than a mild criticism, that is all intended, however, the writer might say of himself, he was never in presence of a medium, or at a seance, but long before the advent of Spiritism, had accepted, in contradistinction of the theological dogma, the belief of Socrates and Plato, that the mind, spirit, soul, continued on, growing, expanding evermore.

JOHN VAN DENBURGH.

Milwaukee, Wis.

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MURDER AND SUICIDE.

A Medium's Thrilling Experience.

Yesterday I retired as usual to my seance room for an hour's silent communion with the spirit friends that usually come to me at such times. As I lapsed into a half-trance condition, I heard a spirit voice say, "Write," and as I write I hear the following:

"My God! Will I ever see the blessed light again?"

"Darkness ever surrounds me. Mortal man, can you aid me? Born out of the shadow-land of earth-life into the yet darker hell in spirit life, repentance comes too late. I seek the light and find it not. Am I to be forever damned? Suicide did not kill. My own hand could could not quench the vital spark that cannot be put out. I had hoped for utter oblivion at the end of earth life, and now I find eternal life instead. Oh! my God, will I ever reach the realm of light? I am not blind. Oh, no, for dim-lit horrors surround me always, and self-doomed humanity like myself bewail beside me in vain. I am not deaf, for I hear from out the depths of darkness that surround me the wail of lost souls in deepest agony! Earth's sorrows were unbearable, yet the realities of this agony are worse than earth's could ever be. Mortal man, can you aid me? Oh! help me, or I shall perish and be forever lost. But no—I cannot die."

I asked this spirit: "What is the trouble with you, and what is the cause of your darkened condition?"

The answer is: "Write, for now I get a glimpse of light, and I know that repentance and earth with its experience will help me. Hear my story, for I repent in sorrow and deepest humiliation.

"At twenty years of age I found myself by the death of a relative, possessed of a fortune for beyond my greatest expectations, and I set out to enjoy it to the fullest extent in riotous living and dissipation, or what is called in earth life high-toned fast life. I drank of the red wine cup to my fill. I turned night into day, and like a brute slept the bright hours of sunshine away in drunken sleep, and so lost my living soul. Well, in days of rest from debauchery I fell in love with one who is an angel now, dwelling in a heaven of light, in the realm of sunshine and joy. I see her at long intervals, for she yet tries her best to redeem me from this darkness and despair, just as she did in the long ago of earth existence. But a devil incarnate must have possessed me then, for I did not heed her warning, only at intervals. Viola, my darling, my earthly angel, of course at last gave me up in despair, and found a faithful and fond lover in a truer man, a manly man, of giant form, and a king in manhood and in intellect, and poor, deserted me, I only sunk deeper into the depths, into the vortex of misery that seemed my eternal doom.

"One day after I had restrained from debauchery for several months, I had, as my friends said, become quite a man, yet deep down in my soul I knew that I was quite a wreck. In my sober moments I purchased a fine old mansion that was standing upon the east bank of Niagara's deepest gorge, a few miles below the falls. It was a fine old mansion, situated all alone amid overshadowing elms that completely surrounded it, and I soon made the grounds around it a sort of an earthly paradise by turning them into flower gardens of great beauty. I thought that I might yet by this display win Viola back to myself again; but this hope was but a lingering one, for her manly lover held her fast, bound soul to soul, out of all temptations or charms of a worldly nature, for he was a giant with a giant's form, and a giant in sterling qualities compared with me.

"I could not blame Viola, but within my very soul I hated her lover, and could not blame her for loving so manly a man. They visited me often at Viola's request, but she did not know of the black hearted demon that slept within my being, or she would never have come to me in all her beauty and splendor, as she did in those halcyon days in the long ago; yet she had a hope that she might aid me to live out earth life in a manly and upright manner, while she would not dare to trust herself to my uncertain care.

"Time went on apace, and when the frenzy of a night's debauch came upon me I would shut the world out, and behind barred doors in my seclusion, curse my fate, a fate that I can now see was all my own making; but one day, one fatal day, found Viola and her lover enjoying my hospitality. I had but few servants, one an old half-deaf auntie, a conchman, or valet, and a gardener, and soon after I got possession of the mansion I built into the rock that formed the back wall of the house a vault large enough to hold what few valuables I possessed. I had a large iron door fitted almost air-tight against the steel shell of the safe or vault, with heavy burglar-proof locks upon it. Of course my visitors were curious enough to wish to examine it.

"Just before this, Viola had whispered to me that in one short week she was to be united to her faithful lover in marriage. Well now I ask you, do devils or demons unmerciful and wicked walk the earth in an unseen manner? I think so, for as soon as Viola and her lover stepped into that cursed vault, I sprang like a demon that I was and shut the door upon them. No cry could I hear through those walls of steel! No tears availed now, for I had as I thought shut them out of the world into utter oblivion forever. Who would know? No one saw them come to me; no one knew of the vault, for I had had it made in Pittsburg, and the workmen had dropped out of sight. I worked all night a desperate mad-man, to cover the walls with paper so that no man should know of this horrible secret but myself. No one knew, and death ended all—so I then thought.

"But, oh! my God, I knew—I knew, yet I gloated over my victory. Their bridal bed should be a couch of cold steel, and their honeymoon an eternal darkness, a hell. Their wedding-feast should be starvation. I hated them. How I drank and how I gloated over my act in a drunken frenzy over my victims' fate. Had I known as I know now that death did not end all; had I known that death out of earth existence was only the beginning of an eternal life—oh! had I known of the forever! Did fiends prompt me, or was it a fiend myself? Who knows? At last came remorse; at last came horrors; at last came upon my soul a weight of utter damnation, and at last came one night the angelic spirit of Viola, and in loving kindness she tried to soothe my tortured soul. She tried in vain, for that night, that horrible night, I drove in maddened fury a bullet through my shattered brain, yet in the hope that death ended all; and, oh! mortal, can you help me, for I am in a living hell of torture! Help me out of this utter misery, or I perish; yet I know I cannot perish. I find that I have added one more murder to the rest that I committed; one more crime to answer for—the crime of self-murder.

"Viola often comes to me as a ministering angel, but her coming so far only adds to my sorrows and makes my tortures a thousand-fold worse than they ever were in earth life. She is an angel now, and I am a demon yet.

"My property, the old mansion, has passed into other hands now, and I saw it torn down. I saw it all, for is not that sight a part of my hell? There upon the steel floor of the vault, after twenty years in darkness lay a giant skeleton of a human form, and in its bony arms, folded close to the chest was the little skeleton that once was Viola's, while a mass of dark hair mixed with Viola's golden tresses, tells the story of agony and love; tells how these lovers passed out of earth into the realm of spiritual glory faithful unto the last in earth life, and safe at last in that realm of supernal light beyond this earthly vale of tears in the home of the soul.

"And I, and I, a wailing and a weeping entity—a murderer in more senses than one, and a doomed suicide. I thought revenge was sweet, now I know that revenge is hell. Oh, mortal man, aid me. I dare not call upon the God of my fathers, for he could not hear me. Tell me, will I ever see the glorious light of a spiritual realm, that I know Viola dwells in? She wills that I shall de redeemed, but a soul blackened by suicide cannot enter the kingdom of spiritual heaven, in the eternal light of spiritual glory, so I return to this my utter damnation, to a howling wilderness of lost souls, where the wailing cry of suicides and murderers who must dwell in darkness for ages to come, until redeemed at last, they may reach a haven of rest. I ask for forgiveness, and long for that realm of light that belongs only to the pure and holy souls that have not known the horrors of a spiritual hell. I long for the realm that Viola dwells in. She comes to me now, an angel of glory, to try and show to my benighted soul the pathway toward the light. Must I return to my home now, where all is the blackest, darkest, deepest damnation. But I hope not forever. Oh! my God, aid me if you can."

I invite him to come again, and I hope to aid him to reach the royal road that will lead him to life and light beyond the realms that are only dark to the benighted souls that knew not of an eternal life before they left earth life by the route of suicide.

Buffalo, N. Y. J. W. DENNIS.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the office returning to them. Just think of the Seven Premium Books being sent out to our subscribers for $2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is $1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull For sale at this office. Price ten cents.

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SATURDAY, JUNE 23, 1900.

Wants to Change His Base.

Rev. Dr. McGiffert, whose head is still level, in the Madison Square Presbyterian pulpit on the 3d inst., is reported by the Associated Press to have said:

"In these days, when so much is said about creeds—old creeds, new creeds, creed revision, creeds as conditions of church membership or of ministerial standing; creeds as denominational platforms or as bases of church union—it is important that we should remind ourselves that not creed, but character, is the supreme aim of Christianity—that not in doctrine, but in life, the Christian ideal finds its full realization.

"Creeds are well enough in their place; doctrines are good so far as they go; but the best of creeds and the truest of doctrines become an impertinence when they thrust themselves into the forefront and so engage the attention of any church or of any man that the supreme emphasis is even temporarily removed from the supreme duty of following Christ."

It is doubtless true that Dr. McGiffert would make character the standing of church life, but, practically, are not a score expelled from the church for defective belief where one is dismissed for unworthy conduct? Belief is the very essence of Christian life, as was shown in these columns last week; and the church has acted in harmony with that idea through all its existence. It is questionable if there has been a Christian martyr during the history of the church who has died because of his immoral life; but millions have suffered, and thousands have been burned at the stake, for lack of faith in the "Lord Jesus."

Dr. McGiffert would make good conduct the test of Christian life; but this was not the plan with Jesus, neither was it with Paul. "All that believe are justified from all things." Acts 13:39. "Whosoever believeth in him shall receive remission of sins." Acts 10:43.

That great error of the church, the making of belief its corner-stone, has filled our penitentiaries with convicts, and on this account Spiritualists have made war on its creeds. Let them eliminate that pestiferous plank from their Bible, and their faith, and the corresponding obnoxious feature, vicarious atonement,—the idea that the junior God died in their place, a substitute for the sins of others,—then there will be hope of a speedy reformation of the world from the ills Christianity has engendered.

Gems of Real Merit.

The Progressive Thinker learns with great satisfaction that Mrs. Dr. Houghton-Chaapel, of Palmetto, Fla., has in press a small edition of her beautiful poems, several of which have appeared at various times in these columns, to the great pleasure of our readers. The Doctor's style is easy, flowing and rhythmic, while the thought is elevating and always instructive. For many years a teacher of prominence in the South, then, discarding her childhood creed, she gave rein to her literary acquirements by a regular course of medical study, graduating from two different medical colleges with the degree of M. D. Now, ripe with years and honors, with a goodly supply of earthly dross, and a devoted Spiritualist, she has built up a lovely home of her own among the orange groves of Florida; and there she thinks, and writes, and intellectually luxuriates, in constant communion with Nature, of which she is an ardent lover. If she can be persuaded to put her gems of poesy on the market we feel assured she will have a wide reading.

Deceptive Professions.

A young Kansas University student called upon a Kansas City lawyer at his office the other day: "Now what I want you to do," said the student, "is to advise me on a course of study in law. You see I've an aptitude for the law, for all my friends say I have a very good voice."—Kansas City Star.

Another student with a "very good voice," thinks he has an "aptitude" for theology, so he devotes his life to peddling the errors taught him by uneducated and unthinking parents. Once in the ministry if reason comes to his aid and he sees the falsity of his belief, he cannot change it, for he is good-for-nothing save to frighten sinners into goodness by threatening them with hell, else arousing their sympathies by depicting the agony of a dying God.

The so-called learned professions, law, physic, theology, allure students into paths where nine-tenths of them flounder for a time, while the fittest engage in commerce or the arts, but not one in a hundred makes a grand success of his calling.

Teach Us How to Believe.

God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life.—John 3:16.

The whole burden of Christianity, as taught in the New Testament, is a belief in the personality of Jesus. Without that belief there is no salvation. Mark 16:16, adds baptism as an additional necessity; but the late Bible revisers said in the margin of their rendering: "The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end," hence it is clear that the requiring of baptism as indispensable to salvation is a priestly interpolation.

Eternal happiness, then, is the reward tendered us for believing in Jesus.

Will not some one be so kind as to teach a person how to believe a thing his judgment tells him is false, something that is obnoxious to his reason? We may muster courage to believe Joseph had a dream, as narrated in Mat. 1:20, and that it satisfied him that the Holy Ghost, a fraction of the Godhead, in fact God himself, was the parent of that Son, but there are those in this age who have found that dreams—whether waking or sleeping ones—are not always trustworthy; in truth they are reluctant to believe those visions of slumber were more reliable 1900 years ago than now.

The prayer of all must be, who wish salvation on the New Testament basis: "Teach us, O Lord, how to believe a thing our judgment condemns as false."

There is only one practical method known to The Progressive Thinker, and that is by hypnotism. Many have seen the duped subject swayed by every word and suggestion of a master mind, performing acts from which he would revolt when not under the influence of that subtle agent. He believes everything told him. Under that delusion mountains of granite are believed to be gold, and he can ride on imaginary telegraph lines to the most distant star. He can be transformed by a word into the lawyer at the bar, the judge on the bench, the preacher in the pulpit, or the doctor bending over an expiring patient. He can imitate Paul, and "become all things to all men," at the caprice of the operator. If under good control he can be made to believe virgins bear sons who are fathered by Gods, and will endorse any creed, however repulsive to his normal condition. Left under influence he will zealously maintain whatever was told him while under control. Time will relieve him from those false impressions, provided the influence is not repeated from time to time, just as the "redeemed" fall from grace who fall in regular attendance on the church. When the power is gone, and reason returns, then he becomes what is known in the church as a backslider. If a churchman, and he denounces the system by which he was robbed of his will power he is denounced as a renegade.

Now what we want is to know how to believe, without being psychologized, that which is impossible of belief; that which transcends Nature, and is inconsistent with all her known laws.

A Universal Religion.

The Literary Digest reports the Edinburgh Scotsman as expressing surprise that American Presbyterians wish to discipline ministers who reject the clauses in the Westminster Confession which relates to the total depravity of man, the eternal damnation of non-elect infants, and the unending pains of hell. Few Presbyterians in Scotland, it says, trouble their heads about the clause in the Confession to which Dr. Hillis recently referred. Indeed, the Presbyterians of both Scotland and England have for some time possessed a revised form of the Confession, from which these features are eliminated. A religious writer, commenting on this fact, lately remarked: "There are Roman Catholics who are more Catholic than the Pope, so American Presbyterians appear more Calvinistic than they in the land of Knox and the Covenanters."

This is good news to all of us. If Scotch Presbyterians have become sufficiently civilized to reject total depravity, an endless hell, and vicarious suffering, American Presbyterians must inevitably fall into line, as must all other sects. This done, then why a victim in sacrifice to redeem man from a condition that never existed? If there was no fall there was no need of a Savior. And if no Savior the whole system of Christianity is a failure; for the whole hinges on the fall and the atonement. The triple-headed God will next disappear. Reason will be reenthroned; the truths of Spiritualism will become paramount; all the religions of the world can then unite on a common platform and proclaim from every pulpit, and mosque, and pagoda, and even from Pagan altars, "There is no God but God, one and indivisible, and he alone will reign forever."

The Voice of the Scholar.

Rev. R. Heber Newton, whose name has become a household word among religious thinkers in America, because of his scholarship, rector of All Souls' Church, Protestant Episcopal, of New York, in "Mind," for May, said:

"Our age sees an era closely paralleling the period in which Protestantism broke from the great Catholic Church. Again man's mind is teeming with new, fresh thought. Novel knowledges are streaming in upon him from every side. The whole horizon of his outlook has changed. His mind is feasting with new ideas. The old experience renews itself—a vast growth from the soul of man, alike of good and of evil, demanding once more an authority capable of sifting the true from the false and of deciding between the right and the wrong. Never was authority more needed than to-day—provided it be the right sort of authority. Never was authority more craved than to-day—so that it be an authority to which man's mind and conscience can cheerfully bow."

The Reverend Doctor went on to say:

"The historical study of the origins of the church has impeached its claim to be a divine institution," then he tells us the critical study of the Bible "has disposed forever of the claim that it is such an oracle of God as we can submit our intellects to unquestionably." He has the courage further to say—"The Church, the Bible and Reason disagree radically and widely, and that the ultimate court of appeal is to Reason."

When men of brains and education are free to express themselves thus bravely, it is prudent to let mossbacks clinging to the errors of the past have lee room, to object to the exposure of the wrongs of the church which has been mainly instrumental in enthroning Reason again, after it had been silenced for ages by authority of the church, so far as related to religious matters.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

Rubbish Heaps.

Said Rev. Newell Dwight Hillis, in his Brooklyn pulpit two Sundays ago:

"In the church we have no end of rubbish and theological rag-pickers."

Webster defines Rubbish as "Waste, or rejected matter; anything worthless; a mass or heap of good-for-nothing things; valueless stuff."

Probably Rev. Hillis could not have found another word in the English language which would have been so expressive of the worn-out and worthless debris of the church. Volumes could be written descriptive of theological bric-a-brac, which has been collecting in ecclesiastical garrets "from the time whereof the memory of man runneth not to the contrary." These discarded follies and inhumanities of ye olden time, have given place to others no more valuable; but having the advantage of being more modern. The burning of heretics and witches has been followed with persecution and social ostracism by which misery of the victim is protracted into years instead of a few agonizing minutes.

As the mind's eye surveys the multitudinous piles of discarded "good-for-nothings" in creeds, essentials as formerly taught by God's anointed for the soul's salvation, still other trash held sacred greets the observer. Advanced as is Dr. Hillis, he clings to that junior God as the ark of safety for those ambitious of heavenly rewards. While he rejects many of the fables of the Bible he worships the god confined in a box, called an ark, drawn by bellowing cows over the planes of Judea, before which David, clothed only with joy, leaped and danced in great glee when that god which the English translators capitalized and made appear as the Creator of the Universe. The god to whom Solomon built a "high place," in the Valley of Hinnom; to whom babies were sacrificed, was a near relative of the god who so delighted David, as he was to Ashtoreth, the shameful goddess of the Zidonians. True, they tell us Solomon had relapsed into idolatry; but, pray, when were not the Jews idolators, until as slaves they came in contact with Zoroastrianism in Persia?

It is a real pleasure to see the old rubbish heaps of discarded faiths daily swelling; but the joy will be more intense as those hills of error swell into mountains by the addition of a vast amount of worthless and effete "stuff" which, besides its noisome odor, casts a shadow over the glories about to beam in effulgence on a lately benighted world.

Ex-Preacher Interviewed.

Ex-Rev. John W. Arney, the Michigan clergyman who cultivated fast horses, preached Methodism fifteen years, "converted 2,000 souls, and was reprimanded by Bishop Newman, at the direction of his Conference, virtually because he raised better and faster horses than his agricultural brothers, was recently interviewed by some press correspondent. During that interview the censured ex-clergyman is reported to have said:

"I didn't think then of racing my horses as Jesus would." He gives as a reason for such breach of duty, that at that time he had never heard of Rev. Sheldon, who edited the Topeka Capital as Jesus would.

The difference between the preacher and Jesus seems to have been, the latter owned his horses, having raised them from colts; while Jesus played Jayhawker, and pressed the animals he wanted into his service, giving as a reason for such appropriation, "The Lord hath need of them." See Mat. 21:3.

Ex-Rev. Arney's observation, after he left the ministry, is corroborative with that of the worldling generally. He said:

"The thing that has most impressed me since I have come in contact with the world as a layman is the little I really knew about people when I was still preaching. Everybody then had on his Sunday face and his Sunday manners. Now I see men as they really are in their intercourse with one another, and I am surprised at the change. I find that men are very much alike—Christians and those who are worldly act just about the same."

Probably Mr. Arney had no thought of the point he made in that last paragraph. Save on Sundays Christians and so-called world's people cannot be distinguished the one from the other by their conduct; but the "Sunday face and Sunday manners" are shown, particularly in the presence of the officiating preacher.

Is it not possible some impious wretch will be so cruel as to suggest that the metamorphosed from a worldling on Saturday, into a long-faced goody on Sunday, is acting the part of a hypocrite for the reward such services are expected to bring?

Christian Conquest.

Now a war of the Christian nations, in which the United States joins, to dragoon the Chinese empire, with its 300,000,000 subjects, into submission to missionary rule. No one nation felt strong enough to put down the opposition to priestly dictation, so all the great Christian powers united their forces. Two of our great war vessels are already in Chinese waters, and the third is on its way there.

Admiral Kempff, commanding the United States battle-ship Newark, telegraphed the Secretary of the Navy, from mouth of the Pei-Ho River, June 5:

"The engagement has commenced. Have landed 50 more seamen—battalion of marines."

The British, Germans, French, Italians and Austrians will make common cause with the United States. Russia and Japan are reported at last advices as we write, in sympathy with China. Adds a late dispatch:

"There are grave fears for the missionaries in the outlying districts. They number hundreds, and the stations are isolated."

To protect those hundreds of priestly agitators, who are trying to supplant a religion many times better adapted to the needs of the Chinese than is Christianity, another great war, in which in all probability countless thousands of lives will be sacrificed, is sprung upon the world.

The founders of the American government never contemplated engaging in wars of Christian conquest, either single handed or by "entangling alliances."

Hon. James B. Townsend.

Mr. Townsend, president of King Solomon's Mining Company, together with its chemist, electrician and mining engineers, passed through Chicago on their way to the mines and stopped long enough to say, "Brother Francis, please mention in your next issue that the Spiritualists still have one week in which to write to the office of the company in Lima, Ohio, for the 20-cent stock, and that as sure as the first of July comes, the price will advance to fifty cents."

TELL-TALE MIRROR.

The Laughable Story It Told. LESSON DERIVED THEREFROM

—:o:—

It is said that "it was in one of those churches where the organ faces the congregation, and it was several minutes before the time to begin service. The organist had taken his seat in front of his instrument, and of the choir only the soprano had arrived. The curtains, which are supposed to screen the indiscretions of the musicians from the gaze of the congregation, were tightly drawn, but the inclined mirror over the music rack, which informs the organist of the minister's movements during the service, was in good working order. The musical pair, however, neglected properly to consider the fact that the angle of incidence is equal to the angle of reflection. The result was that a portion of the congregation were put into a frame of mind scarcely proper for the beginning of the service by certain pronounced passages of con amore that were conveyed to their eyes by the tell-tale mirror. They suddenly ceased upon the arrival of the rest of the choir."

This indiscretion on the part of the musical pair, while no doubt serenely enjoyed by them, was regarded as outrageously out of place when reflected in the mirror. Its discovery constituted a "flagrant indiscretion," and therein was the sin—from a worldly point of view. Those who are skillful enough when having amusement of this kind to avoid mirrors or exposure, the world then can judge them not, and their standing in society is not impaired in the least. If Beecher and Mrs. Tilton had been more secretive, more cautious, more careful in their love-making, there never would have been that scandal to shock the world, ultimating in the ruin of the latter. What the gossiping community don't know, they can't arraign before the bar of public opinion, and pass sentence upon and in the future condem.

Sins that are carefully concealed do not arouse any scandal, but once let them become known and the excitement runs high.

It would be well for those who commit little or large indiscretions to know that there is a mirror in nature—omnipresent—that reflects them all. True, they are invisible to mortal eyes, yet to the angelic world they are always known, and psychometrically are liable to be revealed at any time. A little love-making behind the curtain of a church is just as nice, and just as sweet, just as divinely wholesome, and just as God-like as if made anywhere else; but foolish mortals who had done the same things themselves repeatedly, look askance and smile when the same is reflected from some tell-tale church mirror, and protest loudly against such trifles. While Nature conceals nothing, in a psychometric point of view, she no doubt greatly prefers that two who are deeply in love shall, before indulging in sweet caresses, study the relations of the angle of incidence to that of reflection, in connection with any tell-tale mirror that may be at hand, and thus avoid a foolish scandal.

Love-making is constantly having a run—it is the only perpetual motion that has been going on since the morning of creation. It is as common to the king as peasant; as nice to the philosopher as to the simple minded artisan; as genial to the poet as to the practical every-day-sort of man; as necessary to the devout minister of the gospel as to a sinful farmer; and being so common, where the angle of incidence equals the angle of reflection and a tell-tale mirror reveals all, don't make a boisterous noise, but enjoy the "circus," just as you did yourself in your younger days, and say nothing. If you only happen to Locate the Truth, then you can see how sweet it would be to monopolize the whole thing yourself.

A Trickster and Fraud.

Geo. Zellner—or a young man claiming that name—was a few years ago in Sioux City, Iowa. He claimed to be a remarkable medium. Commendatory items from Sioux City flowed in upon us, endorsing him as a most wonderful medium. The president of one of the societies there endorsed him. A testimonial with many names attached also came to us, lauding him to the very skies. Never having seen the name of this man mentioned in any of the Spiritualist papers, we refused to publish the fulsome commendations that came to hand.

Finally, to top the climax of artful villainy, Zellner married the daughter of a family in excellent standing in the community, and shortly after deserted her, and left for fresh fields to carry on his nefarious work. He did not possess any mediumship whatever, but by tricks and arts of which he was master, he deceived the Spiritualists all along the line. He had a fair exterior, yet he was a vile monster within, and could almost deceive the very elect with his bogus spirit manifestations. The young lady whom he married, says:

"He would hold so-called circles. Those present would all join hands, and we would have trumpet speaking, floating of instruments, touches, raps and many other things—all performed by my husband. He would have the circle join hands and he would hold the hands of the parties on both sides of him with his one hand, and float the guitar, give raps, speak through the trumpet, and do many other things."

This monster in human shape who so easily deceived the gullible Spiritualists of Iowa, is no doubt afloat somewhere swindling the people with his sleight-of-hand performance, and bringing disgrace upon our cause. Of course, he is working now under a different name, somewhere, in carrying forward his nefarious work.

It is no trouble for these fakes to secure endorsements of leading Spiritualists in the community in which they happen to be. Unable to detect their tricks, the next thing is fulsome endorsement and other Spiritualists are misled.

The trumpet seance affords the best field for the operation of the villainous tricksters. They give a wonderful test "which nobody could have known save the 'spirit' who gave it," and that establishes their reputation at once and woe be to the one who dares expose them! He is denounced in bitter terms.

Ella Wheeler Wilcox says:

"Stand not aloof nor apart,
Plunge in the thick of the fight;
There in the street and the mart,
That is the place to do right.
Not in some cloister or cave,
Not in some kingdom above,
Here, on this side of the grave,
Here should we labor and love."

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

DO DOGS HAVE SOULS

Some at Least Ought to Have. ANIMALS IN SPIRIT LIFE.

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It is not our intention in this issue to enter into an elaborate discussion as to whether animals have immortal spirits or not. Eminent writers differ widely on the subject, and the reasons which each one gives to sustain his opinions, are worthy of careful consideration. John Wesley, eminent as a theologian, and founder of a religious sect, expressed the belief that his dog Carlo "would wag his tail before him in Glory." Robert Dale Owen relates the case where the apparition of a dog walked into his master's house, while his body (only a few moments dead) lay chained fast to the kennel. A singular instance is related of a fine dog belonging to the late Wm. Cunningham, of Galesburg, Ill., who was killed by the cars. When the news of the accident was conveyed to Mrs. Cunningham, the dog was in the house. From the woman's outcries of grief the animal seemed at once to comprehend the nature of the accident, and joined lustily in the cries of its mistress. The dog carried on so that the family became alarmed and sent for a policeman to kill it, thinking it mad. The officer refused to shoot, saying that instead of being rabid, the dog was only grief-stricken at the death of its master. In the course of an hour the animal fell over backward and expired. The dog before the accident to his master showed no signs of sickness.

Some years ago G. W. Christine visited some of the monasteries of the monks of St. Bernard for the purpose of seeing the manner in which the St. Bernard dogs are trained to their life work, and published the result of his visit in the Chicago Evening Journal. There he realized for the first time what a grand, noble thing the education of even a dog may be when it has a high and lofty aim. The monks begin to teach their dogs in the earliest stages of puppyhood, and not only is physical and mental training included in this teaching, but spiritual culture is by no means neglected. At meal time the dogs all sit in a row each with a tin dish before him containing his repast. Grace is said by one of the monks, the dogs sitting motionless, meanwhile with reverentially bowed heads. Not one of them stirs until the "amen" is spoken. If some young novitiate should venture to taste the contents of his dish ere the arrival of the proper time some of the older dogs forthwith cause him to desist by deep admonitory growls and sharp pullings of the ear.

The intelligence displayed by these animals in rescuing travelers is simply marvelous, though perhaps it will be said it is only memory that they show, for all that they do has been most carefully taught them by the monks. After a severe snow-storm or an avalanche two dogs are sent out from the monastery alone. Around the neck of one is fastened a flask of cordial, on the back of the other is bound a heavy blanket. If a traveler lies buried in the snow their keen scent soon brings them to him. Then they search for the place where the snow is the softest, for they know that it is the warmth of the traveler's breath that has made it so, and that beneath that spot must be his head. They scratch away the snow, and when the unfortunate's head and breast are exposed they devote all their efforts to arousing him from that lethargic slumber into which he has fallen—the sure precursor of that terrible end—freezing to death. With their powerful paws they smite him on the chest and face. With their mouths close to his ear they give vent to loud barks and cries. Meanwhile two other dogs, accompanied by the monks have left the monastery a short time after the former ones, whose trail they follow, the result that the almost frozen traveler soon finds himself well housed and fed and restored to warmth and life. Few people have any idea of the immense number of lives that have been saved in this manner by these dogs. In the British Museum there is the stuffed skin of "Berry," the most famous of all St. Bernard dogs, who enjoyed a well verified record of having saved forty lives.

In view of the facts presented we think that the dog—the advanced dog—the progressive dog—the dog that has evolved beyond the nature and instincts of the common cur, is entitled to respectful consideration from the hands of that Law, or Reason, or Deity, or whatever you may call it, that confers immortality. Such a dog is superior in many respects to certain bipeds designated as human beings who live in our large cities. A good dog would not come amiss, as John Wesley, suggests, even in heaven.

A Matter of Regret.

It is with extreme regret we learn from an announcement of its publisher, that with the June issue the Lyceum brings its existence to a close. It perishes for lack of proper support on the part of Spiritualists.

From the initial number until the last, under the care of Mr. Clifford The Lyceum has been of ideal excellence, both in literary matter and in typography. Each number has been a bright and beautiful gem, well adapted to the purposes for which the paper was founded—the especial benefit of children and lyceums. It has been excelled by no paper ever established with such object in view. In aim and in concrete fulfillment in its quality, it has merited highest praise and support. Some of the best and most capable writers in the Spiritualist ranks gave of their choicest efforts to enrich its columns.

But, it is sad to relate the fact, Mr. Clifford, though working hard with his own hands and brain to carry it to success, has found himself unable to continue its publication, for lack of financial support.

Or, if not unable, he does not consider it his duty to carry on the warfare at his own individual expense—while thousands of Spiritualists send their children to orthodox Sunday-schools and aid in supporting the same and their literature—and, perhaps, only indicate their Spiritualism by paying dollars to see wonderful fraudulent materializations, etc.

In plain words, it is a shame, a disgrace to Spiritualism, that Mr. Clifford's praiseworthy enterprise should fail of success, because of lack of interest on the part of Spiritualists.

We wish that in some kind way he might be supplied with the necessary means to take up again and carry on The Lyceum to desired success. Surely it is a good and needful work, worthy of all good help from those who have the love of Spiritualism in their hearts. There is need of such a paper—and the want of it is a distinct loss to Spiritualism.

GOLD IN VISIONS.

Wonderful Findings in Dreams. REALIZATIONS IN PROOF.

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Superstition plays a large part in gold mining. If the facts were generally known, says a Denver (Col.) letter to the Chicago Record, it would be proved that a majority of the mines in this State are being operated as much on account of some hint from unseen forces as from the advice of material experts.

First and foremost, the Colorado prospector puts faith in his own judgment, but he is not averse to having that judgment backed by spiritualistic advice, so, as soon as he stakes out his claim, he frequently seeks a "medium" and has a "reading" over a piece of surface ore. On account of the large patronage from the ranks of the prospectors and miners Colorado supports an immense number of clairvoyants and seers of every description, and all of them claim to be able to tell what is many feet below the surface of the ground merely by looking at a piece of ore that is taken from the top.

Perhaps the most notable example of mine operating largely on the strength of spiritualistic advice is found in the Geyser mine at Silver Cliff, Col. This is the deepest mine in Colorado, being 2,250 feet below the surface. The mine takes its name from its peculiar geological formation. It is being sunk in the center of what was evidently once a volcano crater. When the work was started years ago the miners found round, hard stones almost like the "hard heads" which are used for paving city streets. When these were cracked open a small kernel of gold ore was found in the center. This kernel did not run high in value, being infinitesimal, but it encouraged the prospectors to keep on. It was figured that these rocks were formed when the last eruption took place in the volcano crater. It was estimated that as the shaft was sunk deeper larger rocks and comparatively larger gold kernels would be found. On this theory the work was carried on until a depth of several hundred feet was reached. Then capital gave out, and the mine would probably have been abandoned had not a clairvoyant claimed to have received information that if the work was pushed so much deeper fabulous values would be struck.

Armed with this information, the promoters went East. Boston capitalists were interested, and it is claimed that they were also given first hand the spiritual information about the reward awiting those who persevered in the work. With plenty of capital back of the mine an immense hoist was built, the elevator being unique in that it contains a passenger section for the use of the stockholders or officers who may wish to visit the mine. The work was pushed vigorously, though there was no ore in sight, and the determined promoters sunk 1,100 feet without striking a sign of encouragement. At last, however, ore bodies were opened up, and now it is reported that the mine is on the road to prosperity, though no statement has been given out as to whether the prophecies of the spiritualistic adviser have been fully realized.

A similar case has come to public attention near Boulder, Col. Thomas J. Shelton, of "vibration" fame, having located a mine near that city and having secured capital to work the property through an alleged vision. Shelton is a Kentuckian, who has been engaged in many different enterprises, including newspaper work and preaching. While engaged in the publishing business in Little Rock, Ark., it is said he had a dream which brought him to Colorado. In his dream he saw a spot on the slope of a mountain, near Boulder. The spot was firmly impressed on his memory, and in 1898 he located a claim on a mountain slope that seemed to correspond in every way with the location pictured in his mind. No difficulty was experienced in raising capital and the work of developing the property has progressed steadily, though no ore of any promise has been encountered. In spite of this discouraging circumstance, the promoter is not worried a particle, as he claims to have been told, to a fraction of a foot, at what depth the pay ore would be struck. This depth has not yet been reached, so it is claimed.

Besides his Copper Rock mine, as the property is called, Shelton operates a "vibration" office. Through the influence of his mind he claims to be able to give people advice that will result in wealth and fame. He has an office force that is kept busy dictating answers to correspondents in all parts of the world, who want these "vibrations." The letters are said to contain the "vibrations." Nobody can see them, but the promoter says they are there and he has convinced so many persons that he is speaking the truth that he is making a large income at $1 per "vibration."

Important Decision.

A decision was handed down June 14, by Circuit Court Judge Thayer, St. Louis, Mo., in the case of the American School of Magnetic Healing, S. A. Weltmer and J. H. Kelley, complainants, vs. J. M. McAnnulty, postmaster of Nevada, Mo. The opinion holds that the direction given by the Postmaster General to withhold mail sent to complainants and return it to the senders marked "fraudulent" is legal. An injunction restraining McAnnulty was denied.

The Postmaster General, in pursuance of an act of Congress, directed McAnnulty to send all letters addressed to the complainants back to the senders and mark "fraudulent**" upon them, or to transmit them to the dead letter office at Washington. This order contained a finding to the effect that the American School of Magnetic Healing, with its president and secretary, were engaged in a scheme to obtain money through the mail by means of fraudulent representations.

A bill of complaint was thereupon filed by the complainants to obtain an injunction restraining McAnnulty from carrying out this order.

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MYSTERIOUS WAYS

Of an Infinite Intelligence. SOME REFLECTIONS THEREON

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According to Professor Forbes, as set forth in a city paper, the eminent entomologist who has made careful experiments and observations regarding the subject, one-half of the apple crop of Illinois is annually destroyed by the apple worm, the caterpillar of the codling moth, involving a loss each year to the farmers and fruit growers of the State of more than $2,375,000. The annual destruction to the apple crop by this pest and consequent loss to the farmer in the country at large is estimated to be $25,000,000—and yet, according to Professor Slingerland, the entomologist of Cornell University at Ithaca, N. Y., not one fruit grower in ten ever saw a codling moth, although it is busy at work every season in their orchards by the tens of thousands, and moths of almost every other kind are a familiar sight to the farmer and fruit grower. The reason for this is that the codling moth does not have the universal habit of other moths, that of being attracted by a light or flame at night, and it so completely secrets itself during the day that the most violent disturbance of its retreats rarely causes it to take wing or to emerge from its hiding places about the orchard trees, the rough, scaly bark of which it so closely resembles that even if one were resting on the exterior of the bark of the tree it would defy the sharpest eye to detect it. A flaming torch placed at night under every tree in an orchard would fail to draw a single codling moth from its work of egg laying in the trees, although its numerous varieties of cousins would be hastening from all directions to meet destruction in the fascinating blaze.

The codling moth emerges from its cocoon about ten days after the apple blossoms have fallen from the trees in the spring, by which time the young fruit is grown sufficiently for the moth's purpose. The cocoons are beneath the scaly bark on the apple tree trunks. The moth, which is about half an inch long, comes out at night, and at once begins depositing its eggs. A codling moth's egg is nearly flat, and no larger than a small pin head. So small is it, and almost imperceptible on the apple, that although the codling moth has been known to naturalists nearly three centuries, it was only four years ago that its eggs were positively identified and described. The moth places but one egg on an apple. If one codling moth finds that another one has already deposited an egg on an apple it does not leave one of its own there, but seeks unpre-empted fruit. Each moth lays from 80 to 100 eggs. The egg hatches a tiny worm at the end of ten days, always at night. The worm at once crawls to the blossom end of the apple, enters the cavity there, and tunnels its way to the core, where it feasts and fattens on the heart of the apple, and tunnels its way to the surface at the end of a month, emerging a plump, pink worm, three-quarters of an inch long, always coming out at night. It makes its way without delay to the trunk of the tree, where it spins about itself its silken cocoon, beneath a sheltering scale of bark, and remains there in hiding until it in turn develops into a moth, to continue the perpetuation of its pestiferous kind.

Tiny as the codling moth's egg is there is a fly so small that it can deposit as many as four of its own eggs in a single egg of the moth. The fly's eggs hatches worms that devour the moth's embryo in the egg, and thus hosts of the ravenous insects are destroyed before they have begun active life. Other parasitic enemies of the caterpillar make way with untold numbers of the insects at that stage of their existence, and night birds destroy myriads of the moths. Vast numbers of the cocoons are uncovered and their contents devoured by woodpeckers and other insectiverous birds, but enough come to maturity to levy on the farmers of the country a bounty of $25,000,000 a year to keep them in board and lodging. Nothing but spraying the tree with a solution of Paris green has any effect in checking the ravages of the pest and decreasing the annual loss in crop, and this spraying the farmer, as a rule, resolutely persists in not doing.

Here, Spiritualists, you have something for reflection. The National Association should put on its "thinking cap" and determine whether Infinite Intelligence created the "Codling Moth" to annoy poor mortals, or whether its introduction into the world was not the result of the ingenuity of his Satanic Majesty, or Natural Law inherent in matter. Spend your idle moments, philosopher, in solving this problem.

OUR PREMIUMS.

There are many Spiritualists who know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonderful magazine of thought on Death in its multifarious phases; in fact you can not find in all the libraries of the world as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost $1.10. The aggregate cost of the three books to the trade is $4.50. At this price, these three books ought to be in every Spiritualist family.

The Progressive Thinker is the first Spiritualist paper to inaugurate the Divine Plan—a portion of the profits of the office returning to subscribers in valuable books.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

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MAKING A HERO.

Reproached for His Cowardice. HIS SOUL IN SPIRIT LAND.

Pehaps it would never have happened had a comrade given him a word of encouragement. But the men were too intent on the grim work before them, so, in the hail of the lead, when Private Cory dropped to the ground it was generally understood that a bullet had knocked him over. Such, however, was not the case, as the ambulance carps following in the rear soon discovered. He had merely fainted from fright.

The doctor turned over the shivering bit of humanity to look for the wound, found none, and smiled. Cases of this kind were not unknown to him. "Poor fellow," he murmured. "Let him remain with the rest."

"No, he is not hurt at all," he said to one of his assistants. "His wound will come afterward, when he recovers from that faint, and God help him then. There is no bullet wound that will give him the agony that is before him."

"Shall I throw a bucket of water over him, sir?" asked the man with a blood-stained bandage around his head, but sufficient of his face left uncovered to show his intense disgust at his comrade.

"No, you must not disturb him," was the curt answer, and he turned to give his attention to the burdens which the stretchers were now quickly depositing in the improvised hospital.

"Poor lad," he mused as he bent over his work. "I must give him a word of encouragement when he comes 'round."

But when, later on, Private Cory staggered to his feet, the kindly doctor was too busy to notice him. He looked wonderingly round the tent. Then the remembrance of what he had done seemed to rise up and strike him full in the face. He sank down again with a choking sob. He clutched the earth with his hands, as men do when struck down in battle with a mortal wound. It was a burning hot day—the wounded were suffering terribly from the intense heat—but he shivered with cold. Outside, the shells were screaming, while now and again came the subdued but harsh growl of the smaller arms. It seemed as if a thousand voices were shouting at him and reproaching him for his cowardice. Then a human voice joined in the wild orchestra.

"You bloomin' cur. Call yourself a man?"

It was the stern sergeant of his company, who had been brought in wounded in three places before he had given up. His face was gray with the pain he was enduring, but he must needs give vent to his disgust at such pusillanimity. A contemptuous smile played about his bloodless lips.

"I call it gettin' money under false pretenses. You're clothed and stuffed with the best o' everything the country can send out, includin' a briar pipe and baccy, and then yer go and—Pah!" and he broke off. "I couldn't hev believed it o' any man in the whole bloomin' company."

He stopped because the pains of his wounds became too great, and he bit hard the piece of Cavendish he had in his mouth to stifle a groan, but other men took up the cue.

No agony of the battlefield could equal what Private Cory was now enduring. He quivered as if affected by some powerful electric current, but he made no answer to their taunts, and continued to lie with his face turned to the ground. He tried to reconstruct the wreck of his manhood, but his brain was still in a whirl, and those shrieking shells outside still seemed to be telling the world that he was a miserable coward.

A man was handing round some broth. He had been hours without food, and the savory odor caused a craving hunger to take possession of him. A pannikin full was being passed, from which men took a drink, their expectant comrades looking on with eager, wistful eyes. Cory raised his head, hoping his turn had come, but he was immediately greeted with a storm of curses that caused him to drop it again. Fool that he was to expect it. He might have known.

At that moment the doctor came up.

"Give Cory some of that soup. Hold up, my lad," he said, not unkindly; "you may make a soldier yet. Drink this," and he handed him the tin vessel.

"He is a broth of a boy," shouted a man, and this poor joke was greeted with laughter even by those who knew that they had but a few hours to live.

Cory sat up. The soup seemed to put life into him, and he ceased to shiver. He was barely out of his teens, but his face, in its ashy grayness, looked more like that of a man who had passed his prime.

"Feelin' a bit better now!" began the sergeant.

"He'll run for it as soon as he's able," remarked another. "Whew! listen!" he broke off, as a shell exploded just outside. "They seem to have got the range of us now. Nice Christians, these Boers, firing on the Red Cross."

For a few seconds there was silence as the men realized their danger. The angry growl of the quick-firers was every now and then punctuated by the long, deep-mouthed baying of the Boers' Long Tom.

"They are aiming at us, by God!" shouted a man, running into the tent with his right arm hanging helpless by his side.

Immediately there was violent concussion, the air was filled with dust, smoke, and a pungent smell, and the end of the tent lit up with a tongue of flame. In an instant three or four men sprang forward and the fire was extinguished.

"The devils are firing at us," cried the sergeant. "The next shot will count a bit, if I am not mistaken."

Scarcely were the words out of his mouth when a huge rent suddenly opened in the canvas and a shell dropped right into the middle of the tent. The wounded ducked under their covering as if they would bury themselves beneath the ground. The doctor, with another, rushed as he seized the bomb.

"Not you, doctor," he shouted, as he seized the bomb.

"Quick, my man! Into the bucket with it!" said the doctor. "No! There's no water! My God——"

But Cory had dashed through the opening and was running like a hare. They were all dumbfounded for a moment. Then a cheer broke from them when they realized what he was doing—a cheer in which dying men joined.

"Throw it away! Throw it!" yelled the doctor after him.

Still he ran. The music of what he knew was their applause rang in his ears. Nothing had ever sounded so sweet to him as this. He smiled. It reminded him faintly of his achievements in the football field, when the crowd roared their approval. The ball he carried now was heavier, but the applause—only he knew what it meant to him, and he clutched the destructive missile like a child hugging a doll. He felt inclined to kiss it. If he lived he would be a man and a comrade again. If not—but he ran on.

Some one has wisely said that it requires often but the turn of a straw to make a coward a hero, or a hero a coward. Cory was now a man again. The paralysis of panic that had seized him a few hours ago and had frozen his heart existed now only as a hideous dream. Another ten yards—he was quite fifty from the tent. He heard them urging him to throw it. A few more yards, then with a tremendous effort he hurled it from him. Instantly there was an explosion, and Cory fell on his face.

"Poor chap! He is done for, I doubt," said the doctor, as several raced forward, followed by a number of wounded, who limped in pain.

They knelt by his poor shattered body. The sergeant, his old tormenter, regardless of his own wounds, had been among the first who rushed to his assistance.

Cory raised the only hand left him, which the N. C. O. clasped, murmuring something about forgiveness. A smile of exultation played about his comrade's face for a moment, then the film of death gathered over his eyes. He tried to speak, but no words came in obedience to the moving of his lips, for his soul had taken its flight to that land where brave spirits are at rest.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable information, and every person should have access to it. It should be in every home. Read the premium terms carefully, and then send for the Three Volumes of the Encyclopedia of Death.

ETHICS OF CLIMATE

A Careful Study of Criminology. THAT WHICH LEADS TO CRIME.

Scientific inquiry is invading every department of study, says the San Francisco Chronicle, but the demonstration that crime and climate are indissolubly connected and that upon the state of the one the other is directly dependent, comes with something of a shock to moralists. Advance sheets of a paper on "Conduct and the Weather," by Edwin Grant Dexter, Ph. D., about to be published as a monograph supplement to the Psychological Review, presents an exact scientific determination of what has hitherto been little more than popular superstition, and demonstrates by unerring statistical method that human morality is in the aggregate the toy of atmospheric influences.

The data upon which Dr. Dexter bases his conclusions consist of the tabulation and replies to questions sent to some 200 teachers of all grades from the kindergarten to the high school, to superintendents of asylums and reformatories and wardens of penitentiaries, considered in connection with meteorogical reports, these studies being made in the cities of New York and Denver. On the one hand were the complete official records of misdemeanors in public schools and in penitentiaries, arrests for assault and battery, arrests for insanity, the death rate, suicides, clerical errors in banks, and strength tests in the gymnasium of Columbia University. On the other hand were the Weather Bureau records. A period of ten years was covered and over 400,000 data considered.

The barometrical readings of New York and Denver, although covering about the same range, differ some five inches in the actual height of the barometrical column. The absolute density of the atmosphere is shown to have little or no effect, the local variations alone appearing to be of moral moment. Lowered barometrical pressure, indicating the approach of storms, is first shown to exercise a distinct effect in inciting to violation of the law.

Every grade of crime and misdemeanor and breach of discipline save one is shown to increase slowly but irregularly from the lowest temperatures up to 65 degrees, uniformly and at a greater rate of speed from 65 to 80 degrees, then more rapidly, reaching the maximum between 80 and 85 degrees. When 85 degrees is reached and passed, whatever the evil seething in the human heart, it ceases to manifest itself to any extent in deeds. The writer, who is not a sentimentalist, attributes the fact that after this point is passed crime drops to 33 per cent less than the normal merely to the physical impossibility of offensive action under such conditions. For suicide alone an excess is marked for very low temperatures, and this is rationally accounted for through the increased misery such temperatures bring to the unfortunate in general.

The prevailing impression that actual storm conditions have a baleful effect upon human disposition is overturned by these figures. No class of data studied shows an excess for high humidity, and cases of assault, of insanity and misdemeanors are actually diminished. On the other hand, Denver shows a marked increase of crime during low humidities. Another surprise comes in the demonstration that high winds, so often accused of having a nervous effect, are really quieting in their moral influence.

Dr. Dexter refers the whole problem of conduct to surplus energy, arguing that during meteorological conditions most energizing, deportment is at its worst, while during devitalizing conditions active disorder is prevalent. In other words, active disorder is, in a sense, the safety valve to surplus energy, which must make itself evident in some form of activity, and the form taken is likely to be disastrous to the discipline sought to be maintained by teacher and policeman.

Science is bringing strange revelations to the moralist. Since the day when the discovery was made that insanity was a disease, in many cases amenable to intelligent treatment, and the chains and shackles were stricken from the limbs of the inmates of a madhouse, the world has learned that drunkenness is a disease, that criminal propensities in some cases indicate uncorrected heredity, and in others may be accounted for by actual degeneration of the substance of the brain.

BANDS OF MERCY.

Founded for the Boys and Girls. THEY TEND TO SPIRITUALITY.

Women of the Chicago Anti-Cruelty Society, says the Times-Herald, have a dream of boys playing the part of protectors of the alley cat and the stray dog rather than taking their old-time role of the creatures' persecutors. The way that the women have gone to work makes it seem that their dream is in a fair way of realization. Hereafter the workers hope that a wild bird may perch in safety at a boy's elbow, for the making of slungshots is to become speedily a lost and forgotten art. The hungry dog waif may approach either the street boy or the "mother's" boys with the certainty that the tail he is wagging will not soon be so weighted down with a load of tin cans that the process will be an impossibility.

The Anti-Cruelty Society, with Mrs. Theodore Thomas as its president, has started a work the expressed intention of which is to make anti-cruelty societies absolutely unnecessary in the future. Mrs. Thomas sums up the whole end and aim of the work thus: "We wish to teach the children to take such an interest in the living, healthy animal that they will lose all desire to kill or impose suffering."

Within the last few weeks six bands of children have been gathered together for the set purpose of being taught the lesson of humanity. The children are not given any generalizations on the subject of cruelty, but are told animal stories which carry their own point and moral. It has been found that the boy, above all things, admires courage, and the first great fruits of the work have come from the awakening realization among children that the inflicting of suffering upon the weaker creature is the worst form of cowardice. This fact pressed home has brought a great change in some of the worst of boys.

Four of these bands of mercy have been started on the North Side and two on the South Side. It is the ultimate intention of the society to spread them all over the city and to reach every class of boy from the street arab to the parlor pet. Five of the bands are composed of both boys and girls. The sixth band, a great deal larger than any of the others, is made up of scores of lads who pass nine-tenths of their time in the streets and alleys of the city. There are 300 of them in this one class alone, and their noise capacity is something terrific.

The membership comes largely from lower Kinzie, Michigan and Illinois streets and from the Goose Island and Little Hell districts. Miss Jennie Stearns of 352 Chicago avenue, gathered this great crowd of boys together unaided. How she did it would be something of a mystery were it not known that she has "a way" with boys that to the ordinary mortal is past finding out. This band has been found to be too large for the most efficient work, and it is to be broken up into smaller classes, provided some cruelty-hating and animal-loving friends will step into the breach and offer their services to Miss Stearns.

A meeting of the boys of this band was held one evening at the residence of Mr. Bradley, 419 East Erie street. It is doubtful if a more thoroughly interesting collection of youngsters was ever before gathered together. Three large connecting rooms with a large central hallway were packed full of boys ranging in age from 7 to 16 years. Every step of the stairway was filled and all the banisters from top to bottom bore a boy burden. It is not the aim of the Anti-Cruelty Society to hold the boys in with a curb rein, for it is believed that if they are not allowed a certain amount of freedom they will not go to the meetings, and the work would die at its birth. To the speakers is left the task of holding the audience, and almost invariably they are successful, the deafening racket of one minute being succeeded by the dead silence of the next. The boys are true gallery gods. They do not applaud with the hand, but express their approval of a speaker's good points by stamping and ear-piercing whistling.

Mrs. Theodore Thomas was present at this Erie street meeting, and her first words when she rose to address the boys were: "Do you like a coward?" Instantly there was a noisy negative from exactly 266 throats. The negatives took the form of "No," "Not on your life," "Nit," "They're yeller," and some other sincere if slangy "streetisms." When the boys had fully expressed their disapproval of cowardice in all its forms a hush came over them, and Mrs. Thomas proceeded with a story of a small boy who had thoroughly thrashed a much larger boy who had insisted on torturing an alley cat. The victory of the smaller lad over the larger was put down to the fact that he was fighting in a good cause, a point which the auditors seemed to catch quickly. Mrs. Thomas held them in rapt attention until the small boy was victorious and the animal was safe. Then her listeners cheered her, the story and the courage of the small boy, and wound up with a cheer for the alley cat.

One of the directors of the Illinois Audubon Society said a word to the boys on behalf of the birds. He told them that there was more fun nine times over in watching the live bird than there was in handling a dead one. He caught their sympathies with a tale of a bluejay's defense of its nest and told them something of bird characteristics that were worth noting. It did not take five minutes at that meeting to show that the noisiest of the boys could be held quiet with a story that touched on animal life. Those elders who were present and who had had long experience with children said that animal stories were potent interest producers when everything else failed.

When the meeting was over the Audubon director found himself confronted with a question that would have puzzled Solomon for an answer. The Audubonite hates English Sparrows as he hates the shadow of the evil one, but he was present as the guest of the Anti-Cruelty Society, and as sparrows can suffer as well as anything else, what was he to do when five boys waited on him and said: "Say, mister, kin we kill English sparrows?" The bird society director referred the questions to their director.

The bands of mercy are already a success. Some of the leaders of the movement are compelled daily to find homes for stray cats and dogs which street children, with newly awakened sympathies, bring to them for care and protection. Last Monday afternoon five small boys called at Miss Stearns' residence and informed her that they had found the body of a dead bird. They said they had buried it carefully, and were going to get a small flag to erect over the grave. Mrs. Theodore Thomas took home with her from the meeting the other night a stray fox terrier which some of the boys found in an alley after their dismissal. The stray is now installed in a country home with the kindest of kind masters.

Other bands of mercy which have just been started by the Anti-Cruelty Society are the Blue Star Band, Miss Madeleine Smith, teacher; Trinity Band, Mrs. L. M. Melander, 521 LaSalle avenue, teacher; and bands of which Mrs. O. J. Waters, 32 Delaware place, Mrs. J. M. Campbell, 260 Bowen avenue, and Miss Annie Faulkner are directors.

Thus it is that good seeds are being sown, tending to the spiritualization of those who participate in this movement. Spiritualists generally should engage more in humanitarian work; without it the world would soon commence to retrograde.

Their Division Our Safety.

The Boston Transcript tells of a town in Maine, with a population of 2,000, where there are fourteen churches, each but one in full blast, with regular services. The average salary of the pulpit-pounder in that town is $300 a year.

Very few have stopped to think how much the world of thought is indebted to these opposing sects for the freedom it enjoys. United in one denomination they would become intolerant, oppressive, and tyrannical, overriding all opposition by brute force. Divided into hostile camps they tolerate others that they may be tolerated in turn.

There is not a Christian sect in existence which would not imitate Catholicism in its most persecuting stage, was it clothed with ample authority to enforce its demands, and could itself be immune.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

HERO WORSHIPERS.

Shoulder Straps on a Clod. SOME PERTINENT REMARKS.

Friend Underwood strikes a true chord in what he said about Dewey. Hero worship seems almost like an instinct of the race. While we sneer at persons for worshiping an invisible God, a mere idealized abstraction, it is if anything a more absurd affair to deify a human being, a poor mortal made of the same kind of mud as the balance of us. But it seems to be human to do so. Of course it is hardly just. Take the case of Dewey for instance. A combination of favorable circumstances placed him to the front in the naval battle in Manila bay. He had no more ability—possibly not as much—as some of the marines under his command, or as the man Gridley who fired the first shot. He displayed no more patriotism, not a whit more courage, than the humbler men under him, and yet his name is lauded, he is feted, cities go wild in receptions, flags float, guns roar a welcome, and we act as if the gods had come down indeed.

There is this excuse. At heart we do love and honor every man of them, each in his place doing his duty. But we cannot know them all individually, and we cannot make a parade and holiday for every man. So we select the fellow who happened to be to the fore, and using him as a representative, we pour out upon him our honors and endearments. We speak to him what we mean for all. We feast him as we are willing to do all if it were possible. Dewey probably doesn't know this, and very likely imagines that all this bottled up enthusiasm, the wining and dining, is for himself alone. Poor old soul! If he could read the great heart of the people beneath all this exterior of flowers, pageantry and good will, he would behold himself as merely the representative of those who, equally with himself, had come into the affection of a grateful people. Not for himself but for all the brave sailor's who were with him on that day, are those honors shown. See how flat fell his pitiful "boom" for the presidency. That was for Dewey only and did not arouse the enthusiasm necessary to explode a fire cracker in a back alley. When he stands, however, not for himself, though he is a good commonplace old body, but as the representative of a class whom we love, then we do our best.

There is my analyses of the situation, but I am free to say that I think the whole proceeding foolish. My platform is that of the Irishman who said of America: "In this foine counthry, be-dad, one man is as good as another, and better, too."

Some years ago a number of fellows paid car-fare, which their families needed, to go to a town in Iowa and see Mr. Bryan as he went through on a Burlington train. A glimpse, a two-minute speech, that was all. I told them I would not walk across the street half as quick to shake his hand as that of our old, well-known townsman, Riley Magee. I would not go two miles to-morrow to see Mr. McKinley if I could get the information I needed from a neighbor. But then, I am a crank.

A friend came to me and said: "Beecher, I want a dollar from you." I wanted to know wherefore. "Why, for the Logan monument fund," said he; "to build a fitting monument to the memory of Gen. John A. Logan." I told him I would not give him a cent. At that very time we had in our town a wreck of a man, so poor that charity had to be extended to him. He had failed up till then to get a pension, although he had an honorable discharge, and had been in Andersonville prison nine months. Every dictate of honor said give to this living wreck the money and I did so.

Moreover, brethren, and I take heart of grace to say it now, hero-worship of this kind is awful in injustice. Congress bestows a great pension on the widow of Gen. Logan, but the widow of my poor friend, who starved in Andersonville prison, is neglected. Honor to whom honor is due, justice to whom justice pertains.

I am not much of a worshiper anyway, and especially I am not in danger of hero-worship. Putting shoulder-straps on a clod does not make it better than any other clod. Give, as nearly as possible, to every man just what he merits, no more, no less.

H. W. B. MYRICK.

Gentryville, Mo.

HIS FATE IN A DREAM

Dr. Gibier Has a Premonition. TOLD HIS WIFE OF HIS VISION.

That Dr. Paul Gibier, the founder of the Pasteur Institute in this city, who was killed in a runaway in Suffern, N. Y., (says the New York Press) had his death and the tragic manner of it foretold to him a dream was made known by his wife recently. Strange as it may seem, he laughed away his wife's fears when he told it to Mrs. Gibier, although it coincides strangely with his belief of mind, matter and immortality.

It was the matron of the Pasteur Institute who told of Dr. Gibier's dream. It was told to her, she said, by Mrs. Gibier. On last Friday night Dr. Gibier, who had been ill with lumbago, slept for the first time in twelve days. When he awoke on Saturday morning he related to his wife a strange dream which he had had.

He said that he dreamed he was out riding alone and had been thrown from his buggy and killed. It was in that way that death did come to him only a few hours later, the reality being that Dr. Gibier was accompanied by his mother-in-law, Mrs. C. V. Hoern, of Baltimore, when he was killed.

Dr. Gibier had many strange views on immortality, hypnotism, hypno-magnetism and auto-suggestion, and during his lifetime he wrote these words:

"One of the simplest yet one of the most powerful proofs that intelligence exists apart from matter may be found in the sort of an experiment where subjects under the influence of an operator become at certain states seers, and see objects and persons invisible to those in a normal state."

In this case Dr. Gibier was the seer of his own sad fate, although the startling portrayal of it to him did not impress him at the time.

Dr. Gibier's body was brought to the Pasteur Institute and placed in state in one of the parlors. It was surrounded with floral tributes. Friends and relatives of the dead physician and scientist called during the afternoon and there were many who came to pay respects during the evening.

The body looked strangely life-like, and the dead man seemed to be sleeping peacefully more than in death. There was no visible scar or wound to show that violence had caused death, the wound on the back of the head being concealed.

Dr. Gibier some time ago made considerable stir in the world by declaring that he had absolute proof of immortality. He said he knew absolutely that the soul of the higher self of man survives the dissolution of the body.

"It can be proved in several ways," he said, "namely, through hypnotism, hypno-magnetism and psychic experiment. One of the simplest yet one of the most powerful proofs that intelligence exists apart from matter may be found in the form of an experiment where subjects under the influence of an operator become at certain states, seers, and see objects and persons invisible to those in a normal state—things and persons which sometime leave an impression on a photographic plate.

"Man is immortal, and even eternal," held Dr. Gibier, "for although matter and force may be transformed they remain anatomically the same for all time." He also held that neither matter nor energy has intelligence, and, since this is true, there must be a third element, and it must be co-existent with matter. To this he gave the name of intelligence, or soul.

"When death occurs," wrote Dr. Gibier, "the spirit is the first to leave the body, leaving it in a more or less rapid way, according to the manner of death. At the same time a certain part of the energy is dissipated, and in a gradual way re-enters the great common storehouse of universal energy. Another part of this force remains bound to the spirit, without which it would probably return to universal intelligence, just as the matter of the body and a certain quantity of its energy return to the ambient matter and energy. But it is later that this force definitely leaves the body, providing it (the body) has not been destroyed by fire or through any other destructive cause immediately after death."

Hypnotized Her Daughter.

A dispatch from Tacoma to the Seattle Post-Intelligencer, contains the following:

"There was almost a riot at the Northern Pacific passenger station as the midnight train was ready to pull out for Portland, carrying the 'Shiloh' revival party, which had been holding services in the city for the past ten days and seeking recruits for the 'Shiloh' college in the state of Maine, of which the Rev. Sandford is the controlling spirit.

At the Ecclesia mission, where the revivalists have been holding their meetings, a girl of about 18 years, who is about to come into a handsome fortune, fell under the religious spell of the Rev. Sandford, and was induced to enroll as one of the band of 'students' which the company was recruiting for its religious school in Maine. When the time came for the meeting to break up and good-byes were being said the girl's mother, a gentle-mannered lady with gray hair, was so overcome at the thought of losing her only daughter that she appealed to the girl not to leave her. The daughter was about to listen to the appeals of her mother, when the revivalists intervened, warning the girl that to listen to the cries of the flesh was to lose her immortal soul, and abjuring her to remain steadfast, deluging her with quotations from Scripture and denouncing the pleadings of the mother, until the poor woman fell in a faint.

"The girl was then hurried away where she could not hear her mother's heart-rending cries, and the party went to the railway station, where the mother, who had escaped the crowd at the mission, again made a frantic attempt to regain her daughter. Again she was met by the revivalists, who warned her that she was seeking to cause the ruin of her daughter by turning her away from the religious work which God had marked out for her. Indignant citizens then took a hand and attempted to reason with the revivalists, who returned them Scripture quotations.

"A policeman was called, but upon finding the girl was over 18 year of age, said he could do nothing. The crowd then made a rush at the revivalists, but were met by them under the leadership of the Rev. Sandford, and with their umbrellas flourishing in a threatening way and they called down the wrath of God upon the Ungodly, putting them to flight. Not one of the gathered citizens cared to take the lead in a knock-down fight and rescue, and the girl was allowed to proceed, leaving her poor mother prostrated. She is said to-day to be in a critical condition."

We believe the whipping-post is a relic of barbarism, but we would not object seriously to having it used on this revivalist who took the only child of this aged mother.

HUMANITARIANISM,

As a Factor in Spiritualism. LIFE WORK OF MRS. BOOTH.

As set forth by the Daily News, never since Frances Willard was in the prime of her noble womanhood and heroic earnestness has there been seen a finer example of the power of oratory as shown by a woman consecrated to her life work than in the address of Mrs. Maud Ballington Booth before the Methodist quadriennial conference at the Auditorium. Mrs. Booth, the "little mother," as she is known by 8,000 men in the state prisons of the United States who have gladly accepted her leadership in Christian living, had a grand opportunity in speaking to that great body of delegates representing methodism all over the world. And it was the unanimous verdict, not only of the delegates, but of the vast assemblage which welcomed her, that she rose to the opportunity. To say that it was a signal ovation to her natural gifts and charms of oratory would not be altogether true, though these had their weight. It was rather the spontaneous welcome given by an audience of earnest and intelligent men to a new cause and work which were presented in such a masterly and effective way as to win sympathy and compel admiration. No amount of ordinary preparation would have sufficed for such an effective appeal in behalf of the many thousands of men now serving sentences in the state prisons of this country. It was evident that Mrs. Booth had paid the price for that evening's triumph by years of devoted work in a cause which had almost escaped the attention of the religious world.

Even to recapitulate the facts she so effectively presented would be difficult, as no summary could do justice to an enterprise which has been carried on under such conditions as confronted Mrs. Booth when the Volunteer Prisoners' League was organized four years ago. During those four years Mrs. Booth's life has been given to her prison work and the corridors of Sing Sing and Joliet are as familiar to her as they are to the wardens or the prisoners themselves. From the former over 800 men have "graduated," to use Mrs. Booth's phrase, and most of them have passed through Hope hall at Flushing to an honorable and virtuous life, which would not have been possible to the vast majority of them without the work in their behalf done by the "little mother." From Joliet about 200 have gone to Hope Hall, Chicago, with similar results. Of the work in other prisons detailed information was not given, but from South Carolina to Maine, and from Maine to California Mrs. Booth is now known as the convict's friend and the wardens of state prisons are always eager to welcome her and aid her.

Many difficulties that lie in the way of the convict's return to honorable and virtuous life have been vividly portrayed by Victor Hugo in "Les Miserables." Americans who have not heard Mrs. Booth tell of her prison work will be surprised to learn that the difficulties are scarcely less in America to-day—or rather were, before these thousands of men behind the bars found a friend and "little mother" in Mrs. Booth.

The leader and founder of the Volunteer Prisoners' League has no sympathy with that morbid sentimentality which bestows flowers and gifts upon murderers and makes a hero of the man upon whom society has placed its ban. All she seeks to obtain is "justice for the convict" and a chance! That and the abolition of some of the more barbaric customs of certain penitentiaries are what she pleads for and is giving her life for in heroic effort.

Incidentally Mrs. Booth paid this state a high compliment as leading in the right way in adopting the indeterminate sentence. The general acceptance of this humane and reasonable method of dealing with state prisoners, supplemented by such work as Mrs. Booth and her league are doing, is silently effecting a mighty reform in prison conditions in the United States—a reform which will be greatly expedited by the enthusiasm engendered in the great quadrennial conference of Methodism under Mrs. Booth's inspiration.

To say nothing of the religion of Mrs. Booth, her humanitarian work is grand and beautiful. Her self-sacrifice, her devotion to the interests of the criminal, and her unselfish spirit manifested on all occasions, places her in the front ranks of humanitarians. Spiritualists should begin at an early day to make humanitarianism a special factor in their lives.

This Is a Christian Nation.

The proof is pointed. Who can doubt it? A great strike is in progress in St. Louis as we write. Street car workers want better wages, so they refused to labor and determined others should not. Failing to wholly stop the cars because of police interference they determined the people should not ride, however great their necessities.

On the 8th inst. a furious mob attacked Miss Lena Kaenter who in some way incurred their displeasure. Says the report:

"They stripped her to the waist and daubed her with green paint, while jeering boys and women applauded the outrage. Two shop girls were attacked an hour later. They were partly denuded, but escaped."

A barbarous people would not be guilty of such grossness. And a savage tribe guilty of it would deserve extermination. But it was paralleled in the 5th century, when an Alexandrian mob, incited by the Christian Bishop Cyril, since sainted, led by Peter, the Reader, attacked the teacher Hypatia, a philosopher and mathematician, dragged her from her chariot while on the way to her Academy, stripped her naked, forced her into a church, cut the flesh from her bones with oyster shells, then burned it to ashes.

Says Goldsmith, slightly abridged:

"Nature was never more lavish of its gifts than it had been to Hypatia, endowed as she was with the most exalted understanding, and the happiest turn to science. Education completed what Nature had begun, and made her the prodigy, not only of her age, but the glory of her sex. * * She joined to her charms of person a virtue that might repress the most assuming. Though in a city, the resort of all the learning then existing in the world, there was not one who could equal her in knowledge; yet with such accomplishments, she was the most modest of women. Calumny never dared to suspect her morals, or assail her character."

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

MEDIUMSHIP

Manifested Through Psyche, AND ALSO THE PSYCHOGRAPH.

While honest public mediums will always occupy the front ranks in the glorious work of spreading Spiritualism among people at large, there are phases of mediumship of less prominent character, that are not enough known and cultivated, though they could fill an important place in small circles and could be a great help to single individuals. Thousands are situated in a way, locally or circumstantially, that they have seldom or never a chance to attend a seance or any public spiritual demonstration, and even home circles are often out of the question for many people. But wherever there is access to a post-office wherever a spiritual paper can reach us, there we can also obtain one of the above-named magnetic boards, and mediumship can be developed in most cases, provided the sitter has the necessary amount of patience, and is a tolerably good speller. One or two sitters, and one recorder, seem to be usually the best arrangement; but the writer of this never had an assistant and obtained most satisfactory messages on both the Psychograph and Psyche. The latter is very sensitive, but requires also more delicate handling than the former, which is less sensitive, but stronger. After all, the choice of one of the two seems only a matter of personal preference.

It is an astonishing fact, that numbers of the former planchette and ouija boards are scattered all over the country, without doing any good to speak of, and it passes any serious person's understanding, how people calling themselves "intelligent," can use the aforesaid boards as mere toys, mere frivolous pastimes; confessing without blushing, that it never occurred to them to think of any deeper principle underlying those demonstrations. This is the height of thoughtlessness. Of course, their silly or frivolous questions received mostly adequate answers, as like attracts like, in both worlds. But such a state of things could not fail to discredit this special phase of mediumship. Should the improved magnetic boards be used in the same spirit as their predecessors, there would be no better results, in spite of their superiority. No kind of mediumship will amount to anything unless exercised in a spirit of reverence by pure and honest people. Such people, when at the same time earnest and intelligent investigators, cannot fail to obtain full evidence of spirit return, in the most direct way; provided they succeed to establish good magnetic connection between their own higher selves and those in sympathy with them on the other shore.

Mistakes are made on both sides of the current; lying messages are sometimes received from intruding spirits; certain laws have to be studied and certain meanings interpreted; streets, numbers, names and other minor things required on earth correctly given are often mixed up by the correspondents, who evidently are apt to forget things, for which they have no use any more. Events are sometimes said to have happened, while they are only approaching; some things, repulsive to human sentiment are mentioned in the simplest matter-of-fact way, while others seem magnified by strong imagination, and misleading to those investigators who would take everything in a literal sense. In one word, keen study, observation and discrimination are necessary, but will pay sooner or later, and a large amount of information about life in the spirit world can be gained by this very simple mediumship. At any rate, the communications thus received seem to admit but one explanation, namely, that the correspondents are distinct individualities, discarnate and sometimes incarnate; though we cannot see or touch them. It is like telephonic or telegraphic intercourse between two worlds, or rather a combination of both systems.

The purpose of these lines is not to expand on news received from the spirit world by said magnetic instruments, but to show others the way to receive news for themselves. True missionary work might thus be done in the simplest way and with the least expense, especially in remote districts. May these hints reach a good many people who yearn for spiritual truth.

HENRIETTA STRAUB.

Syracuse, N. Y.

THE SOUL OF THE VIOLET.

Whenever, betimes, the warm winds blow
And drive underground the lingering snow;
Whenever, amid such breathing space,
The brown earth rises a wistful face—
Whenever about the fields I go,
The soul of the violet haunts me so!

I look—there is never a leaf to be seen;
In the bleached grass is no thread of green;
But I walk as one who would chide his feet
Lest they trample the hope of something sweet!
Here can no flower be blooming, I know—
Yet the soul of the violet haunts me so!

Again and again that thrilling breath,
Fresh as the life that is snatched out of death,
Keen as the blow that Love might deal
Lest a spirit in trance should outward steal—
So thrilling that breath, so vital that blow—
The soul of the violet haunts me so!

Is it the blossom that slumbers as yet,
Under the leaf-mold dank and wet,
And visits in dreams the wandering air
(Whereas the passing sweetness I share)?
Or is it the flower shed long ago?
The soul of the violet haunts me so!
—Leslie's Popular Monthly.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.

"Cultivation of Personal Magnetism, A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price $1.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Prof. J. W. Kenyon and Mrs. J. W. Kenyon would like to correspond with societies anywhere for work for season of 1900 and 1901. Mrs. K. is said to be one of the best test mediums in the field to-day. Societies desiring settled speakers and mediums address them at Onset, Mass., P. O. Box 166. During the camp season of July and August Mr. and Mrs. Kenyon hold test seances in Phylis Hall, Onset, Mass.

B. F. Austin writes from Toronto, Canada: "I have the following dates open for engagements: August 2 and 3 for Southwest Michigan or Northern Illinois; August 6 for some point near Clinton, Iowa; August 9 for Michigan, near Michigan Central line; August 10 for New York, near New York Central line. All interested can write me at 81 O'Hara avenue, Toronto, Canada."

Mrs. M. L. Mayotte writes from Texas: "My new premium, The Next World Interviewed, was received a few days ago. Like all your readers, I feel deeply indebted. I found the book so interesting that I could not lay it aside until I had gone from cover to cover. I could not rest until I had finished it."

W. D. Noyes writes from Columbus, Ohio: "The Columbus (Ohio) Camp will open under favorable conditions, June 30, at 4:30 p. m. Flag-raising, and address by Dr. J. C. Kroesen, of Columbus. 7:30 p. m., lawn social and band concert. Welcome address by Mayor Swartz, of Columbus; Worthington welcome address by the Hon. Justin Pinney, of Worthington. Rev. Samuel King, M. E. minister of Columbus, will deliver the welcome address in behalf of the Christian people. Camp opening address will be delivered by Lyman C. Howe, of Fredonia, N. Y. Spirit messages will be given by Cora B. Noyes. 2:30 p. m., dedication ceremony by Lyman C. Howe. Spirit messages by Cora B. Noyes. Choir of sixteen voices at every Sunday service. The favorite Columbus City Band will be in attendance every day during the season. Concert by City Orchestra Band every Wednesday and Saturday evenings."

A summer school for parents will open at Vrilia Hights, Geneva Lake, Wis., July 9, 1900. Fathers, mothers and educators will gather in council, seeking the best good of the child. Self-discipline for parenthood will be a prominent feature, while all practical phases of home and school education will be discussed in the spirit of love and helpfulness. Leading a child to the unfoldment of inherent powers and forces requires knowledge that is born of wisdom and love, the best thought of father and mother. Gathering in the heart of the woods, the pupil-parent, the true student, will be inspired by the song of birds, the deep of waters, the hush of night and nature's many wonder workings. Competent men and women will each day lead a child study round table, to which all are invited to contribute their best thought and experience. "That which we are, we shall teach." For further particulars, address, Alice B. Stockham, M. D., 56 Fifth avenue, Chicago, Ill.

E. B. Sargent, a veteran Spiritualist, writes from Haverhill, Mass.: "Enclosed you will find two dollars and ten cents for The Progressive Thinker one year, and Vols. 1, 2 and 3 of the Encyclopedia of Death, and Life in the Spirit World. I am 83 years old, and never before have I known so large an amount of valuable reading matter disposed of for so trifling a sum. Like the most of those of my age a large majority of my dear ones are in the spirit world, hence it will be seen that that world looks nearer to me than to those just starting in life."

The Indianapolis Sentinel says: "There is a church building in Harrison county, near Corydon, the old capital of the state, which has been, by common consent, abandoned and is now never used. Soon after the building was constructed the sexton securely locked the doors at the conclusion of services one Sunday evening, but when he returned found all the doors standing wide open. At first he gave the matter little thought, thinking that some of the trustees or persons privileged to enter had been there during his absence. He locked them securely at the close of services that evening, and returning, found them wide open, as usual. Time and again was this experience repeated, and the sexton began to be puzzled. Night after night vigil was kept but no one ventured near the church, yet when the sexton or trustees would approach the buildings the locks would be found turned and the bolts shot back, giving free access. Effort after effort was made to solve the mystery, but without avail, and now the doors are never locked, as such a proceeding would be useless. The story of the mysterious happenings has become so well circulated that there is no necessity of locking the doors, even if they would stay shut, as no one would have the temerity to venture near the edifice with evil designs. Tramps, who would be expected to select the building as a place to sleep, have heard the story and avoid it as they would a pest."

G. W. Kates and wife are engaged for camp-meetings during August at Mantua, Ohio (Maple Dell), and Grand Ledge, Haslett Park and Island Lake, Mich. Their address is 560 Seventh avenue North, Minneapolis, Minn.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

T. S. Russel writes: "Mrs. L. N. Claman, present pastor of the Englewood Spiritual Union, delivers her lectures under complete entrancement or spirit control. Her entire appearance and voice changes to that of a man who knows how to teach spirituality and forcibly impress the hearers of the importance of living spiritual lives. We expect to continue our regular services through the summer. We will camp at home, and will be glad if members of other societies whose pastors are off on an outing, will visit our meetings on Sundays at 2:30 and 7:30, and Thursdays at 2 p. m. Mrs. Claman conducts all services and her messages are as good as the best. We have engaged the Universalist church for our entertainment on the 22d, as our hall is too small."

Mrs. L. A. Coolidge writes: "As I read The Progressive Thinker, I feel that sublime uplifting of the spirit, that no other reading gives me. I hope you may long live to give those beautiful truths to the world."

Dr. B. F. Weythman writes from Memphis, Tenn.: "I received the Occult Life of Jesus a few days ago. It is a splendid volume. I, like others, am astonished that it is a premium to a paper that in itself is richly worth $2 per year."

M. C. Holmes writes from Concord, N. H.: "The book, the Occult Life of Jesus of Nazareth, duly received. I am very much interested in the book."

Mrs. P. Calm writes from New York: "Allow us to express our hearty appreciation of your kindness in sending the book, Encyclopedia of Death, which arrived safely. It is the third present you have sent us, the other two being Ghost Land and Art Magic, and I assure you that we feel proud of them, and grateful to you for placing such books within our reach, as it would be beyond our means to buy them."

H. Bay writes from Seattle, Wash.: "Yesterday I received the last of the seven beautiful books. I have gained both knowledge and pleasure."

Mrs. Carrie M. Hinsdale, a prominent worker in the ranks of Spiritualism, writes from Fort Worth, Tex.: "Surely the world does not know what a feast is furnished in The Progressive Thinker a whole year and four premium books, and all for 2.25. I would not sell my books alone for five times the price of all, if I could not replace them. I had been deprived of The Progressive Thinker for a year or more, moving about from place to place, lecturing, and when it came, it was like the face of a faithful friend of 'Lang Syne.' The very sight of it was cheering. Your 'Divine Plan' must be in charge of the angels, for never before was so much given for so little. I would not exchange my subscription alone for $2.25 if the exchange compelled me to be a year without the paper. May spirit friends open broader fields and may its usefulness grow with each issue. I send personal thanks for the books, as they are practically a present."

B. G. Sweet writes: "It does not seem possible that you can give so much reading matter for so little money. I have all the books in your list of premiums, except Vol. 3, and either of the books is worth according to regular book prices not less than $1.50, yet you are almost giving them away. Should you raise the subscription price of The Progressive Thinker to $1.50 or even $2.00, I still would not do without it, and I am sure the angel world appreciates your grand effort in spreading the glorious truth, even though some of the mortals do not."

Helen A. Case writes: "I have read those four premium books. I consider them excellent food for thought."

J. H. Clark writes from Lansing, Mich.: "Mr. E. W. Lincoln, of Pinconning, Mich., gave two fine lectures to our society, Sunday, June 10, which were well appreciated by fair audiences. Mr. Lincoln is a young man and a forcible speaker. He speaks for the Owosso society next Sunday."

A very delightful informal reception was given to Mrs. Jennie Hagan Brown, by the friends in Bloomington, at the residence of Mrs. Ada Bartoni.

Correspondent sends the following Buffalo items: The Rev. Moses Hull and his wife, Mattie E. Hull, are at Camp Lily Dale, attending to the school that they have established there. The Rev. A. J. Weaver is also at same camp for the season. Mr. Hull returns every Sunday and holds two meetings each Sunday at the Temple. Mrs. Hull returns also to attend her lyceum.

The old Buffalo Spiritual Church Society is in splendid shape just now; full attendance each Sunday; good speakers, and a grand good test medium in Mrs. Catherine Chase.

J. W. Dennis is now a "Reverend" as he was properly ordained last Sunday by the president and officers of the Buffalo Spiritual Church Society. Mrs. Catherine Chase gave Mr. Dennis his lesson upon the duties of his newly-acquired office. Her control, Mr. Watson, was the speaker upon this occasion.

The Buffalo Psychic Society gave a well-attended social, June 13, for the benefit of said society.

All of the five societies in Buffalo are doing nicely.

F. Grimshaw is to be one of the principal speakers at the Freeville Camp, N. Y.

E. V. Morse writes from Lorain, Ohio: "Please announce that the Progressive Thought Association of Lorain, Ohio, would like to correspond with an educated lecturer with the intention of making engagements (perhaps monthly) should terms, recommendations, etc., be satisfactory. There seems to be a profitable field in this part of the state for a good lecturer, and also for a test medium. Some one combining the talent of a good organizer with the rest would prove a much needed factor in our association."

In passing upon the case of Mrs. Emma Nichols and Mrs. Crecenzia Arries, Christian scientists, in Milwaukee, Wis., Judge Neelen decided that they were guilty of violating the Wisconsin medical law, in that they were practicing medicine without a license or proper qualifications. The defendants have taken an appeal. Judge Neelen, in his decision, after quoting the state statutes and reviewing the case which led to the suit so far as Christian Scientists constitute a religious body, they were entitled to be treated with perfect toleration, but when they profess to be able to heal physical ailments they become amenable to the law. After reviewing the right of the state to act in matters of public health, Judge Neelen said: "Under existing laws, to heal the sick, or, to use equivalent words, practice medicine, is not construed by the courts as applying exclusively to the administration of drugs and the use of instruments, but may be properly construed to mean the treatment in any manner of one who is ill, as a Christian Science healer or a practitioner for a fee, and Christian Scientists so undertaking the cure of the sick without license to practice medicine become thereby subject to the penalties of the law. This in no way interferes with the religious belief of anybody." In conclusion the court cited the Mormon case decision to show that even in matters of religious belief the laws of society designed to secure its health might not be interfered with. "However free," he said, "the exercise of religion may be, it must be subordinate to the laws of the land."

Mrs. L. J. Oviatt (formerly Mrs. L. J. Vaughn) has just returned from Louisville, Ky., where she served the Church of Spirit Communion for three months, and one month for the First Spiritual Society of Muncie, Ind. Since her return she has served the Second Church of the Soul of Chicago. She leaves here about June 20, for Milwaukee. She wishes to announce that for business and advertising purposes she has obtained the legal right to the name, Mrs. L. J. Oviatt. All communications should be addressed to her at 212 Ogden avenue, Chicago, Ill.

Mrs. Georgiana Staples Davis writes from Augusta, Maine: "I want to thank you most sincerely for the four premium books received not long ago—the three volumes of the Encyclopedia of Death, and Life in the Spirit World, and The Next World Interviewed. To say I am pleased with them but feebly expresses my appreciation. They are grand; are both interesting and instructive, and every Spiritualist and investigator should read them. I consider them a great addition to my occult library."

Mrs. Edwards writes from Mt. Pleasant Park, Clinton, Iowa: "I have rented Oak Glen Cottage for June, July and August, and shall be glad to have any visitors who may be in this vicinity call. Workers in the cause especially invited. My work in Davenport seemed satisfactory, and my stay of four weeks was very pleasant. I had some good circles, and promised to make a return visit before going back to Chicago."

Scribe writes: "G. W. Kates and wife held the first grove meeting of the season, at Bederwood, Minn., Saturday and Sunday, June 9 and 10. On Saturday the weather was so forbidding that the morning meeting could not be held. In the afternoon, Mr. Kates spoke against a high wind with, good good effect. Mrs. Kates gave tests. The weather on Sunday was clear, but 'the wind blew as it listeth.' A more secluded spot in the grove was selected and two excellent meetings held. Mr. Kates spoke upon 'The Science of Spiritualism,' and Mrs. Kates upon 'Evidences of Immortality.' The attendance was quite large for this district and the condition of the weather. We occupied a splendid grove near Stubbs Bay, the property of Bro. Stubbs. We are glad to say that Brother and Sister Kates are stirring our state until Spiritualism is becoming a popular ism. Our society at Bederwood is prosperous, and we look forward to greater things in the future."

Twenty-five cents for adults and fifteen cents for children, will entitle you to a reserved seat to hear an impersonated reading on the story of "Ben Hur," illustrated with 82 life-size views on canvas, and a chance to see and hear the youngest child entertainer of the century, in her recitations, posing and pantomime. This entertainment will be given by Lee Norie Claman, assisted by Baby Claman. Stewart avenue Universalist church, 65th and Stewart avenue, June 22, at 8 o'clock. Mr. Russell says that Baby Claman is a prodigy.

Correspondent writes: "The Englewood Spiritual Union Society is progressing at a rapid rate in spite of the weather since Mrs. Lee Norie Claman was engaged as speaker. Our Sunday attendance is always large. Mrs. Claman's idea of giving the phenomenal before the lecture is meeting with favor, and we are now able to close our meeting at an earlier hour than heretofore, making it more convenient for those coming from a distant part of the city. On Sunday morning, June 10, a pleasing ceremony took place. Mrs. Geo. S. Lincoln, one of the well-known workers of the society, was presented with a spiritual emblem pin; the presentation was made by Mrs. Claman on behalf of the society. It was a complete surprise to Mrs. Lincoln, who was so affected that she could not reply to the presentation speech, but her little guide 'Sunshine,' took matters in her own hands and expressed her own as well as her medium's appreciation. In spite of Mrs. Claman's many engagements for the summer camps, we expect to keep her as our speaker until the close of this season. This will be gratifying to many who have not been fortunate enough to hear her. It is a treat not to be missed."

Dr. P. S. George writes, illustrating the evil effects of medical laws, from Pawnee City, Nebraska: "I write this while sitting in a cell of the Pawnee county jail, at Pawnee City, Neb., being charged with the violation of the medical law in this state. I refused to give bonds, and they have committed me to jail to await a hearing in the district court. This is the second time I have been imprisoned the past four years. I am occupying a joint cell with a young man from Tecumseh, Neb., charged with the crime of murdering his brother, so you see what this medical law will do with a man that is not charged with the commission of any crime. My case comes up to-morrow; what the result will be I am unable to say. I will, however, write you in full."

Those excellent mediums, Mrs. Alice Gehring and family and W. C. Jessup and family, are permanently located at 2979 Wabash avenue. Circles Monday and Thursday at 8 p. m.

Tom Clifford and family of Cleveland, Ohio, will spend July 4 with Mr. and Mrs. Hudson Tuttle, at Berlin Heights, Ohio.

J. M. White writes from Alvo, Neb.: "A good slate writer or trumpet and materializing medium is badly needed in this vicitiy and can get not less than three months' steady work in this locality besides itinerant work on a circuit that I am endeavoring to establish. Only honest, moral workers wanted, and we especially desire those who want to locate. For further particulars address J. M. White, Box 97, Alvo, Neb'"

While in Oregon, Mrs. Georgia Gladys Cooley's address will be at 290 Columbia street, Portland.

Correspondent writes: "The Harmonial Society of Los Angeles, California, is in prosperous condition. Our new speaker, Mrs. Anna L. Gillespie, is drawing large audiences, and making a host of friends. The lyceum is rapidly increasing in numbers and interest of a marked nature is being taken in the work under Mrs. Gillespie's leadership. The Southern California Camp is to be carried on this season. It will continue through the entire month of September. Good speakers and mediums are engaged, and prospects are good for a splendid camp. Mrs. Gillespie gave the memorial address for the Spiritualists at the Soldiers' Home, Santa Monica, Cal., May 29. Assembly Hall was crowded. After the lecture, Mrs. Augusta Armstrong, in behalf of the veterans, presented Mrs. Gillespie with a beautiful bouquet of roses. The occasion was to be long remembered, it being one of the most enthusiastic audiences. Mrs. Gillespie was engaged for another lecture the last Monday in this month."

J. M. Coghill writes: "The First Spiritual Church of Toronto, Canada, held a series of meetings in May, which under the able leadership of Dr. Ewell, proved a success in every way. At the close of his work here the church presented him with an illuminated address as a token of their esteem. We have secured Mrs. R. W. Barton, lecturer and test medium, for the balance of the season, and her work here has proven her to be a medium second to none that ever visited Canada."

Dr. C. E. Watkins has returned from Denver, Colo., and is now located at his old home, Ayer, Mass.

Mrs. E. M. Dole, a most excellent psychometric, test and prophetic medium, has returned to Chicago, and may be found at Dr. Bushnell's, 1080 North Clark street. She has been spending the last six months in California.

Mrs. M. A. Reed, after an absence of nearly two years in California, has returned to Chicago. She will go East soon. She is an excellent medium.

Dr. A. B. Spinney, of Reed City, Mich., was in the city the beginning of the week attending to professional business.

THE BEST YET.

The N. S. A. Home Fund.

To the Editor and Friends:—I am delighted to announce to you the receipt this morning of a check for one thousand dollars for the Mayer fund, from a veteran Spiritualist of Massachusetts, who writes me as follows: "I am eighty-one years old, and have worked hard for small wages to earn this. I am anxious to do something for the cause we all love so well."

Is not this a gentle reminder to wealthy Spiritualists who could emulate the example of this aged friend, without feeling it in purse depletion as he probably has done, that a check from them, would do a great deal of good for "the cause we all love so well," in the line of helping to complete the N. S. A. Home fund? The munificent gift of this good old man brings a blessing with it, his genial words give us new hope and life, we are strengthened in our belief that the Angels have this organization in charge, and that it is bound to move serenely on. Next to the property given by Mr. Mayer, with his donation, too, of five hundred, this check from Massachusetts is the largest contribution we have received for the fund.

A blessing of thankful joy goes out to the venerable friend who has done so well by the Home to-day, from our hearts, we feel that he lives very near to the angels, and that Spiritualism is a vital factor in his daily thought and deed, we are assured that he has builded well for the home that awaits him in the eternal world.

Our thanks, too, go out to the editors of our spiritual papers for the help they have given the N. S. A., and the Home fund, for it has indeed been of great worth. We are also thankful to Brother Cole, of Michigan for starting the twenty-cent "Labor fund" for the Home project, for we are daily receiving additions, with most kindly words, from friends everywhere, to the fund from twenty cents upwards, all of which is appreciated and very thankfully received.

We now need about two thousand dollars to complete the fund, when all the pledges have been redeemed, with what we have in cash on hand; we can count on about eight thousand, therefore two thousand more will complete the fund, and Spiritualism will then have a National Home, and a treasury of ten thousand dollars for its work. We hope to hear from all true Spiritualists who have not contributed to this fund, in the very near future, with donations of what they can give, be it large or small—all will be gladly accepted.

With fraternal greetings to all,
Cordially,
MARY T. LONGLEY,
Secretary N. S. A.
600 Penna Ave. S. E., Washington, D. C.

Ferdinand Fox Jencken.

I feel it my duty to let Spiritualists and all that it may or should concern, know the condition of Ferdinand Fox Jencken, the only surviving member of the mediumistic branch of the celebrated family of John D. Fox.

May 31 the rupture of a nasal artery resulted in hemorrhage; all home efforts and near-by physicians were unavailing in stopping the rapid flow of blood; he went to the nearest hospital (the Norwegian) and was refused admission; but the persistent effort of an estimable lady in that section of our city, Mrs. Marie Robinson, who originated a model aid society without capital (a more detailed account of which will be given in the near future), did succeed in getting Ferdinand in the Seney Hospital, Sixth street near Seventh avenue, Brooklyn, a Methodist institution. By mal-treatment of doctors and ambulance attendants before reaching the hospital, for several days he was upon the verge of a collapse; to-day there is a little improvement, but through the worry about his family the case is still critical, and whether he survives or not there is great need of immediate assistance. Catharine Fox Jencken, mother of Ferdinand, his aunt Leah and Margaret have expressed through reliable mediums their sincere thankfulness to those who have contributed. Total amount received up to date, $51.50; $19 of this received outside of this city. Total expenditures, $51.20, mostly used to pay rent and food when unable to work. When the hemorrhage commenced I had a little in reserve, with this and a little that Mrs. Robinson had in hand from the Aid Society known as "the Band of Willing Workers," we shall be able to maintain his family consisting of a daughter of 2 years, another of 2 months, for a few days. This appeal is not for those who have contributed, but to those abundantly able that have not mailed their mite.

TITUS MERRITT.
Mills Hotel, Bleecker street, New York City.

YOU, as a progressive mind, should know something of the phenomena of that magnificent change called Death. On that subject you will find valuable information in the three volumes of The Encyclopedia of Death, and Life in the Spirit World Those three volumes contain more valuable information on that subject than all the libraries of the world. They are furnished to the subscribers of The Progressive Thinker at a nominal cost. Read carefully our premium list.

IMPORTANT NEW BOOK

Vaccination a Curse, and a Menace to Personal Liberty.

Dr. J. M. Peebles has in press and is now reading the revised page proofs of a most sterling book (to be neatly bound and well illustrated) containing between 300 and 400 pages, entitled "Vaccination a Curse, and a Menace to Personal Liberty."

This book will treat exhaustively of inoculation, cow-pox and calf-lymph vaccination, from Jenner's time to the present. It tells how the cow-pox pus poison is obtained from the running ulcers on inoculated heifers, how it has utterly failed to prevent small-pox, how the armies of Prussia, France, Germany and our own Philippine soldiers, vaccinated and re-vaccinated, have died of small-pox, how the vaccine virus, while causing hundreds of deaths, sows the seeds of eczema, pimpled faces, cancers, tumors, ulcers, and leprosy. It gives a history of the several years' battle against vaccination in England, and the victory of the anti-vaccinationists, making it "optional" instead of compulsory, it gives a history of the struggle in San Diego, Cal., and the victory of the anti-vaccinationists, compelling the stupid school-board and health board to open the public school door to all unvaccinated children, it shows the unconstitutionality of the compulsory vaccination law, and the decision of Supreme courts, it shows and gives the reason why so many doctors, especially second-class scrub doctors, so insist upon thrusting pus poison into children's arms, it tabulates the number that have been killed by this vaccinating virus—and how by sanitation, etc., to not only treat, but to prevent the spread of small-pox. This book should be in every doctor's library, school-library, and family in the country. Price, $1.25.

Orders should be sent to Dr. J. M. Peebles & Co., Battle Creek, Mich. First come, first served.

Lily Dale Items.

Receptions were given to the Rev. Moses and Mattie Hull on the evening of Tuesday, May 29, at Lily Dale; Mr. Thos. Grimshaw, of St. Louis, Mo., Tuesday evening, June 5, and Mr. J. Clegg Wright, on Tuesday, June 12, at the home of the Campbell Brothers.

At each reception there has been a great variety of talent; addresses were delivered by Rev. Moses and Mattie Hull, Mr. J. Clegg Wright, Mr. Thomas Grimshaw, of St. Louis, F. Corden White, W. H. Bach, Pundit Lallan, Mr. A. J. Weaver, Mr. Thompson, Mrs. Ellis, Mrs. Cowan and others. Original poems by Mrs. Keen, Mrs. Hull and Mrs. Seymour; banjo solo and songs by Mr. Niver; Recitations by Mrs. Alfarata Jahnke, Mrs. Byrnes and others; vocal selections by Mrs. Addie Gage, Mrs. Byrnes, Mrs. J. Clegg Wright and friend, and last but not least, Miss Phelps. Instrumental music on piano and pianola, and many other pleasing numbers were rendered; in fact these meetings have been a great success, fully attended and enjoyed by everyone.

Never has there been such an array of talent at any time at this season of the year as at the present; this is owing to the fact of the two spiritual training schools being in session, Moses and Mattie Hull assisted by A. J. Weaver and Mrs. Jahnke in one school, and J. Clegg Wright and wife in the other. Both schools teach what is needed in our ranks, namely, to prepare platform and other workers to fill in an acceptable manner their positions. Both schools are highly appreciated, well attended and great interest manifested; in fact a great and good work is being done here. X.

Letter from Rev. T. W. Woodrow.

To the Editor:—On the 3rd inst. I visited Harveyville, Kansas, where I conducted occasional meetings from 1881 to 1890, during which time I took part in four theological discussions with orthodox endless-hell-fire-preachers—those preachers of the most authentic creed in which the doctrine of eternal suffering of the greater portion of mankind is most precious to selfish souls; and on this occasion I had the pleasure of delivering the larger message of Spiritualism, which not only announces the universal salvation of mankind by endless progression, but also the glad tidings of the ministry of the angel friends to those of earth who are waiting to be delivered from the "bondage of corruption into the glorious liberty of the children of God," We had a basket meeting in a beautiful grove near the village, such as we used to have in years gone by. I left an appointment for the fourth Sunday of this month, and arrangements are made to have a professional psychic at the meeting that the audience may have an opportunity of witnessing an illustration of what millions believe to be messages from the spirits. In one discourse on the 3rd inst., I explained the respective missions of Universalism and Spiritualism, and showed that both have much the same mission, both claiming the credit of having knocked the bottom out of hell, hence the bottomless pit. Universalism came to save men from sectarian fear. Spiritualism came to save men from skeptical doubts. Universalism proved itself by quoting texts of Scripture. Spiritualism proved itself by citing the facts of experience. Both appealed to reason.

On my way home I stopped at Burlingame and visited the family of C. E. Wood. Mrs. Wood's mother is in her 99th year and it was a treat to talk with her. She told me she suffered the torments of orthodox fear until her 80th year, and then when she came to live with her daughter, Mrs. Freedom Wood, she was enabled to see the error of her creed by the kindly ministry of angel friends through the mediumship of her daughter. She is one of the best-hearted and most conscientious women, and therefore suffered most by the doctrine of her early teaching. Any doctrine that makes the best suffer most can't be true; any creed that tortures the mind of the honest believer is incompatible with the human mind and is therefore false.

In conclusion allow me to say that incidental to my travels and public work I represent the private sanitarium in this city, under the management of Mrs. Emma J. Woodrow, M. D.

Friends in any vicinity desiring lectures upon liberal and progressive thought will kindly address me.

T. W. WOODROW.
1115 Garfield Ave., Kansas City. Kans.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.—George Eliot.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

Genius always gives its best at first; prudence at last.—Lavater.

Aggression which is flagitious when committed by one is not sanctified when committed by a host.—Herbert Spencer.

CHESTERFIELD CAMP.

Its Policy Is Fully Outlined.

To avoid any misunderstanding and to remove any wrong impression which might result, a few words of explanation regarding the new policy inaugurated at Chesterfield Camp this season relative to phenomenal mediums, are probably in order.

At the spring meeting of our executive board it was decided that it would be for the best interests of our camp, the public and the cause of Spiritualism generally, that some kind of discrimination and selection be exercised as regards the mediums who should present the phenomena of Spiritualism on our grounds. The result was that the following rule was adopted and inserted in our annual program: "All mediums, both mental and physical, for the camp-meeting of 1900 will be selected and their presence solicited by the executive board; no others will be premitted to do business."

This rule puts the phenomenal medium and the speaker upon the same basis, and accords to each the same treatment. We exercise our judgment as regards the selection of the proper number of competent persons to present the philosophy upon our rostrums, why should we not use the same discretion in selecting the proper number of competent and worthy mediums to present the phenomena upon our grounds? Is not one as important as the other?

The policy we have adopted has to our minds several advantageous features:

First to the mediums. By limiting the number of mediums to what our past experience has taught is sufficient to properly supply the demand, we make each medium invited more certain of having sufficient employment during his or her attendance.

Secondly to the public. The mediums being chosen by the Association, the public is protected from frauds and charlatans and much more confidence is felt in the genuineness of the phenomena than if no discrimination were used as to what mediums be allowed to do business on the ground. None but competent mediums being chosen the results to sitters are universally favorable and thereby the cause of Spiritualism is elevated and advanced.

By having none but those deemed worthy we avoid the danger of having our camp and the cause generally brought into disrepute by the acts of unworthy characters, mediums though they be.

We believe that this policy, if it should be universally adopted by our camp meeting associations throughout the nation will have a tendency to put mediumship upon a higher plane by furnishing an incentive to mediums to perfect their gifts and so guard their reputation for elevated living as will cause them to be selected to exercise their mediumship upon our camp grounds.

In their selection we take into consideration the medium's past reputation, or if a new medium the recommendations of trustworthy persons.

We believe that sufficient favorable testimony of competent and reliable persons who have attended their seances as a general thing is sufficient guarantee of genuineness.

In making our selection for this season some mediums who have heretofore attended our meetings were omitted; this is not to be construed in any way to the detriment of these mediums. Some speakers who were selected in the past do not appear on our program this season. This is not because we do not deem them competent and worthy, but rather because in our judgment a change of talent is conducive to the success of our association, and because their names do not appear this year is no evidence they will not be seen again in future years.

Also in making our selections, no doubt many perfectly reliable mediums have been overlooked. It is impossible to employ all the speakers in one season, able though they be, and it is likewise impossible for too large a number of mediums to find patronage on our camp grounds no matter how excellent.

We trust and believe that our plan will prove beneficial to all concerned and add to the advancement of Spiritualism generally.

F. J. MACOMBER,
of the Executive Board Indiana Association of Spiritualists.

A Seance in Cleveland, O.

To the Editor:—On Sunday, May 13, through a pre-arrangement a jolly party of Spiritualists from Canton, Navarre and Elyria met in Cleveland for the purpose of attending a materializing seance that was held that afternoon at the home of Mrs. M. Kemp, 527 Scovil avenue. That Mrs. Kemp is one of the strongest materializing mediums to be found within our ranks there is no question, and upon this occasion the manifestations were unusually strong. During this seance, which lasted over two hours; fully fifty spirit friends materialized in full form, greeted and conversed with their friends of earth, and often two, three and four were visible at the same time. Not only were they seen and conversed with at the cabinet, but many of them came out of the cabinet into the room where conversations were held with dear ones of earth. The writer was specially favored in that respect, since three of his arisen dear ones, an aunt, sister and nephew, materialized at the same time, came out of the cabinet under a good light and then called for the writer. After going to and conversing with those loved ones a few moments on the outside of the cabinet, they led him into the cabinet where the medium was seated, to get strength before coming out again. In a few minutes, however, the writer came out of the cabinet with a dear sister holding to his right arm, a nephew on his left and an aunt immediately behind him and while in plain view of all in the room his aunt placed a large materialized veil over the writer's head and shoulders and in that position we stood for several minutes, after which we returned to the cabinet where my loved ones, after a short conversation, bid me a hearty goodbye and then dematerialized to make room for other denizens of the spirit world. Taking this seance as a whole it was one of the grandest the writer has ever attended, and in fact, such strength of manifestation is seldom witnessed in any seance room. After this delightful visit with our arisen loved ones our party separated, some to visit with Cleveland friends, while others visited the parks in the East End, but unfortunately some of the Canton friends tarried too long and when they arrived at the Wheeling and Lake Erie depot to take their train home it had gone and they were compelled to remain in the city over night; they however returned home next day, with a vow that the next seance they attend in Cleveland they will stay away from the East End parks. E. R. KIDD.
Canton, Ohio.



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Mrs. Emma Rood Tuttle (address, Berlin Heights, Ohio) will answer all questions pertaining to lyceum work.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

N. B. Young: Q. At a circle the spirit of Robert Burns purported to be present and one of his admirers asked the question: "Has Robert Burns ever married his Highland Mary?" The medium was illiterate, and yet a beautiful poem was given. Cannot this poem be reproduced in The Progressive Thinker?

A. The poem to which this correspondent alludes is probably the one given through Mrs. Hyzer, although it is scarcely correct to characterize her as illiterate. She was not, however, capable, unaided, of giving the poem. Some of our readers have undoubtedly preserved this poem which years ago was widely published. They would confer a favor by sending it for re-publication.

The following poem answering the query, was given to me by a spirit claiming to be that of Burns:

MY DEATH.

A brilliant sunlight round me played
Like dazzling lightning gleaming,
And many angel forms displayed
With heavenly beauty beaming.

There, cauld in death, my body lay;
I could nae tell the meaning;
O, sure enough, I thought, I'm dead,
Or else I maun be dreaming.

"My Robert!" whispered I' my ear;
I looked for her departed,
For whom I near dissolved in tears,
And died e'en broken-hearted.

I looked again, it was so light
I could nae see her clearly,
But soon I bore the blinding sight
An' lo! my long-lost dearie!

"My Mary!" burst in wild exclaim
Frae lips pale with emotion,
"Thou art to be my bride in bonds,
Changeless as our devotion."

She flung herself upon my breast;
I clasped her to my bosom,
While tears were falling thick an' fast,
As dew frae simmer blossom.

Love bound the chains around our hearts
Nae power in heaven can siver;
Nae more can death divide us twa,
For we are oned together.

Nae mummery of priest was said,
Nae marriage license taken,
Nae ritual was drawling read—
Yet Mary's nae forsaken!

Our earthly griefs are all passed o'er,
An' we in love are smiling;
A heaven of joy around us plays,
Fleetly the hours beguiling.

My Mary loves with angel love,
An' shall be ever courted;
For marriage chains are galling tight,
Unless by Love supported.

N. C. K.: Q. I am "between the Devil and the deep sea;" I am a member of the Baptist church, but I have been studying Spiritualism, and doing a good deal of thinking, and am convinced that the whole creed is based on fraud and delusion. I have explained this to a Baptist minister and asked him if I should withdraw. He told me to stay and follow the light that I had. Now I cannot keep my light under a bushel and talk, and people think I am not honest in remaining in the church. My wife is a church member firm in the old rut, and I do not want to offend her. Now I believe there are a great many situated as I am, and what do you advise?

This correspondent is right in his conclusion that there are a great many people who are on the ragged edge of unbelief, who are held in bodage by their previous associations, their friends, their families, and are at a loss what to do. To remain is to act the hypocrite, to leave the church is to break from the associations of a life time, and go out into a strange land with a scarcely trusted guide. On one side is the supporting helpfulness of the old organization, on the other side is the contempt, the pity, the scorn of men; ostracism, the beginning of life anew, with no staff of support.

The course which each should pursue, remain, or go out, must be decided by the individual. Where such momentous consequences are involved, so far-reaching, and imperative, and no returning after the Rubicon is once crossed, it would be unwarrantable to advise either course. In general terms it may be said that adhesion to the highest convictions of truth in the end always proves the most satisfactory. To trim and hedge before a creed one at heart abhors, is the mark of weakness, and is condemned even by fellow worshipers.

To remain and follow the light is conflicting advice, for if one follows the light, he will go out of the church as soon as the door can be opened for him to do so. If he remain, he must put his light under a bushel, for if he lets it shine, he will be assailed. If he remain, he must remain silent, and tacitly consent to the "cruel creed." A wife brought up in the church, and fully accepting its doctrines, has the power to make the life of her husband who doubts, full of misery. She can even instruct his children to hold him in contempt.

Is the truth worth this sacrifice? Did Servetus and Bruno at the stake pay too much for the truth? Did Galileo in the dungeon suffer too much for it? Did the millions who have perished by the torturer's hands pay more than the value of the truths they believed and repeated? Nay, for one single ray of truth is of more value than a universe of error. If you hesitate in weakness stop, if you feel strong to bear, to suffer, go out into the highlands of free-thought, and grow stronger by the buffeting, the seething conflict of ideas. If the pastor and members of most churches would honestly speak out, and confess in a way good for their souls, the church would go to pieces like a rope of sand, for no one believes as the creed to which they subscribe. The preacher preaches it because he thinks the laity believe it, the laity receive it in silence because they think the preacher believes as their fathers. It is all a make believe—a delusion and a sham. When a man attempts to carry the corpse of dead ideas with him, to support a system which he is convinced is a fraud, then truly he is "between the devil and the deep sea," and his only escape is to perfect freedom from the bondage of any and every creed, and the assertion of the power of reason, which is the final authority.

Wm. B. O'Neil: Q. Will you inform me through the columns of The Progressive Thinker, if Spiritualism through any medium, ever stated a fact or advanced a theory which was not at the time accepted by science, and yet afterward accepted?

A. The Theory of Life, advocated in the Arcana of Nature, with many other important statements, have been admitted to have preceded their formularization by science, and they have since been accepted.

The theory of thought being vibrations in a spirit ether, was first presented in the second volume of the Arcana (now published under the title of Philosophy of Spirit), and this ether given a name "zoether"—life ether, and the basis for the generalization of all telepathic communications, and spirit inspiration thereby firmly defined. These books were first published in 1860, and written some time previously. A. J. Davis, in his Divine Revelations, speaks of a planet, not then discovered, and his interpretation of motion, has become with later scientists acceptable under new names. He also suggests the process of making rain, which was followed many years after, and with proper care will undoubtedly be successful.

Q: Who invented the guillotine? Was it Dr. Guillotine, as we find often stated?

A. Up to the time Dr. Guillotine took his place in the National Assembly of France, decapitation was only used for the nobles. He proposed that it should be the only method of inflicting the death penalty, and that the machine then in use in Italy and Scotland, take the place of the headsman's ax. Barbarous as this method is, and revolting to refined feeling, it is doubtless as painless as any that can be devised. The severance of the spinal cord produces instant insensibility to pain, and the electric shock cannot practically take less time or be more complete in its work.

Dr. Guillotine was not executed by this instrument, as has been reported, probably because the people like to have a rude compensation meted out, and transposed the story of Haman hung on his own gallows. He lived to a good old age. The name of the inventor of the terrible machine is not recorded.

THE SPIRIT REALM.

The spirit realm is where God lives,
And angels wing their flight,
From every quarter merrily
On streams of living light,
Pervading all the universe,
Where sovereign will extends
Intent, and plan, and potency,
And over all impends,
Throughout the shoreless depths so vast;
And rules—the one Great Mind,
As swings creation into line,
And procreates in kind.

The spirit realm is everywhere,
Where Infinite Spirit dwells;
As broad and deep as human thought,
Or inspiration tells;
And boundless as intelligence,
That numbers all the stars
And rules the planets, everyone,
Our earth the same as Mars;
And finds God's children worshipful
On worlds that roll in space
Around the many suns that warm,
Each one, a thinking race.

The spirit realm must ever be,
Where love and justice reign
And make a paradisean sphere
Above the earthy plain,
For such as build their hopes upon
The wealth that cannot fade,
When once 'tis gathered fairly in,
And one's possession made
Of truth and righteousness and light,
As claim the highest goal,
And happy make the future state
Of every knowing soul.

The spirit home's a boundless realm,
With pearly gates ajar
And glorious light that never dims,
So that no night is there;
And fountains clear as crystal feed
The tree of life that grows
And bears, forever, fruit for all,
Who, laying down their oars
And going from the world of dust,
In spirit form, into
The heaven-sphere, may feast and grow,
And live as angels do.

So, then, weep not when I am gone
From pain and death to life,
Into the kingdom answering hopes,
And ending selfish strife
With victory the grandest known,
That opens on my eyes
The hoped-for heaven's radiant zone,
Where suns forever rise
And send their vitalizing sheen
Along the grand upline,
There lighting mansions 'long the way—
Among them, yours and mine.

WILLIAM J. HILL, M. D.
Petoskey, Mich.

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portrait of the author, and subscribers copies will have her autograph.

Emma Rood Tuttle is well known to the readers of The Progressive Thinker and the spiritual press by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be $1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once—money not desired. HUDSON TUTTLE.
Berlin Heights, Ohio.

THE CAMP-MEETINGS.



Ashley Camp, O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Bankson Lake, Mich.

Bankson Lake (Mich.) Camp-meeting commences June 3 and closes June 13. Nearest railroad station is Lawton. For full particulars address S. T. Beam, Lawton, Mich.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Arkansas Valley Camp.

The Arkansas Valley Spiritual Association will hold its 7th annual camp-meeting in Island Park, at Winfield, Kansas, commencing July 7, and ending July 17, 1900. For full particulars address Chas. O. Bethel, Winfield, Kans.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Pon-she-wa-ing, Mich.

Spiritualist camp-meeting will be held at Pon-she-wa-ing, Mich., commencing June 15 and closing July 9. For full particulars address N. M. Kellam, manager, Oden, Mich.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

New Era Camp, Oregon.

Its next annual gathering will be held beginning June 23 and ending July 16, thus including four Sundays. Full particulars may be had by addressing E. W. Penman, secretary, Canby, Oregon, or Mrs. Kate Obrock, vice-president, 309 Shaver street, Portland, Oregon.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Ezra Carpenter, secretary, Wellsville, Kans.

Freeville Camp. N. Y.

Opens July 29 and closes August 12. Speakers: J. C. F. Grumbine and Dr. J. M. Peebles. Dr. Nellie C. Mosier, platform test medium. Mr. Grumbine will conduct a class July 30, 31 and Aug. 1. B. L. Robinson, president, Freeville, N. Y.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. Nellie S. Baade will be presiding officer during camp session. Other speakers and workers are Mrs. A. E. Sheets, Dr. J. M. Peebles, Rev. B. F. Austin, Lyman C. Howe, D. P. Dewey, Mr. and Mrs. G. W. Kates, Carrie E. S. Twing, M. St. Omer Briggs, Dr. J. W. Briggs, Sadie E. Cronk, Frances Ruddick, R. Ferris, J. D. Boyle (the greatest prophesier of the age), Madame Jullenne de Leamont. Mrs. Agnes Tuttle, of Berlin Heights, Ohio., will have charge of entertainments. P. O. Hudson, musical director. For further information address the secretary, Ella B. Brown, 266 Twenty-first street, Detroit, Mich.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic campgrounds, Niantic, Conn; season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Franklin (Neb.) Camp.

The Northwest Kansas and Southwest Nebraska Spiritualist Association will hold their fifth annual camp-meeting at Franklin, Neb., from July 20 to August 6 inclusive. No pains will be spared to make it a success. For announcement, circulars and other information, address the secretary, C. H. Simpson, Franklin, Neb.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Camp Cassadaga.

The success of former years has been equaled if not surpassed in the meetings just closed, which made up the program of the picnic for June, 1900. Harmony reigned, good order prevailed, and all in all it was one of the most enjoyable picnics ever held at Lily Dale. The talent engaged was from the best on the Spiritual rostrum, and every lecture scintillated with gems of rarest thought. Moses Hull, Mr. Grimshaw and Mr. Sprague were the speakers for Friday and Saturday. Sunday morning Lyman C. Howe occupied the platform and gave one of his masterly lectures. J. Clegg Wright followed in the afternoon. At the close of his address the general verdict was magnificent.

There are many attractions to draw people to Camp Cassadaga for the summer of 1900. The Training School is well under way, with many favorable reports from those in attendance. The classes under J. Clegg Wright's instructions promise much in the way of intellectual development and psychical unfoldment. These classes commence June 12 and continue until August 1, and to all who contemplate visiting this camp this season we would say come early that you may profit by the instructions which Mr. Wright is so ably endowed to give.

President Gaston, supported by his staff of trustees, seems untiring in his efforts to promote the welfare of the cause in his efforts to make Cassadaga Camp an educational center, as well as a Spiritual center where the two worlds may meet in the interchange of actual experiences.

Every year the influence of the work done at Camp Cassadaga extends further and further away, and every year we are adding new treasures to the storehouse of knowledge and taking advanced steps in the way of spiritual enlightenment.

MARY WEBB BAKER.
Lily Dale, N. Y.

Railroad Rates to the M. V. S. A. Camp-Meeting.

The camp-meeting at Mt. Pleasant Park, Clinton, Iowa, opens July 29 and closes August 26.

We are pleased to announce that we have secured from the Western Passenger Association, a railroad rate of a fare and one-third, on the certificate plan, from all points in Minnesota, Iowa, Missouri, Illinois, Wisconsin and the northern peninsula of Michigan, which is practically the same as the rate obtained last year. Tickets may be purchased July 26, 27 and 28 and thereafter on each Tuesday and Friday during the meeting, certificates to be honored if presented not later than August 29. Be sure to take a certificate from the agent when you buy your ticket and deposit it with the secretary as soon as you reach the camp.

The Diamond Jo line of steamers has granted a rate of one fare for the round trip from all points between St. Paul and St. Louis.

The very attractive array of talent employed for the platform, with the improved condition of the park, will make it worth while to take advantage of these favorable rates. For programs and general information address

STELLA A. FISK, Sec'y.
Keokuk, Iowa.

"Religion as Revealed by the Material and Spiritual Universe." By. E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

Rending the Vail. This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

SOLVING A PROBLEM.

Future of the Colored Race in the United States.

To the Editor:—Much is being said of late in the press, amongst politicians, and in religious convocations, in reference to negro outrages by negroes, and upon negroes, and in advocacy of, and opposition to, the Fifteenth Amendment, conferring citizenship on the negro; but as yet no plan of a general nature has been attained.

For some time past there has been revolving in my old octogenarian Abolition head a scheme looking to their betterment, and knowing your humanitarian ideas will induce you to regard with favor every endeavor looking to the well being of all branches of the human family, I will very briefly lay the leading thought before you.

The territories of New Mexico and Arizona jointly contain about 150,000,000 acres. Suppose this, and more adjoining territory, if necessary, were offered by the government of the United States to the negroes of this country provided they would occupy it, after a free discussion and majority vote among themselves to do so—with the understanding that they should have representation in both branches of the Congress of the United States—where would be the harm, either to the whites or blacks?

It would manifestly be unjust, in view of the long years of enforced servitude the race has endured at our hands, to compel them to leave the country against their will, and I cannot but think the great majority of them would regard such an offer with great favor, and thus a peaceful and happy solution be attained, of what otherwise threatens interminable trouble and ultimating in a race war.

Until through a residence of several years in the South, I had thought the Sumner bill, enfranchising the negroes, was the right thing to do. After a residence of ten years, however, I am convinced that, however well it may have worked then, it should now be repealed, and the right and conditions of citizenship be restored again to the now loyal States.

No people who tenaciously persist in crowding into the cities—preferring menial positions—as is the case with by far the greater number, will ever attain that independence, and nobility of character, to which all should aspire. The transition or change I propose (with their consent) will bring about that development and independence.

As illustration of the slavish servility daily and hourly witnessed in this and every other Southern city (and that nothing but isolation from and non-intercourse with the dominant race is likely to stop) will afford a better insight into the evil I am trying to point out, than can be done in a volume. I will cite two cases that occurred but yesterday. A lady came out of a bakery with a black boy following with a single loaf of bread in his hand. Not only must he go with her to carry the loaf, although she had nothing in her hands, but to make him feel "his place," he must not be allowed to walk beside her, but be compelled to keep just so far behind.

A minute later a lady ascends the stairs on which I was standing, followed by a colored servant girl, having in her arms the lady's child. The servant was kept waiting several minutes, when if she had only been white, she need not have waited a moment. Of course the worst feature in both cases was, that from habit, both servants had got accustomed to such ignominious treatment, and thought it was all right.

Can the negro evolve under such conditions? Not much. Better give him the advice Greeley gave all striving to get up the ladder: "Go west and grow up with the country. V. FELL.
Washington, D. C.

BOOK REVIEWS.

Enoch Willoughby. A Novel. By James A. Wickersham. Charles Scribner's Sons, publishers, New York. $1.50. 356 pp. 12mo. cloth.

This is a work of decided merit, Spiritualistic and full of interest. One of the best of its class, and affording fine studies of human nature among Spiritualists, Quakers and others.

"We're Passing But Once This Way," is the title of a beautiful song and refrain of which the words and music, arranged for piano, are by the well-known and talented composer, Mr. P. O. Hudson, of Bay City, Mich., of whom it may be obtained. Price 25 cents.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is $1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library. One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for $1.25.

A CARD.

The principals of Belvidere Seminary would respectfully inform their friends and the public generally that this institution will be open during the summer and early autumn for the accommodation of children and adults who seek freedom from business cares or the excitement of social and fashionable life. Its location is healthy and beautiful, its grounds ample and well shaded, drainage and water excellent.

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Yours truly,

Dover, N. H. MISS L. E. DORE.

Dr. Watkins—Dear Sir:—It is now about four months since I took your treatment, and will say that I have felt real well all that time. You have a lady patient here, who knowing how much I was benefited, thought she would try you. Wishing you success in your good work, I remain, yours respectfully,

MRS. M. A. FLANDERS.

Coldwater, Mich.

Dear Doctor:—In regard to the Psychic Circle, I should like very much to join it. I think it is a grand thing. I am glad to be called a friend by those so fortunate as yourself, but you are the first one so gifted, that it has been my chance to know, so far; but I feel very thankful for the benefits I have received from you. Trustfully yours,

NELLIE WEBSTER.

Laconia, N. H.

Dear Doctor:—Inclosed find money for another month's medicine. My bowels and kidneys are improving, and I have not been troubled with dizziness since I took your medicine, and that is a great relief. Thanking you for all you have done for me, I remain, yours respectfully, MRS. R. L. WOOD.

Herkimer, N. Y.

Dr. C. E. Watkins—Dear Sir:—I am feeling much better than when I wrote you last; my rheumatism does not trouble me very much now, and I am feeling better every way. I am very much interested in your Psychic Circle, and would like to join it, for I have great faith in the power of the psychic forces. Hoping the angels will assist you, I remain, yours gratefully,

MRS. S. D. FOWLER.

Wolcott, N. Y.

Dear Doctor:—I have nothing special to report this week. I am feeling unusually well. The asthma is very light and my general health is good, and altogether I feel much encouraged. Yours, sincerely, J. P. NEILY.

Jefferson, Mass.

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"Where can we find a code of laws, ancient or modern, not based on the supposition that man is a totally different being from that which facts now demonstrate him to be?

"In what part of the world can we find institutions based on a knowledge of what humanity is now proved to be?

"In what country, at any period, have national arrangements been formed, except on the belief that man forms his own convictions and feelings and his own character, so as to make it right and just that he should be praised or blamed, rewarded or punished, have merit or demerit, for what he thinks and feels, and for what he is, physically, mentally, morally and practically?

"Had it been known to our early ancestors that the universe is governed by instinct—that man, as well as all that have life, is governed by instinct—that he believes and feels, of necessity, by the instinct of his nature—and that his whole character is formed through the operation of these instincts, we should long since have had a state of society the reverse of that which has been alone known up to the present moment. We should now have a language of simplicity and truth—a spirit of charity—a conduct of kindness—and a cordial union throughout the family of man.

"There would have been no religious differences—no party politics—no rancorous divisions—no wars or contests—no poverty or the fear of it—no jealousy or revenge—no one desirous to take from others; but all would have been anxious to contribute to the general well-being and prosperity of society, without knowing limits of kindred, country or clime.

"Instead of our ideas and feelings and knowledge being individualized, and regularly trained to become ignorantly selfish, universal ideas, feelings and knowledge, would have been created, and man would have made a unit of the family of man, each cordially united to the others, through the whole extent of its members. The poverty, divisions, vices and crimes now so prevalent through society, would have been unknown; and the past history of man, instead of being a regular narrative of opposing parties, murdering, plundering, and making each other as miserable as nature would admit, would have been the history of rational being, whose sole object would have been to produce the most happiness and the least misery to each other, through the whole extent of the population of the earth.

"Until men shall understand how to make the laws, institutions and arrangements by which the future generations shall have their characters well formed, physically, mentally, morally and practically, and shall be enabled to understand human nature, its instincts and its powers, and how to acquire the spirit of charity and kindness, the human race cannot be made to enjoy happiness; it will be deficient of one of the most important ingredients requisite to insure its happiness; and until the laws, institutions, and arrangements of man shall be made in accordance with the now ascertained laws of human nature, it will be a vain hope to expect that man can be made happy.

"Such being the case, we have to consider what are the laws, institutions, and arrangements, which men can make for their government, that will be in accordance with the laws of their nature.

"These laws will be few, simple, and easy to be understood, and of a general character, yet sufficient for all practical purposes. The following may comprise all that is necessary for a rational code of laws:

"1st. That, seeing that each child is born ignorant and without experience, every human being, male and female, shall be as well trained and educated from birth, physically, mentally, morally, and practically as the knowledge of well-forming the human character possessed at the time will admit.

"2d. That all shall be actively well-employed, physically and mentally, according to age and capacity, through life; idleness being injurious to the individual and unjust to society.

"3d. That all shall be well lodged, fed, clothed and surrounded from birth to death by superior circumstances only, so far as society unitedly can create superior circumstances.

"4th. That in addition to the language of its parents, every child shall be well instructed in one general language, that this may become the language of truth and of the world."

(To be continued.)

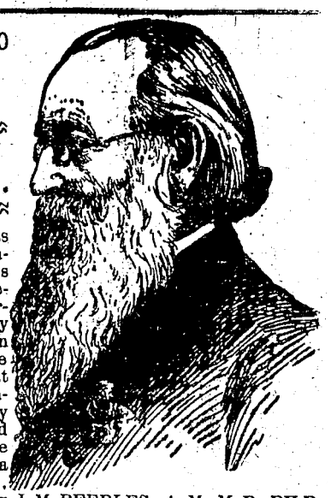
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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, at Ottumwa Ia., on June 1, in the 46th year of his age, Philip H. Biddison, after a lingering and painful illness of about five months.

Mr. Biddison was a man of whom Spiritualism may well be proud; a man of spotless character and unblemished reputation in all his relations, business and social, truly may it be said of him, "none knew him but to love him;"

A large concourse composed of citizens in carriages and various benevolent orders escorted his body to the cemetery. The services at the residence were conducted by the writer, while the A. O. U. W., of which the deceased was a prominent member, did a like service at the grave.

A widow and one child are left to mourn his absence in visible form, but they have the sweet consolation which only Spiritualism can bring to bereaved and sorrowing hearts.

W. F. PECK.

Mrs. Mary A. Glass, passed to the higher life from the home of her daughter, Mrs. L. Koehne, at Dolores, Colo., of pneumonia, aged 77 years. She was a beautiful character, kind, gentle, ever ready to help those in trouble. She was laid away as befitted one of her character. K. W.

Passed to spirit life, June 3, 1900, from San Jose, Cal., D. A. Pease, M. D. He was a native of Conway, Mass, and was aged 94 years. He was an earnest Spiritualist; for him there was no death, only change. He left one son and three daughters, with whom the memory of his honorable life and peaceful transition will ever remain. Services were conducted by Mrs. E. B. Marceen and Mr. A. Macey.

MRS. N. PEASE FOX.

Passed to spirit life, at Lincoln, Vt., June 5, Mrs. Mary M. Elliott, wife of Zira Elliott, aged 78 years. The funeral was June 7. She selected this text: "I have finished my course." She was married to Zira Elliott, of Starksboro, January 1, 1843. They have lived in Lincoln since the war of '61. E.

TESTIMONIAL.

B. F. Poole:—

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The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

There will be a Spiritual meeting at 2:30 each Sunday, at Smith Hall, Wisconsin and Larrabee streets. German and English speaking by Mrs. W. Hilbert and Mr. Bernhart.

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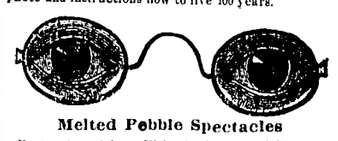
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, JUNE 30, 1900. NO. 553

THE CHRISTIAN RELIGION

Further Consideration of the Subject.

It is a frequent occurrence to see some representative of a religious sect rise up to remark that true religion consists in visiting the fatherless and widows and keeping oneself unspotted from the world; but I do not recall from memory any church creed resting on these remarks of James—by the way who was James?—neither do I know of any not organized and held together by a creed that begins: "I believe." Religion is a belief and a system of worship, for none exists without prayers, and all must have something to pray to. The interest which religious organizations feel in the welfare of orphans and widows is not the impelling force that erects sky-piercing spires over magnificent works of art to be used one day in seven; and the $60,000 religious edifice with its $3,000 organ, just completed in this city, was not dedicated for that purpose. If that large sum of money had been devoted to their welfare it would have been expended in some other manner. That building was erected to expound the Methodist creed in, and to glorify the name of Jesus; to convince all men they are sinners and to proclaim the only way by which they can be saved from the eternal wrath of God, whose name is Love. There is not a religious sect that builds churches for any other purpose, though Universalists and Unitarians are partial exceptions because the punishments of God have a time limit with them.

There is not a religious sect in Christendom but what talks about the "heathen," and few but what send missionaries abroad to convert them. What is meant by conversion, and what is the object of their efforts? Is it to lead them to provide for their orphans and widows and accept a new code of morals? Not much; it is to bring about a change in belief, and to get them to accept the childish fable of Adam and Eve and all the theological absurdities that follow it, including the miraculous appearance and disappearance of Jesus in this world, and the preposterous mission for which Christianity asserts he came. When one can believe this nonsense he ceases to be a heathen. If he doesn't believe, though he should devote his whole life to the service of widows and orphans, and live under the highest standard of morality, he could never be accepted by any church organization as a Christian, nor in their estimation be secure from the wrath to come. Hence I repeat, as repetition seems necessary to insure entrance of the idea into some people's sensoriums, that nowhere is the Christian religion considered in its paramount sense as the duty of providing for the fatherless and the widows. Were this the fundamental fact in Christianity, a four years' course of biblical instruction in a theological seminary would hardly be considered necessary to produce a priest or an ordained minister of the gospel.

It does not require a person long in this world to learn that we are interdependent on each other, and a plain duty therefore exists to help one another when we can, as we journey on to the grave. But these facts are bedded in morality and have nothing to do with religion, which professes to make clear our duties and relation to God, whose existence has never yet been demonstrated.

It would be an easy matter for people of every race and nationality to unite on a code of morals, for every living person sustains the same relation to life and happiness, as both are primarily dependent on ability to feed, clothe, and shelter the body. But when it comes to religious questions, then never-ending discord begins, for the realms of reason are forsaken, the presence of knowledge is departed from, and the mind is compelled to deal with visionary nonsense utterly powerless to show connection with a single fact. Creeds being nothing but a matter of belief, they are entirely dependent on faith for their reception, and faith has no more connection with knowledge than the sin of Adam with one of Job's boils. Faith is blinder than a bat, and all religions are dependent on faith, for they have nothing to present but words. Theology is not and never was anything but a theory, and having no more relation to science than an orthodox sermon to common sense, we see without effort why religious sects are endless and always at war with each other.

Religious questions have created more discord and hatred between men than all other kinds united, but never in one single instance did two sects indulge in a wordy war over the path of duty in connection with orphans and widows in distress. Their discords have all been over the meaning of obscure, ambiguous, and senseless passages of scripture; in man-made creeds and their effect on passion and prejudice.

Mathematics open no field for violent discussion or the play of fanaticism, for scientific demonstration is always at hand and nothing but reason finds inducement to enter and explore. How different with religion; there reason finds no welcome and absolutely nothing with which it can deal. Reason has no more to do with religion than religion has to do with established facts, and yet it is man's highest faculty and the only one that can guide and direct him along the pathway of life. But to be religious you must surrender it and trust with child-like credulity to what a class of men tell you who peddle religious ideas to obtain their bread and butter.

Forms and ceremonies, words destitute of ideas, and a constant effort to reach the emotions, are methods of priestcraft; but to thinking men they present no attraction, and upon them create no impression. The Christian clergy profess very little regard for the reasoning faculties in man, and one Dixon, in New York City, recently expressed himself very strongly on that point. Society in general, however, is not in accord with the preachers, for when a man loses his reason, the doors of the insane asylum are opened for his reception. He is no longer considered a safe person to run at large, and by most people he is regarded as being in the same category as a wild beast.

Take away a man's reason and you have deprived him of all power to think and act in a sensible and rational manner, and no one but a preacher would ever place a limited value on a faculty of such supreme importance. They have but one excuse for doing so; reason is a detriment to their business, and never yet, when exercised, failed to explode all their myths and humbugs. Why should they admire their greatest enemy and the implacable foe of all superstitions? It is expecting too much to see the advocates of any religion in love with reason, for they cannot work the dear people for dollars and autocratic power when it is abroad in the land; so they denounce it as a carnal faculty of no importance and seek to substitute in its place their especial favorite, blind and unquestioning faith.

The preacher's ideal man is the one who believes all he tells him and never gives reception to such a thing as doubt. Out of no other material is it possible to make a good Christian, therefore all denominations hate an independent thinker and denounce him as being in the power of the devil, who, in spite of all assertions to the contrary, and frequent reports of his death, is still a most important and active factor in religious circles.

You cannot be religious and rational at the same time, and as Christianity has so clearly demonstrated this fact it may seem almost unnecessary to mention it, but memory requires nudging once in a while and that is my excuse for calling attention to it.

We hear of so much good that Christianity has done in this world; but stuffing men's minds with falsehoods and fables, fear and gloom, is not my idea of goodness, and that it the principal business in which it has always been engaged. It has rested like a pall on every spot and place where it has found a foothold on this earth, and hell has been used to terrorize credulous minds for nineteen long centuries.

There is no genuine Christianity without a hell, and any preacher who does not make that his chief stock in trade is sacrificing a Bible doctrine to the intelligence of his congregation. Where refined intelligence revolts against the fires of hell, policy preachers wisely omit it; but go anywhere to-day where ignorance is dense, and hell is still a factor in this religion which rests as solidly upon it as a house on its foundation. The Catholic Church, which numerically exceeds all other sects and denominations, does not pretend to do business without both hell and purgatory; yet with millions of minds terrorized with these brutal dogmas, and millions of children being stuffed with them right now, we are told that the doctrine of hell is a back number. I deny it, and I further deny the power of any Protestant sect to get up a successful revival without hell. It never was done and never will be, and where Christianity is most on the wane, you will find the least allusion to that place.

The very essence of Christianity is how to avoid hell and get into heaven, therefore when hell is rejected Christianity begins to lose power and influence and dry rot sets in that nothing can stay. Its effective power over the minds of untold millions in the past nineteen centuries, has been located in the terrors of hell and not the love of Jesus. We hear much of that these days, but the institution cannot be run on that alone, as struggling Universalists and Unitarians have become well aware. Remove the idea of hell and its torments from the average man's mind, and by so doing abolish the need of a savior, and the love of Jesus is soon found to be something that presents no great attraction. It is the working of the old law, supply and demand, for without a demand supply is needless. If no occasion exist for a savior, what do you want of one? This conundrum is now open and presented for solution. If any person thinks he must hold onto Christianity because of some morals he finds connected with it, I will disabuse his mind at once by revealing the fact that every person whose reason is in good working order, carries within himself an infallible standard of right and wrong, and no inspired or uninspired writings are needed for his guidance if he will only use it honestly and conscientiously. When about to do an act that concerns another, simply pause and ask yourself: Would I wish him to do to me what I am about to do to him. It is the practical working of the rule laid down by Confucius, and it covers all our relations with each other and makes unnecessary any lengthy code or commandments. It is not expected that selfish and passion-blinded men will use and be restrained by this rule, for the terrors of Christianity have never been effective with such, but I repeat, no other rule is needed and no other can do any more.

CHANNING SEVERANCE.
Los Angeles, Cal.

Thanks the Ohio Sage.

I feel it my duty to thank the Ohio sage, Hudson Tuttle, and his spirit authors for the books written by him, and dictated by them. In truth, those books are the best that I have read. They are an inspiration of genius. They are the jewels of the 19th century. Some short time ago, I received "The Arcana of Spiritualism, and a more instructive book cannot be purchased. It sparkles with wisdom from beginning to end. Thanks to the great and noble man in Ohio, and to his Celestial authors!

V. G. LUNDQUIST, P. Ph. D.
Denver, Colo.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

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A PARABLE,

Which Hath a Deep Signification.

A certain great man called unto him his servant Ecclesiasticus and said, "I am sick nigh unto death; go ye therefore and telephone unto the physician. Bid him make haste for I, even I, am in sore distress."

Now Ecclesiasticus had a great fear of the telephone because all the professors at the college said at first it was a delusion, afterwards that it was a device of the evil one. Nevertheless being afraid that his bread and butter might be shut off he feigned obedience. So he sanctimoniously went to the upper chamber and not daring to come near the diabolical invention he stood away off and made loud supplications.

Now Ecclesiasticus was exceeding cute and as if really in communication with the physician extolled the virtues of his master and explained what an honor the physician would confer upon himself by waiting on so great a man. As he well knew, the master heard and said, "verily, he is a trusty servant; I will raise his salary." And Ecclesiasticus said "amen" as soon as he heard this—for his ear was at the keyhole.

After this he descended to the basement and compounded various concoctions, and returning to the sick chamber said, "Behold thy servant ran to meet the physician and received of him these. Verily they are the true medicines for thy complaint. Observe how muddy and bitter the liquids and how nauseous smelling the pills. These signs indicate worth. The elixir vitae is the muddiest of all liquids, according to the law of contraries. If anything is clear, you may be sure it is a decoction of the ungodly."

Now the great man groaned in spirit and said: "I perceive that thou art the best of servants. Thy words must be full of wisdom, even according to the great law of contraries, for they are mysterious; and thy logic irrefutable because no one can understand the drift thereof. I will raise thy salary another notch." Now Ecclesiasticus as was his wont upon hearing these words piously said, "amen."

But there happened to be on an humble errand to the castle an old woman who, being compelled by poverty into strange conditions, had learned how to telephone and had no fear. She observed how Ecclesiasticus had bamboozled the invalid. She resolved to outwit him. She went to the telephone and in a low voice really called up the doctor and described the great man's symptoms, saying she would meet the messenger sent with the medicines, because he would not be admitted into the castle, as Ecclesiasticus was exceeding cute. So she did, and when the invalid was asleep and Ecclesiasticus flirting with the chambermaid, she partially emptied the vials, for she said, if I leave only the pure cordials he will not take them, and filled them up with the physician's concoctions, so that something of the color and taste of the bogus remained. After the first drink the patient revived wonderfully. So she told him what she had done. And he said "I have lost my pride and don't care a fig if they only cure me. Blessed art thou among women." So he got well again.

Now this woman, sometimes called a witch and vulgar medium, made bold to say, "I am poor and the bairns are in need of many comforts. Out of your abundance will you assist me with some money?"

But the great man was also a very good man, and when he heard this he groaned in spirit over the baseness of human nature to associate the idea of filthy lucre with that of such services as the old woman rendered, and he said, "Get thee behind me, old woman, you are only a low fortune-teller;" and throwing a dime in imitation of the widow and her mite, he said, "My servant Ecclesiasticus, although he did pull the wool over my eyes about the medicine, is too dignified to ever act so, and because he is crafty like myself and gives an air of respectability to the establishment, I raise his salary another notch. And Ecclesiasticus said "Amen." J. T. MACDONALD.
Vancouver, B. C.

Questions for the Bible Experts.

If the church is the conservator of morals as well as religion, kindly state which of the patriarchs from Noah to Solomon would you have us take for a guide?

Where is your Bible authority for preachers to marry people? and exact a big fee for it? Or have you learned that a man will bear having his "leg pulled" better then than any other time?

Of what did those awful sins consist that caused the flood?

These were neither laws of Moses, nor the gospel of Christ.

They neither had to get circumcised, nor "Take no thought for the morrow."

Is it not evident that the real God of Nature never stops work on Sunday; for I have watched the pumpkin vines, and found He made them grow several inches while He should have been helping to "pass the hat?"

Kindly tell us how many of his commands he kept himself?

Is it not more than probable that ancient writings of the Jews were lost in the destruction of Jerusalem, and the Babylonian captivity?

And if Ezra rewrote them from memory and guesswork, under a contract with the King of Babylon, as recorded in the Apocrypha, might he not have left out some of the snake and whale stories?

If the priests of the 4th century compiled the Bible by ballot, then may not balloting be inspired as much as writing? J. S. HARRINGTON.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

WHICH BIBLE?

The Bible of Science, or the Bible of Myth?

How much longer shall Mother Goose boss the world? What is man that he should fear shadows and distrust reason? Is man a lion or a mouse? Would he be something or nothing? What is man anyway? Science will tell him, and he will never know till it does.

The time is approaching when men must decide whether they will sail into dry dock on a myth Bible, or roam the broad ocean on the science Bible. Times have changed. Once man could be great on belief. Not so now. Life has a new meaning. The world has moved on. It has already gotten nearly to where everything is done by machinery. Infidelity has come to mean truth; love of truth. It is popular and respected. It means progressiveness, evolution, improving on the past, another step up the mountain side, growth. The infidelity of yesterday is the truth of today. There are many forms of it, such as religious, political, educational, industrial, social, etc., but only the religious will be considered here.

The only offense of Jesus was his infidelity, now Christendom's truth. Luther's infidelity is now lauded in song and story. Beecher's infidelity redeemed the Protestant church of a horned monster and a seething caldron. The infidelity of both his successors, Abbott and Hillis, will be a proud monument to them. The infidelity of the very talented President Harper, of the Chicago University, was too strong a dose. He diluted it. It will not stay diluted. He was only a little ahead of the place. The infidelity of Dr. Thomas and Prof. Swing covered the church with a calcium light. Rev. De Witt Talmage is a first-class infidel. When he finds his parish making it too hot for him, because of his too intimate knowledge of spirit life, he produces an oft-repeated fillip against Spiritualism. This satisfies, and he proceeds with his infidelity. At the Madison, Wisconsin, Assembly, I heard him say, "God bows to nothing but law." In other words, if there is a God he is the inferior of law. In the same discourse he said, "the end of two thousand years will witness the close of Christianity, when a new Dispensation will follow." The great arisen Ingersoll would have asked for no stronger words. The discerning see Talmage's prophecy already in movement. The "Higher Criticism" of the Bible is infidelity pure and simple. All of the greatest lights of the Protestant pulpit at least are infidels. The theological seminaries will come along. Then the lesser lights too will come up higher.

Shall the world longer be guided by the ancient Bible of myth, or the modern Bible of science—the only one that ever reflected perfect Nature? Is the world grown far enough from the old to accept the new? The great mass of mankind never moves altogether. It is passing the portals of science, one by one, and none turn back. The "Higher Criticism" demonstrates that Bibles are no exception to the law of evolution.

As it is impossible to know whether there was or was not a lawgiver, isn't it nobler, with the scientist, to admit that we don't know? Since all mundane and super-mundane theories harmonize perfectly with the one that makes the universe itself causeless, isn't it better to accept this as a working hypothesis? Isn't it better to accept the Bible of Science, out of which it is impossible to make but one creed—if creed you will—and which has never yet caused a war, and never can, than the mythological Bible that is a stream of wars?

Science measures, tests, analyzes, proves. It ignores neither reason nor sense. It has foundation knowledge in eternal law. It is, in the highest sense, metaphysical. It cannot be imposed on. Its principles are unvarying. It is characterized by an ennobling principle of humanity, adds fresh wings to hope, and aspiration grows apace. It is unselfish beyond precedent. It stamps the laws of nature solidly trustworthy. It learns that nowhere can mind be found separate from matter. It corrects the world's mistakes. It is perfecting the system of education, of which schools, colleges, and universities are the machinery. It is establishing health laws on a permanent basis. It will perfect governments, industries, and society. It will empty the jails, insane hospitals, and alms-houses. It will save Spiritualism.

Science is yet in its childhood. Social science is in its infancy.

When the people understand the Bible of science as well as they do that of myth, they will no longer hesitate between the choice. Their devotion and worship will take on a new lustre, a new strength, and a new beauty. They will experience a stability of intelligence before unknown, an unshaken confidence, a security, and a glory of the universe outrivaling the wildest dreams of the ancient masters. They will have a Bible that will tell but one story.

It is not claimed that science makes no mistakes. It is, however, contended that it has an adamantine basis, and that it includes all there is of theology, religion, worship, song, society, education, industry, love, home, harmony.

Some assert there is involution as well as evolution. This is unnecessary. There could not be a growth of the body without the involution of food; thus so-called involution is one of the processes of evolution. If they beg the question and say there is an involution of the soul or spirit into the body, it would not help them, for no mortal or spirit knows whether soul or matter was first, or if both were not always coexistent. We don't know all the sources of human growth. We do know that both mundane and super-mundane science calls it all evolution.

Science teaches that the attraction of one atom for another, is a form of mind, and that the increase of mind is proportioned to the nature and character of the organization. It is the character of nerve to have feeling. It is the character of muscles to have no feeling. A knowledge of the character of mind will be an open book.

Speculative science reaches on, like an army picket, and while still reasoning from the known to the unknown, it finds occasion at times to retreat. This it does honestly, fearlessly, frankly. This branch of science will always thus continue to work. The more rapid progress demands it. Meanwhile the steadily increasing exact science is extending the permanent highway.

There are many true and beautiful things in the myth Bible. These will all be conserved. No new Bible is ever made without availing all the good and true of former Bibles. In all of the past Bibles there have been expressions of wisdom adapted to one age, and not another. There have been other expressions so profound as to fit all ages.

Science admits that intuition is a source of knowledge, but it demands that such knowledge shall be tested and proven, because intuition is so variable. One person, by reason of his nature, disposition, education and development, will have intuitive knowledge the opposite of another person. Science finds most knowledge derived from observation and experiment. Illustration: Ships are built in conformity to the form of fishes. Navigation of the air is studied on bird flying principles. Observing the apple fall, and reflecting on it, gave the world its knowledge of gravitation and attraction. And the watching of a boiling teakettle was the source of the enormous value of steam. Some observation is ever leading on. The seven sciences of the ancients: grammar, logic, rhetoric, arithmetic, geometry, astronomy, and music, presumably had their origin in observation.

Science works for truth for its own sake, for the love of it.

That all the world, from its most primitive estate, has said, "there is a God," only proves the naturalness of the universal feeling of an Almighty power. It was natural to give it a name. It has been called by many names. It is said the Bible gives it over fifty different names. No one more than the scientist acknowledges the presence of this Almighty power, and no one understands it so well.

The new Bible will not be contained in one volume, nor yet in a hundred. Each separate subject will have its separate volume.

The Reign of Law is the coming World's Guide. E. W. BALDWIN.
Verona, Wis.

OUR FRIENDS IN HEAVEN.

Since it is known that angels come
At pleasure o'er death's silent seas;
Since it is known they are not dumb,
But counsel us, at will, with ease,
And love us, love us as of yore,
When sun and shadow round us played,
Why shakes your heart from rim to core
And whispers, "Oh, I am afraid!"

You wist not of the yearning loves
You shut off by a shield of snow;
Why not take in the heavenly doves
Who fly, for love of you, so low?
Why look upon the burial sod,
To see them sitting by the stones?
What care they for the senseless clod
Which veils with green their crumbling bones.

They wait not by their monument
To daze you when you go that way;
The low grave-grasses are not bent
By sweeping of their robes of gray.
They live not idly with the dead;
They love not cold, secluded rooms;
Why go you in with halting tread,
Trembling and pale as lily blooms?

They are not there! they are not there
To startle you with moon-like eyes,
But in the parlors, still and fair,
And redolent of Paradise;
Touching your brow like waving wings,
Dropping a bright thought in your mind,
Uplifting you from groveling things
To thoughts and feelings more refined.

When you have crossed the silent sea,
Leaving most tender eyes in tears,
And fain an angel's ministry
Would do, but cannot, for their fears;
When those you love draw back aghast
In passing where your form is laid,
And each red globule hurries fast
For fear of ghosts in ambuscade;

When you awake in heaven yourself,
And see your image pictured out
Unreal as a lace-winged elf,
Stalking or skulking dumb about
In darksome places, you will cry,
"O Faith! where art thou? Love is dead!
It was not half so hard to die
As turn to phantoms in Love's head."

Most beautiful it is indeed
To meet the angels friend as friend;
To feel in hours of greatest need
Their holy benizons descend.
Reach up your hands, oh mortals, here,
With all your confidence of yore!
Have grave-clothes made your friends less dear
And must you fear them evermore?

No! bid them float about your masts
However roughly roll the seas;
God speeds them, and their power is vast,
So welcome them and breathe at ease.
Come out, angels that are to be,
And meet them in their white arrayed,
Come out! what cause is there to flee?
They are not ghosts in ambuscade.
EMMA ROOD TUTTLE.

Donation Day for the Liberal University.

The Liberal University is in great need of funds, and as a "day of prayer" would be behind the times, we have concluded to appoint July 20, 1900, as a Day of Donation.

We earnestly request every Liberal in America to send us a remittance on that day, if it is no more than twenty-five cents. The name and address of each donor, with the amount given, will be published in the Torch of Reason. "In union there is strength." Address J. E. Hoemer, President L. U. O., Silverton, Oregon.

CHRISTIANIZING CHINA.

A Methodist Bishop's View of the Matter.

To the Editor:—I send you a clipping taken from the Chicago Tribune, as follows:

Denver, Colo., June 17. Bishop Earl Cranston, who recently returned from China, declared from the pulpit to-day that civilized nations must rule China.

"It is worth any cost in money," he said. "It is worth any cost in bloodshed if we can make the millions of Chinese true and intelligent Christians."

He said that the missionaries' compound was under the guns of Peking, and that from the inner wall of the city the native troops could blow this foreign quarter to pieces. He said that the dogs, Peking's only scavengers, devouring babies left in the street to die, sometimes dropped skulls near the missionary quarters, and gave the Chinese opportunity to say the missionaries were murdering Celestials.

The United States, he said, had but a paltry company of marines to protect its missionaries and its citizens.

"I would cut all of the red tape in the world, he asserted, "and break all the treaties ever made to place the armies of the United States in the fore next to Great Britain. We must not be the tail end of everything.

"The open door must be maintained for Christianity as well as commerce, and the bigotry of Russia, which now shows so strongly in the events taking place in China, must not be allowed to interfere with the progress of humanity, civilization, and religion."

Think of a Christian minister to make such a statement from his pulpit. It reminds us very much of the saying of Christ, "I came not to send peace, but a sword." But is there really such a crying necessity of making the Chinese believers in a Christian deity? Is the necessity really so absolute as to be worth "any cost in money, and any cost in bloodshed to make the millions of Chinese true and intelligent Christians?" Does the history of religious power incline any sensible man to such a belief? What toleration would China show under Christian rule, better than she does now? The only toleration the church of Christ has ever shown when in power, has been persecution, the thumbscrew, the rack, the stake, fire, and the sword. Only as the softening influence of education, and conscientious intelligence placed its hand in gentle restraint upon the church, has it desisted from its course of horror and misery. It seems to us China would be benefited but little were she to be Christianized. What that benighted country needs, is the light of modern education, modern intelligence. She ought to put herself in touch with the rest of the modern world. She has no right to seclude herself with all her resources, her powers and possibilities from the rest of the world; and she seems to be on the high road at present of so provoking the other nations that she will be compelled to admit modern civilization within her borders, on a much broader basis than she has done heretofore. And if this result is obtained it will be the dawning of a better day for this large territory in Asia. We do fail to see any urgent necessity existing in any sense whatever, to require China to become Christianized. Naturally the church has had her eye on that country for a great many years, without succeeding very much in converting its people. She has found the Chinese too wide awake to believe every wind of doctrine that has been wafted to her from every denomination that has tried to bring her to Christ. Somehow the Chinese doubted the reality of the Christian religion, when every missionary came with a different doctrine, the last one always condemning in toto every one that had been before him, and urging faith in his particular little two-by-four system as the only sure road to everlasting salvation. Chinese intelligence was too much for this sort of humbug, and it has had the effect of infuriating the natives against the missionaries, and thus against all the foreigners, until we have this latest outbreak and the crowning calamity. Now our Christian friend and minister of the "meek and lowly Jesus," declares from his pulpit that it "is worth any cost in money, and any cost in bloodshed," to Christianize the Chinese.

The church seems to realize that something is going to happen in China, and she wants the glory as usual, and she wants the credit of having brought that country to a better condition. But whose blood is to be shed to obtain this delectable result? That of this reverend? By no means. Why the blood of the soldiers of the nations who are to go in and chastise China. The military through the political departments, are to open the door of China, so that the missionaries may ply their trade without let or hindrance; and when the blood of our brave soldier boys has been shed, then the church will say: "We did it. Christianity has lifted China from darkness to light, and from bondage into liberty." That is but the old story of "Betsey, we killed the bear."

But how demure, how loving the suggestion, "it is worth any cost in bloodshed." This is the vaunted gospel of peace which the churches herald to the world. "Bring them into the fold, by peaceful means if possible, but by all means bring them in," that seems to be the sentiment of the followers of the Nazarene. Of course they excuse themselves with the consoling dictum, "the end justifies the means." What a spectacle, a Christian minister in the 20th century publicly advocating the shedding of blood to convert a nation to Christ. We ask, is the world going backward? Has the dial been turned back once again several degrees to favor one of the royal preachers? Is Christianity so weak in its principles, has the Bible so lost its boasted power to save, that the sword becomes necessary in this day and age of the world to compel men to believe in the Savior? Methinks the church should hide her head in shame at such outspoken cruelty. But possibly the Old Testament God, the God of Joshua has awoke from his slumbers and is at the helm again.
EMIL T. VAAS.

STARTLING WORDS.

An Earnest Appeal for Honesty.

I would like to say of the article in The Progressive Thinker, clipped from the Brooklyn Eagle, headed, "Startling Words for the Spiritualists to Act Upon," the question is, will the Spiritualists act, or will they say, as they too often have said in the past, "Oh, we can't say or do anything to unmask the pretenders, without injuring the cause of Spiritualism; it is better to keep still about these things."

Seven years ago I heard one of the eastern lecturers and book writers on Spiritualism say he had attended the seances of many mediums, and he did not know one that did not at times resort to trickery of some kind. I was shocked and grieved to hear this statement, for I looked upon Spiritualism as a sacred truth and that it should so be held by all, its teachers at least. I asked the person if he exposed the fraud he perceived in these so-called mediums. He said, "No, no; that would injure the cause." My reply was, "Well, cause or no cause, I will never to my knowledge aid any fraud by my silence."

Shall we Spiritualists close our ears and eyes to the voice and demands of Justice? Are we cowards, or are we honest, law-abiding citizens? Are we holding Spiritualism before the world as a religion? Do we claim to be in advance scientifically (if not morally) of orthodoxy? We lay strong claims for Spiritualism, and many Spiritualists have strongly denounced the skeptical orthodox because they have not fell in line and marched with Spiritualism inscribed on their banners. Spiritualist co-workers, let's call a halt on our denunciations of any religious forms or creeds, let's cease trying to urge them to investigate our sacred truths, until we have investigated our ranks and tested the metal of our mediums. We must bear in mind that the eyes of the world are upon us, watching intently, thus it behooves the Spiritualists to look well to their footsteps and the advancement of our glorious cause of religious liberty. Let us be more careful how we recommend and sustain the fakers. When once they have been thoroughly unmasked, as many of them many times have been, it is our duty to keep an eye on their future whereabouts and movements; if we do not they will continue doing as they have in the past, drop out of one vicinity and into another, redoubling, if possible, their trickery, deception and imposition. When the Spiritualists themselves cease recommending and patronizing the dark-room seances, and the various dark productions of the pretenders, then there will appear at least one ray of hope for their banishment from the ranks of Spiritualism. No honest medium will object to honest test conditions, or explain and teach as best they can what they know of their mediumship, to an honest investigator. To question the genuineness of a medium's mediumship never injures genuine mediums, for they have the gift wherewith to vindicate their honesty. Spiritualism is founded upon facts, not fiction or deception, and no impostors can add to the luster of its immortal truth. Spiritualism does not need deceivers to uphold it. It has a scientific basis of divinity which ever will sustain it. Then why fear an honest investigation of our ranks of workers? A thorough renovating will only stimulate all honest workers into practical activity, and will sift out the deceiver. The greatest error Spiritualists have made, and should cease to make, is the wholesale ordination; too many unscrupulous people have been ordained and now write "reverend" to their names. Shall we continue in sin, that the name of Spiritualism abound? Let the voice of justice forbid. MRS. HOOKER M'EVOY.
Fame, Kansas.

Non-Medical Healers in Ohio.

The Suggestive Therapeutists, Magnetic Healers, and other non-medical healers of Ohio have organized under the name "The Psychopathic and Non-Medical Liberal Association," for the purpose of advancing the science of non-medical healing, and of protecting the members of the association from unjust prosecution under the law known as the Love Medical Law.

All non-medical healers, and others who are in sympathy with the movement are respectfully requested to write to the secretary for further information. Enclose stamp and receive in return a copy of the constitution and membership application blanks. Your co-operation is desired and solicited.
LILLIAN EICHHORN, Sec.
1463 North High St., Columbus, Ohio.

WE call special attention to The Next World Interviewed, one of our special premiums. We are enabled to furnish it to our readers at the price announced in our premium list, from the simple fact that Mr. Horn donated the plates of the book to us. We have sent out thousands of copies of this book, and it has been well received everywhere. It should be circulated by the millions among all classes of Spiritualists. The seven books that we are offering to Spiritualists as premiums contain a large storehouse of useful knowledge on Spiritual and Occult subjects. You should have them on the shelves of your library where you can have access to them at any time. Read carefully our premium announcement.

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LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWENTY-SEVEN—Continued.

And now you might like to know about the scenery of this lower sphere. It is not much removed from the scenery of earth, for here all that is hideous and squalid halts for a while until it can gather a little order and beauty, for order and beauty gravitate to the second sphere, together with the souls that are fitted for that sphere. The following is what usually remains in the first sphere for a while: Jungles, thickets, and all disorderly things; barren plains and deserts; bare and jagged mountains, muddy, turbulent streams, and, if you can believe me, for I am telling the truth, old monasteries, together with their monks and priests, those who cannot and will not listen to reason or let the light of truth penetrate their souls.

You will find more convents and monasteries in the first sphere than on the earth, and it is more difficult to gain or enlighten those, who persist in inhabiting them, than any others. Here in the first sphere are the coarsest of weeds and wild flowers, the odor of which is very obnoxious, coarse, unsightly grasses, cactus, prairie dogs and rattlesnakes.

Let me tell you, my friends, that the drunkard who has delirium tremens, actually sees the spirits of reptiles and snakes. It is not his imagination, but the intoxicant, in a measure, sets his spirit free and he beholds that which actually exists.

A soul perceives that which is in correspondence with itself. An orderly and beautiful soul gravitates to an orderly and beautiful sphere—a low and degraded one to the lowest sphere and even then must find that which corresponds to it.

And now, friends, allow me to tell you that a low, degraded spirit takes on a form which corresponds to itself. In the story, published in The Progressive Thinker, entitled Juno, inspired by Charles Dickens, the great truth is well shown up. All manner of horrors are perpetrated within the first sphere. Life, of course, cannot be taken, but think for a moment of all the dreadful things and awful souls that leave your earth. How can one expect it to be otherwise? These spirits generate filth, rags and squalor. Their habitations correspond to themselves if they have any. Many have none at all, not having constructiveness enough to even build a spiritual shanty, and no one loves them enough to construct one for them. They are, as yet, too vile to enter the habitation of a good or wise spirit; yet, gradually, all are raised one by one. None are so low that time does not retrieve them.

LETTER NUMBER TWENTY-EIGHT.

We return to earth at a stated time to dictate these letters, two evenings in a week, commencing precisely at seven o'clock. This is well understood both by ourselves and the sensitive. If this were not the case very little could be accomplished.

There are those who seem to think that spirits have no other employment than to stand by the side of an earthly medium at all times and seasons, ever ready to answer the most foolish and trivial questions. If there are spirits who spend their time in this way we are not of them. Any spirit who would do this could not possibly make any progress whatever within the celestial life and consequently could teach nothing of importance. We do not spend over four hours in a week for the purpose of giving that which we have found to be true to the earthly sphere. About one-half of the remaining time we spend in obtaining knowledge for ourselves, and the other half in teaching and aiding the spirits who are below us in wisdom; for be it ever borne in mind that our wives are always with us and they have as much to do with these letters as the personalities whose names are signed. The language of earth does not always permit us to make this clear and we must often use the personal pronoun, which is misleading.

Now when we put ourselves en rapport with the one who writes for us, we often find within the mind something which antagonizes the truth. Oftener than otherwise some article has been read that does not agree with that which we have already told the medium or written to to the world at large, and we find it to be the case this evening. The article which has been read is from the pen of an eminent medium, relative to the homes within the spiritual realm.

That medium says to the effect that a spirit who might greatly desire a home in spirit life must be earth-bound.

According to this medium a wise and progressed spirit does not desire or need a home, as it does not meet with heat, or cold, or rain or snow; also, that a soul very far on toward wisdom does not need clothing, and as the medium who said, or wrote this, is considered to be exceedingly wise, my poor medium recoils like one of those sensitive plants that folds its leaves at the touch of a finger.

My medium, personally, would not dare to write anything in contradistinction to this eminent lady medium, for it was spoken or written by a lady, but of course we being already within the realm of the spiritual do not feel so, for we write only of that which we know.

We have said in a former letter that we had visited all the spheres, even to the great zone, outside of the earth's orbit, which is true, and the only sphere that we have found where there are those who are homeless is the first sphere above the earth. Here, there are some so low in the scale of being that they are without homes, and wander about like tramps and vagabonds of earth. The only souls that go unclothed are those who are so low in the scale of being that the emanations of the mind are not sufficient to wrap them about, and none love, or are attracted to them, enough to do it for them, and these are few, very few indeed. Even the tiniest infants are appropriately clothed by those who love, or those who care for them.

Dear friends, your earth is a type of the celestial life, and you are safe in believing that as it is with you of earth, so it is with the celestial world on a grander, higher scale. That we are not clothed in the same manner that those of earth are is true. Our women and girls do not wear corsets, they do not wear tight, pointed shoes, they do not wear enormous hats covered with tall ostrich plumes, they do not bang their hair nor roll it over enormous rats—rats is the word used, we think, for the large rolls, or cushions, over which the hair is combed. Our ladies do not wear dresses low in the neck, with short sleeves, for no lady here desires to attract the gaze of any man except her husband or other self, and modesty before him enwraps her about like a garment of violets. She is like a sweet, modest violet, or like a regal rose, or like a fair, sweet lily; her clothing corresponds to her soul, for it emanates from her soul and wraps her about like a garment of light.

We have never yet met a soul unclothed except in the lowest sphere. The higher and more exalted the angel the more beautiful the clothing, for it is from the emanations of their love, truth and wisdom that they are clothed. Well, you ask, what is their general appearance, or rather, how are the women in the celestial world clothed?

Their garments are soft and flowing, floating about them in exquisite grace, and we have never yet seen two of the same color; the style and color correspond to the soul, and as no two souls are alike, so no two garments are exactly alike, yet all are flowing.

How do they wear their hair? This is an all-important question with many women of earth. I will tell you, my pretty girls.

The angels wear their hair as nature intended all women should, flowing about their shoulders in beauty. There are those who braid it slightly and tie a ribbon about it, but such have not been long in spirit life and still retain some of the earthly habits. We are well aware when spiritual beings present themselves before the clairvoyant sight of mediums, they appear clothed as they were wont to be clothed on earth; but they merely assume the garb that they may be recognized, and throw it off immediately thereafter.

We shall not speak of many of the miserable, misguided creatures of the lower sphere or of the earthly sphere, for we do not like to allow the mind to dwell on impure subjects.

Do the angels wear shoes? They wear something that corresponds to soft sandals, which is usually of a rose color, and soft bands of rose-colored ribbons that confine them to the feet; yet this is not invariably the rule. Sometimes a soul is so engrossed, or enwrapped about, that nothing is visible but a figure of light, and when startled a beautiful angelic face peeps forth at the beholding intruder.

The garments of those who dwell in the grand zone are so dazzling in splendor that a man of earth could not behold them and yet remain within the fleshly form.

And now about the homes in spirit life. To be without a home is to be a spiritual vagabond, and these are only in the lowest sphere.

Well, won't you tell us about these homes? Yes, we will tell you, and tell you the truth, but we forgot to tell you how the men are clothed. We will do this first and afterward describe the homes.

The clothing of the men differs but little from that of the women. Their garments also flow about them, but more in a belted style, not as long or flowing as those of the women, of graver hue, usually not quite as beautiful. They do not cut their hair or beard, but wear it as nature intended, full and flowing. No two are exactly alike, for all things and creatures in nature differ.

Now we have said and reiterated again and again that all souls are united in oneness to their eternal counterparts, and we are telling you of the greatest and grandest truths in nature. It seems strange to us that the people of earth are so loth to accept such a great and eternal verity.

"Oh!" we hear someone say, "that might smack of free love or affinity," but none are ever united to their soulmates until they are above and beyond all such foolish thoughts.

Does an eternal counterpart, soul-mate, or other-self—the actual other half of that which is only a half, not a whole—smack of free love? Then all the angels in the celestial world are free-lovers, for there is not one that is incomplete or without the other half of itself. If that were the case it would simply be an undeveloped spirit yet seeking the other half of itself.

Now in the present state of the earthly world marriage, if possible, should be kept inviolate, and all those who are reasonably happy in each other should remain together. Soul-mating is not so much for earth as it is for heaven, and people on earth do not, as yet, understand the law. They marry when quite ignorant and youthful—they marry after the flesh and beget children after the flesh, but they pass on and leave their fleshly bodies behind—they are no more of the flesh but of the spirit—and now commences a higher and better education; but, thousands on earth are, through natural attraction, really, although ignorantly, united to their own true other self. These will always remain together as one, for they are one; but thousands more are not, and these will be released on leaving the body, to be properly united to the true counterpart. If by free love is meant promiscuity, nothing can be more abhorrent to a pure angel. Anything of the kind would be utterly impossible in the angelic world, and it is that nature abhors this horror that the great law of eternal counterparts exists. Promiscuity exists only in the lowest sphere and on the earth; but it seems to us here that free-love is a misnomer. All men and angels should love one another, and all angels do. Wisdom, love and truth may be called God, for want of a better name—but we are coming to the homes, presently.

Now when the male and female here are rightly conjoined together their first thought is to create a home for themselves, a home wherein they can abide, a home wherein they can receive other angels, a home wherein they can retire from the gaze of innumerable hosts, a home wherein they may rest and recuperate, a home wherein they may cultivate the beautiful; they want a home precisely as men of earth do but on a higher, grander scale. Homes of earth are types of heavenly homes—small types. The sparkling light and glare of the celestial heavens is often as wearisome to an angel as the outdoors of mankind, and the light and glory are veiled by homes, as on earth. We need homes on all accounts and could not, and do not, exist without them.

The medium before mentioned says that we have neither cold, heat, nor storms of anykind. Now we beg to differ, for we are here and know about it. That we do not have the coarser earthly storm, we admit; that the elements do not war so violently as on earth, we also admit; but it is not one eternal, everlasting day of intense light here, no more than there. We have a soft dew and many light clouds; we also have gentle rain, and sometimes there is quite a breeze, for we have a spiritual atmosphere. Of course it is very refined and rare, but it is as real to us as the earth's atmosphere is to earth. We also have heat and cold. In fact, heat and cold do not really originate on earth at all; then why suppose that we are not to a certain degree, subject to them both? But such is the case, whether accepted by man or not, he will soon find it out when he gets here. Moreover, we must have homes wherein to educate and care for children, youths and maidens. They are coming here at all times and seasons.

Now we find in the mind of the medium something else that requires an answer. Another writer goes on to tell how a spirit lady takes the spirit of a dying child into her bosom and smiles into its eyes, and one would be led to suppose from what was written that she held the child in her bosom until it was grown. Don't you think she would get a little weary and want to lay the child down occasionally? But whether she would weary of it or not the child would soon become restless and want a change and we don't think the lady could lay it down on ambient ether any more than she could on the ambient air of earth.

Oh, no, friends; that lady and that child must have a home just as you of earth have homes, and that child must be educated and taught just as children of earth are educated and taught; it must be carried to the home of that lady—if very small it must be laid on a couch and cared for almost exactly as infants of earth are cared for—its mind must grow gradually as the minds of earthly children do; it must be surrounded by objects; it must, after awhile, have its playthings—its little pet animals. Children here are surrounded by little pet animals, singing birds, flowers—and boys and girls have their dogs and ponies—they also have play-houses and boats, and a thousand and one things similar to earth. That which is not good for them is invariably left out.

How else do you think we could possibly get along and teach the millions and millions of babes and little children that are coming here all the time? They cannot reach the altitude of abstruse philosophy or great scientific attainments for many, many years after coming here; yet in our schools we teach both philosophy and science, moreover we can't have our schools and classes all out in the ambient ether without any objects whatever wherewith to teach them.

(To be continued.)

Theology is a course in ignorance. Its purpose is to teach that which is positively known to be false.—E. W. Howe.

It is a right reflection that if a man is full of the present moment to glorify it, he is with eternity and infinity; for he has all there is.—Blake.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE DAWN, CALCUTTA, INDIA

LAW OF KARMA.

On pages 61-63 of his "Evolution and Ethics," Huxley's last Romanes Lectures, we read the following on the Law of Karma and of Rebirths of the ancient philosophers of India. "Every day," says the late scientist, "experience familiarizes us with the facts which are grouped under the name of heredity. Every one of us bears upon him obvious marks of his parentage, perhaps remote relationships. More particularly the sum of tendencies to act in a certain way, which we call 'character,' is often to be traced through a long series of progenitors and collaterals. So we may justly say that this 'character'—this moral and intellectual essence of a man—does veritably pass over from one fleshly tabernacle to another, and does really transmigrate from generation to generation. In the newborn infant the character of the stock lies latent, and the Ego a little more than a bundle of potentialities. But very early, these become actualities; from childhood to age, they manifest themselves, in dullness or brightness, weakness or strength, viciousness or uprightness; and with each feature modified by confluence with another, if by nothing else, the character passes on to its incarnation in new bodies."

"The Indian philosophers called character as thus defined, 'Karma.' It is this Karma which passed from life to life and linked them in the chain of transmigrations; and they held that it is modified in each life, not merely by confluence of parentage, but by its own acts. They were, in fact, strong believers in the theory, so much disputed just at present, of the hereditary transmission of acquired characters. That the manifestation of the tendencies of a character may be greatly facilitated, or impeded by conditions, of which self-discipline, or the absence of it, are among the most important, is indubitable; but that the character itself is modified in this way, is by no means so certain; it is not so sure that the transmitted character of an evil-doer is worse, or that of a righteous man better, than that which he received. Indian philosophy, however, does not admit of any doubt on the subject; the belief in the influence of conditions, notably self-discipline, on the Karmas was not merely a necessary postulate of its theory of retribution, but it presented the only way of escape from the endless round of transmigrations."

Mr. Huxley's presentation of the Law of Karma and of Rebirths of the Indian philosopher does not seem to be wholly correct. Two points require to be specially remembered in this connection. First, we have to distinguish between the man and his conditions. The man may in Hindu philosophy be roughly represented by the sum of the moral, spiritual and intellectual faculties, energies or essences which Huxley sums up by the word 'character.' The man is not different from character as understood in the above sense. Then there are the physiological conditions, or the body which this man takes on. And there is always a sort of secret affinity, a law, of attraction which draws the man to particular body wherein to take birth.

Secondly—The reincarnating man passes on from body to body; and the man or the 'character' progresses or retrogresses, according as he or it undergoes self-discipline or the reverse. The man or character (which is the same thing, as above explained), always and necessarily possesses his or its self-acquired characteristics. But the self-acquired characters of one man are not necessarily transmitted to another by any law of physiological, hereditary transmission. So far as and when there is such transmission, it is only because the reincarnating man or 'character' has a secret, unerring attraction for its own appropriate or equivalent physiological and moral conditions, i. e., conditions of an embodied character, those governing the parent wherein the reincarnating character may find a fit soil for development or manifestation of itself.

THE TWO WORLDS, MANCHESTER, ENG.

SPIRITUALISM TEACHES

that a man does not cease to be himself when the earth-life is ended. The sincere and truth-loving soul now shines forth with its natural radiance. On the other hand, the man of schemes and stratagems will still desire to pursue his evil courses, which have become, as yet, a part of his nature. He is still the same, except that he has far more freedom than he had before.

And now what do we find? That Spiritualists are ready to make friends with the most degraded types—beings from whom, did they meet them on earth, they would shirk with fear and cross over to the other side of the road! They may be the greatest hypocrites, yet they will credit their professed rapid change of character. Abnormally rapid indeed! They will even invite them to their homes, and allow them to come into most intimate contact with their wives and daughters. Our inquirers have seen tables moved—they know a little of what spirits can do—yet they will voluntarily expose their own organisms (which the more developed they are, the more vulnerable they will be) to attacks from those against whom they cannot bar the doors, nor summon the aid of the police. But have they not wise and loving guides who will protect them? Yes. But it is for the guides to decide if the circumstances warrant an attempt to reclaim any such characters, and whether they themselves will be able to carry the attempt to a successful issue. In such a world as this even the events of daily life may make it our duty to run many risks, but to run directly and wilfully into their way, is a manner of conduct most unfair to our guides.

It is true that high spirits have power and authority to deal effectively with the earth-bound, but there are limitations to the life beyond as well as here, and if we knowingly draw about us numbers of evil spirits we simply cut ourselves off from the possibility of intercourse with those who seek our welfare.

Mr. Stansfield quotes me as saying that we should "leave these devils to the care of those on the other side of life." I used the word "devil," as I had been quoting from the gospels, but under ordinary circumstances I should say "evil spirits" (the other word is perfectly just). I also added, "whose duty and desire it is ever to help them, but whose services they scorn, and do things which are not permitted to those who have left this earth. Even many Spiritualists seem to have but a hazy notion of the interests and activities of life on the other side, and of the laws under which spirits live, and the infraction of which may entail the most terrible consequences.

To raise those who are beneath them is part of the work of progressing spirits, just as it is part of our work to assist those relatively beneath us here. To upset this relation of things stultifies the very object for which spirits are permitted to have communication with us at all.

At the first seance I ever took part in, I was told by the chief guide of a well-known public medium, that "spirits lower than yourself can never injure you." This idea is often heard from the platform, and the public are instructed that the spirits about us will be just such as we attract by our thoughts.

From personal experience, I can only say that I have not found either of these statements to cover the entire truth. Our guides are of necessity in sympathy with us. Sympathy is the keystone of mediumship. All the same, if we expose ourselves to what are euphemistically termed "bad conditions"—even though it be from the best of motives—we may have to suffer for it ourselves, or bring suffering upon those we may subsequently meet. If a man enter a public house to rescue some tempted brother, he must risk a blow from the brawling crew within. Should he be a medium he may suffer in addition from the unseen visitants who, in all probability, frequented the same public house when in their earth-life, and of his sufferings the world will know nothing.

Whatever solutions Spiritualism may offer for the problems of life, it enlarges that of the innocent suffering with, and for, the guilty. It enforces the solidarity of the human race, and proves in a way which nothing else can that "no man liveth unto himself." It is a fact that many a man who boasts that he is able to reclaim one of these "undeveloped spirits," and set him on the high road of progress, has been known, though unconscious of it himself, to carry such companions upon his shoulders and deposit them in the house of a friend whom he has been visiting. To carry an evil spirit in this way from one house to another it is not necessary that he should be a medium.

MYSTERIOUS LIGHTS.

A woman, far above the average in mental ability, who, before her marriage was a teacher of mathematics, had two children, both boys. One died when seven or eight years old; the younger survived. They had been extremely attached to each other. Yet after the death of the elder the younger child never seemed to miss him or sorrow for him, and when alone in the room they used to occupy together, the mother often heard the child laughing, as if in playful glee. When questioned, he invariably answered that his brother was there playing with him. As he grew older this thing continued. Once, in passing, the mother went to throw some heavy parcel on the bed when the boy screamed aloud: "Don't, don't! You'll hurt Bert. Don't you see him lying on the bed?" This mother declares that she has often seen the room brilliantly illuminated when no light was in it, and her husband corroborates the statement. The lad who sees and talks with his brother is mentally all right, and has a talent, amounting almost to genius, for music.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

PHENOMENA HUNTING.

And the more Spiritualism is spiritualized—the further we get away from mere phenomena hunting and from all attempts to extract material advantages from our intercourse with our friends and teachers in the Unseen; the higher we lift our aspirations; the more carefully we guard our daily conduct; and the loftier our ideal of human life; the more elevated will be the intelligences we shall succeed in attracting to our sides. I have heard it asserted that the inhabitants of the seventh sphere cannot come near the earth. Believe me this is a most erroneous assumption. Give them the necessary conditions and they will come, and come gladly; not, necessarily, to men and women of great intellectual attainments; far less to people occupying eminent positions in the world; but to the poor and lowly, to the humble minded, and to those who are living lives of self-sacrifice for the good of others.

You may be filled with wonder at what you may be apt to consider an astounding act of condescension on the part of your interlocutor, but reading your thoughts, such a visitant will admonish you that, "in the kingdom of heaven, the greatest is the servant of the least;" and that the only true eminence in the after life is that which is acquired by superior spirituality.

Of course, as Mr. Morgan truly remarked the other evening, great names are being constantly assumed by very ignoble spirits, and the silliest twaddle is often accepted by credulous sitters as the utterances of men and women who have been famous on earth. But I have found the best safeguard against impersonations of this kind, next to the exercise of a critical judgment and discrimination with regard to such messages, and their concordance with what one knows of the life and writings, or other works, of the person professing to be the speaker, is the presence of an experienced and trustworthy clairvoyant, from whom I have frequently obtained minutely accurate descriptions of controls, of whom such clairvoyant had never seen so much as a portrait.

But in order to attain the very best results, and to attract to ourselves the highest teachers, whose privilege it is to become the instructors of humanity—a work in which they take the greatest delight—it is absolutely essential that we should spiritualize our Spiritualism. If we seek for intercourse with the departed from motives of curiosity, or as a pastime, or from a desire for gain, or in obedience to any selfish impulse whatsoever, we must be prepared for disappointment and deception; because there is no escaping the universal law that "like attracts like;" and if our thoughts and wishes are of the earth, earthy, we draw to our side earth-bound spirits who will fool and delude us to the top of their bent.

But if we enter upon our investigations and inquiries in a serious and reverential spirit, just as we might approach a religious service; if we are animated by an earnest desire to reach out towards the truth; if we make our lives as pure as it is in our power to do; if all our aspirations are elevated and disinterested; if we seek for spiritual enlightenment in order that we may be instrumental in diffusing it among our fellow creatures, then we need not fear imposture, or impersonations, on the part of those who speak to us through any right-thinking and right-living medium; and all others should be scrupulously avoided, as social pests and as enemies of the truth.

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I. METAPHYSICAL PHENOMENA.
II. PHYSICAL PHENOMENA.

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In the First Three Centuries.

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NUMBER TWO.

In the quotation made in my former article, the influence of Christianity in the first three centuries was specialized in a most emphatic manner. Volumes could be filled from church authors glorifying the wonderfully moral and spiritual character of the primitive Christians; and some of our Spiritualists join in the eulogy. I propose to show, on the contrary, that this primitive church was in every respect far below the church of to-day. For the first 150 years of those three centuries, there is nothing whatever except the New Testament to give us any insight into the character or influence of the Christian Church. Justin Martyr, whose writings are placed from 140 to 166 A. D., is the first author who is entitled to any serious notice. Indeed, he is the only one whose reputed writings are not suspected of being forged; or, if not forged, grossly interpolated. Many have heard the phrase "Apostolic Fathers" repeated from the pulpit in such a manner as to convey the idea that they were men of extraordinary sanctity, and that their writings were peculiarly holy, approaching those of the Apostles themselves. And some have wondered why the churches did not have them translated and placed in the Sunday School libraries. The reason will appear in the sequel.

The names of these Fathers are Clement, Ignatius, Polycarp, Barnabas and Hermas. Clement is supposed to have been the Clement mentioned by St. Paul. There are still extant two epistles to the Corinthians, bearing his name, written in Greek; of these, it is generally supposed that the first is genuine, and that the second is falsely palmed upon the holy man by some deceiver. Yet even the first epistle seems to have been corrupted by some indiscreet person, who was sorry to see no more marks of erudition and genius in a production of so great a man. Four other works are ascribed to him, but are conceded forgeries. And of the only one not utterly condemned, his first epistle, the best that high church authority can say for it is this, "it is generally supposed that the first is genuine." Supposition—guess work, is the strong fort of Christian evidence.

The next Father is Ignatius, who is said to have suffered martyrdom 107 or 116 A. D. He was Bishop of Antioch, and on his way from there to Rome, it is claimed, he wrote seven epistles. There are two sets of these epistles in existence, one longer than the other. Which is genuine, or whether either is so, nobody knows. The translator of Mosheim's Church History says: "Moderate men of various sects, and especially Lutherans, are disposed to admit the genuineness of the epistles in their shorter form; but to regard them as interpolated and altered." The trouble with the Ignatian epistles, with most Protestants, is that they are out and out Catholic in doctrine.

Polycarp has one epistle ascribed to him. It "is by some accounted genuine, and by others spurious." Guess work again. Who Barnabas was, nobody knows. Supposed to have been a Jewish Christian of the first or second century. Hermas is claimed to have been the brother of Pius the Bishop of Rome in the second century. Why he and the Barnabas above mentioned should be termed Apostolic Fathers passes my comprehension. Of the book, written by Hermas, Dr. Mosheim says: "The writer, if he was indeed sane, deemed it proper to forge dialogues held with God and angels, in order to insinuate what he regarded as salutary truths, more effectually into the minds of his readers. But his celestial spirits talk more insipidly than our scavengers and porters." These are the Apostolic Fathers! And these driblets of assumed epistles constitute the entire Christian literature outside the New Testament for more than a hundred years from the reputed death of Jesus Christ. And in none of these writings is the Testament or even the gospels mentioned! And, except Clement, they all lived and wrote in the second century. And his epistle is said to have been called out by a broil in the church at Corinth.

Mosheim also says, "that, not long after the Savior's ascension, various histories of his life and doctrines, full of impositions and fables, were composed by persons of no bad intentions perhaps, but who were superstitious, simple and piously fraudulent; and afterwards, various other spurious writings were palmed upon the world, falsely inscribed with the names of the holy apostles." It is worthy of notice, that a Bishop of the Manichean sect affirms that to be the method by which our present gospels were palmed upon the world.

Bear in mind, we are searching for the influence of Christianity in the first three centuries, and we find that all the literature, save the New Testament, for 150 years, is either forged or interpolated, or both; and this, too, by the best of Christian authority. And by equally conclusive authority, it can be shown that the New Testament was itself made up in the same manner. The special point in this testimony is, that forgery of documents, and interpolations, which is the same thing in a different form, was a marked characteristic of the primitive church. And as this forging and interpolating documents was for no other purpose than manufacturing evidence, it shows the absence, in the earliest period of church history, of any satisfactory proof of the main allegations of the Christian apologists.

What I have written thus far applies entirely to the first century, and the question occurs, did the second show any change for the better? Mosheim, in his chapter upon theology and religion in this century, remarks: "In this century there was admitted, with good intentions no doubt, * * a great error in regard to morals, and pernicious to Christianity." This was a "twofold rule of holiness and virtue." * * "To this great error of the Christians may be added another, not indeed of equal extent, but a pernicious one and productive of many evils. The Platonists and Pythagoreans deemed it not only lawful but commendable to deceive and lie, for the sake of truth and piety. The Jews living in Egypt, learned from them this sentiment before the Christian Era, as appears from many proofs. And from both, this vice early spread among the Christians. Of this no one will doubt, who calls to mind the numerous forgeries of books under the names of eminent men, the Sibylline verses, and other similar trash, a large mass of which appeared in this and the following centuries." And don't forget that this was the century when, and these the men by whom the New Testament was compiled.

Mosheim, discussing the clergy of the third century, informs us that they "considered it of no importance, whether an antagonist were confounded by base artifices, or by solid arguments. * * This vicious inclination to circumvent and confound an adversary, rather than confute him with sound argument, produced also a multitude of books falsely bearing on their front the names of certain distinguished men." * * "Thus they who wished to surpass all others in piety, deemed it a pious act to employ deception and fraud in support of piety."

Here we have the same story of forgery of books, in order to support the claims of the Christian clergy, and the telling fact that the influence of Christianity was the practice of deception, fraud, forgery and lying on the part of the most pious and holy of its members. The religions of the world have always been in harmony with all forms of immoralism and wrong.

I will here make a quotation from Mosheim respecting the fourth century, as it specially refers to the three first, which we are considering: "To these defects in the moral system of the age, must be added two principal errors now well nigh publicly adopted, and from which afterwards immense evils resulted. The first was that to lie and deceive is a virtue, when religion can be promoted by it. The other was, that errors in religion, when maintained and adhered to after proper admonition, ought to be visited with penalties and punishments. The first of these principles" (to deceive and lie) "had been approved in the preceding centuries; and it is almost incredible, what a mass of the most insipid fables, and what a host of pious falsehoods have, through all the centuries, grown out of it, to the great detriment of true religion." Here, reader, on the highest church authority, you have set before you the stream of "insipid fables and pious falsehoods," starting from the prolific fountain of the first three centuries, and flowing as a blighting influence through all the centuries till now; for the major portion of Christianity is to-day cherishing those fables and repeating those very falsehoods. And it is one of the remarkable facts, in confirmation of this position, that Dr. Mosheim himself should feel compelled to tacitly admit that "pious fraud" could promote the cause of religion. He says: "If, what I would not pertinaciously deny, pious frauds and impositions deserve a place among the causes of the extension of Christianity, they doubtless hold the lowest place, and were employed only by a few."

Writing of the first century, Mosheim says: "Most authors represent the lives and morals of Christians in this age, as patterns of purity and holiness, worthy of the imitation of all subsequent ages. But whoever supposes the primitive churches were perfectly free from all vices and sins, and estimates the lives of all the Christians by the conduct of some of them, and by the precepts and exhortations of their teachers, as most of those writers have done whose books and tracts concerning the innocence and holiness of the early Christians are extant, may be confuted by the clearest evidence of both testimony and facts."

From what I have written, it is clear, that Church History is very vague in reference to the moral character and influence of Christianity upon society except in those particulars mentioned. We are, therefore, compelled to consult the New Testament for a view of the apostolic church. What was its moral character? What influence was it able to exert? What influence did it exert upon human progress? These questions I will endeavor to answer. To comprehend the character of the primitive church, we must first look at the men who are alleged as its founders—the apostles. So far as the twelve are concerned, we have no clue for judgment except in the case of John, James, Peter and Judas. James and John were brothers, and they revealed their character on two occasions according to the story. In one instance, they wanted power to bring fire from heaven to destroy an inhospitable village of Samaritans, and in the next they tried to extort the promise from Christ that they two should sit at his right and left hand in his kingdom. They were very good lobbyists, for they employed their mother to aid them in their effort. This tendency to seek the chief seats of power has survived in the church "unto this day."

Peter, the rock, is the next. He was a coward and a hypocrite, if not worse. He was full of bravado when danger was at a distance, but when confronting it he "thrice" denied his Master and enforced his denial by indulging in the vulgar habit of cursing and swearing. That betrayed his real character.

But, it is said, Peter was converted after that and received the Holy Ghost. To be sure, but it did not cure him of his hypocrisy. He went down to Antioch on a visit, and freely associated with the Gentile Christians till some Jews came from Jerusalem, when he at once withdrew from his Gentile brethren and would not eat with them. Paul was so indignant at his dissimulation that he publicly rebuked him. But the blackest feature of his life is the murder of Ananias and Sapphira. They were simply guilty of false pretenses. They had neither robbed, stolen, nor wronged any one. They had pretended to give all their property when they had only delivered a part. And for this they were killed. The claim that the Holy Ghost killed them is too thin; it is bosh. They were murdered by Peter, or the entire story is a fable—a forgery, gotten up to distinguish Peter as the rock on which the church is built. He is a fit foundation for the Catholic Church, and that church, in its historical hypocrisy, persecution and ruthless murder, is a fit exponent of Peter.

As to Judas not much needs to be said. He was evidently considered honest and of good business capacity, as he was the treasurer of the apostolical company. But he is pronounced a traitor. He betrayed his master, and his earnest repentance has failed to extenuate his act, notwithstanding it was the influence of Satan, who entered into him, that caused him to perform the heinous crime.

The Jerusalem church is pointed to as the most wonderful illustration of the influence of Christianity, and the piety of the primitive church. It shows the "divine power" of Christianity. They "had all things in common." They sold their "houses and lands, possessions and goods," and brought the price and "laid it down at the apostles' feet." And we are told that they all continued together daily in the temple, and breaking bread from house to house, and praising God." This is termed communism. It is pauperism. It is religion, the Christian religion in its purest and most perfect state. But it is neither moralism nor common sense. It is fanaticism, insanity. We had a little touch of it in the Advent excitement under Wm. Miller. True communism does not mean selling all you have, putting it into the hands of a priest and spending your time in idleness. No wonder the Jerusalem church had to be supported afterwards by contributions from the Gentile churches of Asia Minor and Europe. But note another thing. So far as any reliable history goes, the apostles staid at Jerusalem. Peter made a few hasty excursions to other places. Hence, it is easy to surmise what was done with some of the money laid at the apostles' feet. The priests have almost invariably had houses, whether the people had or not. But the real founder of Christianity was favored with especial revelations. Barnabas "was a good man and full of the Holy Ghost," and yet they had such a violent quarrel that they separated and apparently never made up. And that there was continuous strife between the Gentile and Jewish Christians is too apparent to need any argument.

But what was the moral character of members of the apostolic churches? Among the Corinthians, in celebrating the Last Supper, some were hungry and others drunken. And because of eating and drinking unworthily, Paul said many of them were "weak and sickly." They also went to law with each other "before the unbelievers." And there was fornication among them "such as was not so much as named among the Gentiles."

And instead of mourning over it they were "puffed up." Paul was fearful, "lest there be debates, annoyings, wraths, strifes, backbitings, whisperings, swellings, tumults, * * and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." That is a pretty dark picture of a primitive church.

The Galatians were "bewitched" and "turned to another gospel." And among the Thessalonians some were "disorderly, busybodies, working not at all." Peter, also describing the condition of the churches, speaks of those who were "spots and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls; cursed children." This is a blacker picture, if possible, than that drawn by Paul. John also declares there were "many antichrists," and "many deceivers are entered into the world;" and he speaks of one Diotrephes who loved pre-eminence in the church, and who prated against John "with malicious words," and cast out of the church those who adhered to him. Not a very rosy view of an apostolic church. John was in about as sad a plight as Paul when all in Asia had turned away from him.

Jude presents a view equally black. He says, "there are certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness. * * These are murmurers, complainers, walking after their own lusts." But read the whole epistle to get the full portrait of the primitive churches.

But to conclude the New Testament estimate of the apostolic churches, let us briefly glance at the condition of the seven churches of Asia in the Revelation, supposed to have been written before the destruction of Jerusalem.

Of these seven only two escape condemnation from the spirit.

Against the church at Ephesus, it is alleged "thou hast left thy first love." They were backsliders. The church of Pergamos had those who held "the doctrine of Balaam who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So also hast thou them that hold the doctrine of the Nicolaitans, which thing I hate. The church of Thyatira allowed "that woman Jezebel, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols."

The church at Sardis had a name that it lived, but it was dead. The Laodiceans were neither cold nor hot; and because of that he declared "I will spue thee out of my mouth."

Now, when to all this mass of positive proof of the wide-spread immoralism of the very churches, founded by, and presided over, by the apostles themselves, we add the incidental evidence furnished by the constant references to various immoralisms in the epistles, and the ceaseless repetitions of commands and exhortations to a moral life, it is impossible to resist the conclusion that the primitive church was anything but a body of people worthy of imitation. We cannot resist the opinion that much of the gross pollution, charged by its enemies, was actual fact.

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The house in question is one of the largest buildings in Cavite Viejo, and when it became necessary to use the residence for military purposes, Senora Famy (Aguinaldo's mother), who occupied the dwelling, was politely asked to move out. She complied with the request made of her by the military authorities and went to live in Bincayan. The men of Company I of the Fourth Infantry were quartered in one wing of the building, and Lieut. Barry occupied the big front room.

This room was formerly Aguinaldo's favorite place of abode. The walls are beautifully frescoed and the ceiling has painted on it a picture representing the ocean. In the background of the picture there are three mountains. In the space between the center and left one the sun appears in magnificent splendor. In the foreground of the picture is a set of steps leading from the ocean upward. On the topmost step sits a native girl in national costume, holding a Filipino flag, the upper end of the flagstaff capped by a bow and arrow. To the left of her and at her feet is the Spanish flag, lying in the dust, with the staff broken, and near this are pieces of the chains symbolizing the harshness of Spanish tyranny and the breaking of it.

This room seems to have been a sort of audience room. Against the far wall is an altar, to the right and left of which are figures of the Virgin Mary and Jesus, in half life-size. On top of the altar is a group of figures, eighteen inches in height, representing Mary, Joseph and the child Jesus. Under a curtain of gaudy material one may see a life-size figure of Jesus, representing him dead and ready for the tomb.

The holy of holies in this room, according to Filipino ideals, is the recumbent image of Jesus. With this statue of the Savior, Aguinaldo claimed to have held many long conversations, and his ignorant and deluded followers believed that the image of Jesus often gave the self-constituted dictator advice as to the management of the insurrection. When Aguinaldo left Cavite Viejo, by his orders a light was kept constantly burning on a pedestal in front of the image, and when Senora Famy moved away she pleaded as an excuse for wanting to stay that it was the command of the saints that she should always keep a lighted candle in that particular place.

Lieut Barry had lived in the Aguinaldo mansion but a short time when the insurrectos attempted to foment discord by saying that a "great sacrilege" was being committed.

The images and sacred pictures were not molested, but the refractory natives were angered because an American officer used Aguinaldo's audience chamber for a sleeping apartment. As time went on this talk increased, and, in Bincayan especially, threats were made that Lieutenant Barry would be killed if he did not vacate the premises.

But the Lieutenant is a brave man and was not in the least intimidated by the reports of what the insurrectos had said. Mistaking leniency for fear, the insurgent sympathizers in Bincayan went so far as to say that Lieutenant Barry was afraid to come to their barrio because he would surely be put to death if he did. When the assertions came to the ears of the officer whose life had been threatened he at once proceeded to show the natives how little he cared for their blustering. Going immediately to Bincayan, he collected a number of braggarts and admonished them to do less talking or they would get into trouble.

The malcontents were thoroughly cowed by Lieutenant Barry's unexpected action and since then the propriety of his living in Aguinaldo's "casa" has not been questioned in Bincayan.

That the Filipinos are thoroughly steeped in superstition, combined with ignorance, is now an acknowledged fact. Only by gradual growth can they escape the manacles which the Catholic church has woven around them.

New York. CRITIC.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable information, and every person should have access to it. It should be in every home. Read the premium terms carefully, and then send for the Three Volumes of the Encyclopedia of Death.

INDIA'S SAD APPEAL.

Multitudes Dying of Starvation,

I read with deepest interest "India's Appeal" in The Progressive Thinker of June 16. I have felt for some time that Spiritualists as a body should not ignore the appeal of our starving kindred in the far East. I say kindred for they are really of our own Aryan blood. The distance seemed so great and the certainty of reaching them so indefinite, that I have felt powerless to move.

At the time the letter appeared in your paper Pundit F. K. Lalan, of Bombay, formerly of the Merchants' Caste in India, but now a Sunyasi and teacher of Oriental thought in America, was visiting Dr. and Mrs. E. C. Hyde, of this place. I learned from this gentle, unselfish soul that he had for some time been sending nearly everything he could earn to his afflicted countrymen, and that he had reliable friends in the famine-stricken districts who will take charge of food and funds that might be sent, and see that it is wisely and properly distributed. Accordingly I have set to work to see what might be done in Lily Dale, and have to report that as far as I have gone with my appeal only one person has refused to help. The funds will go to Pundit F. K. Lalan and I am sure that no person who has ever met him would have a doubt about the money being appropriated as intended.

While soliciting, after stating my purpose, I am often answered, "Oh, if we only knew the money would get there, how glad we would be to give something." I have only to state, "Lalan will take charge of the money," when confidence is felt and the result is as I have stated.

When we learn that the value of two cents a day will keep a soul from leaving the body by starvation, who will not respond. All that is needed is for some person to take the matter in hand and gather the fund together.

Why cannot committees be formed among Spiritualists in the different towns and societies of this country, and do this work, so that the Spiritualists of America may have the privilege of doing their part toward alleviating the great woe that is desolating India?

The money gathered in this way may be safely sent to Pundit F. K. Lalan, Lily Dale, N. Y., care of Dr. E. C. Hyde, and the givers may be assured that the means supplied will go direct to the famine districts. There is no time to lose. Who will take hold of this work?

EMMA J. HUFF,
Vice-Pres. Southern Cassadaga Camp.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

Spiritualism as Dispensed by the Rev. Mr. Henthorne.

After hearing Mr. Henthorne's sermon last evening, the Spiritualists have another word to say to the public. We had given Mr. H. credit for at least desiring to be fair, honest and truthful. Those who have read the reply to his first sermon, and then listened to his last one, will know how he ascribed to them things which they plainly and distinctly disclaimed, and those who know anything about the lives and teachings of Spiritualists generally, know that Mr. Henthorne grossly misrepresented them.

His attempted reply to the four questions was a curiosity. It certainly added confounding to confusion. God did surely "put a lying spirit in the mouth of his prophet," says Mr. H., but why he did so was a stunner to the ordinary orthodox preacher. The Bible is not absolutely infallible. Another revolutionary confession from the pulpit.

After chastising the church for being "cowardly" in not freely and fairly investigating all questions, the Spiritualists tested his sincerity by asking him if he would use his influence to give a representative public lecturer the use of the church, to the end that we might have a fair hearing. What was the answer? "No indeed. It would be inviting the Devil into the house of God." And yet, strange to relate, the Spiritualists have a letter from him extending a special invitation to the "Devil" to come and hear his sermons. The 'Devil" accepted in good faith; and after hearing him feels charitable enough to accept the theory that the Jehovah of Genesis and First Kings, did in this instance "put a lying spirit in the mouth of his prophet."

It did seem refreshing, however, even to the children of the Devil," after the close of Mr. Henthorne's sermon, to go to the Opera House and for a few minutes hear St. John discourse about a God that never put a lying spirit in the mouth of anybody; much less in the mouth of one of his chosen prophets.

Our leaflet is a reply to the second sermon, as well as the first. If our Methodist friends and all others, who heard the Reverend, will read it, they will be deeply impressed with the marvelous degree to which Bro. Henthorne has evoluted (?) from the old dispensation (when put to the test) and how consistently he practices the teachings and example of the meek, lowly and truthful Jesus Christ.

PRESS COMMITTEE,
Salem Association of Spiritualists.
—Herald, Salem, Oregon.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

WHATEVER IS IS RIGHT,

Viewed from a Poet's Standpoint.

There is a certain class of theorists that declares there is no evil, no disease, but what we see is only an effect produced by unreal causes, and has no reality only in the mind and imagination. I trust I may speak plainly on this subject without offending the fastidious pseudo-leaders of transcendentalism. Good and evil, health and disease, seem to be parallel lines running through society and converge only in the supposed state of comparative perfection in another more spiritual sphere where purer life and atmosphere make attractions heavenward more easy and natural.

Ingersoll once said in one of his lectures that if he had had the making of the universe he would have made health catching instead of disease. We are learning that the finer laws of the mind and spirit can govern the forces of the body and subordinate evil or disease to the will of the mind or good. To deny the existence of evil or disease in this sin-sick, ungrown state of humanity seems the wildest delusion and unreasoning vagary that can possess the mind, and soul-debasing.

I am far from agreeing with the dictum of Pope that whatever is is right. Had the world ever proceeded on that principle we would still be honoring liars, thieves and polygamists. The equality of the sexes is to-day the vantage ground over dogmatic imperialism and the slavery of woman. The wider license accorded man harmonizes neither with divine law, decency nor common sense. We should adopt a loftier standard of morality, nobler ideals for man. Because man is more earthy than woman, it does not follow that he should be made altogether of mud. The moral standard for man is somewhat improved from the days of King David and Solomon, as he to-day repudiates polygamy and no longer consorts with courtesans on the public highway, nor pens up half a hundred wives in a harem. He has learned there is such a thing as shame. We are reaching that moral plane where the male sinner will be considered a moral outcast as much as his more sinned against companion woman. Life as it has been given us is as crude as an unfinished temple. Through the rafters and beams and shavings we discern faintly the delicate traceries of white pinnacles and minarets of carved scroll and sculptured myths. But we stumble among the rubbish and debris and find the sublime in life only after infinite pains and trouble.

Nature embodies what the human race should be and is not. She is tender, sublime, musical with birds, and infinitely lovely in her ever-changing mysteries; grand in her wrath, superb in her storms, and great with a dignity sweet or austere but ever present. She is the dream of unwritten poems and the despair of the painter's brush, and the voice of spirits in the air and winds. But in all her thousand varying capricious moods, she is gracious and great, and never under any circumstances is she vulgar. Nature is divine and worthy our conception of a God. Humanity is divine in littles, and grovels ashamed and base beneath the calm purity of the stars. There are moments when we almost touch the heights, but there is always a something lacking. And this something we try to replace by religion, or philosophy, or science, but neither fanatic, nor philosopher, nor scientist has yet succeeded in the quest for the perfect state of spirit and mind. Poets see it sometimes with their visionary eyes afar off. And those whose lives resent their own imperfections and life's grossness see it sometimes in their dreams.

Touched with a living fire
Our souls are led thro' devious ways;
With hopeful fond desire
We see the use of all our earthly days.
And strive anew to gain
The conquest over sin and wrong.
Though grievous the pain,
The echoes of a heavenly song,
Sweet tender refrain,
Makes the heart brave and strong.

BISHOP A. BEALS.

BOOK REVIEWS.

"Theism" is the distinguishing title of a 19-page pamphlet written and published by the veteran author and Spiritualist, Giles B. Stebbins, Detroit, Mich. His view is that the God-idea is the central life and light of spirituality and therefore of Modern Spiritualism and all spiritual faith and knowledge. He gives extracts from the sayings of sages and teachers from Vedic days and Old Egypt, to Theodore Parker and Selden J. Finney. Price ten cents.

Auras and Colors. An Esoteric System of Teaching Concerning Halos, Aureolas and the Nimbus. By J. C. F. Grumbine, Syracuse, N. Y. Paper, 72 pages. 50 cents.

Christianity versus Orthodox Theology, or The Deception Unmasked. By A. B. Levisee, M. A. Akron, Ohio. Cloth, 215 pages. 75 cents.

Aims to show that the New Testament sets forth two plans of salvation: Christ's, as given in the four gospels, and Paul's, as given in his epistles. The author claims that Christ's plan of salvation has been ignored by the church, and Paul's plan adopted; that our so-called Christianity is Paulism and not the Christianity of Christ. The book is well written, and the subject handled with ability.

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SATURDAY, JUNE 30, 1900.

"Is Your Soul Saved?"

A leaflet mailed the writer from Belvidere, Ill., bears the above title and question. It goes on to tell of some person about dying whose soul was not saved, and was about going to hell; while a neighbor across the street was also dying, but whose soul was sure of heaven. The party about going to hell, the leaflet tells us, complained of his neighbor for not warning him of his danger so he could have escaped the fiery furnace. He even cursed the redeemed, and held him responsible for his own lost soul. The author of this interesting leaflet quotes John 1:20—"Behold the Lamb of God who beareth away the sins of the world;" and begs the sinner who desires to "escape from the wrath to come," to "Come with all your conscious guilt and helplessness to the living Son of God, Jesus, who on Calvary's cross bore the sinner's sin, and is able to save all who come to him."

May we suggest to the stranger, whoever he is, so anxious for our soul's salvation, that the God we adore is not so much a cruel tyrant as to accept the sufferings of an innocent person for another's guilt. He doesn't do it that way. On the contrary, being a just God, he punishes the real offender, and proportions the penalty to the wrong done. No prayer, no grief, no tears move him in the least; neither does he allow an intercessor to act in the premises; but requires the extreme penalty for violated law. In some cases he seems to require compound interest. These are cases where the law is frequently broken.

It may have been a good thing when Moses and his wandering rabble were lost in the wilds of Arabia, to load a goat with imprecations and send him away into the wilderness, charged with the sins of the multitude; but God tired of that method, as he did of feasting only on the aroma of doves, and rams, and bullocks, and of first born children, while the priests feasted on the roasted flesh, so he switched off and accepted his own son as a final sacrifice. That God was the God of a barbarian people, closely related to the god savages worshiped. We have no laudations for him.

The little God who reigned over Jerusalem, before whom David danced in unseemly glee, was a tribal god, unknown and unheard of outside of the few Jews who dwelt in the fastnesses of the Lebanon mountains; while ours holds the boundless universe in equal poise, wheels suns and planets in their mazy dance, infuses life in the minutest animalcule, and endows it with loves, and hates, and aspirations, as perfect in their kind as

"In vile man who mourns,
Or the rapt seraph who adores and burns."

No Doubt of a Personal Devil.

The assertion which was made recently in England, by a military expert, says the London Daily News, that among the Boers there is a common belief that the Bible was written originally in Dutch, has called out the following anecdote:

"A Dutch minister, lately arrived in the Transvaal from Holland, was rebuked by an old farmer for having expressed doubts of the reality of a personal devil. 'I can show you his portrait,' said the Boer; and, taking down his family Bible, which was adorned with wood cuts of an antique type, he turned to a presentment of the conventional evil one, with horns and tail. 'There!' exclaimed the Boer triumphantly, 'you have doubts about the existence of the devil. There is a picture of him, and that is the Word of God.' The Boer fully believed the artist as well as the writers to have been inspired."

Stolen from Christianity.

On confirmation of a person into the church by the Bishop, a new name, usually that of a saint, is given the postulant. The same custom prevails among the Buddhists, and was practiced by them at least 250 years before the Christian era. How much longer we have not the means of knowing.

Kesson, in his "The Cross and the Dragon," says:

"So numerous are the resemblances between the customs of the Buddhists and the Romish Church, the first Catholic missionaries who encountered the priests of Buddha, were confounded, and thought Satan had been mocking their sacred rites." Quoted by the late Rev. J. Freeman Clarke in his Ten Great Religions.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

Water from Jordan.

The news journals tell of an "impressive baptismal ceremony" that lately occurred at the Congregational Church of New Haven, Conn. Six children were sprinkled—baptized, says the report—and "hundreds gathered to witness the imposing ceremony." The water was conveyed to the church in a sealed canteen in which it was brought from the home of the Savior." It continues: "Pouring the water into a silver salver Dr. McLane repeated impressively the story of Jesus and St. John the Baptist."

It is difficult to repress a smile over that "canteen," against which the whole church has been making war, invoking the aid of Congress to suppress them, because soldiers carried them on the battle-field, with the implied consent of President McKinley, who almost lost his standing with the Methodists on their account. Had those canteens contained water distilled by Nature's alembic in Palestine, and flowing in the Jordan valley, instead of some American river, canteen and water would have been sacred in their estimation.

The waters of the Ganges, the Jordan, and the Nile, like those of our own Hudson, or the Mississippi, originally rose from the earth in vapor. That vapor formed clouds in the sky. When the clouds were over-charged the vapor fell back to the earth in the form of rain, hail or snow. Falling on mountain or plain, and obeying the law of gravitation, it formed flyers and flowed on towards the great ocean, from whence it will rise again and again and make the circuit of cloud, and rain, and rill, and river, and thus on forever, each drop in all its movements alike pure and sacred, whether it washes a God, or a peasant, and falls in Judea or elsewhere.

If John was a real character, and not a priestly fabrication, and if he baptized Jesus in the Jordan as represented, he did no more than his Essenian brothers had been doing for at least 250 years, and no more than had been practiced by Jews and Pagans.

Without protracting this article to great length, we beg leave to quote from "The Prophet of Nazareth," a prize essay, partly "Against Infidelity," p. 497:

"Spencer, in his work on the Rites and Institutions of the Hebrews, says: 'Baptism was not only practiced among the Jews prior to the time of John, but they borrowed it from Pagan nations. Among Egyptians, Persians, Greeks, Romans, and other nations, it was customary to purify those who were to be initiated into the mysteries of the sacred rites, by dipping their whole body in water. The Jewish cup of blessing [the wine in the Lord's Supper], added to the paschal supper, was of heathen origin. Jesus, in the institution of his sacraments, paid peculiar regard to the heathen, in introducing into his religion baptism and the sacred cup, which had been borrowed from them.'"

With these facts it does not matter from whence comes the water used in baptism, it is only a borrowed, or shall we say a stolen custom, filched from the heathen, and does not add one particle to the virtue of the party subjected to it; but it does deceive the initiate, by making him feel that he is better than his neighbor because he has submitted to this rite under the impression it was first required by a God.

"Better Look a Leetle Out."

We are told, Acts 13:2, 4, that Barnabas was set apart with Saul by the Holy Ghost, to do the work of an Apostle. Thus commissioned Barney's statement ought to be received everywhere as good authority. In Acts 11:24 he is represented as "a good man, and full of the Holy Ghost, and of faith." Now Barney had a Gospel of his own, which is not labeled canonical, but it is just as truthful as those which are thus designated. Well, this apostle tells us the world will last 6,000 years, "because it was made in six days." He doubtless knew what he was telling, hence they who have been intent on the destruction of all things for the last 2,000 years, have been, literally, "barking up the wrong tree." As Jesus was born in the year 4,004, so Gabriel will not swoop down on us with his fire-brand and toot his big horn, until the year of Grace, 1996, when the end will surely come, else Barnabas will take his place with Jesus, who fixed the time of the event by saying, Mat. 16:28—"There be some standing here, which shall not taste death till they see the son of man coming in his kingdom." Again, to make the time more definite, in answer to the question, "When shall these things be, * * and the end of the world?" as given Mat. 24:3, Jesus said, verse 34—

"Verily I say unto you, This generation shall not pass till all these things be fulfilled."

As sixty-two generations have gone by since Jesus made his prediction, and the end is not yet; and as two generations have lived and died since Miller fixed the time of the end for 1843; now the world must wait another 96 years to see whether Barnabas is to be classed with the other false prophets. In the meantime those who frighten easily should continue with the Dutchman to "Look a leetle out."

Brave Words and True.

Prof. Frederick Starr, head of the department of anthropology in the University of Chicago, takes a common sense view of the Chinese situation, and declares the empress is justified in her antagonism to Christian missionaries, and in taking steps to drive them from the country. The Journal reports the Professor as saying to his class:

"The introduction of Christianity into China is a measure of hostility to the existing government. The empress is justified entirely in expelling the missionaries as a measure of self-preservation. Her party eventually will succeed, because any scheme to deter her by a coalition of the powers such as is now proposed would be absolutely impossible.

"If the power passes out of China's hands it will pass into Russia's, because China and Russia are the only two nations to be reckoned with in the Orient in the future.

"There are four possibilities of the outcome of affairs in China: First, The dowager empress will come out victorious; Second, The so-called emperor may be restored under a coalition of the foreign powers; Third, China may be divided among the nations; Fourth, Russia may seize China. The only probabilities are the first and fourth. The partition of China among the nations would lead to the development of a warlike spirit in the Chinese themselves, which would unite China and give her a strong sway as a world power."

Confirmation of Holy Writ.

Outside of the New Testament our whole knowledge of the beginnings of Christianity, as claimed by its devotees, down to the year 325, are given by what are known as the "Fathers of the Church." The pretended writings of these "Fathers," reputed to have been written in Greek, were picked up in old cloisters and monasteries where skeptics claim they were manufactured at a much later date than generally supposed, by monks. Save a very few of them they were difficult to obtain until some thirty years ago, when Rev. A. Roberts, and his assistants, collected them, and with English renderings, gave them to the public, under the name of "The Ante-Nicene Library," in some 24 volumes.

This Library embraces the alleged writings of Polycarp, Barnabas, Ignatius, Paplas, Arnobius, Clement, Cyprian, Minucius Felix, Gregory Thaumaturgus, Dionysius, Hyppolytus, Ireneus, Lactantius, Liturgies, Justin Martyr, Athenagoras, Methodius Origen, Tatian, Theophilus, Tertullian, Victorinus and Commodius.

The slightly educated clergy delight in referring to these writings of the "Fathers" as corroborative of the Gospels. There is not one in a thousand of the Protestant ministry who has any knowledge of these books in their originals; and outside of Origen, and possibly Tertullian, there are very few who have even examined the English translations; hence they are almost wholly ignorant of the contents of these pseudo-sacred books.

These preachers know all about Jonah's marine trip in the whale's belly; of the adventures of Daniel in the lion's den; they have rejoiced in prayer and song over the escape of Shadrach, Meshach, and Abed-nego, unharmed from the furnace heated seven times beyond its wont; they have delighted to tell of Elijah's flight to heaven in a chariot of fire; and have made science blush at the ax floating on water; a woman changing into a statue of salt; and astronomers have been dumfounded at the sun's standing still in the heavens that Joshua might have more time to slaughter his enemies. And then these preachers tell of the various acts of "Our Lord" in feeding the multitude, 5,000 was it? with five loaves and two fishes; of his tete-a-tete with the Devil in that exceeding high mountain; of his wonderful transformation of water into wine; of his using a fish as purser, and drowning those hogs filled with little Devils. They never fail to tell of the immaculate conception, and its confirmation by the dream of, Joseph—sainted, we believe—to justify the act, and shift the responsibility onto God; but they never cite Ireneus Against Heresies, book V, chap. xxxiii, sec. 3 and 4, p. 146, Vol. IX, Ante-Nicene Library.

The good "Father," doubtless inspired, as all saints should be, had been telling of the rewards which are to come in the flesh to those good Christians who are faithful in their belief that Jesus is the Christ. He says:

"Elders who saw John, the disciple of the Lord, related that they had heard from him how the Lord used to teach in regard to these times and say: 'The days will come in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in each one of the shoots ten thousand clusters, and on every one of the clusters ten thousand garpes, and every grape when pressed will give five and twenty metrites of wine. And when any one of the saints shall lay hold of a cluster, another will cry out, 'I am a better cluster, take me; bless the Lord through me.'"

A metrite, according to Smith's unabridged Dictionary of the Bible, article Weights and Measures, contains about eight and two-thirds gallons. An English scholar, of good mathematical ability, took occasion to see what would be the product of that one grand grape vine. He says:

"It will make a quantity of wine equal in bulk to the planet Mercury, and allow to the thousand million of earth's inhabitants enough to keep them constantly intoxicated, say two gallons of wine a day to each person, and keep them all dead drunk for the space of thirty thousand million years."

How is that for high? good reader. No wonder of the impatience of the saints because of the long delay of the millenial morning when temperance pledges will be obsolete, and wine aboundeth everywhere. Remember, however, that the product given above is only that of one vine. It is probable there will be ten thousand equally productive vines. And, best of all, the good Irenius says, John heard "our Lord" tell this monstrous story, so we all believe it.

But the pious Christian Father Ireneus, as told by Papias, did not cease his narration of what the dear Savior told the evangel John. He mentions a grain of wheat which will produce ten thousand ears; that every ear will produce ten thousand grains; and that every grain will produce ten pounds of clear, pure, fine flour; that all fruit-bearing trees, and all seeds and grass will produce in the same proportion. Then the veracious Father climaxes his statement with the assurance: "Now these things are credible to believers." Of course they are. After swallowing the whale and Jonah, God's interview with Satan over Job, and the thousand and one additional Munchausens of holy writ, they are in a fit condition to swallow the highway through the Red Sea, with walls of water on either hand, over which God's favorites passed on dry land, to the discomfiture of the Egyptians who followed in the rear. When a person is psychologized he will believe anything the master-mind tells him; even believing the Creator of this mighty and limitless universe has his throne just above the clouds, where he and Son reign in royal pomp, and require their creature man to ceaselessly sing their praises, and tell them how good and great and glorious they are.

But these brief narrations, reported by the marvelous historian Papias, are only specimens of sacred literature confirmatory of the divine character of the "Holy Scriptures."

Why Not?

The St. Louis Globe-Democrat tells of a woman who presented herself to the Morman elders of a baptismal party and begged immediate immersion. She was clad in a bathing suit, with abbreviated skirt and bare arms. In answer to questions of her fitness for the rewards the church promises, she proposed to be immersed, become a full-fledged member of the church, and learn its teachings after.

With a knowledge of the ancient costume worn by early Christians on baptismal occasions, as recently shown in these columns, and the adaptation of a bathing suit to exposure in water, why was there any hesitation in fitting the candidate for immortal glory? That is what we want to know.

MISSIONARIES CAUSE THE TROUBLE IN CHINA.

One would think, says the New York Journal, there had never before been an "acute situation" at Pekin—that the Christian military arm had never before had to support the demands of European diplomacy. It is a rather old story, this thunder of the Christian captains and the shouting; it all sounds like an echo. The situation in China is always "acute" and always will be while Christian missionaries and Christian concessionaries are permitted to make it so in their zeal to promote the interests respectively of God and Mammon.

Of the two classes the missionaries are far and away the more mischievous. It is only where they have made themselves hated that there is any molestation of Europeans engaged in the affairs of this world. Chinese antipathy to Caucasians in China is neither a racial animosity nor a religious; it is an instinctive and natural dislike of persons who will not mind their own business.

Europeans and Americans who go to China for legitimate purposes of trade do mind their own business. They have a business to mind. Outside the "spheres of influence" of the missionaries, they have nothing to fear. It is only where they are "identified," erroneously or otherwise, with the gentlemen of God, who are not content with the Chinaman as his Maker has seen fit to make him, that the sensitive person so made enters an objection to them as a part of the machine by which he is to be made over. They are safe enough when they keep out of bad company.

In religious matters the Chinese are more tolerant than we are. They let the religions of others alone, but naturally and rightly demand that others shall let theirs alone. In China, as in other Oriental countries—where the color line is not drawn and where slavery itself is a light affliction—the mental attitude of the zealot who finds gratification in "spreading the light," of which he deems himself the custodian, is not understood. Like most things not understood, it is felt to be bad, and is indubitably offensive. The making of "converts" is an impertinence to which Christians only are systematically addicted. The Jew not only does not bid for converts, but discourages them by imposition of hard conditions, and the Moslem True Believer's simple, forthright method of reducing error is to cut off the head that holds it. I don't say that this is right; I only say that, being practical and comprehensible, it commands a certain respect from the impartial observer not conversant with scriptural justification of the other practice.

That the zeal of the missionaries has made all the present trouble in China is as nearly obvious as anything (in China) can be. There is a disposition in this country, in Great Britain and apparently in Japan, to attribute it all to Russian intrigue, but no evidence of that appears to have transpired, and the notion is probably without other basis than jealousy of that power's superior advantages if the game of partition were actually to be played. That the game is to be played otherwise than in the orderly, peaceful way that it has for some time been proceeding events seem to me to have supplied as yet inadequate evidence. However, in such a crisis and in such a country almost anything may occur, and possibly we are on the eve of stupendous changes in Asiatic political geopraphy. That the partition of China among the Christian powers as a punishment would be a great moral wrong goes without saying, whatever that may count for, but that it would imperil or injuriously affect any material interests but her own is by no means clear. There is enough of her to go round, and the European concert has shown that it can act with moderation and honest forbearance with regard to the interests of its members. The chief elements of uncertainty would be the United States and Japan, neither of them accustomed to working in harmony with anybody and both a trifle "cocky" from recent victory.

Even if were to our immediate interest to preserve the integrity of the Chinese Empire a long look ahead might disclose a greater one that would be best subserved by partition. In a single generation Japan has performed the astonishing feat of changing civilizations. It has been for her a retrogression, for the civilization that she has discarded was superior to that which she has adopted; but in one important particular she has been the gainer by the exchange; in the matter, namely, of military power, and therefore political consequence. As by a leap, she has advanced from nothing to the position of a second-rate power. What she has done China may do, with this difference. China's advance would be to a position that would dominate the world and reduce the foremost nations of today to second place. Trained by European officers to European methods of warfare, such an army as she could raise and equip from her 400,000,000 of population would be invincible. It might overrun Europe and extinguish civilization on that continent, which would not be a very good thing for it on this. It was only yesterday—a little more than 200 years ago—that Europe came within a single battle-hazard of being an Asiatic dependency. If John Sobieski had been defeated under the walls of Vienna, that city, Berlin, Paris and London would to-day be Mohammedan capitals. History has not exhausted its reserve of astounding events nor have civilizations learned the secret of stability.

It is easy to affirm, in the case of China, the impossibility of any such racial transformation as the one supposed, but fifty years ago it would have been much easier to point out its impossibility in the case of Japan—if any human being had had the imagination and hardihood to suggest it. Japan has made the impossible possible, the possible a thing to be feared. As a measure of precaution the partition of China merits the profoundest consideration, and in bringing that consummation measurably nearer the Western powers are perhaps building better than they know. It may be that they are consciously safeguarding larger interests than those of missionaries and traders.

The actual forces at the back of a great movement are seldom apparent to those engaged in directing it. Statesmanship is mostly a matter of temporary expedients for accomplishment of small purposes, but if there is to-day a really great statesman of the Caucasian race he is considering the partition of China among European as an alternative to the partition of Europe among the Chinese.

AMBROSE BIERCE.

CLUBS!

We want ten thousand clubs formed in every part of the United States, for which we present inducements never before offered by any Spiritualist paper. These clubs must consist of ten subscribers, and each one will get Volume 3 of the Encyclopedia of Death; or if they would prefer it, they can have the Next World Interviewed. They can have their choice of the two. Each subscriber in order to avail himself of this offer must pay $1.15. The fifteen cents is to pay expense of postage and mailing, and the books sent out are practically a gift. They are not cheap affairs; they are nicely and substantially bound in cloth, neatly printed in clear type and are ornaments to any center table. The contents are indeed valuable, such as every Spiritualist family should have. The aggregate price of these two books to the trade is $2.75. To each of our club subscribers one of these books is a gift, and when they receive the one of their choice they will be delighted with it, and will wonder how we can afford to do so much for them. The one who gets up the club will be entitled to The Progressive Thinker for one year, and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit Spirit World, and also the Next World Interviewed. He will not only get The Progressive Thinker for one year, but both books. He gets what is equivalent to $3.75 for his trouble. There should be no difficulty whatever in getting up hundreds of clubs.

Volume 3 of the Encyclopedia of Death, and Life in the Spirit World will not only interest Spiritualists, but church members will be attracted to it. The Rev. M. J. Savage, a leading liberal divine of New York, leads off with several of his masterly productions, treating Death from an advanced standpoint. He is followed by leading Spiritualists who treat of Death in a philosophical and fascinating manner.

The Next World Interviewed is also a very excellent work. The plates of this book were donated to the office of The Progressive Thinker by Henry J. Horn. It consists of communications from the spirit side of life from leading minds there. Fifty-five communications are given, by prominent personages, among them Prince Albert, Harriet Martineau, Judge Edmonds, Horace Greeley, Lord Lytton, Fanny Fern, Dr. Livingstone and the Czar of Russia.

Now is the time to get up

CLUBS.

Never Satisfied.

An exchange sizes it up this way: "Many people in the country want to move to town; many people in town would like to live in the country. As a rule, a man's a fool; when it is hot he wants it cool; when it is cool he wants it hot; always wanting what is not; never pleased with what he's got; as a rule, a man's a fool."

The Church of Rome.

The impudence, ignorance, and egotism of the average Romanist priest is well illustrated in the following dispatch, taken from the Boston Record:

"Northfield, Vt.—Quite a little excitement and some sectarian feeling was aroused at the graduation exercises of the Northfield high school last evening, when Rev. J. G. O'Neil, a priest connected with the church of St. John the Evangelist, interrupted the exercises, taking exceptions to the remarks of one of the pupils.

"The action was greeted with loud hisses and other demonstrations of disapproval.

"E. R. Brook, in delivering an oration on 'The Island of Porto Rico,' among other things said:

"'The people are such as you might expect them to be after a domination of 400 years of Spanish misrule; upon the back of industry has been the whip, and upon the brain has been the fetters of superstition.'

"At the close of this oration Father O'Neill advanced to the platform and asked permission to speak, which was granted.

"He said he was going to take a 'header' and come right to the point. 'Mr. Brook made the statement that the people of Porto Rico are superstitious. We all know that Porto Rico is a colony of Spain, and that the religion of Spain is Catholic. It means that Porto Ricans, being Catholics, are superstitious. I cannot agree with such a reference. There are two young men in this class of the Catholic faith, and they have feelings as well as others.'

"Immediately there were cries and loud hisses from men and women alike, and Father O'Niell retired, saying: 'Hiss if you want to. It takes a man to get upon a stage and defend his rights. You cannot make these nasty references when I am around.'

"The exercises were then allowed to proceed, but considerable indignation was expressed at the attitude of the clergyman. The oration had been delivered previously at rehearsals when the two young men of his religious faith were present, and they took no exceptions to it."

Such object lessons as the above may help to enlighten the dull-heads who, in Vermont—as in Massachusetts and every other state—refuse to read or learn anything concerning Rome and her bitter hostility to enlightenment.

WE are trying our best to establish libraries in every Spiritualist family of the United States, hence we are offering Seven valuable books as a premium. Those seven books have been sold for $10.75. A single one has sold as high as $25. The first edition of Art Magic sold for $5 per copy. As high as $15 has been paid for a single copy of Ghost Land; yet we furnish these seven books to our subscribers for $2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

TO CAMP-MEETING GOERS

And Spiritualists Generally Who Take no Spiritualist Papers, Greeting:

If you are a Spiritualist and read no Spiritualist paper, then, of course, you cannot know what is going on in our movement. To you it is midnight darkness in that one respect, however wise you may be in other directions. The Progressive Thinker, being the largest Spiritualist paper published, combining cheapness and excellence, it will be a splendid agent to keep you apprised of what is transpiring in the great Spiritualistic Cause. Thousands of Spiritualists who attend our camp meetings, take no Spiritualist paper. They will go there to have a spiritual feast, and then return home to remain in utter darkness and ignorance as to what is going on in our ranks throughout the world. We ask this class particularly to subscribe for The Progressive Thinker, and thus have their homes illuminated throughout the year.

We don't believe that more than one Spiritualist in ten who visits the camp-meetings takes a Spiritualist paper. We greatly desire to reach this class. We are sure The Progressive Thinker will be a benefit to them while they will be a benefit to us. The benefit derived will be reciprocal.

STURGIS, MICHIGAN.

The Forty-third Annual June Meeting.

The June meeting of the Free or Spiritual Church of Sturgis, Mich., terminated Sunday evening, June 17. It was the forty-third convention which met in that house to commemorate the erection and dedication of the first Spiritual church of the world. But it would be unjust to suppose that the Spiritualists alone deserve the credit for its existence and preservation. The freedom-loving people of all denominations and those who did not claim membership of any church or distinctive religious or other fraternity, aided in the work of erecting and dedicating to religious liberty and freedom of speech the Free Church of Sturgis. Now, it is well known through, not only the English-speaking world, but in every civilized country on the globe, that such a building exists here, and consequently Sturgis, St. Joseph county, Michigan, United States of America, has become a celebrated city the world over.

It would indeed be deplorable should anyone who signed the roll of this fraternity forget the principles which the house represents and entertain feelings of harshness or enmity against anyone who differs in opinion from him or her or who permits himself to breathe an atmosphere of injustice or prejudice. That house stands a perpetual monument to Freedom and Justice—to Self-denial and Love, and to the kindly feelings of Spiritualists, and independent thinkers everywhere, and to all mankind. It was not hatred for the bigot, nor a desire for reprisals, nor a spirit of vengeance which suggested the erection of this Free Platform, but, that spirit of liberty, moral and material, which dwells (though often clouded over) in every true American bosom.

The meetings were largely attended, as those June meetings always are, and many wended their way hither from their homes in other counties, and distant states, to hear the words of wisdom which are supposed to emanate from a higher sphere than that of earth; and it is believed that they did not return disappointed, but were aroused to greater earnestness in well-doing and to a more noble zeal in the performance of every spiritual and mundane duty.

The principal speakers were Dr. J. M. Peebles, of Battle Creek, and Mrs. Sheets, of Grand Ledge. There were also many good speeches made in the body of the hall, during conference, and curious and remarkable experiences were related. The meeting lasted two days, of three sessions each, and each was well sustained by speakers, orchestra and people, the visitors from distant points having been particularly animated in their addresses and manifested a zeal which showed that their hearts, heads and hands were all enlisted in the work of seconding the efforts of friends invisible to bring about the conviction of mankind. They told how at their homes, or in their fields and workshops their skepticisms and fears had been scattered to the winds by occurrences unaccountable except on the hypothesis of spirit return.

The president of the Harmonial Society of Sturgis, Thomas Collar, presided at all the sessions except that of the conference of Saturday, when Thos. Harding occupied the chair.

Your reporter could not do justice to the eloquent addresses which were made on each day by the regular speakers without occupying too much space; suffice it they were highly moral, religious and instructive. Mrs. Sheets is supposed to be inspired by an elevated band of decarnate spirits who employ her physical organism as their agent to teach her audiences spiritual wisdom and exhort them to well doing and correct thinking. Dr. Peebles, it is not claimed is inspired in this sense, but is a man of large experience, extended travel and earnest thought in occult fields. He is an old acquaintance of the people of Sturgis; he it was who preached the dedication sermon in that house 43 years ago and (with the single exception of Hon. Giles B. Stebbins, of Detroit) is the only man now living who stood on that platform on that occasion. Previous to the Doctor's lecture on Saturday evening, and introductory thereto, Thos. Harding read a poem from the desk, entitled "Anticipations." It is considered by some persons who were present, to have been quite appropriate and your reporter gives it in full at the request of some who heard it (part of whom are non-Spiritualists), as well as Dr. Peebles himself. It was applauded.

ANTICIPATIONS.

Oh, the day of peace is coming,
And the night of strife is going,
While the sunbeams and the moonbeams in one long procession move;
And our dreams of pain and sorrow
Will be swept away to-morrow,
When our dullness is succeeded by the endless light of love.
Oh, the day of peace is coming!

Oh, the day of peace is coming,
And the pride of life is going,
And the passions we war against shall soon be overcome;
And we'll comprehend the reason
Why our prayers seemed out of season,
When heaven was as brass above and our oracles were dumb.
Oh, the day of peace is coming!

Oh, the day of peace is coming,
And enviousness is going,
Soon the lava of our characters shall cease to overflow;
And while bliss shall be completing,
And still newer joys creating,
We shall help to pour God's sunshine on a multitude below.
Oh, the day of peace is coming!

Oh, the day of peace is coming,
The uncertainty is going,
And the waywardness of circumstance no longer shall annoy;
And each one shall be himself,
(Not a ghost or spook or elf),
When no seeming contradictions shall our restfulness destroy.
Oh, the day of peace is coming!

Oh, the day of peace is coming,
And our discontent is going,
Soon sincerity and sympathy shall wear the crowns of Truth;
And every malformation
Shall receive its compensation,
And the aged and dependent know the ecstasy of youth.
Oh, the day of peace is coming!

Oh, the day of peace is coming,
Misunderstanding's going,
We shall know as we are known in that beautiful "To come,"
Where language is unspoken,
And the flow of love unbroken,
And the tongue of loud contention is at length forever dumb.
Oh, the day of peace is coming!

Oh, the day of peace is coming,
While the unbelief is going,
When we'll cherish underlying truth without revising creeds;
Then each shall prize his brother,
And all shall wrap each other
In the mantle of divinity—the garment of good deeds.
Oh, the day of peace is coming!

Yes, the day of peace is coming,
And disease and death are going.
Nevermore we'll have to part from those whom we almost adore;
And the furrows of distress
Shall not mar their loveliness,
For the atmosphere of heaven giveth beauty evermore.
Oh, the day of peace is coming!

There is one circumstance which ought not to be omitted in a report of those meetings. The people applauded the speakers loud and long on Saturday, everything of which they approved, but on Sunday no clapping of hands or noisy demonstrations of any kind were indulged in, the audience thus showed its respect for the feelings of those of their fellow-citizens who regard the first day of the week as being more sacred than any of the other six. This self-denial, in consideration of the opinions and sensibilities of others, was most pleasing and manifested a degree of delicacy and refinement seldom met with in popular conventions.

Toward the close on Sunday evening, Mrs. Sheets gave some clairvoyant readings of an occult and allegorical character; she also prophesied the continued prosperity of the Harmonial Society of Sturgis, and the principles advocated within the walls of the Spiritual Church.

Mrs. Sheets is quite well liked in Sturgis and there is talk of engaging her to officiate in the church indefinitely.

Dr. Peebles closed the anniversary meeting. He said that he had attended many of these gatherings during the past 43 years and none of them was more harmonious and profitable than the present—he hoped we would all return to our homes spiritually refreshed and thankful to God for having conducted us hither. No vocal prayers were uttered, but the people "sat in solemn silence," Quaker fashion, and finally with the utterance of a simple, common sense sort of benediction, the meeting broke up and the June meeting of 1900 was non est inventus.

As both president and secretary of the Harmonial Society of Sturgis will be absent from the city, probably for the remainder of the present year, all communications in relation to the society or Free Church had better be addressed to me, until further notice.

THOS. HARDING,
Secretary pro tem.
P. O. Box 301, Sturgis, Mich.

"Some Experiences of Ego."

By Charles Dawbarn,
San Leandro, Cal.

When we pictured Ego posing as "God Junior" in several manifestations at the same time, it really seemed as if we had justified our claim that "The Size of Man" is far greater than the customary measurements. It is pleasant to think of a giant Ego as our other self. But really, and as a matter of fact, Ego, like his ancestral First Cause, knows nothing and cares nothing for size. He is as much Ego in the speck moneron, which scientists call the beginning of Homo, as he ever can be if playing the part of an archangel. And in both alike he will display powers worthy of his sonship to the Infinite. The proof that Ego possesses this inherent divinity under the humblest conditions and circumstances is the object of the present article.

We are told that "Thoughts are Things." We have seen that they wield creative power, but there are two very distinct classes of thought. One works through reason; comparing, judging and selecting. Wisdom is the perfected product of this faculty, which, so far as we know, finds its organ and outlet in what is called the brain. Ego having stored experiences in the cells of which his brain is composed, proceeds to utilize them as memories. He arranges, classifies, and at last comes to a decision that determines his action. This is reason, and, so far as we know, cannot be exercised until Ego has become possessed of a brain. It is "thought power" as manifested through a material organ.

The other class of thought works in its own channel with even greater precision, and has, apparently, neither use for nor need of a brain. We find its clearest illustration in cell life, where living Egos have minds which enable them to do the right thing at the right time, in the right way, although they have no brain, and therefore no capacity for reason. What is called instinct or intuition is exhibited by these monera in a perfection unknown to reason. This is no mark of inferiority, for, most clearly, the Infinite All in All, being omniscient, omnipotent and all-wise, can have neither need nor use for a brain. So we discover two very distinct classes of thought as possessed by Ego, which fact compels us to once more turn back to him, and make a further study of his powers and limitations. It does not follow that he has two minds, one for inside work, and the other for everyday use outside, since we may discover that he has but one mind, which works according to the conditions in which it finds itself. Sometimes we may discern Ego's mind when working amid what we call "crude matter," posing as reason, with a brain organ for its own private and particular use. And again, under other conditions Ego's mind may exhibit a comprehensive brilliancy that Knows without either study or reflection.

We have depicted "God Junior" as a flash from the Infinite Intelligence, and therefore personified. But we have not attempted to sketch him for an illustrated magazine. Nature knows nothing, and cares nothing for feet, inches and pounds. A mighty civilization might be exhibited on a microscopic slide, with God Junior as its crowned head. And we all know that Genus Homo would not be large enough to be even microscopic to an instrument that measured Cosmos. Man mortal is large only in his own estimation, and by comparison with something larger than himself. So God Junior can be but a microscopic speck of the Infinite All in All, and may pose as an Ego with just as much glory in the monad as in the man. I have pointed out that he has a certain vibratory expression, with both fullness and limitation, but whether the "birth flash" puts him in full possession is quite another matter. And as mortals we like to group our facts when we explore, although it is equally true we often distort and abuse them when captured. It is much safer and easier to study a laboratory spark than to harness a full grown flash of lightning.

We recognize Ego as a personification of matter, energy and intelligence. We can conceive of no atom unblended, but discover every atom to be alive, and manifesting its life as conditions permit. Molecules, whether of gas, crystal or primeval slime, attract and repel, thus exhibiting love, hate, and a power of selection and choice. Ego is there, and posing as a child of the Infinite, but as a child not yet old enough to take full possession of his inheritance, although having by birthright all he can express of the family power. He is God Junior, born into a family where no child is ever spoiled by having too much of his own way. Having thus determined that Ego can know no great and no small, and perceiving that his bigness is necessarily beyond our mental grasp, we will try to comprehend something of his littleness by studying it with a borrowed microscope. That of the learned Haeckel is all ready for our use, and offering its story of Ego in cell life. That is as small a study as we can compass to-day. Our grandchildren will do better, and go much further back into Ego history.

We perceive just a speck of First Cause, but soon recognize it as a wee Second Cause which knows just what is about every time. It hasn't any feet or limbs, but when it wants to travel it manufactures them (pseudopodia). They are new every time, so never get worn out. The child is born hungry. It knows just what it wants, and it won't have anything else. It isn't bothered with a stomach. But when it finds something to eat it becomes all stomach, selecting and rejecting as carefully as its descendent the Lord Mayor of London. If there is any danger, it shows you that its instinct of self-preservation is already fully developed. Just as soon as it is old enough and large enough it thinks of posterity, and breaking a piece off from its own form it becomes father and mother of a ready-made child. Having already mastered the law of heredity, that child becomes a chip of the old block. So our little monad has a mind of its own, with an excellent memory, for Professor Elmer Gates has proved that when it discovers a good feeding-place it finds its way back to the same spot. It has not a single organ; not even the vestige of one, but it thinks and acts on exactly the same principle as a scientist hunting for his dinner. It won't do to call its faculty "reason," for that is an attribute of "brain," of which it has not even a trace. It is Ego, making himself as much at home as circumstances will permit, and doing it just as well as if his name were Haeckel or Darwin. And as a remarkable fact, our monad can start off in life with as calm an assurance of living as long as he has a mind to as if he had studied "mental science" under Helen Wilmans herself. But after a time, perhaps a few millions of years, he exhibits a creative power that is a "lost art" to his descendents of to-day. He makes a little combination with his fellows, and forms a sort of Amoeba Trust Company, whereby a new species makes its appearance. Our scientists would give their ears and whiskers to know just how it is done, but, alas, Ego is silent.

I have no intention of writing a treatise upon "lost arts," or of posing as an expert in natural history. I am simply keeping an eye on Ego, with filial reverence and unbounded respect. And instead of roaming all over creation, I keep as near as I can to the path along which the monad we call "human" has traveled. I do not have to go back a few million years and carefully search the records, for every child brings the history with him, and the scientist with a microscope has the story all ready for me. It is true it may not have occurred to him that he has been writing the biography of Ego, but he has done it all the same, and has done it well.

I believe the first glimpse of the veritable human Ego of to-day is called "monerula," but Ego is not at all particular as to names. He is now a speck, who has started in with the clear determination to become in due time a man, and perhaps a scientist, so he proceeds to gather a large crop of experiences. The one thing that troubles him is that he has nowhere to put them. He is as destitute of pockets as the average woman. It has become necessary for him to specialize. I believe it takes forty-two men to make a pair of fashionable shoes, and quite likely it may take forty-two millions of Egos to manufacture the unfashionable brain of to-day. But it is done. I suppose a very few Egos first started the idea, and put it into practice, whereupon the lancelot remarked, with a tinge of justifiable pride, that he was the first vertebrate. Judging from what Elmer Gates tells us, the object of the brain was to furnish Ego with those very necessary pockets in which to keep his experiences. The more experiences, the more pockets were needed. But Speck Ego had from the beginning exhibited a divine possession of all the powers he needed; and we have seen that when he deemed it necessary he was quite able to set his offspring up in housekeeping, with a fair chance of making a living. And all this time he had himself been living and working in and upon the raw material inherited from his father First Cause. And one by one, he had thought-created for himself various organs, the realized necessity always producing the active thought, which at once took the contract and completed its task.

Trades Unions were not invented in those days, so Ego had all the time he wanted, and never struck for an eight hours day. At every point he learned his lesson, if it took a million years, and he never forgot it. Whenever a Trust Company of Egos started a new species the same old bookkeeping system was followed. There was always a repetition of the old, with one more creation to top it off. That brings us back to the "monerula" composed of Egos knowing all the past, but with a new idea in their heads. They must have got heads and toes, and every other organ pretty well developed before "monerula" started Man Ego. And as we look back to this particular incident it almost seems as if a smile or two from First Cause had stimulated their ambition, and expanded their creative designs until they looked upward and exclaimed "Our Father."

Every human child has a "monerula" as a way station on a journey that reaches from First Cause outward and back again. And every point scored by Ego's creative ability is recorded in Homo's mental organism.

This brief glance at the material side of life has been both interesting and instructive but the student reader can find it recorded in a thousand text books of the dying century. We must now turn back and read between the lines if we would listen to the inner voice of Nature.

These are very remarkable powers that Ego has been exhibiting all along his history before he gets a brain. He just knows what to do, and does it. That is what we call "god-like." He never reasons about anything, because he has not any brain until he has evolved one out of his own matter, intelligence and energy. He did not have anything else out of which to make it. And at this point we mark what seems to be the apparent object of his entire history. First Cause is his Creative Ancestor. His appearance as a speck is no disgrace to his royal birth, for First Cause, being Infinite, is just as close to him when he is only a child speck as he could be to the mightiest archangel of poetic fantasy. The trouble is that Ego cannot inherit from First Cause anything of the nature of reason, which implies experience and judgment. The First Cause, if he is The All in All "in whom we live, and move and have our being," knows everything that has been and will be, consequently he never reasons, never exercises judgment, because such an act would be an expression of limitation. In a word, and we say it with all reverence, First Cause hasn't any brain, and does not need any. But Second Cause, after getting along for untold eons without any brain, discovered that the conditions of his earth life were changing, and he must change too. At first his instinct had been all-sufficient. Now he needed something more. He must exercise judgment or make serious mistakes. His very first attempt to reason, that is to determine the better of two possible acts would, if Elmer Gates is right, evolve a cell of the coming brain, and thus shape his future. The point for us to mark here is that Ego sacrifices nothing. He continues to exercise every power and faculty which we have seen inhere to monad life, and now adds thereto a process of calm, cool, deliberate judgment which we call "reason," and which uses the brain as its organ. And in earth life the brain is undoubtedly a step upward to a higher selfhood. But Ego was Ego without a brain, and, so far as we can see, will remain Ego should brain prove unnecessary to him in another life.

Ego as moneron had all the affections and emotions; he had a mind of his own, with sufficient will power, and was able to endow his child with the entire catalogue of potencies. These potencies included Creative Power, so when the time came, and conditions demanded, the amoeba, the polyp, and race after race of the industrious little beings, without brains, who dug and builded upon the geological foundations of our planets, evolved one by one into existence. And when the same creative power induced brain, it was only another cell added to the old life. The entire history is both recorded and repeated as the growing child lies hatching in the nest womb of its mother.

But reason was from the first rigidly limited. It must not interfere with the working organs. The heart, the lungs, the liver, the kidneys and all the rest, including the brain itself, were to remain under the old control. Reason might inspect them with a microscope, cut them with a knife, or soak them in drugs, but, even then, it was only attempting a sort of external control, limited, dangerous and very often fatal. We don't undervalue the efforts of reason which is using brain as a tallow candle with which to hunt for causes. At every discovery reason is glorified. "It puts in its thumb. It pulls out a plum, and says, 'what a good boy am I.'" But the student-reader will notice that Science, which is crowned reason, has done nothing, and can do nothing for Ego within the realm of the qualities which he inherited from First Cause. They are perforce left untouched, and Science has recently labeled them "subconscious mind." Science works upon and within Ego's self-created reason, which, like everything created, is several sizes smaller than its creator. Science is itself also a creator, but of yet smaller size. It can make rock, but it uses up another rock in the process. It can manufacture a gas, but it robs the atmosphere. It combines and blends, and transforms, and in its own sphere is a wonderful fellow, and a useful workman for Ego, but the godly faculties which Know by divine inheritance, are outside its capacity. So it happens in the dying struggles of the 19th Century we behold Genus Homo harking back to the days of his childhood. He is trying to get along without reason, and calls his effort "New Thought."

It really is wonderful to see Subconsciousness doing so many things that reason has claimed as belonging to his department, but all the same he is making a mess of it. Homo forgets that reason was evoluted as a needed improvement to subconsciousness, and that a return to first principles is simply saying that reason was all a mistake, and Homo is better off without it. Homo can't go prowling around in the dark closet of Nature's past without smashing lots of valuable crockery which has become the pride of the family. In old time if Ego wanted a child he cut himself in two. Subconsciousness has lost that art. He could in those days of yore turn himself inside out. Reason can only cut him up, take out his appendix, and sew him together again. Ego could once make fingers and toes as he needed them. That is another lost art. But Subconsciousness can still make things "hum" when he sets to work scrubbing and dusting among the organs which Ego created one by one as he needed them. But the very moment he gets outside he discovers that Ego knew what he was about when he invented reason, for Subconsciousness, under the new conditions, becomes the right man in the wrong place. Ego of to-day is a compound of what he inherited from First Cause, and of what he has created for himself. One is just as important as the other. He who writes that "reason is all in all" marks his ignorance and goes round with ink on his brain. But he—and particularly "she" now-a-days—who declares that "mind is all in all" is invoking Ego to destroy his own creations, and go on working with one hand tied behind him. And thereon hangs a tale.

We have now gathered in our exploration three clear and distinct thoughts as the foundation for a true philosophy of manhood. In our "Size of Man" we discovered that Ego, as son of the Infinite, has necessarily powers of expression within his utmost limits; and can have no vibratory gap unsubmissive to his manhood. And since his earth limitation actually exists he must have different personalities manifesting his powers all at the same time, because each is using but portions of the vast scale subject to his sense manifestation. In "God Junior" we discovered that as the child of the Infinite Ego inherited creative power, and is wielding it in many directions, including even the creation of a manhood inferior to his own. And in the present article we discover that by virtue of this creative power he has moulded for himself a brain, and evolved reason, both necessarily unknown to Creative First Cause.

The student reader and I will continue our explorations, but meantime have we not the right to expect that our inspired teachers and writers shall aid in this earnest search for truth. For over half a century our platform has been serving the same hash of Rochester Raps, with nothing new but the dish, till the public has so far lost its interest that it can hardly be persuaded to buy a home for the exhausted medium, or headquarters for the N. S. A.

It is true that coming reforms are sparkling in the sky like fire-flies on a summer's night, but each has its own platform and willing workers. The Spiritualist platform is for the demonstration that there is more to man than the pounds and ounces of earth life. The question is "how much more?" That is the question the student reader and I are trying to answer; and inspired orators will once again find eager audiences if they will not merely proclaim "spirit return," but will tell the world just what it means, and how it is done.

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CONTENTS:

Right Living. What Is Morality? What is Ignorance? Knowledge the Great Treasure. Concerning Education. Conduct; or Right Doing. Virtue, the Illuminator of Life. Prudence, an Economy of Life. What Know Ye of Justice? Fortitude a Noble Possession. Temperance and Intemperance. Is the Use of Tobacco Dangerous? Cultivation of Individuality. Character, a Jewel of Great Price. Idleness, Another Name for Loss. Industry, the Staff of Life. Value of a Trade. Recreation a Necessity. Games of Chance. Truth and Falsehood. What is an Oath? or the Worth of a Promise. Fraud a Crime. The Poison of Slander. What Is Hypocrisy? Conscience, or Moral Sense. Selfishness, the Menace of Society. Gratitude, a Fragrant Flower of Life. Is Reverence a Duty? Self-Reliance. Self-Control. Self-Respect. Foolish Pride and Silly Prejudice. Anger, the Distorter. The Angel of Forgiveness. Observation a Great Faculty. Perseverance, the Friend of Man. Punctuality, a Promoter of Success. The Difficulties of Life. Temptation, the Demon on the Highway. Habit, Second Nature. Power of Will. Courage, a Necessity to Right Living. In Regard to Concealed Vice. Beautiful Charity. Fidelity, the Giver of Strength and Honor. Value of Wealth. Avarice, Not a Means to Life's Best End. Good Nature, One of Life's Best Blossoms. Reason and Free Inquiry. Free Speech. A Free Press. Rights of Animals. Rights of Children. Human Rights; or the Equality of Man. Moral Cleanliness. Politeness—The Gentleman. Politeness—Continued—The Gentlewoman. Best Society. Progress; or Enlightenment. Wisdom.

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CAMP-MEETINGS:

Their Origin and Their Object.

The first regular camp-meetings of which we have much record, in the United States, were organized by the Methodists. Later on some other religious sects resorted to camps to hold their meetings, and even to-day, the Adventists, and occasionally some other sects, resort to the open field for their annual meetings, beside the Spiritualists.

The Methodists assembled in camps for two reasons, one was they were too much scattered to meet in towns and cities for worship, another was they wanted to make converts (I wonder if Spiritualists have ever attempted to do that?), and they made them, too, by the thousand.

As soon as they had accumulated in sufficient numbers, they began to build small churches in towns, and at cross roads in the country. Then followed small churches in cities, and soon those as large and as fine as those of any denomination succeeded.

Some thirty or forty years ago they began to abandon the camps, and now a Methodist camp-meeting is seldom seen in the United States.

About that time the Spiritualists began to organize camps in different parts of the country, and to-day there are fifty, or about that number, that hold regularly a camping season every year. The object of these meetings would hardly be safe to attempt to enumerate, judging from the classes of people that usually attend them, and the character of the entertainments. Nominally of course they are supposed to be for the advancement of the great cause of Spiritualism. But some sincere Spiritualists have been so skeptical as to express doubts of the value of these meetings to the cause, from the fact that it costs the proprietors of the camps a good deal of money to sustain them, and provide the necessary attractions, which must be paid for by the visitors, which, added to the other expenses of time and transportation, aggregate more than many are able to pay, for the value they receive, and claim far greater good would result if the money was expended at home in their local societies, where they do not have to contribute for entertainments in which they feel no interest, and in many cases are anything but Spiritualistic in their character.

But there are many pleasant and valuable things to be enjoyed at camp-meetings, which cannot be easily secured at home. Among them are relief from the care and toil of domestic life, the advantage of open air exercises, the pleasure of renewing old acquaintances and making new ones, of hearing many of the best speakers on the Spiritual platform, of comparing notes and interchange of views upon important and interesting subjects.

The National Spiritualist Association has sometimes derived valuable financial assistance at camp-meetings, and where special care has been taken to have that important organization represented by earnest, active workers, much benefit has resulted, and in fact it seems one of the most reliable sources of revenue that association has. And if for no other reason it may be claimed that camp-meetings should be continued, and patronized for the benefit of the National Organization—as that seems to be a kind of orphan asylum, with no recognized means of support.

In passing, I may be permitted to say, that unless a change comes over the spirit of our people soon, and they recognize that neither the National Organization, nor the local associations, can be supported without the use of money, and a good deal more of it, than has ever yet been contributed, we have no reason to suppose that either of them can long be continued. But as I did not propose to discuss our financial embarrassments at this time, I will resume the subject of camp-meetings.

I proposed to speak of their origin and their object. As their origin is of but little importance, I have already said all that is necessary on that point.

Their object is more difficult to determine. But as I before said, it is generally supposed the object is the promotion of the cause of Spiritualism. But as I have shown, there are so many other objects subserved at these meetings, of a social character, it is hardly fair to claim that they are strictly devoted to spiritual purposes, but to general objects, not antagonistic to spiritual theories. The fact that the trustees of the National Organization have successfully appealed to the managers of the different camp associations, to set apart some one day during their sessions, to be devoted to the interests of that association, suggests the propriety of asking all the camp-meeting associations in America to devote one day exclusively to the consideration and relief of all the indigent local societies that are unable to support themselves. It is well known to all sincere thinking Spiritualists that our hope of success lies in the local societies. It is also well known that many, very many of them are languishing for the want of the means to keep them alive, and some are even being abandoned for the want of support.

It is believed there are thousands who attend camp-meetings every year, that are not members of any local society, but if appealed to would contribute liberally to the support of the society near which they reside, if they cannot be induced to become members.

One day in each of the camp-meetings devoted to this object every year, where the subject could be discussed—its value, and its wants and necessities explained, by competent well-informed speakers—would undoubtedly produce a wonderful change in Spiritual circles, if it did not succeed in raising large sums of money.

Local societies should be supported by themselves, and if Spiritualists could be convinced of their duty and the great benefit a well conducted and a well attended local society would be to the cause, and to their own families, and to their neighbors, no appeals would be necessary of this kind. But this is a general missionary field, in which all visitors at camp-meetings could be made interested, and is a legitimate subject for discussion.

Shall it be discussed at the approaching camp-meetings? That question must be decided by the president and board of directors of each camp-meeting association. And as all of them are supposed to be interested in sustaining our local societies, it is fair to conclude that wherever it is at all consistent, arrangements can be made whereby the subject of local societies may be given one day in all the camps.

Then it will simply devolve upon those present interested in local societies and such speakers as are disposed to contribute their services for the one day, to step to the front and make it a Local Society Day.

If the proposition is favorably accepted, before another camping season, a proper system of management, collecting and distributing whatever may be collected, can be provided. Perhaps the National Association would be the proper party to refer this matter to.

The very interesting reports found in our Spiritual papers, of the recent convention held at Columbus, Ohio, in May last, in which a "pentecostal feast" was said to be in evidence during the whole session of forty-eight hours, and from which a "Spiritual revival was sent out sweeping the whole country."

Such was the enthusiasm, the harmony and brotherly love that prevailed in the convention, that all present felt that indeed there was an "outpouring of the spirit," and that from that time forward, all apathy, coldness and indifference in Spiritual circles would disappear. This is indeed encouraging, and I trust not deceptive nor misleading. But as we read of no plan being proposed whereby money could be raised for the support of local societies, or even for the National Organization, it still seems necessary that all legitimate means should be resorted to to accomplish that end. Hence an appeal to the managers of the camp-meeting associations is timely, and I trust will be kindly considered.

With all the enthusiasm and zeal manifested by our leaders at the convention referred to, and to their prediction of what is sure to follow, I must insist that without money to provide for the promulgation of a great cause, involving so many interests as Spiritualism does, that even decarnate spirits from the other side of life will not respond, however much they may desire to do so. Let us see.

Where are the churches to accommodate the thousands of converts already made? Where is the money to pay for the services of the many missionaries that are urgently sought in the destitute portions of our country? Where are the hospitals to which we can send our invalids, our broken-down mediums, that are exhausted from long services in our cause? Where are the institutions of learning to which those in pursuit of an education that will fit them for teachers and pastors of local societies? How can we expect to make and retain converts without some of the many advantages provided by all other sects and denominations that surround us?

And where is the evidence that our thinkers, our teachers, our leaders are giving this subject of ways and means much thought, much effort? They sometimes lead me to think that possibly some of them are in sympathy with a good old sanguine Spiritual brother, who from the platform at Onset, during a discussion upon the subject of organization, in which there were differences of opinion, said: "What is the use of discussing this subject? The spirits know what we need, and when they think we need organization they will organize us."

I do not charge that all are indifferent to this great necessity. On the contrary, I know all feel its importance. But only a few public speakers, teachers and leaders attend these great mass meetings and conventions, and it is only through them and the public press that the masses can be reached, and the real condition of our cause made known.

It has long seemed to me that if a combined effort was made by all thinkers and teachers, and persevered in, on all proper occasions, that a financial revival, similar to the one Brother Barrett refers to, could be successfully sent throughout the country which would result in another Pentecostal feast of fat things, of which we are in great need.

E. W. GOULD.

Oakland, Cal.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

J. C. Bell's Letter to Earl Cranston.

Earl Cranston, Esq., Denver, Col.—Dear Sir:—I have no apology to offer for addressing you, and have not the "courage" to prefix or affix any of the various titles to which you may lay claim, except the address on the envelope, for fear that it might not otherwise reach you, and I do this under protest, if the following from the Cleveland Press of this date correctly reports you: "It is worth any cost in money; it is worth any cost in bloodshed, if we can make the millions of Chinese true and intelligent Christians." Such an utterance could only emanate from an idiotic, murderous fanatic, but never from a humane being interested in either the welfare or civilization of mankind.

In your insane, fanatical fury, you would violate every principle of love and humanity. You would trample under your bigoted and hypocritical "pious" heel the natural right of justice and liberty. You would deprive others from enjoying in peace the comfort of their own hope, their religious rights and customs. To accomplish your hellish design, you would, if necessary, involve the entire world in endless war and bloodshed; you would bring suffering and misery upon millions of innocent and harmless human beings.

When you succeed in restoring reason to the thousands in the asylums for the insane, a large portion of whom lost their sanity because of a fanaticism born from a religion whose curse hangs like a pall over a semi-civilized nation; when you empty the prisons which have been filled largely because of the idiotic doctrine of atonement, which is the greatest evil that has ever afflicted mankind, then, and not until then, will it be time to improve the religious systems of other countries, whose moral philosophy is equal, if not superior to our own. You need your missionaries at home, worse than China needs them.

Had I the money and could I purchase a microscope of sufficient power for you to discover your poor miserable shriveled soul, if there is any left, I would send it to you so you might view it.

In your profession, you profess to live according to the Mosaic law: "Thou shalt not kill," and to follow that meek and lowly Nazarene who tried to teach mankind to love one another. At this distance you appear to be a traitor to humanity, a disgrace to God, and ought to bring the blush of shame to the parents who gave you birth. I would advise you to take the whole matter to the Lord in prayer and remain on your knees until you get better sense. Respectfully,

J. C. BELL.

Glenville, Ohio, June 16, 1900.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the office returning to them. Just think of the Seven Premium Books being sent out to our subscribers for $2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is $1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull For sale at this office. Price ten cents.

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"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15 cents.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Dr. P. S. George writes from Lincoln, Neb.: "I wrote you last week of being confined in the Pawnee City (Neb.) county jail. The authorities only kept me one night. The court fined me $50 and then remitted the fine and allowed me to return home."

Dr. C. W. Hidden, of Newburyport, Mass., closed a great temperance revival in Haverhill, on June 17. During his labors, covering a period of two weeks, one hundred and twenty-five adults, mostly drinking men, signed the pledge, and over one hundred boys pledged themselves to life-long total abstinence. Three services were held the last day. The Doctor received many floral tributes, and the hearty endorsement of the people, press and clergy of Haverhill.

The Washington (D. C.) Post has the following: "Pierre L. O. Keeler, the Spiritualist, who was arrested by Detectives Parhan and Gallaher, Wednesday night, after the latter had attended a seance in his parlor, at 918 H street northwest, on a charge of conducting an unlicensed entertainment, forfeited $20 collateral in the police court yesterday morning. He appeared in the police court building, but was not arraigned."

Fred Johnson writes from South Chicago, Ill.: "The South Chicago True Spiritualist Society will hold its first annual picnic at 119th street and Portland avenue, West Pullman, July 4, 1900. Take Calumet electric cars to grounds. Everybody welcome. Admission free."

Mrs. James L. Cornelius writs from St. Louis, Mo.: "In this new and beautiful truth that is now opening up to the hungry souls, we find our wants supplied, after long years of narrow-minded church creeds. We are a family of five, all believers, and living in love and harmony."

The Grand Rapids (Mich.) Herald has the following: "Prof. Mack, Spiritualist, who was tried for appropriating a ring from Miss Lizzie Luders, was sentenced to-day to the Detroit House of Correction for ninety days. The first jury disagreed and he was tried a second time."

Geo. F. Perkins writes: "I have lectured twice in Milwaukee, Wis., with good success. Most of the meetings have closed for the season. Many desire them continued, but it is yet an open question as to who is willing to run the risk alone, as that is what it practically means in all cities in the summer. Legitimate work is poorly paid everywhere."

F. L. Bowen writes: "It seems to me I would not know how to pass off the time without The Progressive Thinker. It was my only companion last winter in Florida, after my dear wife went to the higher life. She did, when seeming to be asleep, talk with her father and mother for a number of days before she died, and about one or two days before she went, I was sitting by her bedside, and she smiled and looked pleased. I thought she was sleeping. Then she opened her eyes and looked at me and said: 'Oh! how beautiful. They are coming for me in the morning.' I asked her: 'Are you going?' She bowed. I said: 'My dear precious one, I can't let you go. I can't live without you.' Then she said: 'They are pulling me hard both ways.' Then she said: 'You can keep me until the morning,' and in the morning about 3 o'clock of December 11, 1899, she passed to the spirit world. She was a firm believer in Spiritualism, and a pure hearted woman. She used to say while here in life that if she died first she would come back and help me all she could, and she is with me in spirit a great part of the time."

Wm. Niess writes: "Our season of lectures is over for the hall in the city, but now we will try and enjoy a little recreation by attending to camp, excursions and general entertainments until the cool weather shall remind us that the time for outdoor exercises is past. At this time I wish to mention our Children's Progressive Lyceum excursion to Lake Brady on the 17th inst., which was a perfect success in every possible manner. The day was perfect; the woods in its best. The lake was a perfect fascination for the excursionists and all was merriment and happy good-will. The children of the Lyseum were under the direction of Conductor French, who had the children recite selections for the benefit of all present. Short addresses were made by Mr. Nicum, Mr. Gould and Mrs. Bacon, and messages were given from the spirit world by Mrs. Waterman and Mr. French. Mr. Barker, president of the First Association of Spiritualists, and his wife, guardian of the Lyceum, were also with us, assisted by members of the different committees, in their various departments to make all a perfect success. Mrs. Gray and Mrs. Barker are our Star ticket sellers, and they just made things hustle in that direction. We must not forget to mention Mr. Lyall and Mr. Kerr, for we could not well have gotten along without their assistance and presence, for they are such hustlers, especially when they know that they are appreciated. All who had anything to do with the excursion did well and nobly, and we wish to have them know that it is appreciated."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Moses Hull can be engaged for camp or grove meetings for the last Sunday in August and the first Sunday in September. Write him until July 15 at Lily Dale, N. Y.

W. D. Noyes writes: "I have just received word that the Independent Spiritual Association of Toledo, Ohio, will run an excursion train to the opening of the Columbus, Ohio, Camp, July 1."

Mrs. Henrietta Straub writes: "Many thanks for speedy dispatch of Encyclopedia of Death. The few glimpses I caught of its contents by a hasty survey, are to me a guarantee of the intrinsic worth of the book."

The Times, of Marshalltown, Iowa, says: "For some little time it has been a question whether or not the 1900 camp-meeting of the Central Iowa Spiritualists' Association would be held in this city, as have the meetings for the past several years. The officers and members of the executive committee in this city, however, have decided to begin the preliminary arrangements, as heretofore, and to hold the meeting here. The association has been quite prosperous in the past few years and Marshalltown's central location has brought in a large number of outside Spiritualists, from as far south as Oskaloosa and Ottumwa, west to Ames and Boone and east to Tama and Toledo and Belle Plaine. Those from the northern districts come from even a farther distance, owing to the fact that there is no other camp-meeting close to Marshalltown north. The meeting this year will be three weeks in length and will begin the last week in August. A great many of the mediums in attendance last year will be present again this year, as well as a number of others, including one or two from New York. The officers of the association residing in Marshalltown are Mr. John D. Vail, president; Mr. I. F. Andrews, vice-president; and Mr. Walter Wilson and Mrs. Eva McCoy, members of the executive committee. Mr. Louis W. Fox, of Albion, is also an executive committee member."

G. F. Lewis writes from Corry, Pa.: "The intelligent article of Dr. T. Wilkins, in The Progressive Thinker of June 16, on Hypnotism, is wise. Hypnotism has done much less damage among Spiritualists than among sectarians. Peter the Hermit hypnotized thousands—yea, millions, to join the Crusades, where they miserably perished. A. B. Simson, of Nyack, N. Y., hypnotizes hundreds of poor sick women. He so thoroughly overpowers them that they strip off their jewelry and cast it into his contribution box, while he lives in high feather, said to have amassed over a million. John A. Dowie beats them all."

The Hindoo idea of the Evil One is as follows, as set forth by the Westminster Review: Siva is typical both of destruction and of reproduction. But the latter attribute was doubtless a later addition to the sum of his qualities. The original conception of this deity was that of a power delighting in destruction, in the achievement of physical evil and wrong, and in hurling death and destruction upon the people and their land. He is represented in the sacred books of the Hindoos as "the terrible destroyer"—"the one who delights in the destruction of men." But in all this there is no whisper as yet of any moral qualities of evil. The conception is entirely one of physical power, used with the utmost malevolence and injustice against men. Along with his principal wife, who is variously called Devi, Durga, Uma and Kali, he is portrayed as the incarnation of physical evil, wrong, injustice or misfortune. In the "Puranas" Siva is described as wandering about surrounded by ghosts and goblins, inebriated, naked and with disheveled hair, covered with the ashes of a funeral pile, ornamented with human skulls and bones, sometimes laughing and sometimes crying. Devi, his consort, is represented with a hideous and a terrible countenance, streaming with blood, encircled with snakes, hung round with skulls and human heads, and in all respects resembling a "fury" rather than a goddess. The only pleasure which Siva and Devi feel is when their altars are drenched with blood, which, of course, could not be shed without the destruction of some form of life.

John S. Jackson writes from Lowell, Mass.: "The First Spiritualist Society of Lowell is drawing to a close its metings for the season. Since last October we have had some of the best speakers on the Spiritualistic platform. During this season we have had Mrs. Nettie H. Harding, Mrs. Ida P. A. Whitlock, Mrs. Annie Laura Jones, Mrs. A. J. Pettingill (wife of Judge Pettingill), Mrs. Prentice, Mrs. Hattie Mason, Mrs. Annie E. Cunningham, Mr. A. P. Blynn, Mr. J. S. Scarlett, and others. Mrs. Whitlock, of Providence, R. I., occupied our platform eleven Sundays since Christmas. She is one of the most refined and advanced speakers in our ranks. During the months of July and August we meet at the Earnscliff Grove, about three miles out (the property of the Misses Harris, two of our veteran Spiritualists). Our music has been given special attention. We have as soloist Mr. W. J. Hervey, one of Signor Potoli of Boston's pupils, a fine contralto."

Will C. Hodge has been lecturing at Brodhead, Wis., where he had a splendid audience.

Mrs. M. J. Carter writes from Jonesboro, Ind.: "The Spiritualists of Jonesboro and adjoining cities and towns will hold a Fourth of July celebration under Carter's maple trees, corner of Maine and Seventh streets, Jonesboro, Ind. Dr. H. C. Andrews, the inspirational lecturer, will address the people on that occasion. A large crowd is expected. Come one, come all, with well filled baskets and a spiritual feast."

G. W. Kates will speak in Hendrum, Minn., June 26 and 27; in Grand Forks, N. D., June 28, 29 and July 1; in Wheaton, Minn., July 4 to 9, when they dedicate the local Spiritual Temple. Address them 560 Seventh avenue North, Minneapolis, Minn.

W. H. Selvoy writes from Wheeling, W. Va.: "Mrs. Alice Baker, trance and inspirational lecturer, of Cleveland, O., has been with us during the month of June doing missionary work. Although we have no organization here we have many that understand the beautiful philosophy of Spiritualism. Mrs. Baker has been untiring in her efforts with us. She is a good worker, and a lady of culture and refinement."

Mrs. C. H. Mullins writes: "Dr. A. B. Spinney spoke to a large and appreciative audience Sunday evening, June 17, at 404 Ogden avenue. Subject, 'What Spiritualism has done for the world.'"

The Topeka (Kansas) Capital says: "According to the statement of Mrs. S. V. Searing, a Spiritualistic test medium of this city, ex-Senator W. A. Peffer has a great future as a leader in the mystic circles of Spiritualism. She says that if the ex-Senator will devote a little more time to the study of the psychic sciences, he will be one of the most able platform speakers of the day. The occasion of this remarkable prediction was an address made by Senator Peffer in the Spiritualist hall, 422 Kansas avenue, Sunday night. He characterized the fruits of the spirits as being love, patience, faith, kindness, and others of the virtues, and thought that it was an indication of the onward march of the times that men were becoming more liberal and tolerant in their beliefs. He said he was an Episcopalian, and that notwithstanding the exclusive character of that church he could affiliate with the Spiritualists at any time, and wished it was possible for the members of all denominations to be able to go to each other's meetings, and be so liberal that they could 'tell the good and keep back the bad' in all instances."

For the first time in the history of any court a ghost was to-day introduced as evidence in a divorce proceeding at St. Louis, Mo. There were other grounds of complaint, but the most attractive feature to the big crowd present was the testimony in reference to the spook. As the result of the proceedings Charles L. Bates, diamond expert of a large retail house here, was granted a legal separation from his wife, who is now in New York, and the custody of their boy. In one of the depositions Mrs. Louise C. Patterson, a daughter from San Francisco, testified that her mother had stated that she was in love with the ghost of Actor Billy Florence and was engaged to marry him in the next world. Another was to the effect that Mrs. Bates kept a picture of the dead actor in her room and that she said he came to her in material form."

O. W. Apperson writes from Kokomo, Ind.: "Dr. E. E. Parker, the trumpet medium of Richmond, has just concluded a six weeks' engagement with the Spiritualists of this city. This is the sixth engagement of Dr. Parker with the society here, and his seances have steadily grown in interest and attendance. At the conclusion of his engagement here Dr. Parker had an urgent call from the society in Tipton, Ind., where he held a week's joint seances with Mrs. Julia Thomas, the materializing medium, holding a trumpet seance one night and a materializing seance the next, and with wonderful results. Their success in Tipton was most phenomenal, being largely attended. The last seance given there was a materializing seance, and to get room for the large crowd of people who desired to attend, one of the leading lawyers of Tipton placed his large office at their disposal, and it was filled with lawyers, doctors and the leading people of Tipton. At this seance twenty full forms materialized."

Mrs. E. S. Parker writes from Owosso, Mich.: "We have been blessed again in the ministry of that gifted woman, Mrs. A. E. Sheets, of Grand Ledge, Mich. She was with us three weeks, leaving us to attend the annual convention of the society at Sturgis, Mich. She is a great favorite with the Owosso society. The 12th of June we had the pleasure of making the acquaintance of Mr. Ernest Lincoln, who had been filling an engagement with the Lansing society. He is a trance speaker of unusual ability for one so young, teaching Spiritualism from a practical standpoint as well as scientific."

Cora Fuller writes: "Sunday, June 17, dawned bright and clear. All nature seemed at her best on this the opening day of Pon-she wa-ing camp-meeting, and at 10:30 a. m. a fair-sized audience had assembled under the canopy of leaves and branches to listen to the words of welcome which were given by Mr. R. L. Myers, of Pon-she-wa-ing, and responded to by Mr. O. A. Edgerly, of Lynn, Mass. After the noon hour people began to come by boat and carriage, and at 2:30 a good audience was waiting to listen to the eloquence of Mr. A. E. Tisdale. The spiritual songs rendered by Mr. Tisdale and the reading by Miss Cora Fuller were well received. Mr. Joseph King, of Pipestone, Mich., will be in camp this week."

Scribe writes: "G. W. Kates and wife held a series of daily grove meetings on the lake front at Bemidji, Minn., June 17 to 24. In a beautiful little grove overlooking the lake, seats and platform had been erected. There the people came and listened, going away reflecting and discussing. The meetings, the lectures and tests have done great good here to inform our people of Spiritualism. A counter meeting nearby was started by the Methodists, but our audiences increased each day. We have a good working society in Bemidji, organized by Mr. and Mrs. Kates. The interest is growing. Our home meetings are interesting and we have purchased an organ, and will soon have a temple, as the lot is already secured."

Nellie S. Baade writes: "The First Spiritualist Philosophical Society of Detroit, Mich., closed its meetings the last Sunday of May, and last Monday evening held a reception in our parlors, which was well attended. Speeches, recitations, music and refreshments made the time pass very pleasantly. One of the surprises was the presentation of a beautiful diamond ring to myself from from the Philosophical Society, also a banner and badge of honor and a diamond brooch from a lady who has become greatly interested in Spiritualism through our guides, and several other valuable presents, amounting to a considerable sum. We speak of this reception as we greatly appreciate all that has been done for us by the dear friends. Eight years of steady work for one society has greatly endeared them to me, and an earnest call to remain their pastor another year, makes me feel that my spirit guides are being appreciated as never before. I have been so overworked that illness was the result, and I have been obliged to cancel many engagements for the season. I shall attend only one camp where, we will be chairwoman, at beautiful Island Lake, where everything is conducive to health and happiness. Great improvements have been and are being made in the hotel and grounds; in fact, the very best accommodations for man and beast, and with some of the best talent possible to procure, we anticipate a grand and glorious time. Detroit has at last awakened to the fact that Island Lake is one of the finest summer resorts in Michigan, and many are going to attend and enjoy the meetings for the first time. I hope all camps may prosper and good bee the result."

The Fort Wayne News of June 14 says: "At the last meeting of the Ministerial Association that body passed a resolution which declares in effect that the association does not believe that notices of the meetings of any Spiritualistic, Theosophical or Christian Science bodies should be published with other religious notices under the head of 'church notices.' Rev. J. W. Lake, secretary of the association, was instructed to convey the sense of the resolution to the heads of the newspapers of the city. Mr. Lake, when seen by a News representative to-day said: 'The action of the association ought not to be misunderstood. We do not object to the publication of these meetings, but do not believe that they should be denominated churches, when they are not organized as such. They are not churches in the eye of the law and have no power to solemnize marriages. We do not attempt to dictate to the newspapers what they should publish nor how it should be done, but simply desire to call attention to the matter and the views of the association upon it.'" How jealously is the pulpit guarding its rights. The fact that it fears the announcements of free-thought meetings is significant of the loss of its power over the masses.

A special to the Chicago Times-Herald says: "Rev. A. Pieper has set the Lutheran Synod of the Wisconsin district agog by a series of theses in which he maintains that Spiritualism is nothing more nor less than witchcraft, and so far from being modern dates back to Bible times. Mr. Pieper in his paper held that while many of the manifestations shown by Spiritualists are the result of natural conditions, some are unusual and unaccountable. But they are all on the same plane as the witchcraft of Bible and later times. Many members of the synod took exception to Mr. Pieper's views and in discussion maintained that the phenomena mentioned by him were the result of willful or self-deception on the part of the individuals who made the investigations. The facts, they held, were not well-authenticated."

A special "benefit" will be given the Band of Harmony at the home of Mrs. Hattie F. R. Peet, No. 48 Ashland boulevard, on Thursday afternoon and evening, June 28, from 3 to 10 p. m. Ladies will bring lunch as usual, and coffee will be served at 6 p. m. The pastor, Mrs. Cora L. V. Richmond will be present, and a fine program will be provided. All members and friends are cordially invited to be present.

Jacob Bullion writes from Mesick, Mich.: "W. O. Knowles, of Grand Rapids, has been among us again for a few days and stirred up the people in this locality by his logical and fine tests. He lectured at the Carpenter schoolhouse and gave many tests to full houses. He also spoke twice at our schoolhouse to appreciative audiences. His parlor seances caused much wonderment; one in particular held in the writer's parlor, where independent writing was produced on paper tablets. A mouth-organ owned by our son while on earth having been placed on the table, was played upon by its former owner during the seance. Trumpet speaking was also a feature of the evening's entertainment, but the most noteworthy and enjoyable occasion was a grove meeting and picnic held near Sperman on the 17th. The morning's gathering was comprised of Spiritualists mostly, who enjoyed a short address from the Doctor, followed by tests. After filling our haversacks with the good things, we were prepared to hold the fort, and by 2 o'clock we were surrounded on all sides, and should have surrendered but for the timely mounting of our big gun, which was well loaded with shot and shell, and after a few shots were fired we saw plainly that the day was ours, and so it proved, for Mr. Knowles was met on all sides with congratulations and requests to come again when the meeting adjourned."

Quincy Spiritualist Hall, 301 Maine street, Quincy, Ill. Services there every Sunday afternoon at 2:30 o'clock. Mediums and friends will meet with a happy welcome at these headquarters.

Frank T. Ripley has closed a two months engagement at Fort Wayne, Ind. Address all letters to him in care of 40 Loomis street, Chicago, Ill.

A. B. Gates writes from Cortland, N. Y.: "Last Sunday night an audience of about one hundred gathered together to listen to the inspiring messages from their loved ones through Maggie Waite. Capt. John W. Strawbridge came with a message to his wife, bringing unmistakable evidence of his spirit presence. Mrs. Jennie Conant came with a message for her son. A spirit calling himself Joel Rouse manifested and wished to send a message to his two sons who resided in Upper Isle, La Vousies and LeRoy. The spirit was anxious to reach them. He requested this message be sent to his sons: 'I want you to attend to your business and come to a settlement between yourselves, dividing the property while you are in earth life, and not leaving it for some one else to settle. I beg of you, my boys, to attend to this at once, and by so doing, do justice to the dead as well as the living.' Many other communications were given."

Mrs. Summers has just returned to Chicago from a ten days' sojourn in 'Egypt' (Southern Illinois), a region unfrequented by the apostles of our movement, where she has been doing work as a missionary; one Sunday at Greenup and one at Vevay Park, in Universalist churches, occupying the principal hours of worship. Under the auspices of the "Students of Nature," of Chicago, she organized at Greenup a society under the local name of "The Students of Truth," with Editor Ratcliff as the president and Mrs. Vanover as the secretary."

Joseph Carn writes from Boston, Mass.: "We have closed a most successful season of lectures in Boston, through the mediumship of Mrs. N. J. Willis, of Cambridge. Her services were secured by M. S. Ayer, at the First Spiritual Temple. Mr. Ayer's wonderful success is due to his indomitable will and push. Thousands of dollars are spent by him annually to upbuild the cause of Spiritualism, which is so dear to his soul."

Isaac S. Lee, for 40 years a Spiritualist, inspirational lecturer and psychometric test medium, has returned to Quincy, Ill., his home since boyhood. Those desiring his services in Illinois, Missouri or Iowa address him at 301 Maine street, Quincy, Ill.

of music in the house. She plays under severe test conditions, blindfolded and flannel thrown over the keys. Selections from the old masters are played with an ease that puts to flight any doubt that might arise in the mind in regard to her inspiration. The music that is given through her hands could not be acquired by practice. I wish that all lovers of soul music could hear her play. She plays several selections before the opening of the services at Arlington Hall every Sunday evening, and also graciously consents to play for those who call at her parlors, 611 East 8th street. She and her mother, Mrs. Carrie L. Bean, are conducting the only Spiritual meeting here this summer, at Arlington, Hall, and large crowds are in attendance every Sunday evening."

Carrie F. Weatherford writes: "During the coming season my eldest daughter, Essie, aged 16, will positively assist me with all engagements, giving tests and helping with her fine elocution at entertainments for the benefit of the associations; also aiding in lyceum organization. This daughter has a very remarkable phase of mediumship, as she improvises with me, singing alto. Our friends will remember that we accept subjects for our songs from prominent skeptics only, thus furnishing ample proof of spirit help. We hope to go south for the winter months, but wish to hear from northern societies for the fall months. Address me at Alaska, Michigan."

Isaac S. Lee writes from Quincy, Ill.: "A determined effort is now being made to revive the work in Quincy. Dr. Bacher with others have put their shoulders to the wheel, rented a hall, furnished it for services and invite all good spirits to come here and learn to be happy. This hall and rooms adjoining have been dedicated as Spiritualist headquarters here in Quincy. Last Sunday, though it was raining, quite a number of people was present, and also a large number of youth in this locality. Interest is awakening here, for several persons came to me this week to learn when we would have our next meeting. We have public free seances every Wednesday evening."

Mrs. Josie Walker Brubaker writes from Kansas City, Mo.: "One evening last week, I listened to the inspired music of Miss Edith Edwards. It was the sweetest, grandest, and most soul stirring I have ever heard; music that filled the soul with rapture. She has never studied music; there is not a sheet

The Sturgis Annual Meeting.

It gave me great pleasure last week to attend the annual anniversary meeting, held in Sturgis, Mich., the 16th and 17th of the month. Forty-two years ago I delivered the dedicatory address at the opening of this magnificent church edifice. That occasion was one long to be remembered. There were present such distinguished men as Judge Coffinberry, Joel Tiffany, jurist, Selden J. Finney, Frank L. Wadsworth, Giles B. Stebbins, a most valiant defender of the truth now residing in Detroit, and other speakers.

Among the many anniversaries that I have attended in this Southern Michigan city, never was I present at a more earnest, enthusiastic and harmonious meeting than the one just held. The church edifice was packed and Mrs. Sheets was at her best. Her trance addresses, under the controlling influence of Ormond, the ancient giver of flowers, were simply magnificent. The singing was very fine and the conference meetings were enthusiastic. The Baptist preacher of the city being present, I made the occasion one of giving the facts, proofs, and the doctrines of Spiritualists. The platform was beautifully decorated with flowers and palms. It was an occasion long to be remembered.

A most excellent letter was read from Brother R. Spalding, of Chicago, who was for many years a resident of Sturgis and a singer in the choir. His soul is still afire with the glories of Spiritualism—and with the living reforms of this present time. Here is a quotation from his letter:

"It is about fifty years since Dr. J. M. Peebles, Giles Stebbins, Warren Chase, and Joel Tiffany first stepped one by one, on to the Spiritualist platform in Sturgis. Tiffany was logical, Finney was eloquent, Chase was sarcastic, Stebbins good and true, but Dr. Peebles was theological, loving and pathetic, and how we used to linger after an address for a hand-shake. I doubt if other speakers could be found who have done so much for the cause as these workers. Some of them long ago garnered their sheaves, but Dr. Peebles still remains and we understand, speaks in your convention. Long may this venerable worker be spared to reap the harvest of his toil. Truly he has journeyed a long and dusty road, and many years ago earned the title of 'Pilgrim.' We propose to add another prefix and call him the 'White Pilgrim.' He has seen the result of his early labors, in honest sturdy Spiritualism all over the world, so rapid has been its growth. It has woven its tendrils around every church except perhaps the Catholic, and changed the complexion of their creeds. And even the moss-grown old Roman, venerable with age, must crumble before this all-consuming electric fire kindled the hearts of earth's dwellers. If we are faithful to the sacred trust given us by the spirit world, for they cannot work alone, we on earth's plane have our part to perform. We have something more to do than to fold our hands and sing 'The Sweet Bye and Bye.' We must work now and now. Long ago Spiritualists gave to the world the message of 'Reform,' and the world has been watching for some of the results of their profession, and asks, 'Where are your churches, schools and charitable institutions?' We must confess there is a lack in our ranks in this direction. Spiritualists ought to be doing something to aid in establishing a spiritual republic on earth, as it is in the realms beyond. It rests with us to evolve some plan for the amelioration of the toiling masses, and render charity unnecessary by releasing for the people those natural opportunities given to man by Almighty God, by which to procure the necessities and comforts of life."

J. M. PEEBLES, M. D.

Battle Creek, Mich.

Pon-she-wa-ing, Mich.

The subscriber and wife reached this, the Pon-she-wa-ing camp on the 15th, the opening day, and as usual there were many minor details to adjust and put in order. As camp missionaries we are able to suggest and assist in the material as well as the spiritual work so necessary in the infancy of every camp. A description of the locality of the Pon-she-wa-ing camp grounds and the surroundings would occupy too much of your valuable space. Your readers and the scribe must be content with the simple statement that N. M. Kellam's selection of grounds and surroundings is beautiful; an attractive, convenient resort hotel, with Mr. Kellam, his efficient wife, genial daughter just budding into womanhood, and Miss Cora Fuller, the calm, clear-headed, experienced camp counselor, niece and cousin of the Kellam family, at the head of this new camp, it bids fair to rank second to none in the state. From a brief acquaintance with the Kellams we have come to believe in them, that they will stand the test, which all camp leaders, owners and managers of camps must stand, when the tests are made.

At this time "tests" are the watchword, Spiritualists ought to be able to face every material, moral and spiritual test; can they do so? Where do we stand, and "where are we at?"

Spiritualists ought to know that they cannot hide their real condition, or position, do they perceive this? Do our ambitious leaders ever stop to consider that their efforts, lives and acts are transparent? Do they realize that thousands are ashamed of their unjust schemes?

Brothers Edgerly and Tisdale are engaged as spiritual teachers during the entire three weeks of this northern Michigan camp, which is dedicated to spiritual freedom, yes, to "Spiritual freedom," without compromise.

The writer and wife are teaching the laws of health and right living, and find the people here as everywhere, anxious for a change, and receptive to the practical common sense health lessons we are giving.

A good work will be begun at the camp this year, the foundation is laid, the work will go on; there is a deep spiritual sentiment that pervades all of the expressions of this camp, this will attract and inspire visitors.

Oden, Mich. DR. M. E. CONGER.

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An address read before the Free Thought Congress held in Paine Hall, Boston, Nov. 17th, 1899.

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The Development of the Spirit

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Mrs. O. Potter: Q. Christians claim that according to statistics there are more adherents to Christianity to-day, in all the so-called Christian nations, than ever before, even in proportion to number of inhabitants. Is this correct?

A. According to a statement made Jan. 18, 1900, in the New York World, the assertion that church membership is increasing is answered in a most conclusive manner. Although without the least support by facts, and false in intention, it has been published and republished by the religious press, until it passes without contradiction. The census reports are unreliable, for the membership is always overstated because all those who incline to the church are counted in full membership. It is presumable that New York City, as the foremost city of the United States, fairly represents the religious strength as compared with the opposite, yet with every attempt to make the church showing as great as possible, there are 1,300,000 persons in Greater New York, without any church connection. In one ward in Brooklyn of 25,000 there is not a single Protestant church, or mission. In the Dakotas the church membership is only 18 per cent of the population; in Texas, 29 per cent, and in South Carolina 43 per cent—the highest of any state.

There is a wide difference between actual and nominal church members. The census soon to be made will report two-thirds of the population as belonging to the various churches. What is the actual number that attend church, and are in full communion? The average townships in the most populous sections, contain from two to five thousand inhabitants. There are usually two church buildings at some central place, with seating capacity of from two to three hundred each. The average attendance may be placed at one-half their seating capacity. It is only on rare occasions that in a country township one-fifth of the population attend church—or that there is seating capacity for more than that proportion.

S. J. Peel: Q. What is meant by spiritual death, as used by Swedenborg and some spiritual writers? Can the spirit be annihilated?

A. The Bible texts from which the conclusion that certain spirits would be annihilated at some time do not warrant that theory. Among the strongest, perhaps, is this from Ephesians I. 4:18: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of their blindness of heart," and from Col. 2:18: "And you being dead in your sin." There are many others, but all have the same thought. Spiritual death is to yield to the lower nature, or in Bible language, being absorbed in "sin." The sense of all these passages is so clear it would appear impossible to misunderstand them. In the lurid visions of Revelations, the final plunge into hell is the "eternal death," the "second death," or "spiritual death."

With that peculiar elasticity which makes the Bible capable of supporting any and every theory, even if in direct antagonism with each other, by an inner spiritual significance, spiritual death is asserted to mean the annihilation of the spirit by a process similar to the death of the physical body.

It does not follow, that if man exists after death as a spirit, he will exist forever. It is only evidence that his life continues into a new plane of existence. But the processes by which a spiritual being is evolved strongly support the idea that that existence is continuous and without end to those who have attained a certain degree of perfection. There are aborted spiritual forms, as there are physical. As all the lower races of animals, and the lowest of mankind, but once fully endowed with a completed spiritual organization, then immortality is assured. This is not dependent on belief, on goodness or sinfulness, but on organic and spiritual development.

"Correspondent": Q. The following query in The Progressive Thinker has puzzled me also, and I call attention to it in the Question and Answer Department: "And now I wish to say that the fact so far as I know, that no spirit ever gave warning to prevent a premature burial, was something that ever puzzled me when holding a belief in Spiritualism, for 'guardian angels' who could not do that much in some cases, must be very helpless or non-existent, and the latter is now my belief."

A. The same thoughts have been expressed in regard to premonition of danger. They are received by some persons, perhaps only once in their life time, and by them they are saved from some great misfortune. Countless others rush directly to the brink of precipices over which they fall, and no warning comes to them. If they have guardian spirits, why do they not tell them of the danger? If one can be warned, why cannot another? Because they cannot we are by no means warranted in rushing to the conclusion that these spirits are "very helpless or non-existent." Where the way is opened by the recipient being sensitive to their thoughts, the guidance can be given, otherwise it cannot be. A medium may be readily controlled by one spirit and unresponsive to another.

If we would send a telephone message, we would have to use a transmitting instrument. We would not expect to send one by means of a chair, table, book, or other article. If we were disappointed when we found that we could not do so, we might say with this correspondent we are "helpless or non-existent" for really there is scarcely anything that will receive our thoughts! Instead of complaining of the guardian angels, would it not be wiser to attempt to conform to the conditions which makes control possible? If the shutters are closed and the curtains drawn of our dwelling, can we expect the sunlight to stream in? If we want the light, we must open wide the windows!

J. H. Viser: Q. (1) Has the earth-life for its object the preparation for the life to come? This is widely taught and that the experience gained on earth is necessary to round out and complete the existence which is to follow.

(2) The temperature of space is said to be 400 degrees below zero; is it not a frigid place for the spirit world?

A. According to spiritual science the object attained by the earth-life is the evolution of a spiritual being. In the normal order of events that spirit has a half-century more or less of experience in the physical body. But this is not necessary, once evolved, whether it departs in infancy or in maturest age, the spirit goes right on in its development. The life in the spirit-world is a continuance of this, and there is no necessity of returning to receive its experiences. That it is a "probationary school" and for "preparation" for the life to come, is a conception, shown by its phraseology, to be divined from mistaken theological fancies. The vast majority of people are less prepared for spirit life at seventy-five than in infancy. If they have had experience, it has been that which has dragged them down into the mire of selfishness and and materiality, and blighted their spiritual perceptions. If the fact was forcefully imprinted on the mind that we are spirits now, as distinctly as we shall ever be in the future; flesh-clad, yet spirits, and that we have begun right here and now on our endless journey, then this earth life might become a training-school for eternity. Then our every thought and action might seem to have a two-fold relation; one to this life and one to the life beyond. We should begin the task here, which almost as a rule is now deferred until life is resumed over the borders of this existence.

Inquirer, Boston, Mass.: Q. What is Spiritualism?

A. As a science Spiritualism is a knowledge of the psychical or spiritual nature of man; and as spirit is the moving force of the universe, the study is that of creation, and is not complete until the unknown becomes known. In a narrower sense, as applied to the communion between spirits and man, it embraces the facts, conditions and laws of that intercourse. It unites the psychical phenomena of all ages, and races of mankind by proving that they are governed by the same underlying laws.

Modern Spiritualism is distinguished from that of the past by the acceptance of the doctrine of law. That the spiritual realm is governed by laws as fixed and determinable as those which rule physical matter. It unitizes all conflicting manifestations by reference to common fundamental principles and laws, thereby eliminating miracles, and furnishing data by which right judgment may be formed. It reduces a realm of conjecture, fancy, and whimsical credulity to the rule of law, and makes spirit the highest product of evolution, in fact the resultant of interminable line of living beings from the protoplasmic cells of the primitive ages.

One who believes in spirit manifestation is called a Spiritualist, but to be a Spiritualist in the full meaning of the word, requires a knowledge commensurate with the physical and spiritual worlds. It is not belief, or faith, or adhesion to creed that makes the Spiritualist; it is knowledge, and hence the most complete definition of Spiritualism is, the science of life, here and hereafter.

Catholic Parochial Schools.

On one occasion Bishop Chatard, of Indiana, preached upon Education in the cathedral of this city, and referring to the public and parochial schools, he not only claimed that the latter were entitled to a share of the public moneys, but said, "We have a right to that money of the state; it belongs to us, and we should have it! It costs us nine millions a year to support our schools."

Never before did I hear such absurd and arrogant statements made, and would expect a better argument from a man calling himself a bishop. In the first place the parochial school, a sectarian school, cannot expect support from the state; neither can any other denomination expect it; and secondly, when the Bishop says it costs them nine million dollars a year, he shows that they have the means to support them themselves. Who furnishes the money? A large proportion is contributed by hard-working people, widows and servant girls. Can that money be better expended, if it is so highly necessary to have private Catholic schools? While freedom of religion is guaranteed by the contribution, the state cannot allow church and state to be united; the people will never allow one sect to rule this country, never!

If the bishops, however, wish to economize, let the Catholic children visit the public schools during the daytime, and throw open their churches in the evening; they could give them all the Catholic education they want, and keep both boys and girls out of mischief.

The Bishop will please pardon me for this criticism, but they must expect this when making such public statements.

H. C. KLOPPENBURG.

Norwich, Conn.

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portrait of the author, and subscribers copies will have her autograph.

Emma Rood Tuttle is well known to the readers of The Progressive Thinker and the spiritual press by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be $1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once—money not desired. HUDSON TUTTLE.

Berlin Heights, Ohio.

THE CAMP-MEETINGS.



Ashley Camp, O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Arkansas Valley Camp.

The Arkansas Valley Spiritual Association will hold its 7th annual camp-meeting in Island Park, at Winfield, Kansas, commencing July 7, and ending July 17, 1900. For full particulars address Chas. O. Bethel, Winfield, Kans.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Pon-she-wa-ing, Mich.

Spiritualist camp-meeting will be held at Pon-she-wa-ing, Mich., commencing June 15 and closing July 9. For full particulars address N. M. Kellam, manager, Oden, Mich.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

New Era Camp, Oregon.

Its next annual gathering will be held beginning June 23 and ending July 16, thus including four Sundays. Full particulars may be had by addressing E. W. Penman, secretary, Canby, Oregon, or Mrs. Kate Obrock, vice-president, 309 Shaver street, Portland, Oregon.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Ezra Carpenter, secretary, Wellsville, Kans.

Freeville Camp, N. Y.

Opens July 29 and closes August 12. B. L. Robinson, president, Freeville, N. Y.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 266 Twenty-first street, Detroit, Mich.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic camp-grounds, Niantic, Conn; season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Franklin (Neb.) Camp.

The Northwest Kansas and Southwest Nebraska Spiritualist Association will hold their fifth annual camp-meeting at Franklin, Neb., from July 20 to August 6 inclusive. No pains will be spared to make it a success. For announcement, circulars and other information, address the secretary, C. H. Simpson, Franklin, Neb.

Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1900. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

Ottawa, Kansas.

We wish to call attention to the fact that all arrangements have been completed by the Kaw Valley Association of Spiritualists for their camp-meeting, which will be held in Ottawa, Franklin County, Kansas from August 8 to 13 inclusive. We expect to make this one of the best meetings ever held in Ottawa, as the management have secured a number of good speakers among whom are Mrs. Lull and Ben F. Hayden. They have also secured the services of Mrs. Ben F. Hayden as test medium. She not only describes friends but gives their names. She will give tests after each lecture.

This association claims the finest park west of the Mississippi for their meeting. Our accommodations are unsurpassed, as beautiful Forest Park is within two blocks of the Santa Fe depot. Admission to the park and to all lectures is free. Good board will be furnished on the grounds for 15 cents per meal; also a cot, pillow, sheet and comfort for 15 cents per night. And while we expect and cordially invite all phases of mediumship, this society will not be held responsible for the character or conduct of any not under their control.

For any further information, address H. Henderson, president, Lawrence, Kansas, or Ezra A. Carpenter, corresponding secretary, Wellsville, Kans.

E. A. CARPENTER.

Cassadaga, N. Y.

If "coming events cast their shadows before," the coming assembly at Camp Cassadaga will surpass any other held here for years. Already the attendance would make quite a respectable camp and every train is adding to our numbers.

The special attractions at this time may be found in the classes being conducted by J. Clegg Wright and the Moses Hull training school, as well as other schools or circles of advance thought. All of these schools are instructive, and give the student of psychical research a wide field to choose from.

From personal experience I can only speak of Mr. Wright's classes. These lectures seem to cover the ground of all else and his inspired teachings seem to be drawn from the very fountain of wisdom.

The management of Camp Cassadaga have added much to the attractiveness of this place by instituting these schools, and it is safe to predict that this season is only the beginning of much more in the same line. Mediumship of the highest order can here be developed; and the God in man divinely unfolded.

No one need longer stand with foot on the bottom round of the ladder, with such means of climbing as are here presented.

June is behaving very prettily, and gives lavishly of her charms to make everyone who comes feel glad they came this way. Among the new arrivals of mediums we note, Effie Moss, T. Wilcox and Maggie Waite. There are many others already here—Miss Danforth, palmist, of the number; and there are still others, who, while doing their work in a quiet way, are demonstrating the truth of Spiritualism quite as effectually.

The restfulness which makes the camp so charming now will last but a few weeks longer; and it seems almost like sacrilege to have the flaming advertisements and signs deforming the beauty which seems so suggestive of true spiritual life. But these signs may be "signs" of progress; let us hope so, and bide the time when "signs" will be no longer needed to bring man into communion with the spirit.

MARY WEBB BAKER.

Railroad Rates to the M. V. S. A. Camp-Meeting.

The camp-meeting at Mt. Pleasant Park, Clinton, Iowa, opens July 29 and closes August 26.

We are pleased to announce that we have secured from the Western Passenger Association, a railroad rate of a fare and one-third, on the certificate plan, from all points in Minnesota, Iowa, Missouri, Illinois, Wisconsin and the northern peninsula of Michigan, which is practically the same as the rate obtained last year. Tickets may be purchased July 26, 27 and 28 and thereafter on each Tuesday and Friday during the meeting, certificates to be honored if presented not later than August 29. Be sure to take a certificate from the agent when you buy your ticket and deposit it with the secretary as soon as you reach the camp.

The Diamond Jo line of steamers has granted a rate of one fare for the round trip from all points between St. Paul and St. Louis.

The very attractive array of talent employed for the platform, with the improved condition of the park, will make it worth while to take advantage of these favorable rates. For programs and general information address

STELLA A. FISK, Sec'y.

Keokuk, Iowa.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

ABOUT ANIMALS.

Do They Continue to Exist in the Spirit World?

Why is it there is such conflicting beliefs in regard to this question? Why cannot there be positive proof and the matter settled in the minds of so many that are weighing this subject?

I want to ask the Spiritualists who are scientific and versed in zoology, those that know the habits, customs, of animals in their wild state as well as those trained and educated by man for domestic purposes and exhibitions, is it possible to find the limits or boundary lines between man and beast, if there be any such demarkation. Many animals show the strongest reasoning properties, with memory of locality and recognition of people. I have seen the most intense jealousy exhibited when a favorite animal was petted by the hand. Other beasts witnessing such fondling would strike and bite the favored one with strong combativeness. I have seen the animal in man shown in the same manner. The delivery horse will find his way to every number and house that he has stopped at heretofore, and that at a uniform gait on schedule time. The one that calls where I live every morning at 6 o'clock sharp, city time, never varies a minute. Please note the exact time of the crowing of the roosters. Certainly you will agree with me that they are nature's time-pieces.

Animals have in many instances when advanced in years, been known to commit suicide. A favorite dog of mine drowned himself in the river. We were talking of killing him. He overheard us, and saved us the trouble. The same dog has been named and described as near me by a very noted clairvoyant. I never was successful in reducing the number of the feline species in their abode on the farm; although tied in bags and taken many miles away and dropped, they would soon find their way back. An example of memory of locality that would outstrip the result of man if he was placed in a strange place, and benighted likewise. The horse has been so successfully taught that he is the wonder of the age. Pigs and dogs are trained to play cards. I might give examples almost ad infinitum, but will not trespass on your space allotted.

As far as I can learn, all animal life has a continued state of existence. If not, will some Spiritualist or scientist prove otherwise? J. N. YAKES.

Harvard's "Divine Healer."

To the Editor:—The press stated that a man called a "divine healer" was invited to the great Cambridge University lately to be examined by a few of the professors as to the secret of his peculiar power of healing the sick by laying on of hands, etc. The result was that they concluded "he had a surplus of physical magnetism," but there was no admittance that God, angels, devils or spirits had anything to do with it, as in Christ's time. Just to "phaze" the professors, I would like to ask if they deny the miraculous cures made by the apostles, saints and holy mediums of the past, or do they imagine the public will accept their idea of "surplus magnetism?" Did Christ have a "surplus?" Another phase of this case which baffles the doctors is the evidence derived from scores of Psychical Research sources, which proves the truth of statements made by the spirit controls of Boston's artist-medium, Mrs. Adelaide C. Littlefield, of 218 Columbus avenue, claiming that these "cures" are made by spirit doctors in the next world, who draw the magnetism, strength, aura, vitality or life-essences from these mediums, or "healers," and give it to the sick. Many people are reservoirs of this influence who do not know it. They get tired and exhausted if in crowds, or when near certain people who draw from them. Some married people kill each other by this process; one is fat, the other thin; one strong, one weak; the old draw from the young, the sick from the well. In Oriental lands old men have forced buxom, healthy young girls to sleep one on each side of them to sap their magnetism and thus prolong life. Most people should sleep alone; especially is this so of babies and children. Marriages where one draws too powerfully from the other are cases of slow murder and should be good grounds for a divorce. School teachers live long because they inhale the healthy emanations from the young. All spirits are materialized from these human atoms of flesh, and materializing mediums are such because of their peculiar chemical propeties which are not yet classified by material scientists. Call it "surplus magnetism," or aura, the quality of the material is the same. Spirits use these forces to cure the sick because they know more about them than man. Is there anything funny about that?

Boston, Mass. G. E. LOTHROP.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 8 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is $1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library. One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for $1.25.

A CARD.

The principals of Belvidere Seminary would respectfully inform their friends and the public generally that this institution will be open during the summer and early autumn for the accommodation of children and adults who seek freedom from business cares or the excitement of social and fashionable life. Its location is healthy and beautiful, its grounds ample and well shaded, drainage and water excellent.

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576 N. 4th Ave., Phoenix, Ariz.

Kind Friend:—With pleasure I write you a few lines to let you know that I am still improving and am much stronger, and feel better in every way, since I last wrote. I believe I have felt better this week than I ever have in my life, at least since I can remember. I remain, yours kindly,
MRS. BATCHOLTS.
425 Hamilton St., Schenectady, N. Y.

Good morning, Doctor. This is a fine morning, and I am still improving. I feel better every day. I had a fine night's rest last night. It is the first night I have slept all night for three months without pain, so you see I am gaining slowly; that's good. I know it will take some time to get entirely cured. Received your kind letter. Will do the best I can to help get well. Good-bye. Very truly yours,
MRS. M. A. JOSLYN.
Millington, Mass.

Dr. C. E. Watkins:—Please do not send any more medicine to me, as I am so much better I do not need any more. Thanking you for your kind attention, and wishing you much prosperity in life, I remain, yours,
MRS. KATE MEAD.
Chatsworth Park, Cal.

Dear Doctor:—I have gained so much, dear Doctor, that I feel like a new man. I have not felt so good as I do now for seven years, and I have no one to thank for it, only you. The Lord may bless you. I will write again before long. Yours truly, WM. D. HARRIS.
Silverton, Colo.

VOLUMES 1, 2 and 3 of the Encypedia of Death, and Life in the Spirit World, Art Magic, Ghost Land, The Next World Interviewed, and the Occult Life of Jesus (including the Hull-Covert Debate) constitute our premium list. Those seven books have been on sale, costing the buyer in the aggregate, $10.75. We, after paying the postage and expense of mailing, realize only $1.50 for the seven—far less than cost to us. We desire to form the nucleus of a library in every Spiritualist home, hence this remarkable offer. By subscribing for The Progressive Thinker, you then have the privilege of purchasing these books at the premium prices. See terms on another page.

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ON TRIAL.

How Shall We Further Our Cause?

The Progressive Thinker (rightly named) is an ever welcome visitor to us. I am afraid we don't half appreciate its worth, nor the grand privileges we enjoy over those in years agone when one dared not think and much less speak of thoughts that would intrude themselves into their mental vision. We are free in a measure and greater freedom is just in view. The time was, in the memory of most old Spiritualists, when it was said by those who had direct communion with God, that it was all the work of the Devil. Of course they knew. Now that they can no longer attribute it to his Satanic Majesty, they say it is electricity, etc. It proves that electricity is intelligent and can bring messages to us from those who have gone to that bourne whence travelers do return, as can be proven more effectually than can be proven by the orthodox teachings of a future life. The advanced thought of the day and religious liberty have placed us where we dare to investigate and the result of the progressive thought of to-day is what is stirring the religious world to its lowest depths; all the mire and filth are being brought forth to the full view of all who wish to be enlightened with regard to the blind teachings of a tyrannical and cruel God. The thinkers of to-day are improving the opportunity to call the attention of all who dare to hear and see, to the facts that the cruelties in the past that have been practiced on mortals because they could not believe in this most revolting theory, are done with, and that we are at liberty to take a more rational view of God and a future life. Proof it is that the bigotry of the past has had its day, and a long one too; and what have they accomplished in all these years of the reign of terror history has recorded.

The orthodox religion is not alone on trial, the beautiful philosophy of Spiritualism is before the bar of thinkers as well, and we haven't the cloak of the ignorant past to cover us. Spiritualism was born in the full light of intelligent progress, when people dared to think and sift out the objectionable, and the sifting must go on and severely, too; there are the fraudulent mediums that must be routed, then we must put ourselves through a severe catechising to see if we don't care more for the money we can make in one way or another out of our connection with the cause, to see that we are willing to do all in our power to further the cause in the right direction. The day is here when we as Spiritualists can make our beloved philosophy thrive and flourish as no philosophy has ever done, for it brings the two worlds together, for a certainty sure consolation for the bereaved, encouragement for the despondent, last but not least a certainty of life after the dissolution of this physical form, and furthermore, we are sure of the cooperation of the spirit world; they are our invisible workers, let the enemies strike where they will, they have no power to hinder their work for the uplifting of the inhabitants of this sphere.

We as good honest Spiritualists must examine ourselves, consider, we cannot take a dollar of our wealth with us when we leave this troublesome world nor aught of our grandeur, only the grandeur of spiritual worth, the grand development of the highest and noblest within us, that will be the currency of the realm to which we migrate, and it will give us standing, weave us an apparel that we will not be ashamed to appear in. There is no reason why we cannot better organize our little societies in every hamlet and make a success too, if all will do their part. Then the state organization can be sustained, and not without. We must be united and not let little differences come up to spoil our otherwise harmony, we should have no scheming, be frank, let every one have a say, let every one understand the plans and all feel they are expected to have an interest in the organization. This is the only plan for success. MRS. C. C. BACON.
Lake Brady, Ohio.

PASSED TO SPIRIT LIFE.

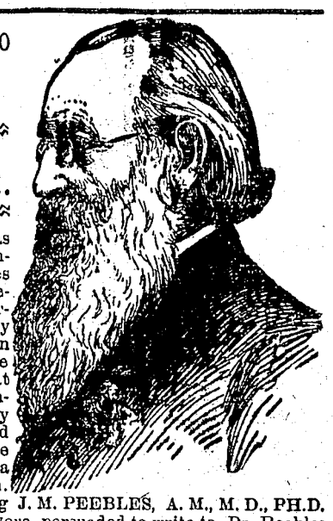
[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

George Bayliss, of New Bedford, Mass., passed to spirit life, Friday, June 15, aged 66 years. He was an enthusiastic Spiritualist, an adherent to the belief for many years. He served in the navy in the Civil war under Admiral Farragut, and was honorably discharged, his health having been impaired at that time. He was born in Dighton, Mass, and followed the sea for many years. The funeral services were conducted at the home of his son, under the auspices of the R. A. Pierce Post G. A. R., of which he was a member. It was the desire of the deceased that at his death the American flag should announce his death at the home. This was carried out, and the draped effect with green wreath was quite pleasing and patriotic, attracting numbers who pronounced the idea a very good one.
M. E. B.

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Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meetings, 40 E. Randolph street, Handel Hall, Fourth floor, Sunday evening, 7:45. Wednesday evening, 675 Larrabee street, corner Garfield avenue.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. S. J. Ashton. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

There will be a Spiritual meeting at 2:30 each Sunday, at Smith Hall, Wisconsin and Larrabee streets. German and English speaking by Mrs. W. Hilbert and Mr. Bernhart.

Spiritualistic services will be held every Sunday afternoon at 2:45 p. m., 1453 N. Springfield avenue. Tests at 4 o'clock prompt. Wm. Fitch Ruffle, medium.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The South Chicago True Spiritualist Society meets every Sunday evening at 7:30 at 8027 Exchange avenue, instead of Eigenman's Hall.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m, conducted by Mr. and Mrs. William Lindsey.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The South Chicago True Spiritualist Church holds meetings at Elegeman's Hall, corner of 93rd street and Commercial avenue, every Sunday at 2:30 and 7:30 p. m.

The Chicago Liberal Society is a nonsectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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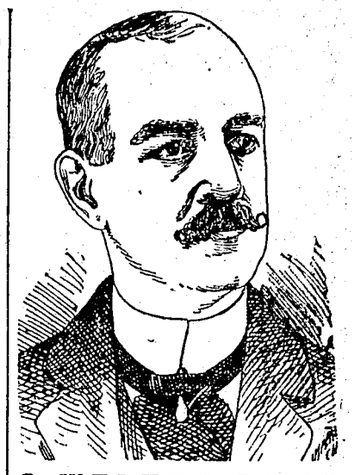
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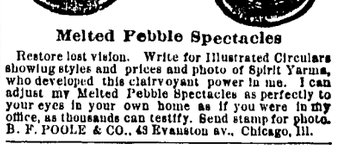
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It is one thing to have abundance of gold, another thing to have a cultivated intellect alive to every recorded event of the past and present, and quite another thing to have an abundance of spiritual gifts—those larger attainments which go to make up the infinite man. You may have one or all of these combined.

The man of gold may have but little or no spirituality and a modicum of intellectual superiority; the intellectual gourmand scarcely ever attains to material opulence, and may be just as deficient in spiritual wealth, for intellect is cool and calculating sometimes, and ignores the warmer, kindlier impulses of the soul; so, a man who is a beggar inthe common acceptation of the term, and unlettered and unlearned in the curriculum of college or university, may be a king, a master in every kindly impulse of the heart, in every divine prompting of the soul, and worthy to be a counselor, a leader in the imperial, divine institution of universal fraternity.

The well rounded out, the well-balanced man has all these in fair proportion. There is really nothing new in the universe of thought, the universe of spirit power; it is only new to us as we take it up individually. But having acquired the divine knowledge, it is not ours to keep; we must pass it on, give it out into the great ocean of activity, endowing others who may be weaker than ourselves, that they may take it up and benefit and be benefited by it as we have been. We read of the dispensations of Providence, the Mosaic and Christian dispensations; and one writer says, "Neither are God's methods or intentions different in his dispensations to each private man." We are glad to endorse that sentiment. We believe in it fully.

When the world of humanity makes no difference in dispensing its favors by method or intention, and measures out to every man alike, there will be no need for political reform, for party differences; and there will be no disappointed constituency bewailing a false representation. But some are not as able to receive as others, you say; some have not the capacity to hold human or divine favors.

Does God withhold his gifts then, his support without limitation, passing final judgment prematurely? It does not seem so to me. He makes no man a multi-millionaire, no man a slave. These are man-made effects and belong to the denser, lower grade of moral and spiritual development. It is the one-sided propositions that cause this. The universal and fixed laws never lose their equilibrium.

He never tires of opening the doors of his spiritual granary and offering the privilege alike to great and small to come and take enough and to spare. It is a generous man who takes not only enough for his own daily need, but some to spare as a sort of sample to others of what is in that great granary of spiritual gifts or forces waiting for their acceptance or recognition. As we, in the morning, turn our faces to the rising sun seeking oneness with the Infinite and pray, "Give us this day our daily bread," let us ask for an extra loaf for some who do not yet know the way; or if they know of it do not walk in it; and by to-morrow morning we will have heard of another and another needy one, so we can ask for two or three extra loaves; and by the third morning we will see the needy ones coming up to God's granary themselves, and so we will become an endless chain of seekers after the spiritual bread of life and transmitters to others. This is what it is to be universal. And so, by and by we will all become opulent, and happiness and peace will become universal, for that storehouse of grain and fruit meet for the spirit is limitless, and strength and power of spirit gives us strength and power over externals, and we become independent citizens, whereas we are now slaves.

Did you ever see a prosperous man who was a discouraged man? Now do not take the cause for the effect and say, "Of course, a man can be happy and cheerful, and all that, if he has plenty of money, and everything he needs." Friends, it is his cheerfulness and faith in himself, and the Providence whose methods and intentions are just as good for him as for any other man, that brings him external prosperity; and he need not be a church member either to attain it. He needs to be a man, to feel himself a man, to think himself a man, and to recognize and respect the same manly qualities and desires for independence in all other men. This is the key to the best religion in the world; but it is too large to fit any creed-bound door to eternal happiness.

Spiritual prosperity has nothing to do with a creed-limited religion, any more than the beauty and fragrance of the rose or the spotless purity of the lily has to do with it. The religion of Nature, her faith and trust in the power of all Good, and her own renovation and progression is theirs, and should be ours.

Here is thought work for true, noble women. Because one sits in an humble cottage and plys the ruder avocations of life; it does not follow that she shall send forth no influence of spiritual and moral strength and beauty to help garnish the great universe of God. He who painted the lily's scented cup and fashioned its delicate petals white and spotless as the robe of a seraph, must have known that the lily's home was in the dark and miry depths of the mirror surfaced lake.

There is no possible position in life where we cannot dispense some good; there is no road that we may travel whereon we will not meet or overtake some weary and worn traveler to whom we can give a lift; do not let us "pass by on the other side" because we being younger and more able-bodied, and may I say, more coarsely constituted than we should be, have no feeling for one who needs our assistance.

Bear in mind that as ye do unto one of the least of these, so shall be your reward.

In all the experiences of life we find the sum of human power, the height of human control, is to be able amid contending and unfavorable conditions to maintain uprightness, dignity and composure, so that we can see through the ruffled surface the truth that lies beneath and dispense proper judgment. Here is your philosopher—the man of concentration—the man of wisdom.

We have a good many surface workers in this world who are disturbed by every criticising word and every adverse, passing thought, when if they immediately went to the bottom of the well they would find the truth and be calm and serene.

However, let us dispense our spiritual thought and our spiritual work as widely as possible; there is no fear of attenuation of ideas; there is no fear of over-production or under-consumption, to use a political term, for as long as man lives he will be enquiring as to the future of his own soul. We can tell him many truths.

True, we have had only fifty-two years to gather the wisdom of the upper spheres, and that wisdom, too, coming through a mentality that had been taught for eighteen hundred years that there was no way of communication between the inhabitants of the two worlds. We do not claim to be infallible—we do not claim to be omniscient. And you must remember that the vast majority who passed over previous to that time did not believe they could return, and when they come now and in response to some of your numerous questions tell you that they "do not know," respect that answer, for it is a wise one; they do not know all things just as soon as they have crossed the border line, or ever after, any more than the learned Professor here knows all things on all lines; or any more than the half-crazed murderer can pass from the gallows to perfect happiness in a moment's time.

Wisdom, and happiness, too, are a matter of growth over there as well as here; this is one of the truths we have learned from the spirit world; another is that our spirit life is already begun here; that while we are living right in this world, engaged in our multiplicity of cares, we are building the spiritual man—the man for eternity—and that is just how we build for the spirit, by our multiplicity of cares, by what we call our hard experiences, by those sorrowful days and nights when we ask in agony "What have I done that this should be brought upon me?" Every man has his Gethsemane. Every woman goes sometime to weep at the tomb of her lost hopes. Was there ever a birth without its painful throes?

These sufferings, dear friends, are the means of producing something new; and it rests with yourselves if it shall be a wonderful child of spiritual birth; and day by day, and year by year, through travail and pain we add to the growth of the spiritual man within us; and it rests with ourselves what he shall become for the years of eternity—a spiritual dwarf or a Buddha, a Mohammed, a Christ.

Another thing we have learned in our course of psychic unfoldment. As the intellect is the government of the physical man, so is the spirit the government of the spiritual man, and the soul which is universal is the motor power of both. God is the Over-Soul of all souls, and his expression is through all matter; therefore no individual, as is sometimes asserted, or class of individuals or race of people can be the whole expression of God, the eternal Truth. One little plant does not receive the whole of his care, his mighty influence, but millions of suns and millions of solar systems with their inhabitants are also the expression of this great I Am.

There is no diminution of God's power. You can have just as much as you can use—none to store up for idleness, for the divine Over-soul never slumbers nor sleeps. He is a common every-day laborer.

Here is a lesson to the idlers in the world who with ample wealth fritter away the years with their glorious promises in inglorious ease.

He who hath fashioned with almighty hand
Both blazing suns and tiny grains of sand
With care alike, and given to each a place
In nature's ceaseless law its life to trace,
To man this lesson gives—The Architect divine
Has labor dignified from dust that clods to stars that shine.

We are component parts of one composite Soul and every form is in part that Soul's expression, from the atom to the angel. As the individual soul can work up, manipulate physical matter, human clay and human intelligence through the advantages of our universal relations, into clearer, finer conditions, so do we have signal representatives of marvelous psychic power and prophetic wisdom at times in the world—as Confucius, Buddha, Jesus, Mohammed and Swedenborg.

But the human intellect in general does not yet know what true justice is, as we hear the cry going forth continually of man's injustice to man; we have not yet conceived what marvelous beauty, peace and joy there is in a life that is willing to give unto others just as good a chance as it has itself—to be grandly, nobly universal. We like to regulate other people's affairs, to pass judgment upon them, from the sovereignty of a nation to the meanest subject in its realm, whether we are sure we are right or not; but do not want our own toes trodden upon to admonish us that we may be a little amiss ourselves. We are very generous in giving our opinions of others. Are we as generous in receiving other's opinion of us? The question answers itself; if we were, there would be a universal reformation right away. Dispensation is a Law that must become universal before universal justice can be done.

James G. Clark, the talented prophet-poet and Spiritualist, wrote:

There yet shall rise beneath the sky,
Unvexed by narrow greed for pelf,
A race whose practice shall deny
The heartless creed "Each for himself."

Justice should not be a question of reward or punishment with us, but we should dispense daily the best we know, the best we have, unreservedly—not our growlings and complainings—but doing right for right's sake, and let the desired results follow in natural sequence.

A clairvoyant vision came to me. It was a beautiful lady who, by her aura, I judged to be a psychic. She was enveloped in a large cloak which nearly concealed her person, and passed along before me ascending an inclined plane—not a stairway—and paused before a venerable-looking man who was sitting outside a gate which was the entrance to a beautiful home, an extensive park and all the accessories of refinement and comfort. As the lady stopped before the man, whose garb reminded me of the days of Jesus and the Apostles, she made the request to enter, at the same time holding out her hands, which were full of what seemed to be gold coin; on second sight it looked more like buttons made of some tinsel stuff, or perhaps I should say dross. The patriarch looked at her earnestly and turned away his head; she laid her offering down at his feet, and from beneath her capacious cloak, from pockets on one side, she produced many more and laid them at his feet—still no response but a compassionate look.

Then from the other side pockets she brought out many more, which looked very suspiciously like pure gold coin, and laid them all in a pile at his feet.

The patriarch again turned away, and I noticed hanging on the gate post, which was of pure white crystal, a large golden key; and also beside him a balance or scales, and I read in big letters over his head on the gateway's arch the word "Justice." The lady looked at him entreatingly, still proffering her gifts, which seemed to me to represent her work here. With a look of pain he at last uttered, "Woman, will you never understand?"

She stepped back bewildered; and I saw a ragged, pale-faced boy coming up the middle of the street; his shoes had holes in them and he walked as if footsore or injured. The gate-keeper pointed to the boy and said: "Bring me the pebble from that child's shoe which is tormenting him, so."

The lady went down into the dusty street, took off one shoe, secured the pebble, then took off the other and shook the dust from it, and returned to the Master, as we may call him, and presented the pebble. He took it and said: "Woman, this is worth more than all else you have brought me. Do you now understand?"

The lady replied, "I begin to."

I turned my face down the street again and saw, as if produced by some wonderful magic, a pair of new shoes on the boy's feet, and his face lighted with a happy smile. As I turned to the Master, I saw him draw the lady's attention again to the street with a look of command which she could not resist. Then I observed an elderly man coming slowly up the street; he walked with difficulty as though he had serious trouble in his back; but as he came along I saw one and another come out to the roadside and accost him, when he stopped, took their hands and gave them words of encouragement and cheer as I knew by their faces, for some were radiant with glad surprise and some were drenched with silent, joyful tears; and little children came, and for them all he seemed to drop some rich and beautiful gem of thought—then I knew he too was a psychic.

The lady looked a moment at him, then started to go down to meet him, but suddenly stopped, and, as if by the same magic, I saw her trailing dust-bestrown garments transfigured to a beautiful pure white gown of misses' length. Then she went to meet the other psychic; she took one of his hands and rested it upon her white shoulder; then she laid one of hers upon his back. I saw him give her a grateful, happy smile, and they came up to the gate together.

Cheerfully the Master opened it, and reverently bowing the feeble man in said, "Brother, enter into thy well-earned rest."

The lady stood looking down at her treasures, then thoughtfully threw them one by one into the street. Again she faced the Master, who repeated with a kind smile: "Woman, do you now understand?"

She bowed her beautiful head and answered: "I understand that the least of these who do thy work unselfishly is greatest in the kingdom of heaven—let me go back and try again."

And the Master laid his hand upon her head and blessed her, and with his encouraging smile to light her way she started in anew.

I have said here before that the true psychic who does the work of the angel world wears a martyr's crown every day of his life. The inclined plane that was shown me at the beginning of this vision revealed the easy road that many seek, for a stairway shows well-defined upward steps of spiritual progress and also work and self-sacrifice in ascending. The cloak indicated that all her work was not open and above-board; the offering she made at first appearing gold and then dross, represented that her work had not always been done with a pure and right motive; the magic of the new shoes proved that every little kindness we do is two-fold, and we do not know how much benefit may accrue from one kind deed; the elderly man came to the Master empty-handed—no placard to emblazon his work, no claim to offer. What need? Nothing can be hid or unknown to the eye of inexorable Justice.

Shakspeare says:

"This even-handed Justice
Commends the ingredients of our
poisoned chalice
To our own lips."

The metamorphose of the dark, soiled garments of the lady to pure white, gives us the blessed assurance that the Master is willing to give us unasked the symbol and badge of our good deeds, and our good intentions even.

We cannot afford to be unkind; we cannot afford to carry malice in our hearts; it is too costly for us in the end. One night of angry passion, one hour even of surging hatred in the brain makes us pay a heavy penalty in the loss of harmonious conditions, and in a temporary blindness to what is actually the truth, and, moreover, in attracting to us contentious influences. Let us not accuse others, in the body or out of the body, of bringing us into such undesirable conditions, when it is always plain on the surface that the boiling lava is within ourselves. Let us see to it that even-handed Justice in returning to us the measure of our dispensing cup brings it not filled with bitterness.

Half a century ago witnessed the advent of a new Divine Dispensation to the world. We have our individual callings, our individual labors public and private, our heroes, our priests. But God at times marshals his prophets, his leaders, and sends them forth with a new song in their mouths—a grander pean on their lips. A long needed and much demanded reform creeps in and colors life and character; immanent upheavals find vent in moral and social advancement, and then we realize that a dispensation from God is spreading throughout the world. Such is the Harmonial Philosophy, the universal fraternity as taught by philosophers, prophets and seers on both sides of the borders of the River of Life.

O ye mediumistic evangels! who dispense this gospel of love from the secular rostrum, the theological pulpit, the spiritual platform, or from the household hearth or the public curbstone, I would that ye had a thousand tongues and ten thousand hearts, and all were filled with the songs of man's humanity to man.

I would that ye gather the golden grain in each life's harvests, and sift for wheat and not for chaff; that your dispensations may be as the Divine Dispensations—full of the light of Truth.

The world is growing wiser, the world is growing better, and God's laborers in the rank and file of its industrial army are advancing right on to victory.

UNCLE EPH'S SERMON.

Snuff dat candle, dar, you sinnah,
Doan' you see hit's burnin low?
De Debbil he will be a winnah
Ef you doan', he will, for sho'.

Ole Satan lak de darkness best;
De Mastah he lak light,
You kaint expect de Mastah lest
Yo' candle's burnin' bright.

De good book tells you keep it trim,
An' dat you should obey,
Or Satan cotch you in de dim
An' swipe you right away.

Dat mean de good dar is in you
Should shine out ob yo' eye,
An' light de worl' whar it am blue
An' dark, before you die.

Dat mean you shake yo' brudder's han'
An' gib him yo' las' dime;
Hit means you sabe yo' fellow-man
Frum fallin' down in crime.

Hit mean you walk a hun'red mile
An' den you walk one mo'
To make a wicked sinnah smile,
An' let his sinnin' go.

Hit mean you mus'n't say a word
Dat bring yo' brudder pain,
An' nebber 'peat jes' all you heard
About his blot or stain.

Hit means to clothe de naked one
An' feed him good an' strong,
No matter whut he say and done;
Neglected, he'll go wrong.

Hit means dat you must' mind yo' fairs,
An' keep yo' lip to home
Ef you expect to hab yo' prayers
Reach up to heaben's dome.

Hit means yo' sperit am de light
An' you's de candle stick,
An' you should keep it burnin' bright
For fear ob dat Ole Nick.

Ole Nick be lak de chicken meat,
An' dey doan' roost at day,
So he jes' show his cloven feet
When darkness comes yo' way.

Den snuff yo' candle, dar, an' keep
Yo' Mastah posted so
When you lay down for yo' last' sleep,
He'll know jes' whar to go.

DR. T. WILKINS.

WE call special attention to The Next World Interviewed, one of our special premiums. We are enabled to furnish it to our readers at the price announced in our premium list, from the simple fact that Mr. Horn donated the plates of the book to us. We have sent out thousands of copies of this book, and it has been well received everywhere. It should be circulated by the millions among all classes of Spiritualists. The seven books that we are offering to Spiritualists as premiums contain a large storehouse of useful knowledge on Spiritual and Occult subjects. You should have them on the shelves of your library where you can have access to them at any time. Read carefully our premium announcement.

A THRILLING SCENE

In the Life of the Martyr President, Abraham Lincoln.

The Citizen, of Boston, Mass., has the following: In 1801 there was published in New York a novel—well-written and holding the interest of the reader to the end. The book was published by "The Minerva Publishing Co.," and is entitled "Not to the Swift." The name of the author is not given in the copy before us (a second-hand copy which we picked up in 1893 in a New York bookstall). We understand that the work has been totally suppressed, and the publishers have gone out of business. Can any reader of the Citizen give further particulars? Much of the story relates to the assassination of Lincoln, and the following passages are extracted from it:

With his long legs crossed and his heavy head resting in his hand, the President himself looked absently at the blazing grate fire; while Secretaries Stanton and Seward conversed in low tones at the table on the other side of the room.

"Seward," suddenly exclaimed the President, "did I tell you I received a letter from Prof. Morse to-day, warning me against the Jesuits, and complaining that I sent Archbishop Hughes with Thurlow Weed to Europe to represent American affairs to our European cousins? He tells me the archbishop is also an arch-Jesuit, and while there, consulted frequently and independently with prominent Jesuits. He says he knows absolutely that Davis is in correspondence with Pius IX., and there is no question of the complicity of the order in our present civil war; and that they are continuously working in their secret way to handicap us in every move we make. What do you think of it? I myself have had some experience with these 'gentlemen in black.' I defended a Jesuit priest some years ago, in Illinois, and I saw enough of their deviltry then. He warned me against them; even declaring they would have my life, but I am tolerably healthy yet."

"You may not be through with them yet, Mr. President, and I am inclined to think Morse is more than half right. In fact, I am watching some of the gentry now, and I have every evidence necessary that there has been a constant communication between well-known Catholics in New York and the Southern leaders," said Mr. Stanton. Prophetic remark; had only sufficient heed been paid to it!

"I think you are altogether too severe, gentlemen, upon these poor religionists," broke in Secretary Seward. "Is it not a fact, now, that it is customary to ascribe everything we cannot see through to the influence of the Jesuits? 'Give a dog a bad name and hang him.' Some of the most amiable, polished, cultivated men I know are Catholic gentlemen. There is Mr. Corcoran"—

"A Southern sympathizer," burst out Stanton.

"There is Bishop Purcell"—

"A Jesuit," again broke in Secretary Stanton.

"And Dr. Maginn, of New York, is a man any country might be proud of."

"Maginn is nothing more nor less than a Southern spy, Seward, and at the present moment he is being watched," cried the now irate Secretary of War.

"Try again, Seward," laughed the President, "Stanton has you on every side."

"He may have me, as you say, Mr. President, in these individual cases, but I believe altogether too much stress is laid upon the actions of this Catholic order. Ever since Eugene Sue wrote his celebrated novel, 'The Wandering Jew,' it has been the fashion to see the hand of a Jesuit in every mysterious act. I have no doubt the order has its bad men, so have all organizations; but why condemn the order as a whole? Look at the educational work they are doing! Where will you find a more modest, studious, well-deported class of young men and young women than their schools turn out?"

"Oh, you mole!" cried the impetuous Stanton. "Look beneath the surface, Mr. Secretary of State; these children are not Jesuits. A Jesuit's training is not a thing of a year or two of tuition; but every one of them has instilled into his mind certain principles which render them fit subjects to be used in after life, if needed. Scratch a Russian's back and you will find a Tartar underneath. Go beneath the surface of male or female Catholic, educated in a Jesuit institution, and you find a ready tool to be used in social or political life hereafter. Just now I am about to cause the arrest of a beautiful young girl; under the guise of patriotism, the Jesuits have wrought upon her, until her entire life is devoted to the Southern cause. She is intelligent, clear-headed, and has made a large fortune unaided, when her father failed. She has great influence with Southern leaders, and uses her wealth without stint, besides being trusted with large sums from rebel sources. She was educated, I am told, at a Jesuit convent, and is now hiding in one. Archbishop Hughes ought to be in a military prison."

"Come, come, Stanton, you are altogether too severe upon the Jesuits," replied Mr. Seward, somewhat vexed. "Where will you find nobler men or women than among the Jesuit priesthood and their nuns? More self-sacrificing, more unselfish, more patient and gentle people I have never known. I even think I recollect when, at a great plague in Marseilles, their co-religionists fled, these men and women Jesuits stepped in from the neighboring towns and died at their posts. Is there anything in religion more noble, or grander than this self-sacrifice?"

Mr. Lincoln clapped his hands in great glee. "Good! Seward, good! It's a great thing to have an historical memory." But the great war Secretary was not to be conquered so easily. When aroused he was a terrible antagonist. With his left hand thrust under the tail of his coat and his long right forefinger extended, he said:

"An historical memory, indeed! I, too, am somewhat gifted that way, gentlemen. Great and good men there are in this 'Company of Jesus,' I admit, men of steadfast purpose and pure lives, but these men are not their leaders. In the height of argument I will not advert to the terrible crimes committed under the instructions of their leaders in mediaeval times; it is a matter of history. They are no longer what Loyola designed them to be, the 'soldiers of the church,' they are the politicians, the Machiavelli, the Talleyrands of the church. Born in Spain, reared in France, and developed in Italy, they are now spreading over our own beautiful land. Every civilized country in which they have obtained a foothold, has been compelled to expel them. Even one Pope himself felt the necessity of suppressing them, but they were called into life by another. Jesuitism! It is now the Catholic Church! Have you ever thought, gentlemen, of the millions upon millions of money controlled by their bishops in America? And all to be used at the will of the Pope! Archbishop Hughes controls the sum of thirty millions; what will he or his successor control twenty-five years from now? Gentlemen, we are simply seated upon a volcano. I tremble for the future of this country, for I am not sure the Pope, when driven from Italy, as he is sure to be, will not take up his abode in America. Even now he is coquetting with Jefferson Davis, and we all know that through the Empress he holds Napoleon under his thumb."

Mr. Stanton resumed his seat, and for a few moments no one spoke. The Secretary's invective had aroused too painful thoughts in the minds of both Mr. Lincoln and Mr. Seward. Finally a long sigh escaped the President and he said:

"You seem to have some spite against these poor Jesuits, Stanton. I have no doubt they have been guilty of many murders, but you overrate their power for mischief, I think."

Seward said nothing, but the conversation was not forgotten, and when, shortly after that, the riots occurred in New York, Mr. Lincoln wrote Archbishop Hughes that if the matter did not cease he should hold him personally responsible. An announcement was made that the archbishop would address the rioters, which he did, and quiet was restored. * *

Inauguration day, with all its glorious pageantry, came and went. Again Abraham Lincoln was sworn in President of the United States. The thunder of the cannon had ceased, the long procession had dispersed. The wires were now conveying the glad news to all parts of the continent. Again there was a roaring of cannon, this time in the valley around Richmond, in the West and in the South. While all this was going on, a miserable, bent, forlorn man was sneaking along the avenue toward the National Hotel. Again thwarted and almost dejected, he crept to his room, and there ate out his heart in vain regrets and moanings. It is our last look at Wilkes Booth. In a little over a month from this date he was a hideous, blackened corpse, a foul assassin, and fills an unknown grave. How much of his guilt rests upon others and how much was the result of his own wayward nature, only history can tell. But when the search does come, probably long years from now, and the archives of state are permitted to be explored, it will be found that the "trail of the serpent is over it all," and history will record another instance of the detestable meddling in political affairs of that secret, subtle order, which will never cease while governmental toleration permits its snake-like head to lift itself unpunished and unrebuked.

The time has come when notice must be taken of the Jesuits in America. When attention is called to them, they humbly bow their heads and disclaim any intention of interfering in social, political, or educational affairs; and yet, before the breath of denial has faded away, comes their demand for a division of school funds. Hundreds of millions of dollars are held in trust by the Order of Jesus in America. Shall we deny the vast power these millions represent? Is it not a fact that the free press of this country to-day handles very tenderly all topics relating to Catholic affairs? Is it not a common thing to hear it said: "Do not antagonize the Catholic element, or you will lose their votes?" Suppose for one moment the edict goes forth that a certain set of men are to be elected to office, and the full power of the church through its priesthood is exerted in that direction. With nine million communicants and their friends, who would rule America? The Vatican. This very question presented itself, at the time of the trial, to the government officers, and despite the excitement and tremendous pressure brought to bear upon them, one thing was hushed up—the fact that the conspirators, or most of them, were Catholics. When Mrs. Surratt ascended the scaffold she was supported by two Jesuit priests. When almost in the agony of dissolution she uttered these words:

"Holy father, can I not tell these people I am innocent of this crime with which I am charged?" one responded:

"No, my child, the world and all in it has now receded from you; it will do no good."

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ROBERT OWEN.

"Book of the New Moral World."

(Continued from No. 552.)

To the Editor:—The extracts from this interesting and valuable book having been received and read with apparent interest, I am encouraged to continue them:

"5. That if it should ever occur among beings so trained, educated, employed, and placed, that differences of opinion or feeling could arise to require interference of others to adjust such differences—which are deemed almost impossible to occur after one generation shall be thus formed and placed to become rational in their thoughts, feelings and conduct—shall be adjusted by arbitrators previously chosen, who will render all magistrates, lawyers, and courts of law wholly unnecessary.

6th. That any parties thus trained, educated, employed and placed, who should act in opposition to the happiness of society, individually or generally, could do so only by being afflicted with mental disease; individuals so acting shall be placed within a house of recovery, treated as mildly as the case will permit, and kept no longer within the house and its immediate external inclosures than is necessary to reproduce a sound state of health.

These are the only laws that will ever be required in a rational state of society.

The institutions will all be in accordance with these laws, and emanate from them, as the arrangements of society will emanate from the institutions.

"The institutions will be to well educate and employ one and all, according to their physical and mental powers, so as temperately to exercise both, to keep body and mind in the best state of health and cheerful good spirits; in order that life may be extended and happiness enjoyed to the latest period that humanity will admit.

"The arrangements will comprise the means to produce the greatest amount of the most valuable wealth, in the shortest period, consistent with the health and rational enjoyment of the producers; to distribute this wealth most beneficially for all; to assist, in connection with the previous institutions, to form the best character, physical, mental, moral, and practical, for each individual, from birth; to well govern all, locally and generally, without force or fraud, and solely by reason and kindness, based on an accurate knowledge of human nature and of the science of society.

"These are the only institutions and arrangements which the world will require, to be formed into a terrestrial paradise, and its inhabitants into rational and superior beings.

"And these institutions and arrangements may be formed and conducted so as to insure an incalculable increase of happiness to the human race, at a greatly reduced cost of material and labor, compared with the random waste, misapplication of means and misdirection of the most valuable and erroneous powers, under the present most immoral, chaotic, and miserable system.

The laws, institutions and arrangements, will all be in accordance with the laws of human nature and of nature generally. They will always aid nature, while the present system always opposes nature.

"Under this change those who, for the time, govern, and those who are governed, will be the same in knowledge, in feeling, in interest, and in the objects to be obtained. There will be no open or secret opposition or contests of any description; there will be but one will between the governed and those who govern for the time being. Neither will anything be hidden by the one party from the other; for secrecy will be unknown throughout the whole transactions of beings thus united by knowledge, interest, and the desire to increase the happiness of all. The human race, in this respect, will become as little children, whose thoughts and feelings are freely and simply and innocently expressed to all who ask, or indeed, are unbidden to all who see them.

"The happiness to be experienced by society when it shall be governed by laws well administered, will produce a state of existence upon earth, of which few, if any, are competent to form a true conception. When these shall be united in practice, everything will proceed from a solid foundation, so systematically, regularly and easily, that all will, after a time, believe that these proceedings are so natural that they never could have been otherwise. But experience has convinced the present race of man that all first discoveries are rude, complicated, expensive and imperfect; while subsequent experience improves by simplifying the operations, reducing the expense, and making results more perfect.

"This is the process now in progress from the crude, complex, extravagant, and miserable system in which the world has been hitherto involved, to the more simple, economical, effective, and happiness-producing system, about to supersede the former.

"When the two systems can be contrasted, the difference will be so striking—indeed so far beyond all comparison between the old and the new—that all must gradually abandon the old, while the great majority will be most eager to obtain and secure all the advantages of the new.

"And assuredly man can not be placed in a position to enjoy all the happiness of which human nature is susceptible, until he shall be enabled to reside in a society whose laws, institutions, and arrangements, well organized and well governed, shall be all in unison with the laws of human nature."

O. H. MATHEWS.

New Philadelphia, Ohio.

(To be continued.)

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LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER TWENTY-EIGHT—Continued.

We must have halls, temples and beautiful public buildings of all kinds, just as you do on earth, only higher up the scale, refined and spiritualized; and sometime we shall describe many of these homes and halls, temples and elegant structures. We have already done so in the two books—Mary Ann Carew and The Discovered Country—but we intend also to do something of the kind in these letters. It is precisely what the world most needs at the present time—a correct understanding of the things which are spiritual. The young do not, as yet, understand these things. They look upon the spirit world—if they think of one at all—as a kind of not understandable nothingness, made up of ambient ether and floating angels, neither men nor women. One young lady told the medium that she thought the spirit world was like the Fourth of July—minus the fire-crackers—great crowds of people or rather, angels, just floating aimlessly about with nothing to do except to sing and shake hands and be glad to see each other.

Oh, friends, this is almost as bad as the orthodox heaven and hell. They, at least, have a little something more tangible. And now allow us to say right here, that the spiritual world, together with all its spheres, is a vast deal more tangible than the coarser earth. What do you of earth have in your hand when the spirit has left? Crumble a dried leaf and see. Simply ashes. Cremate the body of a man and what have you? Ashes. The real, the substantial, the enduring has left and gone up higher. The ashes are left behind; the real and tangible has arisen; the form has gone up, the color has gone up, the ego, spirit and soul have gone up, all that was real and tangible has departed and finds a spiritual world containing all the living entities that he had known on earth, or those like them, that had preceded him.

Dr. Babbitt says that the first spiritual sphere is about fifty miles above the earth, extending each side of the equator about sixty degrees. This is as true as truth can be. We had told our medium the same thing long before this had been read by the medium, and was read in the Encyclopedia of Death, and Life in the Spirit World with a start of joyful surprise that the same thing had been told to others or another as well, it being the first time the medium had ever read it in any book or paper. But we had said this years ago, for it is the truth.

Now, if your astronomers can see, with the aid of the telescope, nebula, millions of miles from the earthly sphere, why should it not be accepted that we here in the celestial life have fleecy clouds and gentle rain? exceedingly rarefied to be sure, to suit the rare condition of our ethereal atmosphere. Our atmosphere is, after all, something more than ether—it is ethereal but more dense, or different from the fundamental ether. What we are now saying, of course, pertains to the spiritual spheres around the earth which go with it in its revolutions, held to it by the law of attraction. Now if there were nothing but ether to attract, there would be no spiritual spheres at all, as anyone can readily see, for ether extends through all space and holds no more attraction for one globe or planet than for another, consequently there would be nothing to be attracted. The spiritual spheres must consist of something tangible or the earth could not hold them around it. There must be, as there is, tangible matter that can be attracted and held by the great law of attraction. The merest schoolboy can well understand this, and when all the world comprehends that all space whatsoever is filled by matter, spirit, and germinal points, and that all space whatsoever is ether, that there is no such thing as void or nothing, then this which we have told them will be clearly understood. You must in earth life either give up the idea of spiritual spheres, or admit that they are composed of sublimated or attenuated matter, which is nevertheless solid enough to attract and be attracted, else spirits must simply roam through ether, intangible and consequently without form—roam without aim or object forevermore. But natural law never works by or through this method. Natural law is forever striving to bring forth forms of beauty, intelligence and use, and the higher the spheres the more pronounced and unmistakable is this law.

When matter becomes too ethereal to be attracted by the earth, it is thrown off into the great zone of the earth's orbit, that we spoke of in our last letter.

We do not intend to write anything but that if one will stop to consider, it will be seen at once that it must be so in the very nature of its being at all. But we have promised to describe some of our homes, temples, halls, and palaces of learning, which we will proceed to do in our forthcoming letter.

LETTER NUMBER TWENTY-NINE.

We will not try to describe anything outside of the sphere in which we now reside, for fear that it might be inaccurate, as we have not yet wisdom enough to thoroughly understand all that we have seen that is above us.

Much of our architecture is like the old Grecian style, yet we have every kind that can be conceived by the soul of man; but the one we are now about to describe is somewhat like the Grecian style, yet not altogether: A long, wide building, square, like many buildings of earth, sustained throughout by great arches and massive pillars, crowned by an immense circular dome. The facade is very grand and beautiful, the roof here being supported by twenty-four majestic pillars, a large arched entrance in the centre, and a somewhat smaller one on either side of the central one; these are also arched. There are twenty-four large windows on each side of the building, but none at the back; there are three steps extending the entire length of the front, leading on to a very wide porch which also extends the entire length of the frontage. You are now looking with me on the exterior of the edifice, and you will observe that there are in all, forty-eight windows and twenty-four pillars; three arches, three steps and an immense central dome. From the center of the dome we observe a flag-staff, and waving gracefully from it is a large flag. The dome being circular and the body of the building square, there is quite a space at each corner of the roof, and each corner is filled by a group of statuary. In the center of each side of the roof, stands an immense statue, making, of course, four in all. This, as you will perceive, is a general outline of the building, and everything within and without bears a deep significant meaning. Now, together with us, study this structure, that we may discover the story it is designed to tell. The flag appears somewhat as a large, white, satin flag of earth, and the letters upon it are shining and golden; the flag-staff is also of shining gold, that is to say, it appears like that; the words upon the flag are, "Temple of Wisdom."

Now, of course, the temple we are showing you is but one. There are millions of others, even in this sphere.

The dome appears like shining gold, the statues and groups of statuary are almost lifelike in their appearance. The one directly in front is a majestic male figure, apparently crowned with the sun, which appears to shoot forth rays of scintillating light that are almost blinding in their beauty. In one extended hand a large volume appears, the index finger of the other is pointing upward and the meaning is: Man, know thyself and all that about thee lies; also, study that which is above thee.

As we face the building, on the left side, which is at the right of the statue, is a beautiful female form—exquisitely beautiful in all its proportions. She is crowned with flowers and on one extended finger is perched a dove bearing an olive branch, with the other she is pointing downward—her eyes are also modestly cast downward toward the earth. The meaning is: The woman represents love, the dove peace, hope, and progress to all below. The statue at the back of the edifice is that of a male crowned with thorns, in fact, almost an exact representation of Christ on the cross. The meaning is: Error shall be crucified or conquered. The remaining figure at the side, is that of a female crowned with pale stars and pointing toword the horizon. The meaning is: The morning breaks.

On each corner of the roof is a group of statuary—a family group of the four distinct races of men on the earth—the white, the black, the red and the copper-colored; the father, mother, and two children of each. The Indian stands aiming with bow and arrow, while his squaw sits working at a beaded moccasin; the little maiden leaning upon the shoulder of her mother, whilst the boy eagerly and intently watches the point of the arrow. The black man is kneeling in chains, whilst a huge bloodhound has seized the terrified wife. The little boy and girl cling to each other with starting eyeballs. The copper-colored man kneels before a huge idol, fashioned by his own skillful hands, while his wife weaves straws and rushes into beautiful designs. The little girl is painting china cups and glasses; the boy is laden with cakes and fruit, which he is presenting to the idol—and, lastly, the white group. The white man stands with an open book in his hand, the index finger of the other hand marking a passage or line, but his eyes are turned upward. His brow is noble, his head massive, his limbs strong, well proportioned and supple. His beautiful wife caresses the golden curls of a fair boy; the little girl watches with large, sweet brown eyes, a singing canary perched upon her extended finger. The meaning conveyed by each group is easily deciphered. The black man still wears the chains of ignorance and superstition, and, on account of this his wife is hunted by the emissaries of those who desire her subordination, and her children are also appropriated. The red man sends an arrow into the heart of his enemy in order to protect his wife and children as well as his own freedom and his hunting grounds.

The copper-colored man is so creative and industrious that he actually turns and worships the art created by his own handicraft; and his wife works out her beautiful and dainty fancies with rushes and straw, being filled with domestic virtues. The white man seeks to perpetuate his wisdom in books and legends, and still his eyes seek the realms of space for more. His wife desires that her boy shall be like his father, or, greater still, while the girl wishes to be like a beautiful, soaring, singing bird, with swift wing cleaving the unknown.

The dome, which is a half sphere resting upon a square, signifies that wherever this form is found wisdom is not complete or perfect, but is striving toward it. The flagstaff reaching upward toward heaven signifies that wisdom descends from above as lightning from the clouds. The dome being golden—gold is less precious than diamonds, yet very precious.

The body of this temple appears like veined marble, the windows of stained glass of every existing color. If the marble was without veining it would signify firm, unalloyed wisdom, white and shining; but in the sphere where the veining appears it is somewhat adulterated by error—not yet perfect. The stained windows, in all their various colors, indicate that each soul as yet perceives the same thing in a little different light.

The twenty-four pillars are of polished granite, indicating that wisdom is strong, enduring and beautiful, and that which upholds the universe together with all contained therein being twenty-four in number, indicates that there are twenty-four primary elements of wisdom underlying all things in nature—and the forty-eight windows, that these primary elements can be combined to bring forth forty-eight different results—we mean chemically combined.

The three steps leading into the temple signify body, spirit and soul germs; the three arches have their names written over them—upon their key-stones—the central one, Wisdom; the one at the right, Love; the one at the left, Truth. Matter, Spirit and Soul lead upward to Wisdom, Love and Truth. When these are once attained, happiness or heaven, is the result.

The reader will see at once that this temple is exceedingly large. The interior is supported by pillars and arches. There are twenty-four arches on either side, supported by forty-eight pillars, making forty-eight arches and ninety-six pillars. At the far end, opposite the entrance, is a raised platform or dais, and a pulpit or desk on which rests an exceedingly large book, together with a number of smaller books. There are very many beautiful chairs upon the platform, and a great scenic painting on the wall at the back.

The immense dome is filled by what might be called an electric clock, as nearly all these temples dedicated to wisdom and the arts and sciences are. The great clock represents some particular system of worlds, oftener the system belonging to your own sun, for within the spheres of earth the spirits and angels desire to teach of the system of worlds to which they belonged, before branching into others that they do not know so much about—and this dome is filled by representations of your own sun's system of worlds.

When I first came to spirit life these vast electric clocks interested me more than I can express.

There are the two bodies of the sun; the moon; your earth; all the various planets, together with their moons; and all in motion—worked by electricity—precisely as they roll in space in their various orbits.

Oh, it is most astonishing and wonderful! By this clock the science of astronomy is taught by the various professors of astronomy, many whose names are well known to earth.

About one-half of the floor, beneath the dome and in front of the platform, is filled by rows of seats for listeners, visitors and students. The spaces nearer the windows, inside the vast arches, are given up to various branches of science, chemistry and so forth, and on the key-stone of each arch is written the name of the particular branch within that particular arch, and within these arches are all the different instruments and paraphernalia needed for demonstrations, and within each arch an eminent Professor presides.

The great painting at the back of the Temple, filling the entire wall at that end, represents the four great nations of earth, together with the country of each, its different animals, flowers and trees, and many other details too numerous to mention. This great Temple is free to all, and everyone who cares to visit it. It was erected by a large band of wise angels, wherein to instruct all who desire wisdom; and all angels who do not inculcate error, can give instruction here if they choose; but, first, they must pass an examination, conducted by a large concourse of very wise angels, in order that false teaching and erroneous opinions may not creep in. Helena and myself belong to this Temple and often teach within its revered precincts. We visit it nearly every day in order to instruct and be instructed.

This Temple appears precisely as we have described it; but, of course, it must be borne in mind that this is not a material temple, built with heavy, cumbersome marble, and so forth, such as it represents; but is a spiritual temple, not made by hands, but by the constructive faculties, or minds, of the angels working with spiritualized matter or substance—their thoughts are tangible things, and take on tangible clothing, and are arranged by the will power of each, intently fixed on the one purpose—and it is precisely so in earth life. A company of men in earth life build a church or college, all agreeing in mind just what they desire, and then it is clothed with material substance, such as wood, granite or marble, and these are but small types of the greater, grander colleges and temples of wisdom within the spheres.

Do not say that what we have herein related is a work of the imagination until you understand the full meaning of the word imagination. A man, or company of men, must first image or imagine a house, hall or church, on earth, before it can be clothed with material substance, and it is precisely the same here. We must first image or imagine what we want and then clothe it with spiritual substance. Yours are real and tangible to you, there. Ours are real and tangible to us, here.

(To be continued.)

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

A PHYSICAL PHENOMENON.

The Revue Scientifique et Morale du Spiritisme quotes from Les Annales Psychiques (Paris), the particulars of some investigations made by two Russian scientists, Dr. Pogorowsky, and Dr. Tischer, vice-president of the Russian Society of Experimental Psychology, in connection with a medium named Sambov. His arm was firmly bound to that of an assistant by means of a canvas ligature three inches wide and thirty feet long; and his hands were then tightly clasped together in the same way and the ends of the band were sealed, so that no movement of the fingers was possible. In this position, the medium's arm was passed through the arm of a chair; showing, as the experimentalists remark, that the intelligences producing these phenomena can, by some process, altogether unknown to human beings, disintegrate and recompose matter. Meanwhile, official science elevates its eyebrows, shrugs its shoulders, and refuses to credit well attested phenomena which it is unable to explain.

THE HUMAN AURA.

In an article entitled "Theory of the Universal Fluid," from the pen of Dr. Audollent, the writer thus relates how he was convinced of the existence of the human aura upon two occasions, in the year 1897: "The first time was in a garden, when I saw it around the head and back of a young man who was giving an animated recitation of a pathetic poem. This bluish aureole appeared to vary in intensity and density from time to time. In spite of all my efforts to persuade myself that it was the sport of an optical illusion, the phenomenon was prolonged before my vision for about five minutes. You must observe that these emanations appeared altogether spontaneously, without my seeking for them, without my mind being predisposed in the matter, and upon a young man previously unknown to me, and upon him only out of a dozen other persons who had met together for conversation.

"Again, upon another occasion, I chanced to see this aura. It was a luminous zone of a very pale blue enveloping an anaemic young lady who was consulting me in my study.

"I have permitted myself to insist upon these observations, the better to explain why and how my conviction has been fixed, immovable, definitive.

"Besides, many other persons of late years have furnished the particulars of these same phenomena, which were already known to Paracelsus, who was the first to give them the name of Magnetic Aura. Experiments still more conclusive have been recorded; and the facts have proved peremptorily the existence of a human and animal fluid, of emanations, and of fluidic interchanges taking place between man and the animate or inanimate objects by which he is surrounded. It is useless, I fancy, to recapitulate the labors of Reichenbach in 1850, those of Col. de Rochas, and those of the Russian Professor Narckiewiczlodko, and so many other savants."

But pure spirits can only stand in the aura of human beings who lead pure lives; for this attracts them; whereas they are repelled by that of men and women of evil habits. In the former case, this personal atmosphere, as described by clairvoyants, is bright in color, and more or less transparent; whereas, in the case of persons leading vicious lives, it varies in color from a dark grey to a deep black, and is more or less opaque. This is the "outer darkness" spoken of in the New Testament; while, on the other hand, the bright and shining aura, which surrounds a truly good man or woman, is declared to be synonymous with "the whole armor of righteousness," referred to by Paul, for it actually does envelope such a person as with a coat of mail.

ROBINSON CRUSOE.

Le Progres Spirite has alighted upon a passage in "Robinson Crusoe," which is extremely interesting as showing what were its famous author's views on Spiritualism. He writes: "Let no one disdain the secret suggestions and the warnings of danger which are sometimes given to him, although he may think that there is no possibility of their being real. That such allusions and warnings are given to us, I believe very few of those who have been observant of things can deny. That there may be certain discoveries of an invisible world and an intercourse with spirits, we cannot doubt; and if their object seems to be to forewarn us of a danger, why should we not suppose that they come from some loved agent (whether supreme or inferior, is not the question), and that they are given us for our good."

On turning to the book itself, we find a much more explicit confession of faith than even the foregoing, at p.p. 224 and 225, of the first volume of the Chiswick Press edition of 1812; where he says: "How wonderfully are we delivered when we know nothing of it; how, when we are in a quandary (as we call it), a doubt or hesitation whether to go this way, or that way, a secret hint shall direct us this way, when we intended to go that way. Nay, when sense, our own inclination and perhaps business, has called us to go the other way, yet a strange impression upon the mind, from we know not what springs, and by we know not what power, shall overrule us to go this way; and it shall afterwards appear, that had we gone that way which we should have gone, and even to our imagination ought to have gone, we should have been ruined and lost."

Here, as far back as the year 1719, is one of the greatest writers in the English language, stating in singularly lucid terms, the whole doctrine of spiritual impression by our guides and guardians in the Unseen; and he thence proceeds to describe the influence which a knowledge of these impressions and their impressors has had upon his own life and conduct:

"I afterwards made it a certain rule with me, that whenever I found these secret hints or pressings of mind, to doing or not doing anything that presented, or going this way or that way, I never failed to obey the secret dictate; though I knew no other reason for it than that such a pressure, or such a hint hung upon my mind. * * I cannot but advise all considering men, whose lives are attended with such extraordinary incidents as mine, or though even not so extraordinary, not to slight such secret intimations of Providence, let them come from what invisible intelligence they will. That I shall not discuss, and perhaps cannot account for; but certainly they are a proof of the converse of spirits, and a secret communication between those embodied and those unembodied, and such a proof as can never be withstood."

It is true that Defoe puts these words into the mouth of Robinson Crusoe, but that they are also his own sentiments is clearly proved by his emphatic reiteration of them, in his well-known "Treatise on Apparitions and Spirits," where he expresses his personal opinions on the subject, and tells us that he has had "such convincing testimonies" of spirit intercourse that he says, "I must be a confirmed atheist if I do not believe that there is a converse of spirits, I mean those unembodied and those encased in flesh." But the views of a man of transcendent genius, or in other words, of a highly developed medium like Daniel Defoe, on so important a question as this, must necessarily carry such very great weight with them to all unprejudiced minds, that we have made them the theme of another article, which appears elsewhere.

LIGHT, LONDON, ENG.

PRAYERS FOR THE DEPARTED.

What is a prayer for the dead but an expression of an earnest wish and a loving thought for those who have passed on before us? We know that in physical life such wishes and such thoughts are very real and objective things—storage batteries of spiritual force which will discharge themselves only when they reach the person towards whom they are directed; why should it be supposed that there is any difference in their action when the person thought of has no longer a physical body? The prayer or the strong loving wish for a particular dead person always reaches him and helps him, nor can it fail to do so while the great law of cause and effect remains part of the constitution of the universe. Even the earnest general prayer or wish for the good of the dead as a whole, though it is apt to be a vaguer and therefore a less efficient force, has as yet in the aggregate produced an effect whose importance it would be difficult to exaggerate. Europe little knows what it owes to those great religious orders who devote themselves night and day to ceaseless prayers for the faithful departed.

If it should be asked what it is that we ought to wish for our dear ones who have passed away—we who in many cases know so little of their condition that we might well fear to set in motion a force which might be ill-directed for want of more exact knowledge of their need—we cannot do better than turn to the formulas of the Catholic Church, and use that beautiful antiphon which appears so often in the services for the dead: "Eternal rest grant unto him, O Lord, and let light perpetual shine upon him." Unless we are dealing with a case in which we know of some special requirement towards which we can direct our thought-force, what better wish could we formulate than that expressed in those words of long ago, words which for many centuries have been the channel through which yearning affection has voiced its holiest feelings—by which so much suffering has been eased, so much benefit given?

If we observe how exactly it meets the needs of the man who has recently passed away, we shall realize that whoever may have composed that antiphon must have known very well what he was about, or perhaps been guided from above to write even better than he knew. For its two clauses express exactly the conditions which are most desirable for the dead; first, perfect rest from all earthly thought and care, so that his progress towards the heaven-world may be undisturbed; and secondly the perpetual light of the divine love shining clearly upon him through the higher and more spiritual part of his own nature, drawing him ever upward toward itself, so that his progress may be rapid. Truly earth has little more of assistance to give to a man for whom such a prayer as that is being earnestly and constantly offered.

THE TWO WORLDS, MANCHESTER, ENG.

MODERN SPIRITUALISM.

Read in the light of modern Spiritualism, the Bible becomes particularly useful and highly interesting; because it contains, to borrow a happy phrase from one of your contributors, the "fossils of the very phenomena" with which we are to-day acquainted. The older records concerning miracles, the mystery of seership, trances, the hearing of voices, the discerning of spirits, the writing on the wall, the visions of Ezekiel, of Peter, and Paul, and John, and all the rest—these, together with many other so-called signs and wonders which saturate those contrasted with the facts and analogous phenomena of to-day. Spiritualism would, therefore, re-establish all that is bright and beautiful in the Bible on the solid rock of infallible facts without doing any violence whatever to our reason. Spiritualism throws a flood of light upon the origin of the more ancient phenomena recorded in the Bible, and the latter reflects some light on the phenomena of to-day; and thus is the past and the present brought into touch and mutual relationship, and thus also are we treading the old and familiar paths so dear to our forefathers.

Read in the light of modern Spiritualism, the Bible becomes a valuable "theological museum," wherein is indicated the growth, or evolution, of religious ideas in the minds of the ancients. When regarded in this light calmly, and without prejudice, and when it is placed alongside of the higher ethics and evolution of religious ideas which have found expression in the books of to-day, then does the Bible become a treasure in the world's "theological museum."

In so far, therefore, as the thoughts contained in any book, whether ancient or modern, represent or reflect the perfect thoughts of God, by all means let us admire the thoughts and the thinkers of those thoughts; but we should always bear in mind the injunction of the returning spirit, or angel, which appeared to John. When the apostle was about to fall down and worship the angel, the latter exclaimed: "See that thou do it not, for I am thy servant, and of thy brethren the prophets." Let us remember that however bright and beautiful the thoughts of men expressed in books may appear, they are only but feeble and often spurious imitations of the perfect thoughts of the Supreme Mind as revealed in the only real and genuine revelation, namely, the universal nature that surrounds us, and of which we form a part. May the brief prayer of Kepler's, therefore, be ever ours: "Oh, God, I strive to think thy living, immortal, and perfect thoughts after thee." By thinking thy perfect thoughts, I shall think no evil thoughts; but shall clothe my soul in the meridian light and splendor of thy glory, and then shall I be able to reflect that light to those around.

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VIBRATIONS, AND SOME OTHER THINGS

Interestingly Presented for the Delectation and Instruction of Progressive Thinkers.

"It is a condition, not a theory, that confronts us."—Grover Cleveland.

A new discovery sometimes afflicts us with a sort of snow-blindness, and we follow theories in contempt of fact, chasing them one after another as if they were Jack-o'-lanterns until we drop exhausted and lament "all is vanity and vexation of spirit." Even when a theory stands upon a pedestal of most scholarly logic there is ever the danger of gazing at it until we lose the power of action. It is logically certain that a pebble a child drops into Vancouver harbor affects the tides on Australian shores. Would he be wise that refused to go sailing until he had mathematical demonstration of the extent of that disturbance, or consider it in balancing cargo on his ship. In correspondence to that is the spiritual truth that each thought must have an effect upon the remotest wave of the illimitable ocean of thought.

The theorist long ago seized upon that alluring idea, and from this starter evolved many and wonderful philosophies, even so far as to declare each thought a living entity in eternal action, so that when a kitten scratches a baby the infant wail indicates a thought that disturbs the repose of a guardian spirit and goes on and on affecting the life of angel after angel throughout eternal ages.

Through long days of labor and nights devoid of ease, I elaborate a system of philosophy or invent a metaphysical puzzle using new terms to suggest a new combination of ideas or hide an imperfect comprehension of old ideas, and go forth proselyting. That aggravating common man stares as wisely as any owl and politely tries to conceal his amusement or pity. The unruly tongue trying to conceal thought with careful inflection says, "Is that so?" But in the volapuk comprehensible to the bright and dull alike, he says I am a fool; and "the most unkindest cut of all" is that after he has gone to his reward a low medium declares he is among the blest, although he denied my infallibility. Bye and bye after I have taken a course in humility and considered a few more facts I admit that my cyclopean forging was of something essential to no one's salvation except my own, because of my egotism.

In my youthful days I met a wise man. He gave me a pamphlet which, according to a process of reasoning I could not refute, proved I did not exist, or at least that it was impossible for me to find out whether I existed or not. A wasp came into sufficient rapport with me to present another argument which convinced me there was a flaw somewhere in that theory, although the wasp, like myself, was not well enough educated to expose it by abstract reasoning.

In due time I ran against another wise man. He held me with his skinny hand and with his glittering eye the while he was demonstrating that I was nothing but a lump of mud agitated by a vagrant electric current. "Mother Nature" was not so angry this time, and ordered a pretty girl to trip gayly by humming "Sweet Marie." I awoke and bid good-bye to the philosopher.

Not long ago I pushed my way into a crowded hall where enthusiasts welcomed the arrival of certain pilgrims who were supposed to possess the key to ancient mysteries. 'One of the twelve" assured us that none of us could tell if we were awake or in a dream state. Directly I had a sitting with C. V. Miller, of San Francisco. Among other spirits appeared one claiming to be Blavatsky. To make a long story short while the memory of that seance was fresh, I had little stomach for wind pudding. (Many say Miller's spirits were bogus. That is one of the many things I don't know. This I do know, that they were not all bogus).

Underneath each of these theories is a human soul striving to break its fetters—an infant crying for the light. There is a more or less distorted reflection of truth in every one. They are top-heavy castles resting on too narrow a base of fact. They cannot endure. It requires no mighty rushing wind of Pentecost, only a breath from one of these undignified rapping spirits to topple them. You may squander your talent trying to destroy the faith, hope and love that make life worth living. Your dear ones will follow you to the edge of the pit and like cowboys heading off a stampeded herd, will try to deflect your mind making the demoralized imagination describe a narrowing circle until you become sensible and seize upon the humblest fact that sustains aspiration.

Because the Spiritualism of the common man recognizes a possible natural relationship with sympathetic spirits, it is not, I think, in great danger; but the chief impediment to satisfactory progress comes from the theorist within the camp who diverts attention from actualities, and making this, that, and the other theory shibboleths to indicate scientific or respectable Spiritualism prevents the harmonious thought environment requisite for satisfactory results. We concede that spirits have always been able to sway a little by suggestion, but this is not enough. The mother may write, telegraph or even telephone to the erring child and influence to some extent; but it is a different thing altogether for the wandering boy or the anxious mother to come into personal contact. To render much assistance or gain a thorough understanding of the varied influences that enthrall us, it is necessary that they approach closer than allows merely for telepathic suggestion or hypnotic control. If permitted they will always in obedience to the demands of human nature awake conscious sensation and a natural response by means of physical contact. Can one that really loves you, whom you mourned as dead, be content to stand a long way off and shout or telephone, "I am all right; now go on about your business and have no fear of death?" No, that dear one yearns to clasp you, kiss you and wipe the sweat of slavery from your wrinkled brow. Nor until the mortal consciousness is quickened to the degree that permits this can we uproot the real cause of suffering, and the prophecy be realized when in ancient phraseology "God shall wipe away all tears from their eyes."

It is not a lack of understanding this, that, or the other theory, so much as the pertinacious insistence of every theorist that we spend our life following him in his metaphysical labyrinth, that dulls our apprehension of facts; and dwelling so long in subterranean caves it is no wonder that having eyes we see not and having ears we hear not.

Let us admit the rap as the elementary form of independent spirit manifestation. It marks a boundary line. While the one who does not pay much attention to the raps may be either above or below the line; if in his deliberate moments he expresses contempt for a rap you may be sure he is below. On that day when any spirit manifestation in which love is acknowledged is rendered contemptible, hang your harp on the willows, for you are a captive on the way to Babylon. Any theory that usurps attention so as to make one despise the actual experiences essential to happiness is an obsessing demon, even if logically unassailable from the standpoint of the inventor.

A man whom I know to be the extreme type of a sophistical theologian asks me: "Do you believe in God?" If I say no, he announces that I repudiate the virtues attributed to his god. If I say yes, he declares I am committed to a defense of the vices embodied in his concept of the Deity.

A man whom I know to proclaim evolution as working along unrelated, unmethodical lines asks: "Do you accept the hypothesis of evolution?" If in view of his unacceptable exposition I hesitate, he says I deny evolution. If I say yes, he declares I accept his exposition of it.

Another asks: "Do you believe in the salvation by Christ?' If I say no, he declares I repudiate the gentle and noble qualities of Jesus. If I say yes, he announces that I defend the practice of appealing to all that is vindictive and tyrannical in the name of Jesus.

Really I have no quarrel with God, Jesus or evolution, only I make a feeble protest against swallowing nauseous and indigestible spiritual food in the name of either. Similarly I have no prejudice against the vibratory hypothesis (being such beyond the point of some limited experimental demonstrations) and believe it capable in ables hands of explaining the various phenomena of an infinite universe. Withal I am not what the Westerner would call a vibration fiend and when I find my theorizing to conflict with sensible experience I admit my pet is dead and bow to the inevitable even if it cost my crown.

The Arkansas Traveler tells of a native who, proud of his recently acquired "book larnin'," said: "Any man who knows a thing about mathematics can tell you twice six is twelve, but no man living can figure out three times seven." In every field we find the leonine and strong-lunged instead of using what they know to be a step to knowing more, pervert it in trying to prove that no one else can figure three times seven, or be conscious of experiences unfamiliar to themselves. It would be unique if this theory of vibrations was not seized upon by the non-sensitive to prove the illusory nature of experiences not yet personally given to them. "It is therefore beyond any other" and 'contrary to the laws of nature." Oh! Mother Nature, what crimes against truth, what sins against the light are committed in thy name.

Mrs. Maloney, whose son had emigrated years before, heard that there was a strange man in the next village who claimed to have visited America. She trudged over the bogs to his lodging. "They tell me you're a majium, that you were in Ameriky and saw the O'Rourkes and the rest av our boys."

"Yes, I have been across the ocean."

"Will, thin, I'll prove ye. Tell me all about my son Pat Maloney."

"Oh! I don't know."

"That'll do, that'll do now; you're nothin' but a lying majium—a loonytic. If ye were iver in Ameriky ye would know all about Pat, for that's where he wint."

This is the simplest type of those who prove the delusive nature of Spiritualism. Between that one and the great speculative theorist there are many, but all of the same family and the real ground of their objections is a lack of personal experience.

A little explanation: I write under no control, nor do I claim to be a competent amanuensis, but am always conscious, after a little concentration, of companionship, and more or less clear suggestion. I sat down to briefly state my ideas on Vibration in response to a reminder that I once wrote in a way to suggest, "I could an' if I would." I intended to preface my remarks with the brief Chinese preamble, "You no likee no takee," but have drifted with the tide. I am now thoroughly impressed that the wisest saying I can utter about vibrations (raps and extra mental pressure) is that it is infinitely more important to remember that you can develop high sensitiveness or mediumship without considering the subject just now than to possess all the knowledge of vibrations yet acquired by any mortal, if you are led to regard mediumship limited by such imperfect knowledge or induced to undervalue it because it fails to harmonize with any theory.

Long before it was suspected that our earth revolved around the sun, that glorious orb of day warmed the unscientific clod-hopper as generously as he does the wisest astronomer. So have vibrations affected those who never heard the word, nor did they need to inquire about the rate in harmonious or inharmonious conditions any more than they needed to consult a thermometer to find if their feet were warm or cold.

After all we do not need so much to know what is true, as what truth is applicable to our needs. The pervading idea of this effort is to show that facts not theories are the stubborn things, and that phenomenal mediumship subject to the law of love is the safe-guard from sophistry and superstition of our mental liberty. If spirits are denied opportunity of appealing to your organs of conscious sensation and through them to the emotions, you cannot maintain a state of spiritual inaction, and having lost the reality you must pursue phantoms. If the mighty works which are done in thee had been done in the days of your more humble fathers the world would never have been afflicted with the theology of Calvin, the "metapheesics" of John Knox, or the ravings of Jonathan Edwards. Selah.

After all I really assail no other's nor surrender my own right to theorize, only I want to be sure my feet are on safe spiritual ground, and in no danger of getting entangled in the ropes of a speculative balloon, and after a rest will try to expose a little of what I don't know about these pesky vibrations.

J. T. MACDONALD.

Vancouver, B. C.

"Religion as Revealed by the Material and Spiritual Universe." By. H. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

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OUR REDEEMER.

Address by Dr. A. Antrim Davis, at Hayesville, Ia.

Friends, we come now in the sweetness of this music to dwell in the ecstasies of the sweet bye and bye. The melody of all soulful music must bring human souls into the great harmonies of the universe, in one grand human brotherhood, with malice toward none, but universal love for all.

I want to tell you, friends, it is good for us to be here where we can come so closely in touch with our dear loved ones who have passed on in advance of us, leaving many of us pressing hard toward the margin of the river, almost in hailing distance of the boatman who is only waiting to bear us to the other shore.

We have and acknowledge the grandest redeemer ever known to earth's inhabitants, and he was neither born of a virgin nor cradled in a manger.

He came to the Christian world, and it knew him not. He visited the churches and was given a low stool behind the door, thinking no one would observe the tramp in passing out, for he was very plainly clad, but had a sweet countenance and soulful eyes, which could penetrate the shadow of superstition that hung so heavily about them and made their ways so devious.

This redeemer, our redeemer, was born of Mother Nature, of natural conception, son of the eternal verities, and cradled in the heart of all humanity. His mission is to redeem mankind from a belief in a priestly plan of salvation through vicarious atonement, and to teach that each individual is alone responsible for every deed committed, whether good or ill, and that there is no power on earth or in the spheres beyond through which anyone can escape this reasonable responsibility for his or her own doings.

Now, dear friends, allow me to acquaint you with the name of this redeemer, at the mention of which your every heart and soul will yearn to possess him, and he can be yours in very truth through effort. His name is Knowledge. He comes to the Spiritualists and will abide with them, while all arisen souls join with us in singing his praise as we travel onward and upward to the golden sunlit summit of a grand and perfected humanity.

And why do Spiritualists above all others welcome this redeemer? Simply because our friends whom we had been taught were dead and "gone to that bourn from whence no traveler ever returned," have returned and assured us of the error of our former teaching. They continue to return and manifest themselves in so complete and comprehensive a manner we cannot doubt.

A case was related to me a few days since by an unbeliever, wherein he states he at one time had occasion to go to the timber for a log. He observed two nice straight trees with seeming little choice, but made a choice and was about to commence chopping when something seemed to say, "You better take the other tree;" but he could not see why he should change his plan, and commenced to chop again. A voice seemed to say, "Take the other tree," and he did so, scarcely knowing why, but before he had fallen his tree, another had fallen right where he would have been standing had he disobeyed the warning.

Another case of loving watchful care was related to me by a cousin of mine while on the Pacific Coast some three years ago. This young man, Ora Copeland, had spent two seasons on the Pacific Ocean seal hunting. On the return of the second season the captain of the sealing vessel sickened and died. Some two years thereafter, Ora concluded to make another trip for seal hunting, taking a younger brother with him for boat puller while he would do the shooting. These seal-hunters leave the ship at anchor and take their little boats with provision, ammunition and compass, going miles away from the ship. On this occasion the boys were caught in a fearful storm, which overturned their boat, losing everything but boat and oars, leaving them to drift two days and nights without sleep, food or drink; their reckonings and compass lost in the deep. On the third day, when despair was about to overcome them, Ora says, "I saw my old captain standing on the bow of the boat pointing." Taking the suggestion, they took to their oars, pulled with might and main, reaching the ship just as another storm was breaking upon them.

Ora says: "I never saw my old captain plainer in my life."

Thus, my hearers, is shown the vigilance of our friends whose bodies, like John Brown's, lie mouldering in the grave.

Thus you see our friends never forsake us, but ever draw more near as love and duty is registered in our pathway, and in the extremity of helplessness, when least expected, come to our relief and comfort.

Then should we not be ever grateful for the knowledge of this spiritual philosophy taught us by spirits just over the way, which enables us to hold sweet communion with the dear ones whom otherwise we must mourn as forever gone beyond the reach of this conquering love which possesses every soul in great bereavement and calls to us the spirit of the dear one gone from us, and in the quiet of a more passive moment whispers to our consciousness, "I am not dead—I have not gone from you. Weep no more, dear mother, father, sister, brother; your sorrows and weeping only bring shadows into my life. Only think of me as well and happy in spirit life, and I will be a light and help unto you when you come to this home of the soul."

A. ANTRIM DAVIS.

Sigourney, Iowa.

SPECULATIONS.

If you could dabble in a creek,
And let your feet hang idly down
Until your toes were soaking wet,
What greater pleasure could you seek
And hope to find in any town,
Where all you do is toil and fret?

If you could live among the bees
And pluck red berries from a vine
And watch the corn and peaches grow,
Could anything your spirit please
So very much, or seem so fine,
Or give you such a ruddy glow?

If you could watch the lambs at play
And see the chickens go to roost
And hear the birds at morning sing,
Would these not bring you back a day
Long dead, and give your heart a boost
Like that it used to feel in spring?

If you could lie around at noon
And have somebody fan the flies
From off your intellectual dome,
Would you desert that haven soon,
And seek for joy 'neath other skies,
Or would you call it home, sweet home?

—St. Louis Post-Dispatch.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

TELEKINESY.

Strange Actions of Spirits in Boston.

To the Editor:—In replying to writer who inquired for similar phenomenal evidence to which he gave the name of "Telekinesy," or "Soul Force," in your valuable Progressive Thinker, I would say that it is doubtful if the articles he saw move so mysteriously were moved by the soul forces of the young girl's living mother. Rather was it done by some spirit who did not want the girl separated from her mother. This spirit may have been as bad or immoral as the mother, and thus showed its sympathy, despite the fact that most people think a spirit is infallible and always to be devoutly obeyed.

It is also probable that the man in whose presence these startling and occult manifestations occurred is one who has undeveloped and unknown powers for spirit physical phenomena. If he were to sit in a cabinet, doubtless the spirits could perform on musical instruments, etc., perhaps even materialize. A somewhat similar case, which may throw some valuable light upon these fascinating experiences with the spirit forces, occurred some years ago in the art studio of the accomplished medium, Mrs. Adelaide C. Littlefield, of 218 Columbus avenue, Boston, Mass.

At that time it was not known that this artist and society lady had any of these grand spiritual or psychical powers, to distinguish her from thousands of other Boston women. In fact, the suggestion that she would ever become a spirit medium would have been treated with contempt or scorn; but there are many dramatic romances in Spiritualism, equalling the idolized and adored records of Holy Writ as happening in the days of antiquity, and this was one of them. In the parlors of the artist were hanging many beautiful oil paintings, water colors, crayons, bric-a-brac, etc., which had been manufactured and arranged for sale to her many customers. There had been no evidence of spirits around the residence and in fact the spirit world was practically unknown and unrecognized by the thousands of people who daily passed the door. One day a wealthy business man called from the leading dry goods house in the city to select some paintings for his aristocratic and sumptuous residence in one of the quiet suburbs. He joked about getting married and said he didn't know whether he would get married or not. The woman wanted him to marry her, she loved him, she was stylish, rich, good-looking, healthy, plump and in the full bloom of life, but he could not honestly say that he loved her as a man ought to a wife. He saw so many beautiful women in his store that they had not the attraction for him which they might have for most men. As he talked and looked at the paintings, he suddenly said, "Well, that's strange. Did you see that picture move up there, just as if some one caught hold of it?"

The artist said: "Why, no; my paintings never move like that; perhaps the cars going by may have jarred them a little.' As she spoke, a beautiful large gilt frame with a valuable painting, was suddenly thrown from the wall and crashed down on the floor beside the man's feet. The painting was a wreck. He jumped aside startled at the phenomena and remarked "that the painting had not dropped but had been violently thrown evidently for his head, and he guessed he had better go, and call again some other day." Before he left one or two other frames were torn from the wall and dropped on the floor. Of course the artist was amazed and dumfounded, beside regretting that she had probably lost a valuable order. The cords, hooks, etc., were carefully examined and found to be in in a perfectly strong condition, There could be no question but that these painting had been violently torn from the walls by some unseen agency, but as spirits were not then known to have such a power, the incident remained a mystery for some days.

Finally the merchant called again and said that it was a funny thing, but the day those frames had been smashed up, his "wife-to-be" had died when about 50 miles from Boston, and up to the last minute she was moaning because her marriage had not taken place, as she had been promised it would be some months before.

The artist asked him "if he did not suppose it was his dead love's spirit who had torn down the paintings in rage and revenge, because he had failed to keep his promise to marry her?" He laughed at the idea and said he did not believe in spirits. Soon another frame was wrenched from the wall, as had been the first one; and and when still other ones began to move, the artist quickly jumped upon the chairs and removed them from the walls before they should be smashed up.

In later life the artist was told that she possessed great mediumistic talent and could have physical manifestations if she ate a vegetable diet and would sit regularly in a cabinet for development. She doubted the prophecy, but just to test her powers, went to a well-known developer of mediums in Boston, and after seating herself in his cabinet, soon heard the spirits ringing some loose bells on the floor, playing on a musical instrument and performing similar feats against all the laws of nature.

After such conclusive evidence of spirit power, she devoted herself to the most rigid conditions of diet, habits, conditions, etc.; and since which time she has developed trance speaking, playing of piano and spirit painting, table-tipping, raps, etherealization, materialization, curing pains, diseases and many complaints, diagnosing disease by spirit power, psychometry, etc.

Some people claim that these phenomena are all hypnotism, but this radical opinion is not held by any hypnotists the writer is aware of, and some of the best have been studied. The fact is well proven by reliable testimony and winesses that "Telekinesy" or Soul Force is an actual scientific reality which to-day is baffling the greatest scientists of the age. Not to be familiar with these spiritual powers is to confess one's self ignorant and uncultured. It is no longer stylish or smart to ignore the spirit world. The Psychical Research Society has admitted all our claims and the best thing the public can do is to subscribe for the Spiritualistic papers and get their eyes and ears open for those miraculous discoveries.

GEO. E. LOTHROP, JR.

Boston, Mass.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price $1.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

WALTON'S GROVE, KAN.

Notes of a Successful Spiritual Meeting.

To the Editor:—Our meeting at Waltons Grove, Sunday, June 24, was a success in attendance, and the services were rendered more attractive by the assistance of two good workers, Mrs. Laura B. Payne and Mrs. Inez Wagner, of Topeka, Kans. Mrs. Payne contributed much to the interest of the services by her own inspirational songs, which she rendered in an attractive manner. Mrs. Wagner followed by tests from the platform in which capacity she is an excellent medium. Both of these ladies are a credit to Spiritualism and should be employed by camps throughout the country. Mrs. Wagner's private readings are always fine, and some of her private tests are a marvel in the records of Spiritual phenomena. Example: A man's daughter was abducted, not knowing where she was he was induced to go to Mrs. Wagner for a private reading, the spirit through her told him his daughter was at a certain hotel in Chicago, gave the number of the room, and said he would find her there in a dying condition. The man took the first train for Chicago and found his daughter at the place and in condition described.

Mrs. Payne is woman of logical and practical mind, and as a speaker makes a wholesome impression on all that hear her, and she is destined to come to the front.

In my discourse I called attention to the commonness of spiritual phenomena and that the beginnings of all great religious movements—the inception of Christianity the starting of the various church movements such as the Methodist, the Universalist, the Shakers, the Quakers, the Swedenborgians, were attended with the interposition of the spirits. The story of John Murray and Potter is familiar to Universalists; the account of the spirit phenomena in the life of John Wesley given in Wesley's Journal is familiar to many Methodists acquainted with the life of the great Methodist founder. In the works and writings of Swedenborg the evidence of spirit control is beyond question. When John Wesley was in the prime of his manhood and busily engaged organizing the Methodist church, Swedenborg was old and his earthly race was about run. A little while before he passed hence he wrote to John Wesley the following significant letter, viz.:

"Great Bath Street,
Cold Bath Fields,
February 1772.

John Wesley, Esq:—

Sir:—I have been informed in the world of spirits that you have a strong desire to converse with me. I shall be happy to see you, if you will favor me with a visit. I am sir, your obedient servant,

EMANUEL SWEDENBORG."

This letter was delivered to Wesley by messenger in the presence of a company of ministers who were arranging their circuits. Mr. Wesleyy frankly admitted that he had been strongly actuated by a desire to meet Swedenborg, but had revealed his wish to no one. He wrote in reply that he was then occupied in preparing for a six months' journey, but would wait upon Swedenborg on his return to London.

Swedenborg in reply stated that the proposed visit would be too late, as he should go into the world of spirits, nevermore to return, on the 29th day of the next month (March). Swedenborg died on the day mentioned. This is a veritable account in the life of Swedenborg. Such facts as these are common in history. I used to say when addressing agnostics and infidels that I can put any one of them on the witness stand under pledge of honor and any one can testify to facts in his experience that are not compatible with his own hypothesis. In the ample range of each man's individual experience there are known facts that are not to be accounted for from the hypothesis of materialism; facts which point to the invisible world, straws which show which way the wind blows although we cannot see the wind. Our brows are fanned by breezes from the other shore.

The only escape for the skeptic is to ignore the facts and refuse to acquaint himself with them.

Some time in the future I will take pleasure in setting forth the historic facts incident to the life of John Murray, and the founding of the Universalist church in America, which I will place before the many readers of The Progressive Thinker by the permission of its editor.

What is called "God" is behind all the great movements in history.

All the forces of nature are invisible and all the manifestations in the material world are effects of invisible forces which belong to the invisible world. Hence this is a world of effects—that of causes. Tracing this subject back to its ultimate analysis we cannot divorce any force from intelligence. The only force that I positively know is the force which I exert. The existence of force outside of myself—or force not of my exertion, I infer from phenomena which I observe. Reasoning from the known to unknown, I must conclude if I am logical, that the force the existence of which I infer from phenomena, is intelligent.

If the only force which I positively know is intelligent it would not be logical for me to say that the force which I infer from phenomena, is a non-intelligent force.

But this metaphysics may not be relished; for metaphysical things are metaphysically discerned.

The county superintendent of schools made the following reference to the discourse in his paper, the Eskridge Star:

"Rev. T. W. Woodrow preached an excellent sermon last Sunday at the grove. He is a deep and well read scholar, a fine and pleasing elocutionist, a deep thinker and seems to be a lover of his fellow-men."

T. W. WOODROW.

Kansas City, Kans.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "An Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable information, and every person should have access to it. It should be in every home. Read the premium terms carefully, and then send for the Three Volumes of the Encyclopedia of Death.

Christian Science Healing

Has Cured Nearly 2,000,000 People that Were Given up to Die by the Physicians.

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SATURDAY, JULY 7, 1900.

Dr. T. Wilkins.

This gentleman who has for a number of years been a co-laborer in the office of The Progressive Thinker, and whose articles published over his name in this journal have made him widely and favorably known to our readers as a poetic genius as well as a writer of terse prose, is about to withdraw from this office for a season of relaxation, or perhaps permanently, by engaging in some other field of labor. Wherever he goes, or whatever may be his future lot, he carries with him the cordial good will and best wishes of The Progressive Thinker for his success and prosperity. Notwithstanding his physical absence, he will often be with us in spirit, and his communications in prose and verse will continue to grace and enrich our columns.

The Corner Stone of the Church.

Christianity has been made the great power it is by preaching the doctrine of an endless hell. Belief in a fiery prison for immortal souls was the corner stone of Catholicism, and nearly all the Protestant sects until within a few years. As faith in that damnable teaching waned, so waned the church.

Under the head of "Glad Tidings" the Truth Seeker compiles a few choice extracts from the expressions of leading orthodox clergymen, which should be kept prominently before the people.

"Lest they forget, lest they forget."

We quote:

"Husbands shall see their wives, parents shall see their children tormented before their very eyes.—Jeremy Taylor.

"The view of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven. The sight of hell torments will exalt the happiness of the saints forever.—Jonathan Edwards.

"The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell; and among these it may be their own children, parents, husbands, wives and friends on earth.—Nathaniel Emmons, D. D.

"In fire exactly like that we have on earth thy body will lie forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the Devil shall forever play his diabolical tune of 'Hell's Lament.'—Charles Spurgeon.

"Is it really a kettle boiling? No. Then what is it? Hear what it is: The blood is boiling in the scalded veins of that boy; the brain is boiling and bubbling in his head; the marrow is boiling in his bones. The fifth dungeon is a hed-hot oven, in which is a little child. Hear how it screams to come out! See how it turns and twists, etc.—Rev. J. Furniss, Roman Catholic."

Such damnable teaching forced upon a barbarous people, then instilled into the minds of their youth and extended on from generation to generation through say 1500 years, the people all the time kept in grossest ignorance, while priests lose no opportunity to rehearse their wicked creed, is it not a wonder we have so far escaped from these brutal horrors as is plainly visible to all who think and observe?

Now They Want China.

A lately returned missionary from China, who was located for seven years among the Boxers, has published in the New York Journal an account of his adventures among them. He says their hatred was first directed against the Catholic missionaries, but it soon extended to all foreigners. A boat flying the Catholic flag—that is, a flag with a cross on it—was seen on the river just outside the city. In a few days it disappeared, giving rise to the rumor that the Catholics had fled. Then came the story that the Catholics were in the Cathedral, all armed to the teeth. * * The action against the Catholic missionaries became general. After a time it included all Christians; the native Christians were blackmailed and threatened with torture.

After detailing his own adventures Rev. Royall concludes: "All foreigners would be glad to see China dismembered, as it can never be properly governed by Chinese." That is what the missionaries said in Hawaii, so they usurped the government, and transferred the islands to a foreign power. And so they will do in China if permitted to dictate the policy to foreign powers.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

The Quest of Mr. East.

Even the novelist is coming to the aid of common sense in exposing the falsehoods of the church. We find on our table a handsome volume of upwards of 300 pages, published by Archibald & Co., London, entitled "The Quest of Mr. East," by John Soane, a new name in the literary world. The author is clearly an able scholar, and he shows great zeal in his earnest search for his lost friend. One of his characters, a Catholic Father, nearing the close of a long life, learned, honest, and conscientious, greatly interested us. He was fully aware of the arts employed by which that now known as Christianity was established and gained its power. He was fully conscious of the intrigues of centuries to usurp governments and sway the destiny of nations, doing all in the name of a crucified God. In familiar conversation he revealed much the world has long desired to know. Space will not allow lengthy quotations, so the reader must be content with a very brief abridgment of Father Optate's ideas, fully elaborated in the book, which must be read to gain details. He says:

"The Gospels were written by the servants of the Church, in compliance with Creeds, in illustration of central Dogma. The origin of that Church and its true nature will never be understood, so long as its literature is treated according to rules which apply to common books. The source of all is Dogma—is Revelation—is what philosophers call 'dreams of the theological imagination.' Science plods its way from facts to truths, from observation of the particular to theories of the universal; quite opposite to Church methods. She descends from the revelation of the universal to the knowledge of the particular. The method is disclosed in the first history of the Church and through all the Chronicles and Annals of the monasteries in the Middle Age.

"The Church from the first stood opposed to the world—to its politics, its art, its literature. The enemies of the Church do not seem to recognize the fact that the intelligence of the Church and the intelligence of the world are irreconcilable."

These detached and broken extracts, reunited, are very suggestive, but they are followed by what seems to us a key which possibly will unlock the secrets of all church history if thoughtfully and learnedly used. We have never met it before. Father Optate says:

"History is for us the view of what the course of events must have been in accordance with the designs of Providence. To give an example: In the first Ecclesiastical History the Roman emperor Philip was the first Christian emperor. There are old Roman monuments which refer to Philip. Inscriptions give him the designation "Theos"—god. They know nothing of his Christianity. But another Church historian explains the discrepancy by pointing out that Philip reigned in the thousandth year of the city of Rome. He was a Christian in order that that year might be dedicated to the Church and not to 'idols.' Facts must bend to the theories of the Church, and to the 'a priori's [from cause to effect] of Providence."

Without further extracts we will merely add: This key Father Optate furnishes, accurately fits all the wards of the lock which conceals the secret history of the beginnings of Christianity. There are many keys that fit the same opening, and slide the same bolt which points to about the year A. D. 243 or 247, when Roman Paganism began to reform its system of worship, and merge its multitude of gods into the Father, Son and Holy Ghost, changing the lesser gods into saints, all of whom survive, with amended names, in the new system. The system was not fully perfected until nearly a hundred years later under Constantine. Protestants have insisted for centuries that the Roman Catholics engrafted on Christianity Roman Paganism. They attempted to prove this by showing that almost every feature of the mother church was identical with the old Pagan worship. It is the scholarship of these wiser times which finds the rise of Christianity commencing much later than was formerly supposed, and that what was supposed to be early history is nothing but simulated fabrications, gotten up by monks to delude and deceive later generations.

A Feathered Snake.

A farmer in Venango county, Pa., is reported to have found a snake three feet in length, and one and one-half inches in diameter, while tearing down an old stone fence. Says the Evening News, published at Franklin:

"The head of the snake is exactly the same as a chicken. When crawling along the ground it holds its head about three inches from the earth, while its entire body is covered with a fine coat of feathers. One of the feathers pulled from the reptile measured two inches in length, and was of very fine quality. They are evenly placed all over except the part on which the reptile crawls, where they are somewhat worn off. When aggravated the snake ruffles its feathers like a chicken, and makes a noise something like that of a bluejay, but more sharp and piercing. It will not bite, but strikes wickedly at anything placed in its reach with its strong beak, over an inch in length and very pointed. It eats nothing but grain, and drinks an abundance of water."

The flying serpents, in Bible story, the commentators tell us, were wingless, but darting and throwing themselves from limb to limb of trees gave them their name.

Naturalists tell us the bird is a higher development of the serpent.

To date only those suffering with delirium tremens and sacred historians have come in contact with talking serpents. The kind that used to walk on their tails in the Garden of Eden have become extinct. It is not probable any of their fossils will be found. This is the lament of the scientists.

Good.

At the Philadelphia nominating convention, just in session, Rev. Boswell, the officiating chaplain, was so exuberant in laudation of the party in whose interest he prayed at the opening of the second day's session, the report says "the delegates applauded the divine invocation with hand and voice." That act showed appreciation on the part of those who listened, whose ears the nicely chosen words were specially designed to tickle. We apprehend God played no important part in the affair, no more than he does when army chaplains ask him to aid in slaughtering enemies. True, we have an account that he held up the sun on one occasion at the instance of one of his pets, but no fellow has sufficient influence to bring about such a result since.

The Church Militant.

Under the above caption the Journal, one of the oldest an least sentimental of the Chicago Republican dailies, discourses in a leading editorial on the shameful utterances of Bishop Cranston at Denver, on June 17, in regard to Chinese matters. The editor of The Progressive Thinker urgently requests each reader to give the article special consideration. While it was only a Methodist Bishop who would "cut all the red tape in the world, and break all the treaties ever made," to advance the interests of his church, he voices very generally the position of the great Christian sect he so prominently represents. Read and ponder:

"Quite the most surprising deliverance upon the Chinese question comes from Bishop Earl Cranston, who declared, in a sermon at Denver, on Sunday, that it is worth any cost in money or bloodshed if we can make the millions of Chinese true and intelligent Christians. 'I would,' he continued, 'cut all the red tape in the world, and break all the treaties ever made, to place the armies of the United States in the fore next to Great Britain. We must not be the tail end of everything.'

"Bishop Cranston was, we believe, elected to his present position at the Cleveland [Methodist] Conference of '96, and is now stationed at Portland, Ore. During the past three or four years he has traveled abroad, and travel seems to have enlarged—or perhaps 'expanded' is the better word—his views.

"The moral obloquy discovered by many men of many minds in discussing the Chinese is one of the most astonishing phenomena of a turbulent and strenuous age. Commerce, imperialism, and the followers of Christ, widely apart on many other questions, have been singularly unanimous in denying to the Chinese the common attributes of humanity, white, black, or yellow. Hath not a Chinaman eyes? Hath not a Chinaman hands, organs, dimensions, senses, affections, passions? Evidently not. Commerce would force trade upon him, even though the trade be opium; imperialism would cut up his empire, upon this or that pretext; and the followers of Christ—the Christ that stands for peace on earth, good will toward men—would make the Asiatic empire run red with blood, transform its rice fields into shambles, ensanguine every river and tributary, if thereby, as Bishop Cranston says, 'we can make the millions of Chinese true and intelligent Christians.' For the Denver exponent of the church militant does not stand alone in his views. He perhaps stands alone in audacity and bloodthirstiness; but others secretly believe what he has the shamelessness to avow.

"The missionary question is a question upon which we hesitate to pronounce opinion. Much may be, much has been, said upon all its sides. It is not a question upon which an opinion can be passed at once sweeping, intelligent, and final. Yet one can, with a clear conscience and a conviction of right, protest against any such monstrous, immoral declaration as that credited to Bishop Cranston. It is unspeakably odious.

"Nor is it necessary that one should have any genuine sympathy with the Chinese to appreciate the shameful bullyragging that that peaceful people has put up with for more than half a century. The powers, one and all, but England in especial—the England that Bishop Cranston would like to see, with drawn sword, marching side by side with the United States—have outraged, abused, and robbed China systematically. Every concession of importance obtained from China has been such a concession as the victim of a highwayman yields at the point of a pistol. When Europe has advanced another foot on Chinese soil the foot has been set down in blood.

"And we, the lovers of Liberty, the writers about Liberty, the orators on the subject of Liberty, and her sister, Justice—what have we done to help the cause along? We have denied the Chinese entrance to this country, and demanded entrance to theirs. At the same time we have opened our gates to the riff-raff of Europe, and for fear that this might be contaminated by contact with the Chinese population already inside the country, we have, in one way or another, done our best to kill off the 'pigtails.' We have been as unjust and cruel to China as almost any other power has been, but we have done it in another way, and have been a shade more gentlemanly in the doing.

"It has been bad enough to watch commerce and imperialism holding up and slashing at the Chinaman; but now that Religion frets for the highway, the mask, and the blunderbuss, it is rather time to call a halt. What has come over the church lately? Sword and fire flash and curl around half the pulpits in the land. Here's the New York Independent, which has long been suspected of religious leanings, clamoring for another Egypt under a joint protectorate of seven powers, including your Uncle Sam, of no-entangling-alliance fame. Verily, brethren, as the rural editor loves to inquire, 'Whither are we drifting?'"

The Dog Knew His Business.

It was doubtless in the interest of the church, and at its suggestion, that an enumeration of the churches, preachers and communicants were omitted in taking the recent census. Public statistics, officially taken, could not be exaggerated without exposure and prejudice. But it seems an unofficial count has been going on, in some localities, at least, by the Bible Society and in its interest.

At Derby, Del., on the 20th ult., Rev. H. L. Hutchins set out to learn what proportion of the population attends church. On reaching Walnut Tree Hill, roll under his arm, he attempted to enter the dooryard of Mrs. Hurd. Says the news dispatch:

"I know you! You can't question me! You're a public nuisance," came a voice from a window. There was a rattling of chains behind the house and a large bulldog dashed out at him. Rev. Mr. Hutchins, though 67 years old, was on the fence in a bound. Perched on the top, with his feet jammed between pickets, he beseeched the woman to call off her dog. The latter was leaping up against the fence to reach the clergyman's trousers.

Mrs. Hurd's daughter, Miss Lydia, appeared. She seized the dog's chain and tried to lead the animal away, but it refused to budge. Then Rev. Mr. Hutchins calmly drew forth his portfolio and plied Miss Lydia with his list of questions, which she willingly answered, the dog all the while tugging at its chain.

The questions completed, the clergyman suggested that the chain be fastened to the fence. The dog was thus held, and Rev. Mr. Hutchins lost no time in entering his carriage and driving off.

Bulldogs would be mighty convenient animals to have around on such occasions. For the first time we have learned their use.

Feast of Blood.

Under the head of "The Church Militant," is given in another column the comments of the Chicago Journal on the bloody utterances of the Methodist Bishops. The church Bishop Cranston represented, seems the most fanatical of all Christian sects, and the most ready to-day to shed blood in the propagation of its faith. Rev. Dr. Wm. J. Libberton, of the Ingleside Avenue Methodist church, of this city, is reported as saying in his Sunday discourse of June 17:

"For a nation that we know to be 5,000 years old—according to its own traditions, 20,000—and which has advanced no farther in civilization than China, no measures are too strenuous. I believe in its forcible seizure and dismemberment among the civilized nations. Civilization first; Christianity will follow."

That is the kind of feast we are invited to in the year 1900. The oldest nation on the globe, and many times the most populous, a nation which adopted the instruction of Confucius 500 years before the Christian era, and which has observed it: "Do not to others what you would not have others do to you," must be wiped from the map of the world, and be divided among Christian nations. Missionaries have gone to China in advance of armies, acted the part of spies, learned the country and its vulnerable points, and now they are ready to strike their crushing blows. Father Frin, of the Catholic mission at Kiang-Nau, tells how the missionaries protect themselves:

"In the center of the village stands the residence of the commander, who is none other than the missionary. This residence is a regular citadel, surrounded by high walls and flanked at its corners by four towers, well fortified also. There are no doors. The going in and out is effected by means of ladders, which are each time drawn back within. At the first cry of alarm the men are up in arms and the father directs the defense."

This is the statement from a missionary to the Chinese, and shows these peaceful emissaries of the cross are building in the very heart of China fortresses, to defend themselves against the people they would Christianize.

China may be bombarded and dragooned into submission to the demands of the Christian powers; they may be compelled, as were some of the natives of Europe, to accept the conqueror's religion; but will the world, or the people in it be bettered because of such submission? We think not.

CLUBS!

We want ten thousand clubs formed in every part of the United States, for which we present inducements never before offered by any Spiritualist paper. These clubs must consist of ten subscribers, and each one will get Volume 3 of the Encyclopedia of Death; or if they would prefer it, they can have the Next World Interviewed. They can have their choice of the two. Each subscriber in order to avail himself of this offer must pay $1.15. The fifteen cents is to pay expense of postage and mailing, and the books sent out are practically a gift. They are not cheap affairs; they are nicely and substantially bound in cloth, neatly printed in clear type and are ornaments to any center table. The contents are indeed valuable, such as every Spiritualist family should have. The aggregate price of these two books to the trade is $2.75. To each of our club subscribers one of these books is a gift, and when they receive the one of their choice they will be delighted with it, and will wonder how we can afford to do so much for them. The one who gets up the club will be entitled to The Progressive Thinker for one year, and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit Spirit World, and also the Next World Interviewed. He will not only get The Progressive Thinker for one year, but both books. He gets what is equivalent to $3.75 for his trouble. There should be no difficulty whatever in getting up hundreds of clubs.

Volume 3 of the Encyclopedia of Death, and Life in the Spirit World will not only interest Spiritualists, but church members will be attracted to it. The Rev. M. J. Savage, a leading liberal divine of New York, leads off with several of his masterly productions, treating Death from an advanced standpoint. He is followed by leading Spiritualists who treat of Death in a philosophical and fascinating manner.

The Next World Interviewed is also a very excellent work. The plates of this book were donated to the office of The Progressive Thinker by Henry J. Horn. It consists of communications from the spirit side of life from leading minds there. Fifty-five communications are given by prominent personages, among them Prince Albert, Harriet Martineau, Judge Edmonds, Horace Greeley, Lord Lytton, Fanny Fern, Dr. Livingstone and the Czar of Russia.

Now is the time to get up

CLUBS.

WE are trying our best to establish libraries in every Spiritualist family of the United States, hence we are offering Seven valuable books as a premium. Those seven books have been sold for $10.75. A single one has sold as high as $25. The first edition of Art Magic sold for $5 per copy. As high as $15 has been paid for a single copy of Ghost Land; yet we furnish these seven books to our subscribers for $2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1. For sale at this office.

BE CHARITABLE.

By the Editor of the New York Herald.

Let all your things be done with charity.—I. Corinthians, xvi., 14.

We ought to exercise a larger hospitality toward those who differ with us in religious opinion. The rivalry of sects is an injury to true religion. Whatever prevents us from co-operation with others for the reformation of mankind should be classed as heresy, and must be eliminated before we can become genuine Christians. The sectarian spirit puts us at odds with each other, and is an injury to every one concerned. We are to love our neighbor even though his convictions are not in sympathy with ours. If the Almighty tolerates all sorts of opinions, provided they are honestly held, the least we can do is to follow the example.

When a man believes he has a monopoly of the truth he is mentally deformed. The absolute truth has not yet been discovered, and until it is we must occupy different standpoints and see things in different ways. It is pure arrogance to assume that you are right and those who disagree with you are in the wrong.

If the truths of religion were like the facts of science, and you could prove your faith as you can prove a problem of algebra, or as you can prove that two and two make four, you might be excused for your intolerance, but where we are all seekers, using equal intellects, working with equal desire, it is worse than folly for one man or body of men to denounce another because your conclusions are not accepted as final.

While there are so many wrongs to be righted it is a pity to insist on theological uniformity as a matter of prime importance. The man who spends his life in doing simple acts of goodness is worth more on earth and in heaven than he who thinks we cannot be saved unless we believe just as he does. There is very little variety of opinion as to what we ought to do, but a large variety as to what we ought to think. No one can fail to receive the approval of the Lord who does what is right because it is right and hates the wrong because it is wrong. He must needs go to heaven at last, since there is no other place in the universe for him.

An orchestra is composed of various instruments all tuned to the same pitch. It would be absurd to declare that one set of these instruments is more important than another, for they are all component parts of a perfect whole. If you were to introduce into an orchestra the same spirit of rivalry which exists in the religious world, and the instruments, instead of occupying their proper places and contributing to the general effect, should each claim the right of way for itself, there would be such dire confusion that the purpose of the author would be defeated. Harmony of action is the only condition of success.

If sects would lay aside their differences of theological opinion and shoulder to shoulder make a good day's work their sole aim the religion of Christ would become simply irresistible. Their trouble is that they are an orchestra in which the instruments are so self-conceited that they want themselves alone to be heard, and so redeeming music is impossible. There is no more room for discord in the church of Christ than there is in symphony. If the church could get rid of the foolish idea of its own importance and fall back on the importance of universal brotherhood and helpfulness it would reduce the prevalence of evil to a minimum. One-half of the infidelity which exists has its origin in the uncharity which is misnamed religion.

Go to what church you please. Your decision is the result of temperament, of education, of climate, of surroundings. Let your neighbor exercise the same privilege. There is no reason why you should not both be Christians, though one is a devout Catholic and the other is a Quaker. You will never be saved if you count on forms and ceremonies alone, neither can you be saved by the absence of form and ceremony. These things are the merest incidents of worship. They are matters of personal preference and convenience. All churches are yours, for God is in all, and you are a poor sort of Christian if you cannot find your Master and Lord in any church whose doors are open to you.

I have no interest whatever in your belief, but great interest in your life. The only creed I care for is the creed of the Good Samaritan. He was on his way to Jericho, and he discovered that it was the way to heaven. He found God when he found the wounded man to whom he could render a service. He did Christ's work in Christ's way. He had more inward satisfaction than all the dogmas ever formulated could furnish.

Show me a man who loves his fellows and whose daily life makes the world richer by good deeds and generous thought, and I will show you a man who walks in the clear sunshine toward a glorious immortality. Believe what you will, but as to your doing, let it be God's work. Make some one's darkness bright with the light of your presence; cheer the comfortless with words of encouragement; then there will be tears of grateful sorrow when you go, and a warm welcome when you reach the other shore.

GEORGE H. HEPWORTH.

A National Disgrace.

It is down there in the Christian city of St. Louis, where they denude women in the public streets, and paint their persons green for riding on the street cars. Some measure should be devised to suppress the information so it shall not reach the Boxers of China, otherwise they may construct a rallying cry of it, and use it in a war against the Western Devils, as well as against the civilizing influence of Christianity.

Geologic Periods Made Plain.

An ingenious method, says the New York Press, has been suggested by the German geologist, Heinrich Schmidt, of Jena, for making it easier for the ordinary mind to grasp the comparative times of geologic periods. He has figured out the various periods of millions of years, which convey no meaning to most minds, in parts corresponding to parts of a day. This gives him these results. The first age of the world, the archaic or eozoic, occupied the same period toward the whole age of the world as do 12 hours 28 minutes and 48 seconds toward a day. The palaeozoic age was the equivalent of 8 hours 9 minutes and 30 seconds. The mesozoic age equaled 2 hours 23 minutes and 36 seconds. The quartenary equaled 2 to 3 minutes, and finally what we are accustomed to call the history of the world (the history of the last 6,000 years) amounts to only 5 seconds.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

TO CAMP-MEETING GOERS

And Spiritualists Generally Who Take no Spiritualist Papers, Greeting:

If you are a Spiritualist and read no Spiritualist paper, then, of course, you cannot know what is going on in our movement. To you it is midnight darkness in that one respect, however wise you may be in other directions. The Progressive Thinker, being the largest Spiritualist paper published, combining cheapness and excellence, it will be a splendid agent to keep you apprised of what is transpiring in the great Spiritualistic Cause. Thousands of Spiritualists who attend our camp meetings, take no Spiritualist paper. They will go there to have a spiritual feast, and then return home to remain in utter darkness and ignorance as to what is going on in our ranks throughout the world. We ask this class particularly to subscribe for The Progressive Thinker, and thus have their homes illuminated throughout the year.

We don't believe that more than one Spiritualist in ten who visits the camp-meetings takes a Spiritualist paper. We greatly desire to reach this class. We are sure The Progressive Thinker will be a benefit to them while they will be a benefit to us. The benefit derived will be reciprocal.

HOW SCIENCE AIDS INSPIRATION.

In this age of scientific discovery, of readjustment of old faiths in new lights, the clergy should defend the Bible in a very different way than of old. The warfare between science and theology has usually resulted in the defeat of theology, writes John Brooks Leavitt, LL. D., in the New York Journal. It is to science that we must hereafter look for the real defence of the Bible. Theologians will continue to do, what they have been forced to do for centuries, give up untenable conceits.

If the doctrine of the inspiration of Holy Scripture admits of nothing better in its defense than the answers of the candid priest and the broadside of the fulminating bishop, we laymen will have to give it up entirely.

The true way to defend inspiration is by means of analogies drawn from science rather than by pronunciamentos drawn from divines.

Such propositions are no doubt distasteful to those elderly and revered priests who cling to the past, and to our young priestlets who are so little in touch with the present that they take pride in obtaining truth by authority rather than by study; but they must commend themselves to men who believe that theology is not one of the exact sciences, and who hold that the power of the Holy Ghost as a revealer did not cease with the Apostles and is not to be deemed limited by their interpretations.

There is no statement to be found in the Bible, from cover to cover, that everything in it is inspired. Not a single passage. I have made diligent examination, especially of the texts which the compilers of the Westminster Confession of Faith cited in support of their propositions in respect of inspiration. It is to be presumed that those divines gave the most relevant ones.

You will find them printed with the Confession to this day as "proof texts," and can judge for yourselves as to the truth of the following criticism upon their use by theologians. If any lawyer in our law courts were to cite on his brief as supporting his argument cases as little in point to prove his positions as are these texts to support the inerrancy of the Bible, that lawyer would be reprimanded for wasting time, and if he persisted in the practice would be liable to discipline for trying to mislead the court.

At this point some troubled soul may ask, is not all this destructive of the faith? Far from it. It makes in its favor by brushing away obstacles.

What, then, is inspiration? It has been well said that it is no more definable than life. It may also be said that it is like that other force, electricity, only definable in terms expressive of its results. God is the creator of the mind as well as of the body. Christ calls us sons of God. St. Paul tells us that we are joint heirs with Christ. We, therefore, partake of His divinity, even as He partakes of our humanity. Our minds, even though it may be in an infinitely small degree, are emanations of the divine mind. Our thoughts spring from Him. Like a prism, we may refract them. Like a mirror we may distort them. Like a window-pane we may darken them. In the human crucible they may become evil. But remember that it is Christ Himself who approves of that statement of the Scriptures as one that cannot be broken, "I said ye are gods." We cannot explain how His electricity comes into our bodies. Neither can we tell how His inspiration comes into our our minds. We should open the windows of our souls to His inspiration as we open the windows of our homes to His light.

. . . "Be not afraid
To thrust aside half-truths and grasp the whole."

The mechanical theory of inspiration which has served the world heretofore is only a half-truth. The time has come to grasp the whole truth.

We can recognize electricity in physics, why should we refuse to believe in inspiration in metaphysics? A few years ago wireless telegraphy would have been regarded as impossible. Telepathy was scouted as nonsense. Now, the one is actually, and the other nearly proved. We speak of the natural and the supernatural. The latter is a term invented by the theologian. How much better would it be if we were to recognize that there is no distinction between the two except in our apprehension of them. Everything that exists is natural, because whether material or spiritual it is from God. It is hard to express the thoughts back of these words because words have technical meanings, which have to be enlarged before they can be used as vehicles for ideas begotten of later knowledge.

We are learning to judge theology in the light of discoveries in science, and shall have to express its propositions in their terms. It will be one of the death-bed messages of the nineteenth century to the twentieth, to restate its theology in terms of science.

We often hear it asked, Why do not more men go to church. Here is a reason. Thinking men cannot and will not listen to absurdities preached in the name of religion. It is true that many good men refuse to think. A great lawyer who was a Roman Catholic, when asked what he thought about the infallibility of the Pope, replied that on such subjects he never allowed himself to think. So must answer any Protestant layman who acknowledges the infallibility of the Bible.

Any attempt to excommunicate a man for heresy in respect of anything else, could be enjoined by a court of equity as being against the principles of natural justice. It would be contrary to natural justice to allow those who would narrow the walls of the room to expel him because he refused to think as they do on anything not expressly laid down or impliedly wrapped up in the Apostle's Creed; and, thank God, their construction of what is so laid down or wrapped up is not binding on any but themselves. They may not thunder forth into timid ears, "thus saith the Lord." So far as our church is concerned, this is the whole law of heresy in a nutshell. Any occupant of our room is free to stand in a corner and hug the walls on either hand. He may select any corner he likes, "High Church" corner, "Low Church" corner, "No Church" corner, "Advanced Catholic" corner. He may try to persuade others to come into his corner; but he may not dart out from his corner and pounce with ejecting hand upon one who prefers another, or the free and open middle. Nor may he expel one for trying to get a breath of air, or a glimpse of heaven from a window.

The search for spiritual gold in the Scriptures may well be likened to the quest for physical gold in the earth. The simile will grow upon the reflecting mind; the same differences in habitat, here in nuggets lying in the open, there in particles hidden in worthless quartz, now in shifting sands of ocean, again under the waters of running brook; the same differences in efforts to get it, here by casual straying and easy grasping, there by protracted prospecting and laborious toiling; the same differences in the subjective part of the pursuit, knowledge, experience, resolution, persistence, spirit, all necessary to mine spiritual as well as material gold.

The Lily Dale Training School.

In reply to the question "What of the Training School?" I say: Moses Hull has the Bible class; he is up-to-date and ready to digest all questions from Genesis to Revelations. He raises the curtain on the spectacular stage of events.

Mrs. Jahnke is a natural teacher of oratory. She has a very pleasing and effective way of imparting what she teaches, and the drudgery of study and drill becomes a pleasant pastime. Her recitations are well rendered, and reality holds you spellbound. The thoroughness of her work this year will recommend her for next year.

Mr. A. J. Weaver, the superintendent, is a central and important figure that poses in the foreground. He instructs the class in logic, rhetoric, and advanced grammar. The writers, speakers, actors, and would-be-preachers are materializing and dematerializing opinions, vivisecting sentences, cremating provincialisms and digesting syllogisms. Mr. Weaver is doing a good work and the weaver of thought vibrations with high toned colors blends harmony's rhythms in beautiful expressions.

Mrs. Mattie Hull presides over the psychic class which is a kind of experience class, educational as the exchange of thought and opinions opens up a new field of thought and the search light reveals many facts to the undeveloped.

Mrs. Hull has charge of the primary grammar. We are pleased to have the school at Lily Dale. Future events will reveal the benefit and the power behind the throne. M. S. S.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.

OUR ECLECTIC MAGAZINE

A TURE GHOST STORY.

During the fall of 1882 I was engaged in an exciting political campaign in Florida. In the very midst of it, Judge John B. Whitney, then the attorney for the United States for the Northern District of Florida, who was an active co-laborer on the stump, was unexpectedly summoned to Washington. A very close and warm friendship existed between the judge and myself, and we had about concluded arrangements for the formation of a business partnership. My family was then located on Massachusetts avenue, in this city.

When I parted from Whitney, on Bay street, in Jacksonville, I gave him my house number, and received his promise at all hazards to call upon my family and let them know that I was well. The poor fellow had scarcely reached Washington when he was stricken down with brain fever and conveyed to Providence Hospital. On the Sunday following his departure we were overwhelmed with horror by the receipt of a telegram announcing his death.

On the night previous a number of us had gathered in for a rest until Monday, and we were all billeted at the house of our friend, Ed Higgins, then collector if customs. As is most natural on such occasions, a feeling of the utmost fellowship prevailed, only tinged with regret for Whitney's absence. A game of poker was in full progress, and there was no lack of stimulating nourishment. But, for some reason, inexplicable to me at the time, I felt no relish for the hilarity of the occasion. Profound depression overpowered me, which intensified every hour, and at last became the subject of remark and inquiry. I was sensitive, and shrank from the thought of being laughed at, and ashamed to avow my real feelings, lest I should be deemed weak and childish. But upon being pressed closely, I frankly said: "There is no slavish superstition in my nature, nor can I very well tolerate such a thing. Yet, if I must be candid, I can't disabuse my mind of the belief that Whitney is here. I feel his personality, and I can't shake the feeling off."

All agreed that I was suffering from nervous prostration from excessive and exhausting campaigning, and all said I needed rest and quiet. But I could not shake off that haunted feeling, and my rest was broken and unrefreshing.

The next day we received a telegram which said: "Whitney died last night at 12 o'clock."

The campaign came to an end, and I returned to Washington. My wife said to me: "Willie (my little three-year-old boy) gave me quite a fright on Saturday night, three weeks ago."

In response to my questions, she said: "Willie woke me up. He was sitting up in bed, with his eyes wide open and shining. He said: 'Mamma, who is that man sitting by the table, in the middle of the room?' I thought he was but half awake and under the spell of a dream. I told him several times there was no one there, but he persisted in declaring that he saw a man sitting there.

"'Who is he?' he inquired. 'He's too large for Wim (her brother), and he's got whiskers over his mouth, and his hair is short, and he's got buttons up to his throat, a black coat on, and he's got something in his hand; it looks like Wim's fiddle, but it's not a fiddle, and —there, now—he's gone!"

"'Where did he go to?' I said.

"'Right up through the ceiling,' he answered.

"I couldn't help being worried," said my wife, "for the child was earnest and wide awake, and I hadn't heard from you for several days, and was afraid something had befallen you."

While she was telling me the little boy glided in, and before I knew it was between my knees, and, looking into my face, said: "Yes, papa, I saw him." I asked him what the man looked like, and in a childish way he gave a fairly good description of Whitney. The judge never wore other whiskers than a moustache, and on the day he left Jacksonville he had his hair cut close to the scalp. Besides, it was a peculiarity of his that he always wore his coat buttoned to the top. At all events, the likeness painted by the child was exact enough to cause a strange feeling to permeate my being like a sudden chill.

On the following morning I called at the house of a friend, who was then, and is now, an honored member of the Washington bar. In the course of our conversation, I told him of the occurrence in my bedchamber. He looked at me gravely, and said: "You may be able to communicate with your friend."

"What do you mean?" I asked.

"Your boy may be a medium," he said.

I must confess that it angered me to think of connecting my artless little child with what I regarded as gross charlatanism. But later he explained that, during my absence, accident had revealed a strange faculty in his wife, by means of which she was enabled, through the unassisted use of a pencil and paper, to communicate with those who have passed away from among us.

I politely concealed my surprise at his credulity, and in a little while his wife came in to greet us. She was a beautiful woman, of most engaging manners, and possessed of an extraordinary degree of magnetic force. Leaving aside all details, suffice it to say that I requested her to favor me with an exhibition of her newly developed powers. She most graciously assented, and in a short time we were in position at a table.

The light was almost entirely extinguished. There were four of us in the circle—herself and husband, myself, and for the fourth, a gentleman who is to-day one of the leading real estate operators of Washington. We were arranged in such a way that the left hand of each rested lightly upon the wrist of the one next to the left. I sat to the right of my friend's wife, and my left hand rested upon the white and shapely wrist of her right hand. A small piece of pencil lay upon her right hand, between the thumb and forefinger. On the table before her lay a sheet of white paper. This lady had never seen Judge Whitney, had never heard his name before that night, and had not the faintest conception of his appearance.

After what seemed a considerable time, during which the pencil made no motion to write, I exclaimed, with irony in my tone: "Why does not the pencil write?"

She looked me full in the eyes, and said, "I cannot write."

"Why not?" I asked, somewhat brusquely.

"Because I am controlled by a man," she answered.

"Where is he?" I inquired.

"He is behind my chair," she said. "Now he has moved, and is standing behind you. He regards you with an unutterably mournful look. He seems to want to say something to you."

"What does this rude stranger appear like?" I asked. "Describe him."

And she did!! From the Oxford ties, with their broad laces, to the crown of his head; his trousers, his close-buttoned coat, the black string cravat, his moustache, the color of his eyes—even a livid scar across his face,

To say that I was petrified with astonishment mildly expresses my surprise.

"Ask him to write his name upon the paper," I said, and the pencil scratched upon the white page, and then fell from her fingers. We turned up the gas, and on the sheet was written, in a peculiar but firm masculine hand, "John B. Whitney."

'I have long ago learned what it was that he so vainly then sought to impart to me. It was true, indeed, that, as my friend's wife said: "He wanted to say something to me." What it was is not pertinent to this occasion; but he was my friend, as I was his, and in the end I came to understand what he would have told me if he could.

In 1887, while in the Providence Hospital, I inquired of a sweet-faced Sister if she remembered him. "Yes, indeed," she said. "Sister —— nursed him; but he died, though."

I visited the room in which he died, and spoke to the Sister who was his faithful attendant. "I remember him well," she said. "He was delirious from the the time of his coming. He died about midnight one Saturday night. He grew very violent, so that he had to be held. He insisted that we should let him go. 'I tell you I must go, and I will go! I promised Mr. Perkins that I would go to No —— Massachusetts avenue and see his wife, and I will keep my word!" They restrained him by force, but his strength was gone, and in a short time he passed away."

Tears sprang to my eyes. It was like the dear, old, loyal fellow.

"I knew him well," I said; "he was my friend!"

The Sister looked at me, and then she said: "Are you Mr. Perkins?" I answered, "Yes."

"I thought so." she said gently, and then iturned and went away.

Cipher it out if you can. The hospital, the battle with death to redeem a promise; the sight that my little boy saw on that Saturday night, in the bedchamber; the presence just at my back that looked upon me with mute agony and vain attempt at speech; the portraiture that my friend's wife drew of one she had never seen, and the undefined sensation of his presence that Saturday night in Jacksonville. Put it together. Was it a ghostly presence—a shadow from the land of the departed? Let psychologists argue. To me, the answer is simple and real—it was Whitney.—W. T. Pierson in Washington Post.

Photograph of a Ghost.

Thornton, Iowa.—Editor Blade.—I send you a photograph of a ghost seen several times about two miles from this town, and which has been drawing quite a lot of people away from their homes during the twilight hour for the past two weeks. Many testify to having seen the strange visitor, which generally appears between 7 and 8 o'clock in the evening.

The apparition, or ghost, or whatever one may call it, looks taller than a six-foot man and it is always clad in a sort of grayish garb. It carries a carbine or shot gun and always appears on the same spot, close to a great rock, or boulder, by the roadside at the top of a hill. With the assistance of John Snyder, I, Saturday evening, succeeded in getting a rather poor snap shot picture of his ghostship, and a copy of the same is herewith enclosed. You will notice a peculiar vaporish halo completely encircling the figure of the ghost, and, what is more amazing, you will please observe that the figure is perfectly transparent, the rocks being plainly visible through the lower extremities of the mystical personage.

The picture I send you is not as good as it might be, as it was getting dark when we took it and both Snyder and myself were in "somewhat of a hurry," I assure you. It being my first picture of a genuine ghost I confess I was more than a little nervous. No one here can explain the mystifying circumstances. A man disappeared here a few years ago and foul play was at the time suspected. A hat known to have been worn by the man on the day he disappeared was found beneath the big rock where the ghost now appears.—C. W. Hansen in Chicago Saturday Blade.

OUR PREMIUMS.

There are many Spiritualists who know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonderful magazine of thought on Death in its multifarious phases; in fact you can not find in all the libraries of the world as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost $1.10. The aggregate cost of the three books to the trade is $4.50. At this price, these three books ought to be in every Spiritualist family.

The Progressive Thinker is the first Spiritualist paper to inaugurate the Divine Plan—a portion of the profits of the office returning to subscribers in valuable books.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

MATERIALIZATIONS.

Hudson's "Laws of Psychic Phenomena."

I wish to add a word about frauds of all kinds. As I understand the word it means intentional misrepresentation—inducing or allowing persons to believe what is not true. Now there is some of this in your ranks as well as in pulpits, but in neither case is there any such a per cent as many persons will tell you there is, and where it does exist there will exist so much of it that it can and will be known by a clear-headed investigator.

In this city some months ago a number of gentlemen and ladies, few of whom were Spiritualists, knowing that a medium—Mrs. Maggie Thedford, of excellent reputation for being an honest medium or nothing—was coming, prepared a room with a few yards of black calico, according to her plans, at the residence of Capt. Ben C. Cooley, one of our oldest and most respected citizens and whom everybody knows to be a man of the most sterling integrity, and that Mrs. Cooley is not one whit behind him in those excellent qualifications.

When all was ready and time drew near a carriage was sent for the medium, who was carefully examined and known to be not possessed of devices of any kind, nor of a confederate to help her. We each agreed to obey such rules of conduct as she requested and as any gentleman will keep even if not requested. She went in, took her seat in a simple chair behind the black calico curtain. Our circle of twenty was made up of bankers, lawyers, news-paper editors, professional and business men of our city, and about one-half dozen ladies, mostly our wives and daughters, and one strictly orthodox minister of the Episcopal church of this city. All of us save a few were agnostic as to the subject at hand, but we thought we were willing to know the truth when proven, and we demanded proof. We saw nothing wrong in the dollar which we dropped in the hat, being reasonable folks.

We were all seated and in dim light repeated together the Lord's prayer, and then sang in low tone "Nearer, My God, to Thee," etc. We were soon greeted by those who came out in white that had not been seen by our mortal eyes before. The control came out and sat in my lap (she was a sweet little girl), told us all who she was, who her parents were and where they lived, and when she died, etc. I introduced her to the minister and to several others, and she received their acquaintance in a becoming manner and talked to all in audible tones and a sensible way about spirit life and the beyond, and the way to be happy.

Brother Jones, the minister, tried the spirits as Paul directs, and they stood the test well and approved of it. Others came whom we had known in the flesh, in one case I held the hand, saw the form and face and heard the words simultaneously of the dearest friend and perhaps the best man my life hath known—see! all my senses testifying save taste and smell, and they were not sworn in. Now the point I want to make is clearly this: There was no fraud in the whole performance—by all the Gods there was not. No one of the several very intelligent persons thought there was, nor could they be persuaded even now that there was the slightest bit of fraud, but then they could not all believe in spirits being alive and intelligent, so they by chance got Mr. Hudson's book, "Law of Psychic Phenomena," and it went the rounds and to many it explained away the utter reality and identity of the spirits we saw and felt and heard and indeed convinced us that we were at best only honest fools, and that the medium was too fast asleep to explain matters to us. So we know what many a mortal never knew—that we are fools!

Now in candor I will say that the apparitions in touch, sight and hearing, also in intelligence were genuine, and I know that they were genuine, but I do not know that perhaps the extraordinary conditions might create for the instant things real to us, even reviving old memories long since forgotten. While I do not know contrary to such a possibility, yet I do not believe that any such a thing is true.

Now, I do not call myself a Spiritualist, certainly not an orthodox one, yet the above are things verily believed among us.

Now a word about the Rev. Grumbine's statement that nine-tenths of the mediums are frauds, etc. Why did he say this? It is not true, beside being false it is malicious, as every intelligent investigator in all America and Europe knows. If the phenomena be not what it appears, certainly it is not fraud, for the psychic does not know it as a rule. In far the greater majority of cases they have proven themselves genuinely honest, but having some human faults and weaknesses linked to their characters. Now let us be honest and give the hated medium and the Devil their dues. L. H. H.

Marshall, Texas.

A MISER'S PRAYER.

If I should die before I wake—
Stop! Let me think awhile;
There's not a cent that I could take
Of all my splendid pile!
If I should die before—oh, dear,
I wonder why 'tis so?
How can I leave my money here
When I am forced to go?

If I should die before I —Lord
Have mercy on me, pray!
Thou knowest well that I have stored
A noble pile away!
If I should—oh, why may I not
Take in each hand some gold
To cling to while I lie and rot
And mingle with the mold?

If I should die before I wake—
O woeful thought—I pray
The Lord of Hosts, since I may take
No part of it away.
That here it may forever be,
Piled in a heap where I,
Dumb to the glories there, may see
It glitter from the sky! Amen.
—Chicago Times-Herald.

Toledo (Ohio) Spiritualists.

The Independent Association of Spiritualists, which was organized the 21st of last December, closed a very successful series of meetings the last Sunday in May, with a good balance in the treasury. At the semi-annual meeting the following officers were elected: President, H. E. Dowd; vice-president, Mrs. Dr. M. E. Jameson; secretary, W. M. Smith; treasurer, Mrs. W. Hemmig; financial secretary, H. Hoffman. Trustees—W. Hemmig, J. Newton, Mr. Truedell, Mrs. Travis and Mrs. Newton. The society will open meetings in September and would like to hear from all first-class speakers and test mediums having open time for the season of 1900 and 1901, giving dates and terms. Address all communications to W. M. Smith secretary, 1105 So. 15th street, Toledo, Ohio. W. M. SMITH.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth 50 cents.

COMMON SENSE

In the Consideration of Various Subjects.

I know of nothing more valuable to humanity than common sense. It will nourish every nerve, tissue and fibre of our being. There is nothing so refreshing to an earnest soul seeking light on the great problems of duty and destiny as common sense. It opens up a realm of reality where the soul can hold sweet communion with nature's verities and thus come in touch with the heart of the universe. I know of no safer guide to lead men out of the bogs of blind superstition and stifling miasma of credal belief than common sense.

Common sense and reason are twin sisters, and reason is the voice of truth in human consciousness. A substitution of belief for reason is suicidal. What the world needs to-day is knowledge in every department that affects human welfare and destiny.

The human soul seeks for light, it demands the truth; it longs to be free from environments that hinder its development and progress in line with natural tendencies. No creed is broad enough to compass the whole of truth. Absolute truth lies beyond human comprehension, the human mind cannot grasp it in its fullness.

Truth is the exact statement of facts in their true relation to which they refer.

Truth requires us to treat things as they are, and not as they are not. This is the voice of nature as well as the demand of reason. To do otherwise is to falsify. We have no right to ascribe worth to an object in which no worth exists.

To set up claims that have no foundation in fact is a libel on truth.

The world has been cursed by fictitious claims purporting to emanate from the soul of the universe, when in fact they had their home in the bosom of hades, and their odor was strongly tinctured with the fumes of brimstone.

The race all through the ages has been cursed by dogmatic creeds demanding our allegiance on penalty of an eternal home in hades if we refused to comply. Assumption is not a natural basis upon which knowledge is to be predicated. The thinker demands facts in harmony with the eternal verities, and when these facts are clearly perceived he stands upon a basis that is invulnerable. All the divine forces in nature are at his command and will render him their active co-operation. Is not this attainment worthy of our life's best efforts?

To unfold the inherent possibilities of a human organism is the greatest achievement of which we can form a conception. The true goal of a human being is angelhood; and this goal can only be attained by living in harmonious relations with universal tendencies. We can neither modify nor annul an established fact in nature; all attempts in that direction will prove abortive.

So common sense teaches that it is the part of wisdom to live a true life, to develop all the powers we possess, and thus familiarize ourselves with the principles upon which we are constructed. These laws become luminous to the earnest thinker and point the way to the haven of eternal repose, not in idleness, but in service to humanity. Success in this life or the life to come is only attainable by obedience to their demands. There is no escape for the evil doer, only by adjusting himself to the demands of rectitude. Nature holds every man to the strictest account for his life character and history. She provides no scape-goat for his conscious or unconscious violations of law—he must reap what he sows, and from this result there is no appeal.

What a magnificent world this would be if common sense dominated humanity. Then each member would subserve the best interest of his fellow-man. If utilitarianism was the controlling motive of the race, the garden of Eden would be a present reality, and Paradise a substantial fact. All social and political institutions would blend harmoniously. Discord and dissension would be unknown, and wars between nations would be relegated to the silent tomb of oblivion. Will this concept ever be realized, or is evil or undevelopment necessary to the unfoldment of the psychic forces inherent in man. Evolution implies imperfection. The thing evolved has not attained its full growth.

Is not evolution nature's process of attaining higher and better results. If so, then conflict of thought is desirable, its tendency is to uplift and build on a more solid foundation; hence out of apparent discord and inharmony a grander life is attained.

Perfection precludes growth; it implies and involves stagnation and death. Constant motion and change is a primary law in nature. There is nothing in the infinite realms of space that is at rest. Common sense teaches that everything is correlated; that humanity is a unity; that we cannot build up an individual or a nation at the expense of another. It reaches down to the deepest depths of human degradation and rises to the highest realm of angelhood. It touches every key that affects human welfare and sends forth a song of eternal gladness that reverberates through the infinite realms of space.

Under the law of progress, what is effete must die; you can't depend upon a shadow for growth or inspiration. Absurdity and inconsistency is not a solid basis upon which to build a sound character. The life forces inherent in man must be in touch with what is vital in nature, and in no other way is progress attainable. No one can enjoy the sunlight who shuts his eyes and dwells in a cavern. We must scan the universe from the mountain peaks of reason and common sense to catch the vibrations of truth that inspire and quicken. In so doing, life will be rounded out in beauty and symmetry—our mental vision clarified and our entire nature illuminated with a divine radiance. We will then realize our kinship with universal life and become co-workers with all that can elevate humanity, and be the recipients of the richest boon that nature can confer upon her children—a true type of manhood, symmetrically developed, and in harmony with all the divine forces in the universe. That this consummation may be realized is the supreme effort of nature and of all loyal souls; and failure to reach this result as an ultimate is inconceivable.

DAVID B. WILLIAMS.

Utica, N. Y.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments). By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

EDUCATION:

The Business of Life Here and Hereafter.

Education is the true business of life, "here and hereafter."

Brother Jesus is reported to have said, "Be ye perfect, as your Father in heaven," etc.

"Seek and ye shall find."

"Knock and it shall be opened."

"As ye sow, so shall ye reap," etc.

Each one must be his own savior and must work out his own salvation, by doing his duty to others.

Each one is held responsible, under the natural law, according to his, or her capacity—according to his "talents."

A dear friend sends me word from spirit life that her occupation now is universal education, from the kindergarten up—this is reasonable.

The pulpit should be the common school, the rostrum the atheneum. The clergy should teach instead of preach. The life of Brother Jesus has been misunderstood from the beginning, and is misrepresented to-day, on false and personal selfish principles that have produced discord, hate, poverty, war and suffering—all the world is making war on each other on so-called Christian principles. Every regiment has a chaplain on a salary, for tax-payers to pay. This instead of "Peace on earth and good will to man"—a better social system to secure liberty, equality and fraternity to all people, by his commandment, to "love each other as I have loved you"—the eleventh and best commandment. He did not come to die for the world, but to live for it. He brought nothing new into the world, but a better life, of love to the neighbor. His precepts are the natural law, as old as the world—inherent in every man's conscience—the God within—the judge of all humanity—regardless of religion, sects, creeds, dogmas.

Under the present religious and political systems now controlling the world, it is growing worse instead of better. There is more crime of all kinds than was ever known before—more poverty and suffering, with greater wealth for the few. Some one said that God could not be happy while one of his children was suffering in hell—neither can an earthly parent.

Lord Tennyson said, God damn the God who invented everlasting punishment. Nothing but a self-conscious knowledge of our responsibility for our every thought, word and deed can save humanity from suffering here and hereafter.

Earth life is a comparative failure for the great majority of humanity, because they make no suitable preparation for a progressive life beyond so-called death, which is only a birth.

Intellectual, industrial and spiritual education—integral education—as practiced in well managed co-operative colonies, as experienced by the writer, seems to him to be the best institution of learning for both children and adults, known at the present time, for progress toward a higher life here and in the beyond.

B. FRANKLIN CLARK, M. D.
Belvidere Seminary, N. J.

Civil Marriage Ceremony.

Married on the ninth day of June, 1900, Phillip H. Hibner and Florence V. Jean, both of Seattle, Washington, Esther Thomas, Spiritual minister, officiating.

We have gathered here for the purpose of celebrating what is called a "civil marriage." The contracting parties are Philip D. Hibner and Florence V. Jean, who have decided, according to the laws of our state, to come before the world as husband and wife; and deeming it best at all times to conform to those laws which man has made, and which he considers best for mankind's good, they as law-abiding citizens agree to conform thereto. Therefore, by the authority vested in me I do pronounce them husband and wife; but when those few words are said only the tiny rap is heard at the great door of all mysteries, and only then, when before the world they acknowledge themselves as holding that relation, have they begun to read the great Book of Life.

There is a law which transcends and is above all human law, and only by obeying can we truly understand the great mystery of husband and wife. It was intended at all times that man and woman should stand side by side, equal helpmates one unto the other; and according to the old allegory, when God gave to man from his side a helpmate, it was not intended that woman at any time should be subject unto him, but that symbol (for the world is written in symbols) portrays the fact that from his side she came, and by his side she stands, equal and co-equal at all times. The idea has been so long accepted that man is the head, and well may it be. But going back to the old symbol, woman came from the side nearest the heart—man is the head and woman the heart, and no man has attained his true manhood until he finds that one who truly is the one, according to the old symbol, who was taken from his side or heart. And when he finds that one, whether by any law of the land, or whether it be not according to the accepted precepts of the laws of the land, they then are man and wife.

Do you with these thoughts, Philip Hibner, agree? "I do."

Do you with these thoughts, Florence Jean, agree? "I do."

If so, then hand in hand (placing their hands together), it is best for man and woman ever to travel, one being a helpmate unto the other.

Here in my hand I hold a tiny band, a symbol in ages past of bondage, but he who now has taken her by the hand, if agreeing to the above thoughts, must never look at it in the old light, but take it as a beautiful symbol, as a covenant between "me and thee," between "us two." Philip D. Hibner: "I will place this upon your finger that the world may know that our happiness is united."

According to the right vested in me as a mediator between the higher forces which may ever guard and guide you both and enable you to smooth down the rugged rocks that may, for a moment, press your feet, and make your pathway like unto one of these flowers, (scattering petals) so that each one may feel that although under the petals the thorn may be, still our mutual love will so cover it, will so hide it and deeply imbed it from our sight, that we will tread only on the soft yielding substance of the fallen flower, so, by the authority vested in me by the higher spirit world, I say, "Ye are husband and wife, and what God hath joined together, no man can put asunder."

After the ceremony and congratulations, which includes saluting the groom, which is never omitted by the minister, dainty refreshments were served. The bride and groom took the evening train for the quaint old English town, Victoria, and will be at home the 15th. ESTHER THOMAS.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

MORALITY A SCIENCE.

Thoughts on the Cause and Cure of Disease.

A subject with which our American Spiritualist papers have been dealing periodically during the past four years is beginning to be discussed among our British cousins, namely, the baneful effect of evil thoughts or unspiritual emotions on the health of the one so indulging.

Prof. Elmer Gates, of Washington, D. C., is credited with being the discoverer of this fact through a series of experiments thus giving it a scientific basis as a working hypothesis.

As a theory, however, if intuitively-felt truths can be so-called, it has been known to many of our mediums ere this. It was a generally accepted fact that self-love (a universal term for envy, hatred, vindictiveness, conceit, etc.) or selfishness was the cause of all disease among mankind.

Orthodoxy said disease was God's punishment for wrong-doing. Spiritualism said it was an effect of wrong-doing per se—a natural consequence of disharmony with laws; that love was law, and opposing this law devitalized the doer and generated a disease comporting with the specific negative or unspiritual development. Furthermore, that certain habits (becoming passions when uncontrolled) affected the nerves, while others affected the blood, thus the nervous and blood disorders, named by the medical science neuralgia, dyspepsia, liver complaint, Bright's disease, etc. And furthermore that every such disease betrays the inherited or developed passion of the individual, and which disease is only absolutely curable by an opposing virtue.

But self-study is the first essential, self-control or self-culture the next, "Overcome" is the religious application, but few understand it practically. Christian Science puts it in the form of faith-cure, but burns the bridge of reason behind the convert. Faith without reason is negative, therefore has no curing properties. Reason applies either will-power or facts to faith and it becomes effective. The poor laborer, who has no time to be ill, cures himself by overcoming the disease or willing it away. An expert in the use of drugs, knows how to remove the poisons which the disease generates, and so holds himself above it, until one of the organs breaks down, when death ensues. But a double application of self-knowledge and drugs often give a new lease of life to a very sick man.

Magnetic healing is a form of vitalization, but not a positive cure, unless the patient so wills it by self-culture.

Now Elmer Gates has added a bit of very practical knowledge to the whole, which shows why selfishness or hatred diseases the flesh. He claims that it generates or extracts from the blood poisonous elements or acids that create the various diseases the human flesh is heir to. The philosophy is the same as ours. Certain negative indulgences result in certain diseases. Certain emotions or passions extract certain poisonous elements from the blood (or generate them) and vitiates the flesh or breaks down one of the organs.

Knowing this, it should make man guard against his emotions—of which the thought is the father—or guard against his evil thoughts—bad thoughts—unspiritual thoughts, or such that are in discord with the spiritual or positive side of nature—with spirit, and not with matter. The antithesis of all this is, of course, benevolence, charity, love, temperance, humility, etc., and constitutes the emotions or feelings, which create health or lead to it, when in ill health—the real and only absolute self-cure. The observation and practice of all this makes morality a veritable science.

ARTHUR F. MILTON.
Charleston, S. C.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the office returning to them. Just think of the Seven Premium Books being sent out to our subscribers for $2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is $1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull For sale at this office. Price ten cents.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15 cents.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.



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A physician who suffered many years from violent attacks of asthma, has discovered a sure cure for the disease, and is now entirely recovered. He has written letters to the leading newspapers of the country, requesting that their readers be informed of this new remedy, and that he will mail, free, a trial bottle to anyone who writes for it. It has cured quite a number of people who obtained the free trial: is an absolute cure, perfectly safe and harmless, and so fortifies the system that the cure is permanent. Write to W. K. Walrath, Box 618, Adams, N. Y., and he will forward at once by mail, prepaid, a trial bottle, so that you can test it and see what it will do in your case. An offer like this ought to be taken advantage of by every reader. Write to-day without fail. Don't wait.

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ATLANTIS The Antediluvian World. By Ignatius Donnelly. An attempt to demonstrate by authentic data the existence in the Atlantic Ocean of a continent known to the ancient world as Atlantis. Price, $3. For sale at this office.

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Life in the Stone Age. The History of Atharael, Chief Priest of a band of Aryans. This pamphlet, containing 91 pages, was written through the mediumship of U. G. Figley, and is intensely interesting. Price 30 cents. For sale at this office.

INTERVIEWS WITH SPIRITS.

A real visit with friends on the other side of life, and a familiar talk. By Spirit Samuel Bowles: Carrie E. S. Twing, Medium. Price 30 cents. For sale at this office.

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Or Self-Justice.

By Lois Waisbrooker. Many have read this book, many have re-read it, and many others out to read it. It should be read by every man and woman in the land. It shows the falsities rampant in society in matters of moral and social import, and the wrongs that flow therefrom to innocent victims of social ostracism. It contains a fine likeness of the author. Fine cloth, 280 pages. Price $1.00

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Torture implements employed in the XVth and XVIth centuries for the promulgation of Christianity, with pictorial illustrations. By Geo. E. Macdonald. Price 10 cents.

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Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal. Price $1.50.

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BY GODFREY HIGGINS, ESQ.

This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Globe of Atchison, Kans., says: "A ghost has been causing some excitement in North Atchison. If you have been thinking that ghosts were no longer believed in, you are mistaken. This ghost is that of a colored man, and it carries a sword."

Dr. W. O. Knowles writes that he has the entire month of July open dates, and can give also one week in August to any societies, camps or grove meetings who may wish his services. Lectures and tests at reasonable terms can be made by addressing him at 247 Conde avenue, Grand Rapids, Mich.

In answer to "A Subscriber" we will state that the camp-meeting advertised to be held at Deep Lake is not under the auspices of the Illinois State Spiritualists Association.

The Southern California Camp-Meeting Association is pushing the camp work, and all things appear favorable to a successful meeting. Sycamore Grove has again been secured and during the month of September a number of good speakers have been engaged. Allen Franklin Brown is with us and arrangements have been made by the camp association to have him conduct a series of missionary meetings through Southern California, and we wish those who desire him to visit their locality to correspond with the secretary at once, that we may arrange his itinerary. Mrs. Anna L. Gillespie in her usual satisfactory manner is filling a three months' engagement for the Harmonial Society. For information as to the camp-meeting, address Elton T. Brown, secretary, 341½ S. Spring street, Los Angeles, Cal.

The Decatur (Ind.) Journal says: "Bluffton is in the midst of a harrowing sensation. Yesterday just a few minutes past noon, the bell in the Christian church suddenly began ringing. It gave two short, quick taps and then tolled several times. The eager populace in that part of the city rushed in, but all was quiet as a mute asylum. What rang the bell is a mystery which nobody seems able to explain.

Mrs. S. Wainright writes: "I really feel I cannot do without The Progressive Thinker. It certainly is one of the best papers I read, without exception, and I am sincerely glad it does not uphold frauds—with all due respect to honest mediums."

A. Katzenberg writes from Fort Wayne, Ind.: "Mr. Frank T. Ripley has been giving lectures and tests during the months of May and June, with large audiences. The ladies of the First Spiritual Society, in order to show appreciation for his services during his stay here, surprised him with a fine gold locket, set with diamonds, rubies and turquoise. The surprise was so perfect and unexpected that Brother Ripley could hardly find words to express his feelings."

Correspondent writes from Flint, Ind.: "Mrs. Squire, of Chicago, has been here. She gave very fine tests. She gave good lectures and woke up the ideas of some of the skeptics. She had circles at her boarding place, and they were good."

E. W. Baldwin writes from Verona, Wis.: "Will C. Hodge has been speaking for our society here, and I say without hesitation that he has grown to be simply immense. I have heard a good many of our so-called best speakers, at different camp-meetings, in Chicago, and elsewhere, and I have not heard his superior."

Virginie Barrett writes: "I want to answer the many letters that have reached me from those who donated to the Mayer Fund in the past, requesting a painting for same as I offered, that my offer holds good for those who have donated since my offer and in the future. However, those who have donated in past, can renew donation. Friends will see that it would be impossible for me to paint pictures for past donation."

G. F. Dougherty, M. D., writes from Neoga, Ill.: "I am fast building a good Spiritual library. I am almost alone. Please say to the people I am working hard to plant Spiritualism at this place. I am furnishing a hall for the work, and to all good mediums say that this hall is for them. I can raise $15 or $20 any time in three hours, if a good medium will come this way. I must have help, and we can make the work go and it will be a success."

Mattie M. Eldridge writs from Saginaw, Mich.: "The Court Street Spiritualist Society held their last meeting for the season, Sunday, the 24th. The meetings have been quite as successful as we had anticipated, and also the circles each week at the home of the pastor, Dr. W. S. Eldridge. We will continue the circles for a time. The subjects for the last lecture were taken from the audience, and handled in a highly satisfactory manner, and the readings and descriptions were all pronounced correct."

G. F. Perkins writes: "Mrs. Perkins has been conducting the meetings at Chicago while I am firing into the thickets in Milwaukee. Had a very interesting meeting June 24. Everybody is psychologized with the Carnival this week and the city is in her best bib and tucker. I am meeting friends that were made dear to us five years ago, and am receiving a hearty welcome."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

William E. Bonney will attend the Franklin, Neb., Camp as one of the speakers. Camp commences July 20. Would like to make a few stops en route from Blair, Neb. Any one who can arrange a meeting, in open air or otherwise, please correspond at once.

C. H. Dennis, secretary writes from Seattle, Wash.: "The Spiritual Association of Seattle, Wash., meets every Sunday in Masonic Temple, R. F. Little president. Children's lyceum at 10:45. A very interesting mediums' meeting is well attended at 2 p. m. Lena I. Gifford has served as pastor for the last six months, giving able lectures of a high spiritual order. Spiritual interest is growing rapidly with large and appreciative audiences. Mrs. Dr. Swan gives psychometric readings. Dr. W. T. Parker of Chicago, assists with tests and treatments. Mrs. Lottie Lovejoy, a good test medium is doing a good work. Worthy traveling mediums are always invited to occupy the platform to get acquainted, for our platform is a broad one. On the evening of June 21, Dr. Olivia was ordained by the pastor at her residence, 400 Denny Way."

Monroe Sage writes: "God bless The Progressive Thinker. Although its pages are always filled with rich thoughts from its many contributors, the letters from Spirit Franz Petersilea alone to me are worth many times its price. They portray the most reasonable and natural solution of the spirit life beyond this earth's existence. I wish also to add my testimony to the magnificent Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World. I read its contents over and over and grow each time happier in the reading. Had it not been for The Progressive Thinker, I presume I should not have gained possession of this wonderful book. So I am led to exclaim, God bless The Progressive Thinker.'"

Mrs. P. A. Cleveland writes: "Trinity Spiritual Society, Chicago, held their regular meeting at Van Buren Hall, on Wednesday, June 27, and had a really spiritual time. While many members were absent, Mrs. Ruth Squire was especially missed as she has always responded to the roll call. But our loss is the gain of others, she having been called to spread spiritual truth in eastern Indiana. Charlie Allen gave an excellent address under control, his maiden effort. Mrs. Briggs and others spoke, and Mr. Brooks, a visiting medium, gave many excellent tests. At our next meeting July 11, we are promised slate-writing. Visitors are always welcome. No charge at door."

Mrs. Jennie Gardner, 05 Fourth street, N., Fargo, N. Dak., writes that a good medium would do well in that city of over 15,000 inhabitants. She writes that there are quite a good many Spiritualists there, but no mediums.

P. J. Culhane, Hamilton, Canada, writes: "Mrs. Bartholemew, of Buffalo, gave meetings here June 19, 20, 21, 22 and 23, and satisfied all who attended that the light of Spiritualism is indeed a comforting angel to those who embrace it. Your premium books arrived O. K. I am more than pleased at the inexhaustible mine of mental wealth contained in them."

Dr. T. Wilkins says he has decided to devote all his spare time to the publication of music for awhile, and has a song in press now, entitled, "We Miss Their Sweet Faces To-day." Words by himself and the music by B. J. Bechtel, of Chicago.

"I am very much interested," writes L. J. Potter, from 116 Huntington, avenue, Boston, "in the contents of The Progressive Thinker. It is always full of food for thought. I am an old publisher myself, though not an old man, and know some of the problems of the business which have to be met and solved. I have recently begun conducting Oahspe services at the above address, assisted by Mrs. H. D. Kimball, an author and lecturer of some repute. Oahspe is, as you know, a complete religious philosophy, given through the late J. S. New brough, with which every Spiritualist ought to be familiar. It is in fact, a new Bible, which reconciles all the seeming discrepancies and contradictions of the old. Either of us are prepared to go any reasonable distance from Boston to speak upon this subject."

E. W. Sprague and wife, speakers and platform test mediums, are filling a two months' camp-meeting engagement at Lake Brady, Ohio. They have September and October open for engagements; also some time later in the season. Address until September 1, Brady Lake, Ohio, via Kent. Home address, 618 Newland avenue, Jamestown, N.Y.

Louis Lyons writes from Los Angeles, Cal.: "Mrs. Anna L. RobinsonGillespie is now acting as pastor of the Harmonial Society, and will continue in that capacity until next September, in which month she will be with the Southern California Camp-Meeting Association that will hold forth in Sycamore Grove, a delightful place within the city limits."

J. W. Briggs writes from Island Lake Camp, Brighton, Mich.: "Here we are at beautiful Island Lake, where the first week has been a great benefit to us in health. Fishing is good, the air bracing, the scenery magnificent and everything which leads to the physical is as good as could be, and I see no reason why the camp-meeting should not be the best ever held here. Great improvements have been made. Here is the best and most commodious hotel, with bath rooms and every accommodation necessary in a first-class hotel; the best I ever saw at a Spiritualist camp."

We were pleased to receive a call last week from Geo. A. Letford, the drummer medium.

Geo. F. Perkins writes: "I have read the third volume of the Encyclopedia and some articles several times. I pronounce the book of incalculable value to every thinker along our lines. It is the best of the three volumes, and ought to bring $3 each."

Andrew C. Dunn writes concerning "Lisbeth": "This work by Mrs. Carrie E. S. Twing, our 'spiritual evangelist,' is worthy a place in the library of every Spiritualist, Liberal and true Christian in the land. Its characters are life-like, its lessons are wholesome, its moral is uplifting, and as a bearer of spiritual truth it has few equals. One cannot help pitying the dark conditions of the Rev. Daniel Doolittle, admire the sturdy heroism and true self-sacrifice of the 'enlightened' Aunt Betsy, and gentleness and true Spiritualism of Uncle Isaac, sympathize in the afflictions and rejoice in the spiritual victory of the glorified instrument Lisbeth. Our sister has been touched with the heavenly fires of exaltation in thus teaching life's lessons. My own reading was eager and intense—my family fairly devoured the book and vied with each other for its possession; my neighbors are enjoying it, and it will find (by request) a place in our village public library, where it will 'abound' in the hearts of our people I trust. I hope our good sister will not cease from her labors in this line, but that she will continue to break to the hungry inquiring souls the bread of Spiritualistic truth, with her inspired pen, as she has always by her speech."

FROM THE N. S. A.

The Mayer Fund for N. S. A. Home.

Kindly allow me to state in your valuable columns, that as the Mayer fund still needs from fifteen hundred to two thousand dollars to complete it, in order to secure the home, Mr. Mayer once more agrees to extend the time ninety days, or to October 1. We trust by that time to see the fund filled, and a National Home owned by the Spiritualists, with a working fund for its good objects. Mr. Mayer will not get a dollar for the property as he gives that free of charge—the fund is for the treasury of the N. S. A. It seems as if this latter explanation should be unnecessary, as it has been made so often, but I am still receiving letters asking me if we have enough to buy the home, and if the seller will not take less for the same.

If all who can spare a dollar or less, who have given nothing to this fund, will but donate what they can well spare, we shall have the fund filled in less than a month, and we trust they will arouse to their duty in this line, and at once forward me the donation they will some time be very glad they made to the cause.

Several large pledges have been canceled, either because those who made them cannot meet the obligation, or because they were made by irresponsible persons in the name of societies that know nothing of them and that cannot pay, we are trying to see where we stand financially, and if those who have pledged, will send the money to this office, we will be grateful. The fund will be filled and the home secured, we know the spirit world does not prophesy this in vain, but, if by any chance it should not be a success, the money will be returned to those who ask it, and there will be no risk in their sending it here at once.

With sincere gratitude to all who are in sympathy with this work, and especially for the courtesy of the editors of the spiritual papers, cordially,

MARY T. LONGLEY,
Secretary N. S. A.
600 Penna Ave. S. E., Washington, D. C.

Mrs. Cora L. V. Richmond.

Mrs. Richmond filled her engagement at Brodhead, Wis., June 10, to a large and appreciative audience. A much needed rain, however, prevented friends in the adjacent country from attending, but the meeting was an excellent one.

On the Sundays of June 17 and 24 she filled her engagement at Waterloo, Iowa. A park and pavilion had been secured three miles from the town, where the meetings were held. A small but earnest band of workers here have lately organized a society comprising some of the most intellectual people of the city. These gathered around to hear Mrs. Richmond's guides, and seemed to listen breathlessly to every word that fell from her lips.

During the week various receptions were tendered to Mr. and Mrs. Richmond at private residences, and the answer sought to questions and name-poems given by Ouina were most eagerly sought for—this being an entirely new experience to the Spiritualists of Waterloo. The pleasant and fraternal relations established between the friends in Waterloo and Mr. and Mrs. Richmond promise to bear rich fruitage for spiritual work in that portion of Iowa.

While at Waterloo Mrs. Richmond engaged to go to Reinbeck, 18 miles distant, where she spoke twice on the 25th. Passing through Chicago, on their way east, they were sorry not to be able to attend a social meeting under the auspices of the Band of Harmony, held at the residence of Mrs. Peet. She and Mr. Richmond have gone first to Cleveland, Ohio; then her route will be as outlined in a previous number of this journal. X.

News from Kansas City, Mo.

It is with much pleasure we report a recent visit of Maud Lord Drake to our city. Her stay with us for two Sundays was the occasion of much rejoicing among the old Spiritualists, many of whom were made to know the truth by her mediumship. Barring her trouble with her eyes she is no less a power in the hands of the spirit world to open the eyes of those who have groped in darkness all their lives. Her spiritual vision is keen, and her devoted husband, who walks in the light of her inner sight, has come to be a power in his business affairs, and he declares he never makes a mistake if he follows the dictates of her guides. Mrs. Drake conducted three public seances while here, greatly to the delight of the many who heard her. The music for these services was rendered in a most delightful manner by the two Misses White and Mrs. G. W. Langdon, who sang with charming effect the poem lately written by Mrs. Payne, of Topeka, Kan., and published in The Progressive Thinker a few weeks since, beginning "I am told of a country just over the sea." I was so charmed with the poem that I cut it from the paper and met Mrs. Langdon on the street and asked her if her guides would give her some music to it. She sat down to the piano and obtained the music before having seen the poem. No changes have been made in the music since, and all who hear her sing this poem with her own inspired music pronounce it not excelled by any who do this kind of work. She has a large variety of pieces ready for the press that came to her under the influence of her musical guides. She is a sister of the celebrated medium Mrs. Steelman Mitchell.

We are glad also to report the excellent work being done here by Mrs. Bean and her daughter, Miss Evyland Edwards, both of Lincoln, Neb. They are charming ladies and have few equals in their work.

Kansas City, Mo. S. D. BOWKER.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

MENTAL MESSAGES.

Has Telepathic Word from China.

Mental telepathic messages, says Mrs. Cecile Payen, 244 Farwell avenue, Milwaukee, Wis., have come to her from her daughter Cecile, who is, with Mrs. M. S. Woodward and daughter, Ione, of Evanston, a guest with Minister Conger of the United States Legation at Pekin. The telepathic messages bear news that the whole party is safe, that the legation has been neither burned nor sacked.

The messages, says Mrs. Payen, arrive in the form of impressions that she hears her daughter's voice speaking to her. A few days ago, Mrs. Payen relates, she received a message that all were safe, and that Minister Conger was in conference with a high Chinese official, who was giving assurances that the members of the different embassies were in no danger from the insurrectionists and would receive proper and sufficient protection from Chinese forces.

So strong was the impression received by Mrs. Payen that she insists she heard her daughter's voice speaking to her, that she is convinced in her own mind that the situation in Pekin is as presented by the mental telepathic messages, and has rested easy, although before that time the alarming news of the danger in which the legation was placed by the reported uprisings had almost caused her nervous prostration.

Mrs. Payen's mentally received messages have received the fullest credence in a wide circle of her friends. Mrs. Payen is a woman of strong mind and individuality, and asserts she is not a believer in humbug of any description. She has not been a student or follower of mental telepathy believers, and has not embraced the teachings of the cult. Her daughter Cecile is a young woman of accomplishments, and is said to be a miniature painter of ability, having devoted five years to study in the best studios of Paris.

Mrs. Payen numbers among her friends Mr. Morgan S. Woodward and wife of Evanston, Mr. and Mrs. E. P. McConnell, 4359 Lake avenue, and Mrs. A. W. Becker, 4820 Oakenwald avenue, Chicago. Mrs. E. P. McConnell is a sister of Minister Conger's wife, Miss Payen accompanied Mrs. S. M. Woodward, her daughter, and Mrs. Conger on their trip to join Minister Conger at Pekin. With the exception of Mr. Woodward, who has small hope for the safety of the party, all regard the impressions received by Mrs. Payen as reliable.

The first of the messages from her daughter came to Mrs. Payen June 17, it having been reported on the 15th that Chinese troops had attacked the foreign forces and that a mob had burned the Japanese legation. The reports imbued Mrs. Payen with the greatest alarm for the safety of her daughter. Harassed by the thought of the danger of Miss Cecile, she was sitting alone in her home at a late hour when suddenly she seemed to hear her daughter's voice calling her by her pet name, "Maman," and saying, "It is all right maman, I am in no danger."

Half frightened Mrs. Payen sat as if transfixed in her chair, hurrying when she had recovered to a friend, to whom she related the incident. So strong had been her impression that she heard the beloved tones of her daughter's voice that she could not believe that she had been the victim of a delusion.

When morning came, however, and the lapse of hours had half effaced the impression Mrs. Payen came to think her imagination had played upon her. Half hoping and trying to believe in the fact that she had actually heard Cecile's voice Mrs. Payen read eagerly all the reports from Tien Tsin and Pekin, becoming more and more unstrung at the alarming situation. Later came the report that the legation had been attacked and burned, and fast upon the heels of the news flashed a telepathic message of denial that brought solace to the aching heart of the mother hoping for the safety of her daughter. This time the message came to Mrs. Payen in midday. At the first sound of the voice of her daughter Mrs. Payen stood in listening attitude. "Do not worry, mamma," she heard. "We are all well." So plainly she heard it, says Mrs. Payen, that she could not believe but what her daughter had stood beside her and spoke.

On Friday June 22, while visiting at the home of a friend, she was left alone for a moment when again her daughter's voice came to her, saying: "A Chinese official is conferring with Minister Conger. We are all protected. All are safe."—Chicago Tribune.

Evidence of Man's Love.

Prof. Christman's attention should be called to the case of August Craft and Katie Putnam, of Bucyrus, Ohio. It is an answer to his assertion that man does not love. August has loved and courted Katie for 71 years. Unfortunately, both were too poor to marry. But August was faithful. At last a legacy coming to him enabled him to marry. And no happier couple were ever seen than the bride and bridegroom who have been true to each other as lovers for so long.

Now, if August's love had been merely ordinary passion, could he have waited for Katie for so many years? Would he not have deserted her long ago and tried to win some young woman with enough of this world's goods to enable him to marry her? As everybody knows, it would not have been difficult for him to find and win such a woman. There are many of the fair sex who are eager and willing to take a man, no matter if he be poor, so long as he is in the mental attitude of the famous Barkis.

The love of an old man for an old woman is a beautiful thing in nature. It should make optimists of us all. It is one of the saving traits of our poor humanity.—St. Louis Post-Dispatch.

PEACE THAT FOLDS THE DEAD.

One folds the little white hands and lays a flower between,
And sees death's lilies pale, where life's sweet rose hath been,
And aches through all her heart, besides the baby face serene.

One smiles a brave good-morrow and walks with even tread,
The while she bears the burden of a great and nameless dread;
God wot—a living grief is worse than the peace that folds the dead.

—Collier's Weekly.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

THE GOLDEN GATE.

Echoes of a Voice from California.

To the Editor:—I presume that you would like to hear and know what is being done for the Spiritual Philosophy here in this far away land. Well, we are trudging along slowly but sure, for the grandest cause on earth, a cause that teaches us how to live right and to do right by our fellow man and woman—that cause is Spiritualism.

There is an organization here that has nobly held together this last ten years, and has not missed one single meeting. This organization is known and titled, The Independent Free-Thought Bible Spiritualistic Society of San Francisco, Cal. It is and has been located at 909 Market street.

Dr. C. H. Rin-es is the founder and president of this society, and will be until he is called to the bright Summerland. We all hope that he will stay a long time with us yet. He is a real genuine consistent and true Spiritualist, one who dares and does speak and tell the truth wherever he may be; he says that as long as he may be permitted to remain on the earth plane, this society shall live, and hold its regular meetings. Superstition has to give way before his sledge-hammer blows for our beautiful philosophy.

This society was incorporated April 23, 1892, under the laws of the State of California. The Doctor, by authority of law vested in him by the State of California and the society as its president, has ordained 183 ministers of the gospel of Spiritualism, who are doing a good work. Their ordination and papers will stand the severest test of the law throughout the United States. These ministers are authorized by law and this society, to perform the rite or ceremony of marriage, officiate at funerals, and do whatever any other clergyman does.

We have grand and noble mediums, who grace our rostrum every Sunday. They are all ordained ministers of the gospel of Spiritualism, who deal out large doses of the beautiful truth of spirit return to the thirsty and hungry souls that come to our meeting, who are eager to receive what is given them from the spirit world, and always ask for more. Our meetings are well attended, by a good class of people, who want the truth and are tired of shams. I will now mention by name some of the ministers who occupy our rostrum, and are doing a grand work. First is Sister E. Seeley, the vice-president. She deals out such solid facts that it staggers the people who listen to her; she sets them to thinking. Sister E. H. Vigars is not slow. She clinches the nails that she drives into the coffins of myths, and clinches them solid, so that they can't be pulled out by the claws of superstition. Bros. John Wilson, J. Arnold, Fischer and Hanson are very convincing, so much so that the skeptics can't budge them in any way. We have Sister Katie Heussmann. It would do your heart good to see how she sails into the ranks of superstition. It is not but a little while after she goes into action when the black clouds drift away, and the sunlight of truth comes streaming into the hearts of her auditors. There are some more noble and true mediums. Sisters Lester, Bailey, Lapworth, Kotter, Harrison, and Sister M. M. Maxwell, and a host of others that I can't call to mind at present.

I must testify to the great worth to this society of Sister Ida F. Green, who makes every one feel that they are at home when they enter our meetings; also her genial husband, who is ever ready to extend the right hand of welcome to all. We truly have a harmonious band of workers that are doing all that is possible for them to do for Spiritualism. They are heart and soul in this work, spreading the spirit light of true knowledge.

I can't give all of the names of the members of this society. They are all good, consistent Spiritualists, ever ready to put their shoulder to the wheel of progress and help it along.

I almost forgot Bro. W. Phelps. I did not mean to do it, for he is a splendid fellow. I don't know what we would do without him, for he is a good singer and creates lots of harmony. That is what is most needed everywhere. It makes good conditions, then the best results are obtained.

Here are the names of the board of directors of this society: Mr. R. Young, Mrs. E. Young, James R. Little, Wm. Lovejoy, W. Phelps, H. A. Dunham, Mrs. Ida F. Green, M. J. Rin-es, and Dr. Rin-es, the president; James R. Little, secretary.

This society has chartered about eight other societies (or branches). Three of these are located at the following numbers in this city: No 2, 605 McAllister street; No. 3, 335 McAllister street; No. 4, 3250 Twenty-second street; and every one of them is in a flourishing condition.

One more word about our worthy president, the Doctor. He is a fine transmitter for the spirit world, and is the last one to take the rostrum, after the other mediums get through their work.

I still have another one in view that I wish to speak about. That one is the Doctor's good little wife, who is a real helpmate to her husband. She plays the violin and is a natural musician, and cheers us up with her sweet music.

We have just organized an auxiliary society, to be known as the Spiritual Aid Society. Its objects are to help needy members of the parent society when they are in distress. It is composed of real good, true-hearted, sympathetic Spiritualists. The president of this society is Mr. Collins; vice-president, Mrs. M. M. Maxwell; secretary, W. Phelps; treasurer, Dr. C. H. Rin-es.

CAPT. A. A. STOUT.

San Francisco, Cal.

MY LOVE AND I.

How fondly we watched, you and I,
While silently the pageant passed by,
Lingering in the wake of spring,
With tenderness on everything.

How winsome fair seemed the world,
When morn with dewy lips empearled,
And earth in all her tuneful bliss,
Gave to the sun a lover's kiss.

How linger here beneath the skies,
And read her silent prophecies,
That smoulder in my soul's desire
The sad notes of my untuned lyre.

How longer linger here alone,
Away from thee and the unknown,
When thou who gave this life its bliss,
On all I see so sadly miss.

BISHOP A. BEALS.

Summerland, Cal.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

BOOK REVIEWS.

Autobiography of Emma Hardinge Britten. Edited and published by Mrs. Margaret Wilkinson (her sister and sole surviving relative), Winfield Terrace, Old Trafford, Manchester, England.

This comely volume will be welcomed by the many friends of the lamented and talented medium, speaker and writer.

Emma Hardinge Britten's career was of great note and wide service in the cause of Spiritualism, both in this country and in England. She was a unique personage, and her work was dramatic in the intensity of its earnestness and devotion.

This volume is especially instructive to mediums and speakers, by the narration of her striking experiences.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, Mrs. Dorothea Miller, wife of H. Miller, who preceded her ten months before. She was an ardent Spiritualist, and was waiting for the summons to go home where she knew her beloved companion and seven children were waiting for her. A very large concourse of friends was in attendance to pay the last tribute of love and respect. Services conducted by the writer.

MRS. MARIAN CARPENTER.

Passed to the invisible world, June 21, 1900, at 3503 North Oakley avenue, Chicago, Mrs. Lena Vallet, nearly 24 years old, a sincere investigator of Spiritualism, leaving a husband, mother, a sister and two brothers. She died of consumption. She had had one child, which preceded her to the other world. S.

Passed to spirit life, at Utica, N. Y., June 10, William D. Doyle, aged 80 years. A life-long Spiritualist, and a physical medium, ever true to his convictions of duty, and welcoming the change that would release him from his infirmities. Services conducted by David Williams. W.

Passed to the higher life, from her late residence, Detroit, Mich., Mrs. Mary Brown, aged 59 years. She leaves a husband, five children and many friends, who realize that their loss is her spiritual gain. Services conducted by Nellie S. Baade. B.

Passed to spirit life, June 11, 1900, Charles A. Haskell, in the 69th year of his life. Mr. H. was a firm believer in spirit progression, and he lived a true, upright life, honored by all who came in contact with him. He welcomed the change and did not fear to go. He was a true friend, a devoted husband and father. He leaves a widow and one son, Edson.

MRS. C. A. HASKELL.

Passed to the higher life, from his late residence, Rose Center, Mich., Solomon C. Skidmore, aged 83 years. His four sons acted as pall-bearers, while the remaining members of the family with kindest words and sweetest flowers showed their appreciation of a loving father. Services conducted by Nellie S. Baade. COR.

Passed to spirit life, from her home, Matherton, Mich., June 10, 1900, Mrs. Ada Newland, aged 31 years. She has been a Spiritualist for 25 years and a firm advocate of the truth in all its phases. She has been a reader and subscriber of The Progressive Thinker for about ten years.

VINA NEWLAND.

Passed to spirit life, June 27, 1900, Harry R. Smith, aged 21, at Richardson's Landing, Mich., by drowning. The remains were brought to Chicago for interment. For some time he had resided at the residence of Mrs. G. Partridge. W.

YOU, as a progressive mind, should know something of the phenomena of that magnificent change called Death. On that subject you will find valuable information in the three volumes of The Encyclopedia of Death, and Life in the Spirit World. Those three volumes contain more valuable information on that subject than all the libraries of the world. They are furnished to the subscribers of The Progressive Thinker at a nominal cost. Read carefully our premium list.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

J. H. V.: Q. A spirit communicates that after having two wives here on earth, he has taken a third in spirit-world! What is the difference between this and bigamy, and is not the influence of such teachings immoral?

A. The perplexing question in almost identical form is reported to have been given to Christ. The answer is clear. "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

The purely materialistic, and gross ideas, too prevalent of spiritual beings is responsible for a great deal of the crass and reprehensible theories, beliefs and fancies. We know our good orthodox brethren will be sadly disappointed when they reach the spirit world, and may be assured that many Spiritualists who claim to know so much about it, will be even more woefully disappointed. Marriage, in its relations to a home and offspring, is of this life, and all inferences drawn from the desires and appetites here, cannot be otherwise than erroneous. The spirit may for a time feel the reflection of its earthly life, especially if that life has been gross in its tendencies, but this will be outgrown.

The fancy that there are two halves made for each other and their union is perfect; the doctrines of matehood and "affinity" which have grown therefrom, cannot be affirmed as having a moral tendency, on the contrary as directly sustaining immorality, and discontent. For if a husband and wife find that they disagree and antagonize, however slightly, if they accept this doctrine of matehood, then they at once say they are not the right halves, and the laws of man are not to be considered against the laws of God written in their hearts. They increase the antagonism, drift apart and constantly seek and expect the other half, their true affinity.

This perfect harmony is rarely, if ever formed. It ought not to be, for it is impossible for two individuals to see things alike, and nature has wisely provided that conjugal attractions involuntarily shall be for opposite qualities, for the balance of the opposing qualities in either mate, that the offspring may partake of the excellencies of both. Not the stagnation of sameness, but the control of reason, is wanted. The lustful man, "cribbed, cabined and confined" by law, is informed that his true mate is in the spirit world waiting for him. The dreams of Moslems of black-eyed houris, are not more debauching than his fancies. I have seen in a "materializing" circle, one of these "halves" come out brazenly and embrace her "dear" to the disgust of all right-minded persons, and induce the said "dear" to pay a good price for a portrait of herself, painted under "test" conditions by another "medium."

The harsh tarletan enveloping the "spirit" in a nondescript way, and collusion evident between the "half" and the "painting medium," made the "test" unsatisfactory, and we wonder why such abominations are tolerated. The "dear's" old wife was at home, probably an important factor in the explanation. If such "tests," and such theories are wanted, they will be given and the baser element responded to.

There is no difference between having a spirit affinity to inflame the fancy and one in flesh, in the moral effect.

The higher courts of the spirit world affirm a different doctrine. The spirit escapes from the bondage of its life here. It has affections, intense as no mortal man ever dreamed of, but they are like itself pure and spiritual. Souls joined by this pure love, and while here on earth will not be parted. They have no reason for or cause to be united except as drawn together by this uniting power; because helpful to each other; because in perfect sympathy they find joy.

Instead of materializing the spirit world and spirits, would it not be more in accord with the new philosophy of life, to spiritualize ourselves?

H. Augir: Q. We are told by some authors that a common flea holds a middle rank among animals; that there are sentient beings as much smaller than fleas, as fleas are smaller than elephants. Is this correct and if so why does not the microscope reveal the persons of spiritual beings?

A. It is true that there are beings as much smaller than a flea, as a flea is smaller than an elephant. The bacteria and bacilli, that are supposed to be the cause of various diseases are immeasurably small. A million of these united would scarcely make a point visible to the unassisted eye. It seems that the limit of minuteness of these microscopic forms is measured by the power of the instrument employed, and with each increase of magnifying power a new revelation is made of those yet smaller. It is impossible with the present form of the microscope to reach the limit, and before the eye of the observer glimpses appear to tantalize him with anticipations of what might be seen if the glass had double power.

These minute forms have no organs. They are incomprehensibly small portions of protoplasm, a name given to matter in that physical condition in which although living, and capable of increasing, and propagating by division, it cannot be said to be a living being in the sense the term is applied to animals and plants.

In these swarming myriads of portions of matter capable of organic life, yet having of itself no organs, we approach the threshold of the origin of life and its individualization in the countless types of the living world.

The microscope can only reveal physical forms, and spirits are invisible not because of their size, but because of their substance. The spiritual vision of the clairvoyant is the only instrument by which they are made visible.

"Fleas have little fleas,
And these have fleas to bite 'em,
And these again have little fleas,
And so on infinitum."

Dr. A. N. D.: Q. (1) What proof is there extant, by contemporaneous writers, as to the life and doings of Jesus, at the beginning of this era, as related in the four narratives, by the so-called evangelists, in the New Testaments?

(2) If there is any direct allusion to the life and acts of Jesus, in contemporary Roman history, can you cite me to it, so that I may obtain it?

A. These questions were answered at length some time ago. The information the correspondent desires is contained in Dr. J. M. Peebles' "The Christ Question Settled." All historic evidence that can be produced is there presented. In thus recommending the book we by no means endorse the evidence. Dr. Peebles has made the strongest plea that can be made for the affirmative. He has gathered all the historic and mythic material, and yet the question is not "settled." It cannot be, because the witnesses are one and all, untrustworthy. Not a word or line that is quoted from ancient pagan writers, but has been condemned as spurious by critics time and again, and revived as though no criticism had been made. The best scholars in the world stand on the firm ground that there is not a paragraph, or even a word about the Christian religion or its founder in any contemporary writer, that is not a bare-faced fraud and interpolation. The hand of the insidious priest is plainly seen in every attempt made to foist such evidence on the credulity of believers.

All the evidence that now exists is in the so-called evangelists, written no one can determine when or by whom.

A. B. S.: Q. What is Love?

A. The translators of the Bible made charity and love almost identical. No word has a wider range of meaning or is used more ambiguously. It represents the sum of all that is adorable in the most exalted mind, and on the other extreme stands for the most selfish passion. So diverse are the many meanings that it is essential for correct understanding to use qualifying terms; as conjugal, fraternal, parental, sexual, spiritual.

The diverse meanings become apparent when contrasted. Passional love is the most cruel and selfish, seeking only its own gratification. While love in its highest sense is self-devotion for the good of others, absolute unselfishness, infinite charity, and its emblem is the sun which forever sheds its warmth and light, giving always and receiving nothing. One is the love of man, the animal, the other of man the spirit. One calls out and allies itself with the most brutal passions of jealousy, hate, revenge, the other idealizes and aspires for all that is noble, magnanimous and desirable in an immortal spirit.

The often quoted phrase, God is Love, neither defines God, or love, and it is one of those high-sounding sentences which have no meaning. He is no more love than he is truth or justice. It would be parallel to define the sun as light.

B. K., Milwaukee, and many others: The only way to determine mediumship and the form it will assume in any given case is trial by sitting in a circle, or alone. The latter method is not as well as the former, because the circle forms a helpful element. Its members act as a whole the part of a magnetizer on his subject.

Cremate the Body.

It seems the most awful thing in the world the way people are being buried alive! Any kind of death would be preferable to me. Your paper too is telling of many narrow escapes, and such cases are to be happily congratulated. Even the thought of having our dead bodies put six feet under ground, there to be devoured by slimy worms, is horrible beyond description, much more while still living! I believe it is wicked to bury the body, any way; and it should never be disposed of in any form until actually known to be lifeless beyond all restoration. I shall leave it as my last earthly wish to have the body burned, with no foolish preservation of the little handful of dust which will remain—either bury or put it out of sight in some other respectful way.

Another thing I would mention: Why do people, with a belief in the immortal life, follow the fashion of mourning—draping the dead form in black, hanging crape about the house, and even garbing themselves in the same sombre hue? There ought to be whiteness and brightness all about.

In all my years of Shaker life I have never known a dead body buried in black—nor a bit of black worn by the living, in consequence of the spirit's departure for the better country. As much as we might miss the visible form in our midst and mourn its absence, we rejoiced with the spirit, at its happy transition to the beautiful evergreen shores of life immortal. The body is draped in white, the funeral ceremonies simple and rational, and no one thinks of death only as a happy change to a much better and brighter life beyond the grave.

CREMATE THE BODY.

When my mortal race is ended,
Do not haste to say good bye;
Give the spirit time to sever
From its flesh the "silver tie."

Drape the form in robe of whiteness,
Waste on it no idle tears;
It has rendered faithful service,
More than man's allotted years.

Wreathe it with the sweetest flowers—
Roses white, with evergreen;
Have no priestly prayer or sermon,
Nor a scrap of mourning seen.

Sing a song of joy and gladness,
That the soul is free from earth,
And will rise to realms of glory
Through its new and second birth.

Do not have the body buried
In a narrow bed of clay;
Better far is clean cremation,
Than earth-worms and slow decay.

Gather up the useless ashes,
Sink them in the ocean deep;
Better so, than for remembrance
Such a deadly dust to keep.

For the summons I am waiting,
Which will take me to my home;
Not a wish have I to linger
On the earth to further roam.

Would that now the bars were broken,
And no time to intervene,
Ere the beautiful transition
To those "Isles of evergreen."

JULIA H. JOHNSON.

Los Angeles, Cal.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

THE CAMP-MEETINGS.



Ashley Camp, O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Arkansas Valley Camp.

The Arkansas Valley Spiritual Association will hold its 7th annual camp-meeting in Island Park, at Winfield, Kansas, commencing July 7, and ending July 17, 1900. For full particulars address Chas. O. Bethel, Winfield, Kans.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Pon-she-wa-ing, Mich.

Spiritualist camp-meeting will be held at Pon-she-wa-ing, Mich., commencing June 15 and closing July 9. For full particulars address N. M. Kellam, manager, Oden, Mich.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

New Era Camp, Oregon.

Its next annual gathering will be held beginning June 23 and ending July 16, thus including four Sundays. Full particulars may be had by addressing E. W. Penman, secretary, Canby, Oregon, or Mrs. Kate Obrock, vice-president, 309 Shaver street, Portland, Oregon.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Ezra Carpenter, secretary, Wellsville, Kans.

Freeville Camp, N. Y.

Opens July 29 and closes August 12. B. L. Robinson, president, Freeville, N. Y.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 266 Twenty-first street, Detroit, Mich.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic campgrounds, Niantic, Conn.; season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Franklin (Neb.) Camp.

The Northwest Kansas and Southwest Nebraska Spiritualist Association will hold their fifth annual camp-meeting at Franklin, Neb., from July 20 to August 6 inclusive. No pains will be spared to make it a success. For announcement, circulars and other information, address the secretary, O. H. Simpson, Franklin, Neb.

Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1900. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

Los Angeles, Cal., Camp.

Arrangements have been made to hold a camp-meeting at Sycamore Grove, Los Angeles, Cali, September 2 to 20, inclusive. Address Elton T. Brown, secretary, 341½ So. Spring street, Los Angeles, Cal.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Iowa, September 2 to September 16 inclusive. Grounds open to campers after August 27. Leading speakers, Mrs. Marian Carpenter, of Detroit, Mich., and D. P. Dewey, of Grand Blanc, Mich. Other phases of mediumship will also be ably represented. For information or programs address W. H. Wilson, 301 N. Center street, Marshalltown, Iowa.

Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich, August 2 to September 4, 1900, inclusive. For programmes address J. D. Richmond, secretary, St. Johns, Mich., or G. F. Ottmar, Riley, Mich.

Haslett Park, Mich.

A few days ago my wife and I, assisted by a few kind friends, went to Haslett Park with a large number of well-rooted flowering plants. These, as well as those that the friends brought with them, over 1,000 in number, were set out in well-prepared beds throughout the park. This will be a start to make our grounds a beautiful spot and an enjoyment to all who will attend our meetings. The grounds never looked so nice before.

C. C. Dent wishes it announced that the Mediums' Protective Union will meet at Haslett Park, for their annual meeting, August 20, 1900, at the Mediums' Home. Any one desiring to donate anything to help furnish the Home and make it comfortable for the mediums who desire to occupy it, it would be gladly received at this meeting. Write to C. C. Dent, Vicksburg, or Julia M. Walton, Jackson, Mich.

We are preparing for a large camp-meeting. No pains will be spared to make it pleasant for those who will come. A fine array of talent has been engaged. Others have been added to the list since the publication of the program. Annual announcements furnished on application.

G. F. OTTMAR, Manager.
Riley, Mich.

FRUITION.

"Faith shall be lost in sight."

I have heard the voice of a word not spoke,
I have felt the touch of a hand not seen,
'Twas my spirit child that the silence broke
And lifted the curtain that lies between.

How I bless the power of the spirit band
Who have made the rift where the hand has passed;
And, oh, what a comfort at our command
When the unseen palms of our loved are clasped!

When the dust of death has our souls made sad,
And the heart bleeds free, being rent in twain,
How our hopes rejoice in the message glad
That binds up the wound and unites again.

When the broken thread has been spliced once more
That had cut the tie of a friendship dear,
And back to our bosom our friends restore,
The heart knoweth not to express its cheer.

Aye, come as ye may with the tiny "rap,"
Or come with the form congealed from the air,
Ye silence the pain of a sore mishap,
And bring us a truth that is rich and rare!

From our souls ye lift the dread of the tomb
And pave with the diamonds of life the way
That leads from the earth to a better doom
Than the bibles of man were wont to say.

How grand are the lessons that ye have taught,
That each is the judge and the builder true,
Constructing, himself, in the realm of thought
The mansion that justice proclaims his due.

With a bold amen may we hail again
The comforting "voice" of an era new!
That silences doubt in the hearts of men
And that opens to life a broader view.

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WASHINGTON, D. C.

The Religious and Educational Society.

The last meeting of the Religious and Educational Society of Spiritualists of the District of Columbia (incorporated under the laws of the District of Columbia, and chartered by the N. S. A.) was held at their hall Sunday evening, June 24. The hall was profusely decorated with palms and flowers, kindly furnished by Mr. Wm. Gude of the firm of Gude & Brother. The national emblem was also conspicuously displayed. The hall was filled to overflowing, the audience was composed of the best and most intelligent people of the city. The meeting was opened with the hymn, "Nearer, My God, to Thee," followed by prayer. Mrs. A. M. Jacques then delivered a grand invocation followed by seasonable talks upon Spiritualism by Dr. R. R. Roberts and Gov. Isaac Sharp. Mr. and Mrs. Frears, well-known workers in the field, then rendered a duet, followed by Mrs. Frederick and Miss Petersen, who are experts on the piano. The audience was vastly entertained by the singing of the Misses Burnham, Warneka and Miss Slade. Mr. Hall rendered a poem entitled Poe's Raven Paraphrased.

Mrs. Julia Warneka then gave some very wonderful tests. The crowning event of the evening being the presentation to Mrs. Warneka by Mrs. Jacques on behalf of the society of a beautiful five-pointed star pin, set with diamonds and opals as a token of appreciation for the grand work doné in behalf of truth by this medium. The society then adjourned to meet again on the first day in October.

It may not be amiss to give a short history of this society.

Prior to October, 1889, there existed in the District of Columbia no organized method for the defense and protection against persecution, either by individuals, the press, or the authorities, of the mediums of this city.

The Evening Star, one of the daily papers, saw fit to attack three of the recognized media of this city—Mrs. Julia Warneka and Mr. and Mrs. Emmner. A committee consisting of some of the most reputable citizens called upon this paper for redress, which was refused, upon the ground that the article was merely a matter of news, and that no injury had been done either the cause or the mediums. These mediums, who were members in good standing in one of the older associations, then through a committee called upon that source as a means of obtaining justice. This was also refused upon the ground that they could not afford to antagonize the all-powerful press. It was then decided by the friends to organize for the future protection of Washington mediums, and the result we now find in this society. Its growth has been phenomenal. The hall is packed to overflowing every Sunday. It numbers among its members the very best citizens of the District of Columbia, among every profession and calling, and has every facility for defending not only the cause but also its phenomena both upon the rostrum and before the courts. It has no fear, and asks no favors from the enemies of Spiritualism, no matter from what source they may emanate.

Through the efforts of its mediums over five hundred converts have been added to the cause of Spiritualism within five months. These actually profess the faith.

The officers for the ensuing year are: Gov. Isaac Sharp, president; William Glenn, vice-president; Dr. John Walter, treasurer; J. Emmner, Jr., secretary. Board of Trustees, Dr. R. R. Roberts, Wm. Knobloch, Wilson Gregory, Dr. J. Walter, J. Emmner, I. Sharp, William Glenn. Mrs. Wm. Glenn, Mrs. Fowler, Mrs. Roberts, Miss Anthony and Miss Brinkman are a committee to the Ladies Aid, who will have charge of the work during the vacation.

J. EMMNER, Jr.
Secretary.

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portrait of the author, and subscribers copies will have her autograph.

Emma Rood Tuttle is well known to the readers of The Progressive Thinker and the spiritual press by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be $1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once—money not desired. HUDSON TUTTLE.
Berlin Heights, Ohio.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is $1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library. One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for $1.25.

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MRS. FLORENCE NICKERSON.
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Dear Doctor:—I do not have any more stomach trouble, and my appetite is good. My friends and neighbors all around here know how well and quick I got over my pain and distress, after taking your medicine, and I shall do all I can for you. I remain, as ever, your friend,

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Dr. Watkins—Dear Sir:—I am feeling much better than when I last wrote you, and am able to walk quite a distance, without giving out, something I could not do when I began treating with you. Respectfully,

MARY E. WALKER.
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Brother Watkins:—I received your letter, wherein you ask me if I would like to join your Psychic circle. My dear friend, not only would I like to join it, but esteem it a great privilege granted me, which privilege I shall highly appreciate. Yours honestly and kindly, F. D. WARNER.
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Dear Doctor:—Received your medicine yesterday all right, and began taking it this morning, and I honestly believe if I can be cured you will do it. I generally follow my impressions, and I am always led right. I think your diagnose was very correct, and thank you for same. Yours respectfully,

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KINGDOM OF HEAVEN.

A Prophecy and Fulfillment in the Present Age.

In the Apocryphal book of Second Clement, chapter 5, we have the following:

"For the Lord himself, being asked by a certain person when His kingdom should come, answered: When two shall be one, and that which is without as that which is within; and the male with the female, neither male nor female."

It is only through a long and thoughtful observation of daily life viewed in a great city, coupled with illumination from a spiritual source, that one could hope to unravel the mystery of this prophecy; and it is in this light that I make the effort.

We have come to understand that there are two great forces in Nature that we are pleased to term variously, electricity and magnetism, positive and negative, masculine and feminine; and that they, in the gradual evolution of the animal kingdom, become finally individualized in man and woman as intelligence and love, either sex manifesting but the one dominating force or principle.

From this time on the great effort of progressive unfoldment is to gradually embody these two forces in the one individual of either sex; to balance or bring to an equilibrium, the masculine and feminine, positive and negative, reasoning and loving forces in the great body of humanity; so that "two shall be as one."

That this has been effected through the principle of magnetic exchange between the sexes, both in the ordinary social contact of every-day life as well as the closer relations of the married state, can hardly be denied; as well also, that each successive generation naturally partook more of a proper balance of the two forces in the one individual than their parents.

From being merely selfish animals in human form, men have become softened with the love principle that has become a part of their being; while woman from being a weak and loving creature ruled by impulse alone, is now self-controlling through the balance of power given her by the blending of the reason principle with her basic love nature.

Victoria Woodhull and Tennie C. Claflin led off as he-she women—radically so—and to-day the women generally are wearing mannish tailor-made suits and engaging in occupations that have all along been monopolised by the sterner sex. Here again the two have become one, and mingle together in business relations without those sharp, strong and overpowering attractions that only tend to make the irregularities of life, stir up trouble, and make conditions that savor more of hell than heaven both in the family and out of it.

Thus the wisdom of the late arrival of the type-writer becomes apparent, for had it come to maturity sooner there would have been neither the mentality nor balance in the feminine young necessary to make their employment safe and wise in its manipulation.

From this view it is also not difficult to realize what is meant by "the male with the female, neither male nor female."

The sharp distinctions of sex are a thing of the past, very largely, to what they were. The two have come gradually nearer and nearer to each other nearer and nearer to a balance of the "two-in-one"—the masculine and feminine forces in the one individual; so life is calmer, more with poise, more with reason as the dominant factor of rulership; and thus heaven as a condition of being draweth nigh, if not already here in fullness.

It only remains in this short article to call attention to one more statement in the selected passage, viz., that that which is without shall be as that which is within. This can only reasonably mean that the material nature, on the one hand, becomes so softened and refined, and the spiritual nature becomes so unfolded, on the other, that the two become as one.

As the race reaches this goal, and upon this attainment the crown of spiritual knowledge is added thereto with all it means in making man "one with God," then verily have male and female alike become the sons and daughters of God, and angels in human form walk the earth, God is with man, and heaven on earth. W. J. CUSHING.
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Mrs. Lydia Mason, of Boyd, Oregon, who had not walked without crutches for a long time, after a few weeks of our treatment says:—"I can now walk without my crutches for almost half a day. I am gaining rapidly and expect to soon be in perfect health again."

Mabel Keyes, of Iron Creek, S. D., who had suffered for a long time from eczema, says:—"The roughness of the skin has entirely disappeared. I am very thankful indeed for the great good you have done me. I talked with our family physician and he thinks my cure is remarkable. I doctored with him before I called on you and he said he did not think there was any help for me and he is one of the best doctors around here."

Address Dr. J. M. Peebles, Battle Creek, Mich.

Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meetings, 40 E. Randolph street, Handel Hall, Fourth floor, Sunday evening, 7:45. Wednesday evening, 675 Larrabee street, corner Garfield avenue.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. S. J. Ashton. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Contes and others. All are invited. Good music and seats free.

There will be a Spiritual meeting at 2:30 each Sunday, at Smith Hall, Wisconsin and Larrabee streets. German and English speaking by Mrs. W. Hilbert and Mr. Bernhart.

Spiritualistic services will be held every Sunday afternoon at 2:45 p. m., 1453 N. Springfield avenue. Tests at 4 o'clock prompt. Wm. Fitch Ruffle, medium.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 204 and 206 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The South Chicago True Spiritualist Society meets every Sunday evening at 7:30 at 8927 Exchange avenue, instead of Eigenman's Hall.

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Avenue Spiritualist Society will meet at 2979 Wabash avenue, corner 30th street, every Sunday afternoon at 2:45 o'clock. Harry J. Moore, pastor.

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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, JULY 14, 1900. NO. 555

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A Lecture Delivered through the Mediumship of Mrs. Cora L. V. Richmond.

"In my Father's house there are many mansions; I go to prepare a place for you."

"See that you harm not one of these little ones, for their angels do always behold the face of the Father which is in heaven."

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

It is estimated that scarcely one-fifth of the human family reach maturity, perhaps the real percentage is even less. Most of these pass away either in infancy or childhood. We know that when the apple orchards are all adrift with bloom not one per cent of those blossoms probably will ever reach fruition. Still nature is prodigal of her blossoming and gives abundant fruitage for the season. We know that of all the buds that come forth in nature there are only a certain number destined to reach perfect growth. The floriculturist prunes his rose-trees that there may not be over-blossoming; and all the fruitage of the earth, in its highest cultivation, is produced under similar processes of pruning.

Nature is prodigal, but is also kind, and while a nation like the Chinese is liable to become over-crowded for a while in being separated from the rest of mankind the majority of the human race need not fear over-population, although it has been a serious subject of discussion. There are natural cataclysms that sweep away the superabundance of the human race, and, until human beings are better trained and more generous, there will be pestilence, famine and floods and every kind of seeming disasters to take away the surplus population. It is beneficent that it should be so. Still at the present time the earth probably could support a very much larger number of people. But the impetus to life must be accounted as having an ultimate purpose and, if it is true, as we maintain, that only a certain number of souls can find ex-pression on a given planet, then of course everything must be arranged with the view to the ultimate as well as to the intermediate conditions.

As you find yourselves, however, in human life, these little ones are loaned to the household and many of them pass out in infancy, or in early childhood, or before they reach youth or maidenhood, or before they reach maturity. So it has been the great study of many scientists, how to prevent children from dying. Just as it has been the great study with a great many people, who ought to have done something better, to prevent grown-up people from dying. You are aware that the "elixir of life," the "fountain of perpetual youth," which was the dream of Americus Vespucius and many others, has, in a measure, been in the minds of nearly every great philosopher and every great sect for all ages, who have sought to perpetuate the individual human existence upon the earth.

The majority of people say: "Oh, we do not mind when those who are aged pass on; it seems most suitable that they should pass on with their ripened years and earthly experience; or even in middle age, but it seems cruel and unkind that little children should pass on, should suffer and die." Some people find great rebellion rising up in their hearts when their children pass away. They consider it an especial act of cruelty that their children should pass on. Of course these are all conditions of imperfect growth.

We consider that the great superabundance of family life under certain conditions and the fact that the percentage is so small of those who reach maturity are, not only synonymous with similar conditions in nature, which analogy holds good, but that there is specific intention and purpose. In certain states of human existence procreation is, of course, abundant; in other states, where the mental and other faculties are more employed there is not so great a tendency to genesis. But in all instances the lives that come into existence have especial places. When they cease to exist upon the earth do you think they have no place in the beyond?

Spirit existence being true, and spirit preceding matter makes all the difference in the world in the view of this question. If these "little ones" have no spirits, then, of course, they pass back to the dust; and the materialist might complain that they do not grow up, because all the materialist knows of life is that which is manifest in one human existence here. But if it is true, that spirit precedes the body, as it must in order that there shall be a body; if it is true, that every little life, even every life that does not see the light of day reaps a spirit existence, then much of the grief, much of the deep sorrow passes with reference to children going on to spirit life. With all their usual terror of death it is a remarkable fact, that in the Romish church the children, if properly baptised, are considered better off in the other world than here because they are safe, they are not subject to temptation.

There is a story prevalent about the Hindoo woman who plunges her babe into the Ganges, which is that its life may be saved unto Brahma. But the true story is this: It is not the living babe the mother so sacrifices, but you are aware, that there is in that country no interment, but there is cremation, which of course, is perfectly proper as a sanitary measure. The poor, however, are not always able to afford the price and the expense of the necessary accompaniments of this kind of disposition of the dead; so sometimes a native woman makes a light raft or ark of rushes, reeds or canes and twines it around with flowers for the needed decoration, then puts the little body upon this and allows it to float out on the river to the sea to be cared for by the gods. It is a most pathetic and interesting scene. A soft chant accompanies this kind of burial, when unto the river-god the mother bestows the child that cannot be given the too expensive rites and ceremonies of the Brahmin or Buddhistic sepulture. This is, in fact, what she belies: That the kind river god and the spirits of the waters will take care of her darling just as well as the Brahmin, who gives incantations and sacrifices in the usual flames. Perhaps something of this kind is true of every mother heart; she trusts her darling, wherever it has gone, to Infinite love. She knows that somehow and somewhere if she loves her child it will be hers.

But you must think of the great number of loveless lives, of the great number of children who are not the acknowledged children of any one, of the great number of those who would be orphaned if they stood upon the earth, of the lives of those in penury, want, crime and misery in the crowded cities. You take up any paper at this time of the year and you will read of benevolent societies and institutions, of those who are engaged in works of charity, who feed and clothe and give especial dinners to thousands and thousands of children who are not owned or claimed by any body on earth. In order to ease the human conscience, and in order to give every one full opportunity to express their thought of charity, benevolent institutions have been erected called orphan asylums. Then there are other institutions of charity, and every church society has its especial line of work in this direction. In fact the institutional work of civilized Christian countries in reference to those unfortunate, those who are poor, those who are maimed, those who are blind or crippled in any way are in excess of all other works put together. That which should be done by the state is left to the charity of individuals, because individuals have the privilege of amassing wealth. Whatever may be said in favor of charitable institutions, and there is much that can be said, we say from the standpoint of spirit life and of the true spirit of humanity, that institutional charity is a compromise; that institutional charity is a substitute for the real love and beneficence of the human race.

You leave money to do that which you should do from affection, and interest in the welfare of earth's children. many noble lives are imbued with this kind of work, and they carry it forward from love of the work, and of course in such instances it is productive of the flowering out of the highest human philanthropy. But as a rule the endowment is simply certain conscience money given out of the surplus wealth.

In spirit states it is not so. However new the life, however small the beginning, that which the life was intended to express will be expressed. If the babe passes out before the earthly state has even been seen there is still a spiritual existence, and although that spirit existence is not fruitful in the direction of earthly experience it bears its blessing to the household as a spiritual benefaction. Many human parents, many human mothers, and we must say it here and now, will find their unborn babes as ready to meet them as those that have had material breath; even although their own lives were such as is the result of the ignorance of natural law and of higher ethics of life. Do not believe your physician when he tells you that there is no life in the unborn babe. Every beginning of life has a spirit and those spirits are yours to meet you and to minister to you when the time shall come. Meanwhile the darlings of your household, those whom you could not spare when they nursed and drew the breath of life from you, those who were with you an hour, or a day, or a month, or a year, or five years, or ten years, or sixteen years, these also await your coming.

In spirit states such mothers as have left their darlings here on earth care for those who come out of the earthly state leaving their mothers here, minister to them and teach them to minister to their parents. What a beautiful thing it would be, as said in a previous discourse, and as is often said by Ouina, if you could care for the children here whose parents are not in human life or who do not recognize their duties as your children are cared for in spirit life. There would be no orphans and no need for orphan asylums. Every home would have its percentage of children and there would be joy and gladness in every household.

Of course these children cannot take up the thread and burden of human life as they might have done here, but they take up the thread of life that is assigned them—one equally valuable. Do not think because they pass away before they can go to human schools, before these boys can learn to toss and tumble one another about, and these little girls can learn to weave daisy chains and read story books, that, therefore, they are not taught in useful ways. It is a great mistake to suppose that children are not wanted in the spirit world just as much as here Child life is valuable life, and that state of existence is a state where the child life is needed; it is the next step, and it is presumptuous to suppose that all children are needed here and all people who have reached old age are needed there more. The truth is, that the mingling of the two states, and their similarity spiritually, makes it quite as necessary that there shall be children in spirit life as here.

If you retained all of your children, if there were not one vacant chair, if all the clothes and playthings had been used up and broken, if you did not put them away carefully in memory of some little life that was taken out of your midst, if all your children grew up in the usual routine of your home existence, how much thought would you give to the next step of life, to this world of which we are talking? Of course when the aged went on you would think of them in their newfound conditions, but you would say: "Oh, they have arrived at the age when it is suitable to pass on," and the growing children would occupy all your time, thought and attention. But like the minor notes in music, that one pause in life when the little form is hushed to rest and when, like a waxen or marble image it is laid away in the casket, when the children come in bringing flowers, when you are obliged to explain to them, and to know something to tell the other children, when nature opens a new chapter to you and you are obliged to say, either that that child is blotted out of existence or that it is in another and higher state; it opens up a great chapter of human existence that never would be learned, that never can be learned in any other way, unless it is the child life that goes out of your midst, out of your hearts. Oh! there is great instruction in an empty cradle, great instruction in the toys and playthings that will not play themselves, and great instruction in that mother-love that crowds back her own grief in order that she may teach these other little darlings whatever has come to her of knowledge concerning the other life. If there has nothing come to her, God pity her and them. If the gap closes with a heavy thud, like the sound of the earth on the coffin lid, and there is always an ache in her heart, and the little children do not understand when the sister or brother is spoken of why they are hushed, why the name must never be mentioned.

We knew one lady whose little girl at the age of nine was a beautiful and promising child; she had her toys, dolls and playthings, and companions just like other little girls. She was an unusual child in disposition, sweet, loving and kind. The mother was a communicant in the church, we think the Episcopal church, but owing to a difference of religion on the part of the father the child had not been baptised. When that little gird died the mother naturally wished her own minister to speak at the funeral services. To her great horror and amazement, the minister cast a shadow of doubt on the salvation of the little girl because she had not been baptised in the church. With her knowledge of the nature of her child, with her idea of that little child she felt the indignation of the mother heart rise to sustain her in that hour. When she walked out of that church she walked out never to return. Since, if her child, never having done anything wrong could not be in heaven, she did not wish to be saved. Death was the great instructor in that case; for it took her out of her bondage of form and ceremony into the light of the religion of affection. She knew that if that child lived, and she believed that it did, she would meet her in the next life. It was the first step in that open doorway of future life. That night she was rewarded with a lovely vision. Her little girl came to her, pressed her brow and lips and said, "Mamma, I am with grandpa and grandma and all our friends, and this is such a beautiful world into which I have entered." See what an open doorway came to that woman, first through grief and then through the shock given her by that minister's words at the funeral services of her child. Had that child been baptised in the usual way she would probably have walked out of that church with consciousness that somewhere, away off in some distant, unknown place she would meet her child, but the child would not have been here.

We knew another mother—whatever the fathers' experience perhaps their feelings are more controlled—whose beautiful daughter, her only child, passed away. She, also, had the faith of the church, we think the Presbyterian, or the Congregationalist. She just as much believed that her faith would sustain her in such an hour as she believed the sun shone, but when the time came and her child was dead and the body beside her she felt the faith leaving her; just as you have felt the sand, on the re-action of the incoming tide of the sea, leave your feet. She was bewildered, she was shocked. With all the effort of her nature she strove to rally. She appealed to her clergyman, who preached the usual kind of sermon and gave such comfort as clergymen do give, but it all seemed to convey no meaning to her. She was well nigh on the verge of insanity, although of unusually strong mind. She would not accept any such result, she had fully believed that her faith and confidence in the Savior would be ample to take her through any trial, but she found it not so, that she could not be satisfied under those circumstances. Her physician was called, for her health had failed. He was a Spiritualist; he carefully commenced to talk to her about the other world, about her spirit daughter, about the possibility of having a communication from her. One of our popular test mediums, we think Mr. Emerson, was passing through the city at that time; she went to see him and she received a message from her child. It was as though she had been instantly restored; her feet were upon solid ground; she knew her child lived from that time forward. Without denying any of the gracious acts and gifts that had come to her in the past, she felt certain of the companionship of her child.

Now even in the homes where this knowledge does not come with such positive splendor there is the hope, there is still the thought of the one darling that is there. It is a sweet little poem that you all remember, where the little child answers the stranger when he asks how many children there are in the family, "We are seven, five on earth and two in heaven." In that household the links had not been severed; in that household there was unity; and the religion that could exalt them beyond the deserted clay into the companionship of the skies was a success.

More than thirty years ago your present speaker knew a little girl whose mother was very orthodox, a strict conformist to all the ceremonials of the church. The little girl visited a friend where your speaker was staying and they became very much attached to each other. Nothing was ever said about spirits or spirit life, but the love of the child and the one standing before you for each other was marvelous. The little girl saw spirits, and she would say to her mother: "Mamma, I saw my little brother last night and he told me a great many things." The mother was displeased, and instead of encouraging these gifts she spoke harshly to the child. But the visions went on, and every time she would tell her mother that she had seen her little brother the mother would punish her. She was a fair, delicate, fragile child, endowed with the gift of seeing, still the mother would not permit her to speak of the visions she saw, telling her that she would punish her until she ceased to see the visions. Of course, out of mercy to the child the visions had to be taken away, and the senses overlaid them with that which was permissible in the mother's religion. Of course the mother was sincere; the mother heart could not have possibly brought itself to punish the child if she had not been. But when the Great Awakener comes, when the final revealment shows to her that the little boy was visiting his sister daily and trying to make her, also, understand his presence, how great will be the remorse.

We only tell you these instances that you may know what a light you have entered into, how these vacant places have been filled, how your lives have expanded to include another realm, and to know that these children are cared for and trained according to their spiritual needs in the realm they have entered, that you need not feel that they are lonely and unaccompanied. All this should be a great comfort to your hearts. Neither are you to feel that they forget you. But, fathers, as you would not take your earthly daughters to every place that you visit, as you would not take them into the knowledge of all the thoughts that you have, remember as Spiritualists, you invite your spirit children to you wherever you are, and that if you would have their presence and their care you must do something with those thoughts that we have been speaking of, something with your conditions of mind and your conditions of life that will make it possible for your spirit children to be with you wherever you are and whatever you are thinking of; and if they are trained as messengers, or made messengers and guardians to bear the message of life and love to other children on earth who are less fortunate than they, it is such a comfort to know that their human parents think of them in their work and in their knowledge. For the knowledge gained in spirit is to minister to those in need; to give of what is received; and if there is a tendency in any direction, in science or art, to assist those who are engaged in that work. As the young man who spoke through this organism one Sunday evening, said, he found his mission was to help those young men who were engaged where their difficulties were over their ledgers, and who might be tempted in some way, so these children find ample occupation in ministering to all the waifs in the crowded cities and in ministering to their little brothers and sisters when they would be tempted to any unkind word or deed of wrong to another; or in ministering to their fathers or mothers, or some other fathers or mothers who are lonely, who do not understand, and in helping to take their darlings near where they can minister also. For this great other life impinges upon this human state all the time.

These children are not satisfied to go away into their beautiful homes, and surround themselves with the joys and blossomings of spirit life unless they minister to those who have not such blossomings. So when the burdens of life in your daily toil are suddenly lifted and you say, "I feel better now than I did yesterday," over some trial you have had to bear; or when suddenly in the midst of the clouds there seems a ray of sunshine to pierce through, no doubt it is your darlings or somebody's darlings come to minister unto you. There are kind mother-spirits in these spiritual spheres who instruct these, your children, in the ways of ministering, and make them messengers of light unto your earth. And they wish that you who have no earthly children left would, also, take charge of some of the little ones here who have no earthly parents, their parents in spirit life may be ministering to your spirit children, and that you, also, assist those who have no homes to find homes with those who have no darlings of their own.

We know of those on earth who have no children who, nevertheless, are more true parents than those who are parents in the mortal form, because they minister to, teach and fill their houses with children.

The spirit states contain every provision for such as go there in early age. You say, "What a pity that this young man or young woman should go who is just entering upon human life." Ah! if the veil could be thrown aside; we think you would then say, "how wonderful that that young life was taken to do a greater and higher work, to fulfill a loftier and more perfect mission." "This young man just entering into the prime of his early youth," you say, "what a pity, all his hopes in life cut off." Do not believe it. When the great Master of things promotes a youth, or maiden, or child to the next state of existence before the full fruition of three score years and ten, or four score years, it is because that particular life has something to do there. We do not say, that you, or another, or this young man, or that young woman has; but that life has. It is in keeping and harmony with the great universal purpose that that life shall be there instead of having more growth in the human form; having work to do there, having ministrations to perform, having something to fulfill not included, possibly, in your present knowledge.

Now, this being true, the fruition of life comes there as here, though not in the same way. This bud, that would have been under other circumstances more perfect, becomes unfolded there in its perfection. Those blossoms that pass from earthly life seemingly before expansion find expression in the spirit states, and possibly more congenial surroundings than here. You cannot hypothecate what the life would have been had it stayed here; but you can know, that having passed, that life is not a failure, not abortive, has not been in vain and finds ample expansion and exercise for its powers.

"Do they have to learn," you ask, "earthly things, as they do here through coming in contact with earthly existence?" We answer: They do not have to learn of earthly things in that state; they learn of spiritual things. Their purpose and mission is to learn spiritual things and impart it to those who have not the knowledge that they have. There is necessarily some contact with the human state to know your requirements. A child can read your thoughts quite readily, even here, and discern what is passing beneath the surface, and when the body is removed the child can understand your needs. You may take an intuitive child in earth-life and however much the mamma may hide her tears and turn away when she is in grief this child understands that something is the matter with mamma. If not very intuitive, the child speaks about it, if very intuitive the child tries silently to comfort the mamma in every possible way. Remove the barriers of time and sense and that child is still nearer striving to put balm into the mother's heart; to comfort his mind when papa is worried about business and comes home weary and care-worn. Is not the child's spirit just the same as when in the earthly form with all the rest of the children? Is not that child climbing upon his knee and patting his head and giving him comfort? Oh, in this expansion of your home; oh, in this including of the larger realm, in this admitting of the day-light of spirit existence condescend so much as to think, what will be done with these darlings in spirit as what it will do to you to uplift and strengthen your human state. Make sure and glad this strong and wonderful boast of belief in spirit existence, and you need have no doubt that in any line of instruction or teaching adapted to their state and that which they need there is ample provision, and teachers, guardians and friends according to the law of adaptation. Not as there are teachers here, who understand one child here, but does not understand another; no great mill of human learning in which every child is put as into some hopper and expected to be ground out in the same way. Because with all the free schools, which are a great benefaction, in the human state there is still the especial need of every child which cannot be considered in the great bustle and whirl of this human world. The mother knows the difference between her children; she knows the difference in temperament and the different requirements; though she loves them all alike she understands that they are different. The wise teacher also understands it. But in the earth's states and in the spirit states there is a vast difference; in the latter every child has teaching according to the need, according to adaptation; but in the competitive systems of earth the strongest is foremost, wins the prizes and the praises, and those who are less favored are left behind. The human carrying out the false idea of what is called "natural selection;" while in the spiritual selection there is what you denominate moral hospitals for the weak, asylums for those who need them, raised letters for the blind, the application of superficial and artificial means of hearing for the deaf, every method by which you can assist the weak in all directions excepting business. In business and in work of your world the weak are trodden under foot. Theology has a good deal to do with this. The great moral revolution of this age is to assist those who are not able to help themselves; if they are weak physically supplement their weakness. In your system of training, of competitive examination the weak are left behind.

When the genius Froebel by the inspiration of the skies thought to establish the wonderful "Kindergarten" plan, he came en rapport with the spirit spheres. Every child according to the individual needs; every human being according to the law of adaptation. When at last your colleges and universities shall become real institutions of learning, on the plan of the spirit and the skies, there will be adaptation according to the needs of the student, and no "B. As." or "A. Ms." ground out of the same treadmill, but such knowledge as each is adapted to learn, receiving such assistance as is required. A sensitive child, that just because of the competitive examination cannot say the lesson which it knows perfectly well while some more self-confident child presses forward and wins the prize, is crushed; and the dull child that needs some especial attention and care is not helped, but if endowed with genius is helped from within and like Daniel Webster comes out above all systems.

This knowledge, this higher training is percolating through the minds of teachers of public schools and institutions are becoming pervaded by it.

In one of those wonderful congresses that assembled during the world's exposition a great church philanthropist said: "We are beginning to have our doubts concerning institutional charity." Think of this, from a church light, from one who had graduated in the schools of charitable institutions: "We are beginning to have our doubts."

Let us learn these lessons of the skies: The mother's is the ideal state of love; institutions never foster love, they are but the transition state between the barbarism of letting the unfortunate starve and die, and the higher state which will teach the children of earth the true language of the skies and the parents of earth the true ministration of heaven.

SAD REFLECTIONS.

The Condition of Orthodox Churches in America.

Spiritualists are charged with falsehood and unfair dealing against the churches, which needs proof to make it good. The truth is worse than we have expressed it. Some of their own great leaders paint the churches in stronger colors than Spiritualists have done. Let them tell their own tale, and we will hear it. I will quote from one of their own fraternity and give the following brief extract from an essay by Rev. W. A. Evans, of Malden, Mass. This we regard as high authority, which shows the status of orthodox churches in America and makes pages of true history. The essay from which I have quoted you can find in the Arena, Vol. 14, No. 71, page 228. I have quoted and condensed about one-fourth of it.

A. H. NICHOLAS.

"Evangelical Christianity, born in the German Reformation, has already so far apostatized that another reformation is needed to fit the church for the work of the present century. Cold formalism, ornate with pomp and ceremony, makes the church of the present day, to a very large degree, a valley of dry bones greater than that which Ezekiel saw, and as sorely in need of a divine afflatus to give it life. Social discontent, born of pinching poverty on the one hand, riotous riches on the other, gambling, intemperance, commercial dishonor, political corruption, and the whole pestiferous brood of evils which prey upon the nation and threaten its peace, if not its perpetuity as a free republic—they all find their coveted opportunity in the worldly ideals, the grasping covetousness, the denominational pride, the sectarian selfishness, the moral cowardice and the spiritual apathy of the church.

"The only power in the church that is worthy of the name is spiritual power—the power that comes of being right and doing right. The church has waxed, religion has waned; quantity has been attained, but quality lost.

"No careful observer of men and events, as reflected in the religious press, can fail to see that the relative power of the church over the masses for public and personal righteousness in this nation, has most signally and sadly failed to keep pace with the increase of communicants. Crime goes on increasing faster than the increase of population.

"What means this dying out of hundreds of country churches on the one hand, so that many districts once the radiating centers of Christianizing influences have become the fields for missionary operations; and on the other, the notorious corruptions of our cities and their equally notorious paucity of church-goers? The city churches wither, the country people have gone. What means this 'secularization of life' against which the religious press so vehemently inveighs? Why is it that there are so many lodges to every church, and that so large a part of the humanitarian and reformatory forces that make for human weal in this life, are concentrating outside the church? Why is it that, as every minister of the gospel knows, so many honorable, noble and high-minded men and women are standing studiously aloof from the church?

"It is evident that 'There is something rotten in the state of Denmark.'

"Instead of 'one chasing a thousand and two putting ten thousand to flight,' it takes a thousand church members to chase one evil, and then they don't catch it—unless 'there is something in it.'"

The trouble is, a profession of religion, in many instances, is made to be a very lucrative one, a commodity of trade. The church, having become numerous and eminently respectable, the name "Christian" has become a mighty one to conjure with. Membership in the church is used as floating capital and available assets. The church is made the decoy of thousands of fortunes, utilized as a screen of scoundrels, and, like charity, is made to "cover a multitude on sins." Legal robbers and pious frauds lodge under the shade of it. Many of the most cunning knaves, the sleek rascals, the most adept practitioners of "man's inhumanity to man," also belong to it, and use it as a cloak for their crooked ways. Such are they who bull or bear the market on boards of trade six days in the week and then go to church and look pious on Sunday; who in order to get surplus wealth corner the necessaries of life by which millions are filched—legally of course—from the common people; who wreck railway systems for private greed or personal spite; who crush thousands to death beneath monster monopolies, or use the same unprincipled methods on a smaller scale; who by evasion and bribery dodge the tax-gatherer that the poor man out of his penury may support the government under the protection of which they live to get and grab; and then, to hoodwink the people and keep up a respectable exterior, they contribute to some church enterprise, endow a college, or rent the best pews, or become "liberal givers" to the church.

And what is the church doing to rid herself of these weights and cleanse that cesspool? Little or nothing. On the contrary, the church puts the stamp of her tacit approval on such religious acrobatics and calls it Christianity. She too often shares in the profits of the sinner and then demands that the pulpit keep mum about the sin. She muzzles the preachers and puts herself in bondage to ungodly men of wealth, and plays into their hands the tremendous power of ecclesiastical machinery. Thus, the functionaries that were created to conserve the purity of the church are turned over to those who use them for the opposite effect.

We are bound to concede that the fittest for membership in the church are the least fitted for the kingdom of heaven. How long will the people's faith in the church and what it should stand for endure the strain? One cannot single out any one denomination as being especially guilty. The same conditions widely prevail and one is probably as bad as another—if not worse. The plutocracy of the local church may, and frequently does, represent the very worst element in it, as judged by the highest moral and spiritual standard; it may be well known to "the world's people" as abominably corrupt.

So far has degradation gone that the young minister, with however high ideals he has set out, soon learns that the favoring nod of the plutocrat is the "open sesame" to "good standing" and promotion in the church. Now ministers are but human. Put them where they must choose between slow martyrdom and ministerial mugwumpery, and what is the result? Martyrs there will be; martyrs there are, who with both eyes open walk into the fire for the sake of being true. They suffer shameful abuse by those whose sins they have rebuked. This they do for Christ's sake, to keep a clear conscience and preserve their self-respect. But the majority will not be martyrs. No man naturally likes to be voted a failure. Therefore make "success" synonymous with gathering "a wealthy and fashionable congregation," instead of a congregation of Christians; and need we be surprised if the preaching consults the convenience of the plutocrat rather than the needs of the parish? Need sensible people be disappointed under these circumstances if they hear sermons which aim at nobody and nothing—and hit their mark? Is it any wonder if the preacher "gives it to the Pharisees" who crucified Christ, and, somehow, fails to note the Pharisees of the present day who have a weakness for "the uppermost seats in the synagogue?"

The minister knows that if he ignores the distinctions of caste and class and honestly tries to reach the masses, put moral cleanliness and spiritual power above all personal and worldly considerations in the church, he is likely to pay for the privilege with his ecclesiastical head, at the beck of plutocracy whose piety would not sell in any market for fifty cents on the dollar. The reins are laid on the neck of the downhill steed in the church that is galloping faster and faster along the road of looseness in doctrine and worldliness in life. The church is but a painted ship upon a painted ocean, freighted with no cargo, bound for no port. Spiritual power is an impossibility in the church that has set its heart upon that worldly equipage and favor which in order to obtain it must grovel before wrong clad in rich livery and kiss the feet of the golden calf.

Finally, what is the effect of all this on the people? Read the answer in the empty pews of the average church; in the meager returns for the enormous outlay of money and effort; in the widespread skepticism that prevails; in the phenomenal success of the Salvation Army, which studiously avoids every semblance to a church; in the hiss that greets the mention of church in representative gatherings of laboring men. The people are not fools; they are not to be caught with chaff! They know the difference between hollow shams and Christian sincerity. The average man infers that he will suffer no inconsiderable loss if he lives and dies outside the church.

The writer does not wish to be misunderstood. He is neither a skeptic nor a cynic. He is an orthodox clergyman who loves the church and writes from a heart that is sad at a contemplation of these things. He bemoans the evils herein set forth. He longs to see the church awaken to her danger and behold the coming social battle, and bring forth fruit meet for repentance.

Southwestern Michigan.

That pioneer Spiritualist society, the Southwestern Michigan, held its yearly meeting at Lake Cora, June 24, and the occasion proved to be a genuine revival. For seven years Mrs. Sheehan-Horman has spoken for this society at their annual summer convocation, and never has she done better work than this year, when her audience of more than a thousand people listened with rapt attention while her forcible utterances gave a yet deeper significance to the terms Spiritualism and Spiritualist.

Mrs. Woodruff, of South Haven, who has for so long been a familiar presence at these gatherings, gave the earnest message that is always eagerly waited for, and other speakers—Mrs. Williams, of Paw Paw, and Mrs. Lucetta Curtis, of South Bend, Ind., deserve more than mere honorable mention.

Mrs. Coffman, of Grand Rapids, gave from the platform words of affection and remembrance from many relatives, friends and neighbors who had passed beyond the veil, to those still in the mortal, in almost every case giving names which were quickly recognized.

Mr. Chapman, of Marcellus, improvised a fine poem from a subject presented by the audience. Mr. Chapman is comparatively new in this line of work, but is evidently destined to be very successful.

SECRETARY.

WE call special attention to The Next World Interviewed, one of our special premiums. We are enabled to furnish it to our readers at the price announced in our premium list, from the simple fact that Mr. Horn donated the plates of the book to us. We have sent out thousands of copies of this book, and it has been well received everywhere. It should be circulated by the millions among all classes of Spiritualists. The seven books that we are offering to Spiritualists as premiums contain a large storehouse of useful knowledge on Spiritual and Occult subjects. You should have them on the shelves of your library where you can have access to them at any time. Read carefully our premium announcement.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER THIRTY.

In our last letter we described a Temple of Wisdom within the celestial spheres. The temple which we described is in the fourth sphere, and there are temples, halls, and schools without number; yet no two are alike; still, a similitude runs through them all. They are of all grades and sizes, from the merest infant kindergarten to the most lofty and sublime. There are also grand conservatories of music, there are lofty edifices in which architectural designing is taught; there are thousands of thousands of chemical laboratories; there are brilliant buildings for the inventive faculties to grow and expand, especially those appertaining to electrical appliances, together with the study and uses of electricity—and, let us here say, that the knowledge of the electrical power, on earth, is yet in its infancy. We would like, also, to state how it will be on your earth a century or more from the present time.

All steam and horse power will be entirely obsolete. Electricity will supersede all other motive power, whatever. No other kind of light will be used. New inventions will rapidly appear for the generation of heat as well as light, and all heating and cooking will be accomplished by its aid. Another element will be joined to the electrical, which will give a pure white heat, that will melt rock and iron, and all smelting will be done with it. The day is not far distant when great palaces will be erected, built from vast blocks of crystal, in all the beautiful shades and colors found in prismatic states. Many of these buildings will be patterned after the brilliantly stained glass, now only used in windows, but as soon as the great white heat is discovered, sand will be more precious than gold, and will be used for thousands of purposes never thought of before—it will be smelted into glass, most elegantly colored, and pressed into great thick slabs and tiles; also beautiful pillars, domes, and arabesques. Great glass manufactories will line the seashores, ocean beaches and inland, wherever sand may be found. Houses will be built entirely of glass, requiring no inside work except doors, and these also will be made of pressed glass, after the most beautiful patterns. The glass for building will not be transparent but opaque, yet light will be seen glittering through all the lovely coloring. Sidewalks and flaggings will be laid in ground glass.

Now, how do we know all this? Because it already exists, as a great scientific truth, here in the spheres, as soon as possible, to be given to earth. We withhold nothing from earth that the people are capable of receiving. The waters of the ocean, and the air, will be made to generate as much heat and electricity as your whole world will need for all purposes to which it may be put—even your cars and vehicles will be made of glass. There will shortly come a time which might be properly called the "Glass Age." There has been a "Stone Age," an "Iron Age," and so forth, and one might say there had been, or is, a "Wooden Age" and "Brick Age"—although wood, brick, and stone, have been used in nearly every age—but there never yet has been, on earth, a glass age. That will soon appear. Nothing now seems so utterly worthless and barren as a great sand desert, but when the glass age comes, nothing will be more precious or useful; in fact, together with electricity and white heat, it will make a new and most brilliant age and, really, little else will be needed except food and clothing; but there will also be new inventions to supply these wants. There will come a time when woven cloth will be out of date and clothing will all be made from pressed material, much of it brilliant and shining in the extreme. Sea-weed and kelp will be used extensively in its manufacture, yet a great many other things besides.

Washing and laundry business will be entirely done away with. Exceedingly soft, warm, pliable material will be pressed into suitable underclothing that will not cost as much as the washing of a garment does now, and when soiled, can be burned instead of being washed. All manner of ordinary, as well as beautiful and brilliant dresses, cloaks, and so forth, will also be manufactured. The present fashions will have changed, and the attire of men less irksome and more suitable and durable.

But the ladies—bless their souls—they will revel in beauty to their heart's content. The most beautiful flowers will be made of thin flexible glass—for a method will be discovered whereby glass can be made as flexible and soft as any velvet or silk—and these flowers will be colored to imitate the natural ones which they will fairly rival, and subtile odors will be introduced that will be enduring. And now about food.

The diet of mankind will also change, and flesh will be eaten no more, neither of beast, fish nor fowl. That age will entirely pass away, and the glass age will rapidly hasten its decline. When all motive power is electrical, as it then will be, vast fields can be easily and rapidly cultivated. Men will set in glass cabooses, or little cabins, when working their electrical machines, which will plow, harrow and sow, all combined in one machine; then another will reap and rake, while yet another will thresh and bag the grain, together with an appliance that will hoist and throw or place it into a great receiver or car, which will straightway carry it to be cooked and flaked, then packed into glass jars. Thus much for grain.

The bakeries on earth will all disappear—and it is about time they should, for as it is at present they turn out very little that is not slow poison—and the cooking and flaking of grain, of all kinds, will leave little to be done except to stir it together with water, or some other refined liquid—probably the extracted juice of fruit—into pudding or small cakes which will be both delicious and nutritious.

Fruit of all kinds will be cultivated extensively, for there will be a combination cultivator and pruning machine, run by electrical motive power, and a man, neatly attired, sitting in a glass caboose, will run and work the machine. Fruit in immense quantities will be sent to great glass canning factories, and all not eaten in its natural state will thus be preserved. Glass cans, or jars will be much better and cheaper than tin, and exceedingly more healthful. Olive and nuts will take the place of meat, vegetable oils will be extracted, condensed into small cakes or preserved as oil in glass casks and bottles to be used in broths and soups.

Vegetables of all kinds will be cooked, mashed and mixed with a suitable amount of the aforesaid oils, packed in air-tight glass receivers, ready for consumption. People can have beautiful homes wherein very little labor will be needed. All manner of dishes and household utensils will be made of glass, easily kept clean. Beds and pillows will be made of air cushions, as will all couches, sofas and all sorts of upholstery. Carpets will be entirely out of fashion—all floors will be laid in beautiful glass tiles—mosaic floors will be all the rage with occasionally a rug here and there.

All slaughter-houses will be abolished, as well as the raising of animals for the purpose of murdering them and eating their flesh.

Animal life will gradually become extinct upon the earth, as it has become extinct on many of the planets.

So you perceive by this, dear friends, those who think there would not be room enough in Eternity for so much animal life, that animal life exists only for a time on any planet—for a time surely comes when it ceases to be—and that time is when the glass and electrical age takes the place of wood, stone and iron, and electrical motive power takes the place of steam and animal power—and as soon as men cease to be cannibals, animal life will fade away, that is to say, from your earth; but upon the earths not yet progressed up to that point, it will be as it has been, and was, on the earth.

Now when some read this they will at once say: "Oh, that is all speculation. One can imagine almost anything."

Now, kind friends, let us beg to differ, for we know whereof we speak. Just this that we have written has already been taught us in the Temple of Wisdom that we told you of in our last letter.

What good will it do you, or the world, at the present time, to know what may be a hundred years or more from now?

Well, it will do you the same amount of good that it does us here. Do you say: "I shall be dead a hundred years from now. All that you have said, that will come to pass, will not benefit me any." But, my friend, you will be just as much interested in the welfare of the earth and its inhabitants as you are at the present moment; aye, a thousand times more so, for your understanding will be immensely enlarged. You will be as eager for wisdom then as you are now, and will be as impatient to give it to the earth and all spirits who have it not, as we are. The grand-children of those who inhabit the earth to-day will be in the heyday of their earthly lives—middle-aged, active men and women. Will you not feel interested in your grand-children? Your own children will be in the spheres with you, but their children will be upon the earth, and surely your children will be deeply interested in the children left below, as we are now in those we have left there, and you will desire to benefit your children the same as you do now, and you will love their children, left on earth, nearly or quite as much as you do them, in a hundred years from now, which is but a moment to Eternity.

There will be no mail service, and you will signal and talk freely with the inhabitants of Mars.

"No mail service? How is that?"

Well, my friend, the fad will be wireless telegraphy; and there will be a receiver in every house, and a little bell in every room. When friends who are divided by distance desire to talk to each other they will simply touch a little electric button, to call the attention of the distant friend; then they will talk with their friends as long as they please, back and forth, and not an electric wire will be used on the earth—not an iron railroad will be in existence.

"Not a railroad? What then, pray? You are growing wild, we think."

Oh, no, no, my friends. We are as level-headed and sane as possible. Pneumatic tires will be exceedingly fashionable, a hundred years from now, and asphaltum grooves will take the place of iron rails. We know it is not all clear to you now, but it will be then, and you will be the very ones, after you have been taught these things here, to push them forward to your grand-children.

"Well, how about accidents?"

There will be very few, or no accidents, for when your cars are all run by electrical power, there will be no long trains, as at present. Each car will generate its own electricity at a trifling expense, and each can be stopped at a moment's warning. Most families will have a car of their own—they will keep a car as they keep carriages now—and grooved roads will take the place of highways—all persons paying a small road tax. Horses will be entirely out of date, but when the glass and electric age comes, people will not be in such a dreadful hurry as they are now, men will not be in such fearful haste to get rich, the railroad companies will have all gone to smash—not a railroad company on the earth, a hundred years from now. Just think of it friends, and "Uncle Huntington" will be as eager for the new state of things as he has been for the interests of the railroad companies he has managed on earth.

"Well, how about the great heavy lines of freight trains? They cannot be run with pneumatic tires and grooves."

No, they cannot, and will not, for there will be none to run."

"Oh, you are talking folly."

No, my friend, we are telling the truth. First of all, no cattle cars will be needed, for no cattle or animals of any-kind will be raised or slaughtered. Next, all arable lands will be tilled as we have previously stated, and any very great amount of transportation will not be necessary, and great flaking mills will exist everywhere, as will, also, canning factories and merchants or families—there will be comparatively few merchants—will run their own private car to the mills and back, as people drive their carriages now, and the mills will also run their own cars through all the streets of a town or city for the purpose of supplying families with cooked and flaked cereals or other produce, such as we have previously described. The transportation of wood, lumber, brick, stone, lime, coal, oil, and all corresponding things, will have ceased. There will be no further use for them. Joining or cementing will be done, mostly, by fusion and all your great iron foundries will be no more. Of course, these things will decline gradually, as they cease to be needed. When manufactories can all be run by electricity, generated on the spot, they will start up everywhere, wherever needed, which will do away with an immense amount of transportation; in fact, every home will have its own generating appliances, and there will be so many new inventions for the use of electricity, that each house or family will manufacture much of that which they require. It may take something over a hundred years to bring all this to pass, but very much that we have said will be brought about in a hundred years, for the inventions are even now already started, or are being worked out in the minds of men. They think they are doing it all themselves. How surprised they will be when they find that it was not themselves, alone, but that they were working out that which we had impressed upon their plastic brains, just as we are impressing this brain, at this writing, to tell these inventors these things.

"Well, what good can be accomplished by telling us what will be, so far in the future?"

We will tell you, friends. Thousands will read this, among them many inventors. Many minds will receive an impetus from what we have written. It all goes toward helping the time to come. If no one ever thought ahead of the times, there would never be any progress. Looking ahead is the cause of all progress. It is looking ahead and thinking of the good time coming that makes that good time come.

Can anyone gainsay this? We are helping to bring about that good time in the future at this moment, and this medium is helping to bring it about by writing for us and listening to that which we have to say.

Suppose when a grand Wisdom Spirit stands by the side of Thomas Edison and impresses upon his brain great inventions, he should say, "Oh, I will not give thought or time to anything so visionary—so speculative. What we have now is quite good enough for me. What do I care about a hundred years hence?" He well understands that he is only sowing the seeds for something great and grand in the future, long after he has joined us here. If, we say, great sensitive minds like his should say this, the world might be to-day where it was two hundred or a thousand years ago.

"Well, can't you tell us something about the churches, creeds, and so forth?" and when we come to these, friend Robert steps forward. "I would like to take a hand here," he says, and we gracefully and gratefully step one side that he may have his say— and he says:

(To be continued.)

Religious despotism binds him who exercises it no less than him who is its victim.—Sentinel of Liberty.

The river of printer's ink is a black and muddy stream, but it has clarified the human mind and washed the soul clean of many superstitions.—Unity.

The credit given to popular traditions, and the fictions substituted for truth, and these two errors being accredited in ensuing ages—these are the cause of that obscurity in which the most important facts are veiled.—Tacitus.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

MAZZINI AS A SPIRITUALIST.

Il Vessilo Spiritista remarks that not only was Giuseppe Mazzini a Spiritualist in the noblest sense of the word, but that he was also the precursor of that higher form of it—the intuitional and inspirational—which is now superseding the phenomenal. In proof of which Signor Cavalli quotes the following letter addressed by the Italian patriot to his friend, F. dall' Ongaro, in the year 1849. Having spoken of perennial progress as the law of human life, both here and hereafter, Mazzini proceeds to give a rapid sketch of his religio-philosophical system, which substitutes a temporary purgatory for an eternal hell; and comprehends "a series of existences—successive and progressive periods of life; re-appearance on the earth, so long as we have not fulfilled the moral law given to humanity; our transformation into superior beings scarcely satisfying that law; the hierarchy (of spiritual beings) ascending towards supreme perfection, or God. * * Hence the bond of union between the stage of life and that of continuous existence; and hence also the power given to help in the perfecting of the creatures who are beloved by us upon the earth, which is the recompense of the soul lifted up into angelhood; and this power is manifested by what we call intuition, inspiration, faith, etc.; and is the influence exercised by our dear ones who have passed over; hence, too, the memory of the past achieved by the being, in proportion as he advances, just as in ascending an eminence, we obtain a continually widening view of the landscape that lies beneath us, until the completed memory constituting some day the intelligence of the entire past, with all its joys and sorrows, etc., will meet with its supreme recompense.

HIGHLY IMPRESSIONAL MEDIUM.

In a late number of his Archivio di Psichiatria, Antropotogia e Criminologia, Professor Lombroso speaks of the remarkable sensitiveness to spiritual impression of Dr. Celesia, whom he describes as "one of the most distinguished of our young scientists." This gentleman, writing to the Professor, says: "In spite of my disbelief in Spiritualism, it is my duty to verify the accuracy of my presentiments." And then he goes on to relate how when passing the Exhibition Building at Como, about 3 o'clock in the afternoon of the 4th of February, 1899, and observing a plate upon it indicating that it was insured in the Compagnia Anonima di Assicurazione, of Milan, he observed to Sig. Luigi Ralli, a barrister, who was with him at the time, "We must sell out our shares in that company, for I have a most vivid presage that the Exhibition will be destroyed by fire." As many remarkable presentiments of a similar kind had been previously verified, his mother sold out the shares she had held in the Company for about nine years, and representing a value of nearly £6,000 sterling, between the 20th of February and the 28th of March; and the sale was effected through Sig. Augusto Cavigila, a sharebroker of Milan. On the 8th of July, the Exhibition was burnt to the ground; and every time Dr. Celesia visited the building during the few days preceding the disaster, he was observed by his friend, Cattaneo Ernesto, to be weighted down by melancholy, as if impressed by some impending calamity. The facts, as related by Professor Lombroso, are corroborated by letters from Dr. Celesia's mother, from the stock broker, and from his two friends Ralli and Ernesto. The Professor regards it as a case of telepathy; but granting that Dr. Celesia is the recipient of the telepathic message, who is the sender of it? There must be an operator at the other end of the wire. The operator is obviously an intelligent being; and what other hypothesis is adequate to cover the facts of the case than this, that the intelligent operator, or impressor, is a friendly spirit, interested in, and watching over, the welfare of the Celesia family?

BY DIRECT VOICE.

Among the officers of the Royal Dublin Fusileers, who fell in the engagement which involved such a severe loss of life on the part of that splendid regiment, was Captain Weldon; and the London Daily Mail of the d20th of November last contains the following statement of how that gallant soldier's death became known to his family: "His mother had felt very uneasy for several days, and declined to go to a ball given by her daughter, under the impression that something painful was weighing on her mind. That same night she heard some one say "Mother, mother." She got up and went into the room of another of her sons, but found he was fast asleep. Next day, about tea-time, a blue official letter was brought to her, and on opening it she read that Messrs. Cox (well-known army agents) had learned the death of her son, and inquired what would be done with his effects. This was the first news of the grievous loss she was called upon to sustain."

THE LOGIC OF FACTS.

Signor Ernesto Bozzano, of Genoa, concludes a lengthy and able article upon Spiritualism and Scientific Criticism, in the last number of the Rivista di Studi Psichici (which is now published at No. 27 Rue di Colisee, Paris, instead of in Turin, as heretofore), by asking the opponents of Spiritualism whether they are prepared to accept our arguments as unassailable, provided the facts upon which they are based can be clearly verified?" "Facts are facts," he observes, "and precisely because they are so, they will gradually command attention, in spite of everything and everybody. This is inevitable; so that we need scarcely take the trouble to laboriously demonstrate the truth to any one. We would rather say to them: 'Read, study, prove; we have no other advice to give you, nor can there be any stronger arguments on our side than this.' As to the facts themselves, we repeat, they will make their own way. Upon this point Spiritualists may rest perfectly secure and tranquil."

A HAUNTED HOUSE.

We are indebted to our esteemed friend, Professor Falcomer, of Alessandria, for a copy of the Gazette del Popolo (Turin) of the 27th of February last, containing an account of some mysterious noises which have occurred night after night, in the ground floor of a place occupied by the Cavalier Tizzani, in the Via Guglielmo Paladini, one of the principal thoroughfares of the city of Lecce, the capital of the province of that name, situated about 24 miles to the south of Brindisi. From the hour of midnight or "twenty-four o'clock," as the Italians call it, to three in the morning, there is a continuous rumbling, such as might be produced by a heavy cannonade, and rendering sleep impossible. The ground floor of the palace is inhabited by the owner and his family; the flat above by a distinguished artist named Francesco Tempesta; and the upper story by the family of a gentleman named Magli. The premises, which have been newly erected, have been vigilantly watched and carefully examined by the police and the municipal authorities, without discovering anything to explain the cause of the "infernal din," and although the house has been solemnly blessed by the priests, under the impression that the phenomena must have a diabolical origin, the unearthly disturbances continue unabated. But the popular instinct has possibly divined the real origin of these abnormal occurrences; for people have called to mind the fact that the site of the palace was formerly occupied by some old shanties, very much dilapidated, and by a baker's shop, and that in years past it was the scene of two murders. Hence it is concluded that the place is haunted by the restless spirits of the assassins.

SPIRITUALISM IN GENOA.

Professor Falcomer's lectures upon telepathy between the living, and telepathy between the living and the dead, delivered to large and intellectual audiences, seem to have produced a strong impression on his auditory, because the lecturer was enabled to treat the subject in a thoroughly scientific spirit, and therefore he succeeded in securing the attention of the medical men and the materialists who constituted a not unimportant section of his hearers. The fact that one of his addresses was listened to with interest for nearly two hours and a half, was certainly complimentary to himself, as well as a pretty good indication of the interest felt in those psychic problems which are agitating men's minds at the present time. The Caffaor of Genoa, publishes a very good digest of the second lecture, in which Professor Falcomer entered very fully into the nature and functions of the ethereal or astral body, variously known as the aura, the perispirit, and the "double" of the physical body; the existence of which may be regarded as scientifically proved by the experiments of Col. de Rochas and others; the final conclusion arrived at by the lecturer being that the soul and spirit pre-exist in union (using the word "soul" as the synonym of the ethereal body) and continue their united existence, after the change called death. It is amusing to read in the Vessillo Spiritista, that three medical men in Genoa, Drs. De Paoli, Crotto and Addi have denounced Spiritualism to the "competent authorities," and invoke the intervention of the law, for the purpose of arresting the movement! They might just as well endeavor to suspend the motion of the earth around the sun; that is to say, assuming that they believe that our planet is not stationary.

SPIRITUALISM IN SWITZERLAND.

The Society for Psychic Studies in Geneva continues its praiseworthy practice of issuing its annual Rapports pour l'Exercise of the year, prepared by its president, M. D. Metzger, its treasurer, M. Gardy, and its librarian, M. Perrot. In the first of these documents, a comprehensive survey is taken of the proceedings of the society, and it serves to show the spiritual and intellectual activity of its members, who are evidently working in a very earnest and, at the same time, a thoroughly scientific spirit, under the guidance of their president, whose valuable Essai de Spiritisme Scientifique was reviewed in the Harbinger at the time of its first appearance. The society appears to number eighty subscribers, who hold monthly meetings at which lectures are delivered, papers read, and psychic subjects are discussed, while its usefulness has been extended by the action of its lady members who have formed an auxiliary association, in connection apparently, with the "Swiss Union of Liberal Christianism." Our cordial salutations to M. M. Metzger and Gardy.

A STRAW ON THE SURFACE.

As such we may regard the publication in Le Pelerin (The Pilgrim) a French Roman Catholic magazine, of a report of a spirit which appeared on All Souls Day to a barrister who was taking a holiday in a rural village, and who recognized, in the apparition, the form and features of a young gardner, named Theophile, who had lived with him for seven years, and had died about two years previously to the incident. In the course of conversation, the spirit told his late employer that his body had been buried in the cemetery at Amiens, where the barrister subsequently found it, with a little woden cross at the head of the grave. The facts are circumstantially narrated in Le Pelerin, without so much as an insinuation that the "Devil" has had anything to do with them; and this is far more remarkable than the apparition itself.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable information, and every person should have access to it. It should be in every home. Read the premium terms carefully, and then send for the Three Volumes of the Encyclopedia of Death.

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NUMBER THREE

With such a picture of the character of the Christian Church of the first three centuries as has been drawn by the New Testament and reliable church history, it may be asked how such mistaken opinions came to be formed and entertained. One main reason has been that the priesthood have continually asserted it. And, as they have almost exclusively possessed the means of information, the people have accepted their assertions as the truth. But the main reason has been the unquestioning faith that miracles distinguished the three first centuries. This is the uniform testimony of Christian writers. And, of course, if God was working miracles through the members of that church, and thus the world was being converted, it must have been a holy church. The argument is this: God will not, cannot work miracles through bad men. But God did work miracles through the primitive church, therefore that church was holy.

The conquests and spread of Christianity is declared to be largely due to the miracles wrought by the primitive church; and the earliest records, which have come down to us, are largely accounts of the most absurd miracles. Of course, we know that all this pretense of miracles is an utter falsehood; that such a thing as miracles is an impossibility. And that the claim of miracle is made either by ignorance or fraud. But we will admit the plea of ignorance, and that the pretended miracles of early Christianity were on a par with the mediumistic manifestations of to-day. Just as great—just as wonderful miracles have distinguished the last fifty years as they did the first three centuries. The character of the two sets of miracles is precisely the same. The conditions and mode of working them are also substantially the same. Now, the same causes always produce the same effects. Hence, by carefully observing the effects of modern wonder-working, we can readily estimate the result in other periods of history. It is perfectly safe to say that the effect of mediumistic miraculism has not been the moral development of the actors. On the contrary, the wide-spread influence of intemperance, to speak of nothing else, has filled with shame and sorrow the earnest, order-loving Spiritualists. And so wide-spread were the facts that years ago, it was almost or quite universally conceded that the moral character had nothing whatever to do with the possession of mediumistic powers; and especially those of the miraculous kind.

A partial knowledge of the philosophy of the case settles the matter at once. The special physical, nervous and mental physiology, which produces the most powerful mediumship, is the one most liable to moral aberrations of a particular character. Vanity, jealousy, intemperance and deception are the most common defects. The primitive church and modern Spiritualism have both been tainted in the same manner. And this will forever be the case with all who put their trust in the so-called spiritual gifts and powers, whether from God, angels or spirits, instead of rigid, altruistic discipline and culture.

The Corinthian church meetings, as depicted by Paul, are an admirable picture of not a few gatherings of Spiritualists. He writes: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." With such a heterogeneous condition there would of course be "envyings, strifes, tumults, suspicions, and backbitings." We have had, and continue to have our share of the same conditions. And they are the natural results of unregulated mediumship.

Human nature is such that, in the majority of cases, mediums cannot escape the feeling of superiority over others. It must be, they reason, that I am superior to others, else God, or the spirits, would not have conferred this wonderful gift. For, not only do mediums, but many others, indulge the false and superstitious notion that mediumship is a gift bestowed by some person or persons outside of themselves. This was pre-eminently the case with the primitive church. It was the Holy Ghost "poured out" upon them. They were simply receivers, in the superstitious phrasecology of to-day, "instruments" of a higher power. Hence, if they uttered a mass of gibberish, it was an unknown tongue, and the imagination of some one else was the interpretation, but it was all from the Holy Ghost, or, as we call it, from the spirits. And the tendency has been to relieve the medium actors from all the responsibility. Even in the murder of Ananias and his wife, it was the Holy Ghost, and not Peter who killed him. And when some wonder-working medium is picked up dead drunk on the sidewalk, why, it is some old drunken spirit which had influenced him. But I will not extend this parallel, though it might be continued indefinitely, and it would confirm more strongly the fact that surrender or abeyance of our selfhood to any supermundane person or influence is essentially demoralizing. That was the condition of the primitive church, and this, with the general ignorance of the people, was the grand cause of the spread of Christianity in the early ages. But as there are very many Spiritualists who are not carried away into surrendering their selfhood to outside influences, but regard true Spiritualism as intelligent co-operation of the spiritual and natural spheres of being for the purpose of social and altruistic growth, so also the primitive church, no doubt, had many earnest, noble souls, though largely tinctured with the grovelling superstitions continually taught them.

But another, and one of the most potent influences for the demoralizing of the early church, was the universal belief in devils. The devils were the ever present and ever active agency in all the untoward events of individual life, and the experience of the church as a body. The heathen Gods were all devils. The Emperors and civil rulers were all inspired with the Devil. So also the Jews, as well as all the so-called heretics. And a large percentage of all physical and mental disease was possession by the devils. The New Testament is largely a recital of the war against possessing devils. This faith in devils inverts and perverts the whole of human life and action. When every motion of the animal passions and selfish propensities is attributed to devils, and no help can be found except in miraculous assistance from God, society is in the most deplorable condition. That was the condition of the Christian church in the first three centuries. A true ethical life is impossible where all our moral defects are laid upon the Devil; and self help is utterly repudiated, and deliverance is sought only through the capricious favor of someone else. This poison stream has flowed down through all the ages, and its pestiferous power is felt more or less in the Spiritualistic movement. And we have the idiotic exhortation urged on us to humble ourselves and pray to the Spirits to aid us in undoing our own follies and moral delinquencies!

But we must go one step further and ascertain what were the moral teachings of the reputed author of Christianity, for it will be insisted that his teachings were perfect, and, therefore, all the moral delinquencies of the church are chargeable to its members and not to any defect in the teachings of their Lord and Master. We shall see. Of course, we know nothing what those teachings were except what we find in the Gospels.

I have already discussed the belief in devils, and its influence. That was one of the special teachings of the Gospel Jesus. Through his whole ministry, he is set before us as in constant collision with devils, and the most of his public work was "casting out devils." For nearly two thousand years, the church has grovelled under the influence of this immoral falsehood taught by its founder. Inseparably connected with this superstition was the doctrine of eternal hell-fire, "prepared for the Devil and his angels," but to which all, who did not believe in him, were doomed.

Among the positively immoral teachings, we must reckon disregard of the ordinary maxims of common sense and prudence. In that much eulogized Sermon on the Mount he said: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Much effort has been expended to show that this language means something different from what the words imply, but the attempt is useless. He repeats it three times and illustrates his meaning by very forcible comparisons. He points to the fowls of the air, to the lilies of the field, and as God feeds the birds and beautifies the lilies, will he not feed and clothe you? The same teaching crops out when he sent his disciples to preach. They were forbidden to take purse or scrip or change of garments. They were worse off than our tramps, for they usually have a blanket. And the test made to some who were disposed to follow him was to sell all they had and give the proceeds to the poor. The Jerusalem church is represented to have obeyed this command. All such teaching is essentially demoralizing. Any community attempting its practice would rapidly deteriorate. It laid the foundation for the monkey and beggar which has so largely characterized and cursed Christianity through all the ages. So also it has cultivated that indiscriminate alms-giving which has been misnamed charity; for, in connection with this, he said, "Give to him that asketh thee, and from him that would borrow turn thou not away." And, to clap the climax of immoralism, he commands "resist not evil." If one smites thee on one cheek turn the other. If he forcibly takes your cloak, give him your coat also. Fortunately even Christians are not fools and insane enough to obey these teachings, thus practically affirming their immoral character. One of two positions must be true: Either Christians are immoral sinners in not obeying these non-resistant teachings, or the teachings themselves are immoral.

Another most objectionable teaching is that of physical mutilation to secure spiritual blessing. "If thy right hand offend thee cut it off and cast it from thee; it is better to enter life maimed than having two hands to be cast into hell fire." Such doctrine is monstrous, and has had its baneful effect. Origen, the first great scholar of the church, emasculated himself, and later the Flagellants sought to whip sin and the devil out of themselves. But the principle was applied in another form. Paul directed the Corinthian church to deliver over an offending member to Satan for the destruction or torture of the flesh, that the Spirit might be saved in the day of the Lord. This monstrous notion that physical torture can promote spiritual welfare has stimulated the untold torments which the church has inflicted upon its victims through all its history. This doctrine of flesh mutilation has produced all the sects of the Flagellants, all the vast system of fasting and penances which have tormented the people and given power to the priestly confessors over their dupes.

But of all the obnoxious teachings of Christianity, the doctrine of Grace, which is based upon vicarious atonement, is the very essence of immoralism. Pure, unmerited favor, entirely disassociated from all excellence of merit, is the reason for all the benefits conferred upon man. The good shepherd gives his life for the sheep—the Son of God gives his flesh and blood for the life of the world—by the grace of God he tastes death for every man, and there is no salvation unless man "eats the flesh and drinks the blood" of this Son. Through the entire New Testament nothing is demanded for salvation but faith in Jesus. By that faith man partakes of the body of Christ and all his sins are remitted. Without that faith, however spotless his life, he is damned. Now, what is the essence of the doctrine of grace, or atonement? It is this: Something for nothing. Mankind owe what they can never pay. They deserve damnation, but God, for Christ's sake, saves a part of them. They are not only destitute of any merit, but are deserving of wrath and punishment. Justice is thus trodden under foot, and proclamation is made that God deals with man, not on the principles of justice, but of favoritism, and that those who have sinned the most will love the most, consequently the vilest of the race will be the highest in the kingdom of heaven, for they will love the most. But it is assumed that by virtue of the vicarious atonement "God can be just and the justifier of them who believe in Jesus." That is, that justice can be supplanted, transformed by favoritism. In other words, that the acquisition of something for nothing can be established as a moral principle. It is impossible to estimate the demoralizing influence of this false teaching. The sale of indulgences, the privilege to commit sin, by the Catholic Church, is only one of the forms of its manifestations. The confessions to the priests, and their granting forgiveness to those confessing, is another. But both Catholic and Protestant say to all men, by this doctrine, "live in sin, gorge yourselves with pleasure, disregard right through life, but at the last moment believe in Christ and you shall be saved, and the worse you have been the higher your seat in heaven, for you will have the most forgiven and, therefore, will love the most. Your sins will all be washed away by the "blood of the lamb," and his merit will be accepted on your behalf as ample satisfaction to God." But fundamental principles usually have very wide application, and this one of something for nothing has had almost universal application. Reason would say that if a principle was true in the highest department of life and action, it certainly must be so in the lowest. If it is right for God to set aside the principles of absolute justice, it cannot be wrong for man to do the same thing. Hence we have the entire business of the world based upon the principle that something for nothing is pre-eminently right. What is termed "business" means that and nothing else. "Profit," "interest," "making money," are simply forms for acquiring something for nothing. They are the practical workings of the doctrinal and moral teachings of the Gospel of Christ. And if you reproach the teaching and practice as dishonest, the answer is at hand: "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?" The robbing, stealing, cheating and all forms of dishonest getting are so many ways of carrying out the Christian doctrine of something for nothing, or the doctrine that "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

Among the immoral teachings of Jesus, we must place the doctrine of his second coming in that generation, and the final wind-up of all terrestrial things. It embodied not only the falsehood as to time and circumstance, but also of his own character. "All power in heaven and earth" was his, and hence he was the supreme judge of all mankind. No doubt the neglect of common duties and the adoption of the tramp life was wonderfully strengthened by this notion. But lack of right teaching is often the most immoral kind of teaching. The gospel Jesus was distinguished in this respect. There is not a sentence in his reported teachings directing his disciples to aim at the acquisition of knowledge. He chose his twelve Apostles from the ignorant. His own education apparently embraced only the ability to read the Jewish scriptures. And he gives no hint of anything more than that being at all necessary. He organized no school, nor did his apostles. Ignorance is the prolific parent of immorality. The Christian church was extremely ignorant during the three first centuries, and therefore the fair inference would be that it could not be distinguished for any extraordinary ethical excellence.

There is one more most important fact bearing upon the influence of Christianity in the three first centuries. Early in the fourth century, Christianity obtained control of the Roman government. Constantine became a Christian, and Christianity had now the opportunity to show just what it was. Its first use of power was persecuting to the death. And all through the ages the soil of the earth has been reddened with the blood, and the air rent with the shrieks and groans of the victims of Christian persecution. Prior to Constantine they could only persecute by expulsion and anathema, but once the sword was in their hands the hated heretics must submit or perish. Even in their own meetings the bishops and elders would get into fistic fights, such as only the lowest groggeries of the present day ever witness. Now, the simple conversion of Constantine could not at once so change the character of the universal church. Indeed, all accounts agree in stating that the Emperor made great efforts to reconcile the warring clergy and factions, but without success. They wanted vengeance on each other, and forced the hand of the civil power in persecuting those whom they hated. The influence of Christianity in the first three centuries created a body of people which has had no parallel in human history for cruelty, perfidy, bloodthirstiness and remorseless butchery of innocent persons.

I have, as far as possible, sought to find the "divine power of Christianity in the non-manipulated gospels and epistles," and also in the life and teachings of Jesus as given in the gospels, and to "the Christian faith and practice in the first three centuries," and the result is that the church of to-day is far in advance of that of those early centuries in everything pertaining to an ethical and upright life; and immensely superior so far as faith is concerned. Indeed, the whole claim of superiority of the primitive church is destitute of any historic proof. And the assumed excellence of the teachings of Jesus rests entirely upon the fact that he repeated, if we take the gospel stories for anything, the common sayings of the Jewish teachers of his time. But, as I have shown, whenever we come to any original teachings they are decidedly of an immoral influence. The repetition of a few of the common ethical maxims of the times is no palliation for the monstrous immoralisms of his constant teachings. His teaching of Miracles, Blasphemous Claims to Divinity, Needless Poverty and Trampism, Non-Resistance, Physical Mutilation, Possessing Devils, and Eternal Damnation constitute an array of immoralisms that no people would tolerate at the present time. That they are tolerated, as having been taught, is due to the false glamor with which his real character has been concealed. But we are outgrowing the delusion, and are finding out that the "Divine power of Christianity" consists in the hypnotic spell which has enslaved us.

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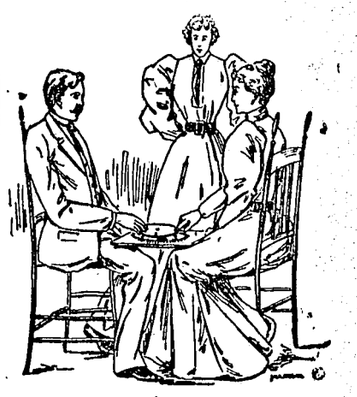
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RELIGION,

A Necessity of the Human Soul.

Religion is a necessity of the human soul. A germ of religion is born with every babe. From this germ is evolved or developed all the forms of religion that ever existed; each according to the environment or surrounding influences of the individual, sect, tribe or nation. As a rule, when a form of religion becomes well established, it adopts creeds and fixed ideas, rules, rites and ceremonies, apparently under the belief it has reached perfection. This condition is a bar to further progress, and has in many cases been a great hindrance to the advancement of the human race. Old forms of religion have resisted every evolution of new ideas, broader thought or new scientific knowledge. Evolution and progression are fixed laws of the universe. We have reached our present condition under those laws. In accordance therewith we have outgrown many crude ideas that formerly prevailed. But many others, originating in pagan ages, still influence and shape our conceptions of religious duties. An idea, no matter how erroneous or absurd it may be, that is thoroughly impressed in a young child's mind by the teaching of a pious mother becomes so near indelible, in most cases, as to resist, in after life, every assault of reason on that subject. As a result of this early influence we find many highly gifted people still believing religious dogmas that are too absurd to talk about. I have seen pictures in school books representing a Hindoo mother casting her babe into the mouth of a hideous crocodile, to appease the wrath of her God. This seems to be the height of absurdity. But is it? Let us see. Can we not find its counterpart in the most highly educated and intelligent Christian nations? We are taught, in substance, that God, the great supreme creator and ruler of the universe, sent his only son, who was equal with the Father, to the earth for the purpose of being murdered to appease the wrath of the Father God towards his earthly children. Were it possible to raise 1,000 men of common sense to the age of maturity without hearing of this reputed act of God and then inform them of it, the last one of them would laugh you to scorn, and tell you that the act of the Hindoo mother was no more absurd than this reputed act of God. This idea of atonement of sins by the shedding of blood is purely Pagan, coming down to us from ancient times of ignorance and superstition, when the people were taught they could appease the wrath of God by shedding the blood of cattle, sheep and goats and sprinkling it on the door posts and altars of their temples. Is it not time the world was outgrowing such heathen ideas? Is it not time for us to learn something of the real grandeur, power, glory, character and goodness of God? The Christian world does a cruel injustice to God in representing him as the author of all the horrible crimes committed in his name by the old Jewish nation. He never did it. He is a far grander, greater God than you give him credit for. Go look at the sun, moon, and millions of stars, planets, and worlds in the blue vault of heaven, and then ask yourself if the creator and ruler of all the vast universe is not a greater being than he is represented to be in the Jewish records. Thank God and the holy angels for the fact that the rays of divine light are breaking the clouds of ignorance, superstition and intolerance. The world does move—human intelligence is progressing. The gateways between the two worlds swing gently open at the touch of angel fingers, and the pathway to the spirit land is illumined by their presence. For thirteen years I have held sweet communion with friends on the other shore. They have come to me in every phase—in materialized form, face to face, as natural as life. Sometimes they give me slate-written messages, talk to me through clairvoyants and clairaudients, by rappings and by telegraph and by impressions. The last mentioned force impels me to write these lines. I have learned more from them about life on the other side than can be learned from all the theologies on earth. I learn from them that there is no hell, except that which we create by our own acts on earth. I learn from them there is no death, only a change for the better. I learn from them that we cannot depend upon any other person to bear our sins, but that each one of us must stand on our own merits; that as we sow so shall we reap; that the better we live here the better it will be for us over there; that when we leave this life we enter the next with precisely the amount of goodness or badness we possessed at the moment of death of the body, and then take our place where we belong. All are more or less imperfect when they enter the spirit life. When they arrive there the folds of memory are lifted and they see every act of their lives clearly depicted before them. They are not judged by the great God, but by themselves, and they are compelled to judge correctly. There is no escape from this. The torture of remorse of the wicked and vicious of earth life are, in some cases, for the time being, almost equivalent to the orthodox hell, but after atonement for their sins, each, in just proportion to their deserts, enter the line of progression and go onward and upward through all the cycles of endless eternity. The good and pure in life have but little to answer for and soon enter upon the line of progression, but progression can only be attained over there by doing good to others, which is the highest and best form of religion known to men or angels. Life in the spirit world is not idle repose, as some imagine, but it is one of activity in doing good and acquiring knowledge. They say they are not infallible, and do not know it all. I am almost as well acquainted with the spirit of a Greek maiden who departed this life in the year 430 B. C., as I am with my own family. I have seen and talked with her often, and learned the fact of her earth life from others; she is so modest that she will say but little about herself. She tells me, however, that Cleon, the Greek leader, was a friend of her family. She spent her earth life in doing good in the city of Athens, where she lived. She, on one of her missions of mercy, went to see a poor woman and child that were sick with the plague, which was then raging in Athens. She contracted the disease and soon passed to spirit life, aged about twenty-four years. And now, after the lapse of 2,330 years she is still continually doing good to others. She tells me that activity is rest over there. She is strewing the pathway of my life with the golden flowers of buoyant happiness. Being filled with the beautiful facts that I have so imperfectly outlined, can you wonder that the ordinary funeral sermon over one who has died in his sins grates sadly upon my soul? I pity the poor preacher who has to officiate on such occasions. He knows nothing of the condition of the soul of the departed, and don't know what to say that would be applicable to the case. For his benefit and for others I will give the substance of a message from Robert G. Ingersoll, which I received about a month ago. The conditions were unusually favorable and the spirit forces very strong. Mr. Ingersoll said: "I want to apologize to the world for my mistakes. I want especially to recant and recall every word I spoke in my last lecture in Boston against the idea of a future existence, and my views on that line delivered at all other places. Thousands of people have been misled by my teachings, and I now regret it and feel badly about it. I want you to write what I tell you and have it published to the world for the purpose of correcting, as far as possible, the wrong I have done. The true knowledge was within my reach. I ought to have availed myself of it, but I got started wrong, and pride of consistency and force of habit kept me in that channel of thought. This is a burden upon me here, and retards and hinders my progress, and I am anxious to do all in my power to give the true knowledge to the world. One or two mediums seem to think they own me. They are mistaken. I belong to no one, but am free to commune with the world through any means within my reach."

S. H. WEST.

Arrowsmith, Ill.

ANSWERS

To "Questions for Bible Experts."

A writer in The Progressive Thinker of June 30 propounds questions for Bible experts. He himself is evidently not a Bible expert, or he would not propound such questions. We think Spiritualism would be much the gainer if its votaries were only careful to learn one thing at a time. If they spent their time in proving the facts of Spiritualism, rather than in assailing Scripture or theology (things they know little about and where they only see "men as trees walking") they would probably find one day that the Bible rightly understood is not at war with Spiritualism rightly understood.

The writer asks: "If the church is the conservator of morals as well as religion, kindly state which of the patriarchs from Noah to Solomon would you have us take for a guide?

A.—Well, dear friend, none of them. Who said we should? Not the Bible; not Christians; for they offer Jesus Christ as the only guide. And Solomon, dear sir, was not a patriarch at all. The Bible itself finds fault with Noah; finds fault with Moses; finds fault with Solomon. Does it find fault with you also? Is this the ground of your opposition?

Q.—"Where is your Bible authority for preachers to marry people, and exact a big fee for it?"

A.—Neither the preacher nor the magistrate gets his authority to solemnize matrimony from the Bible, but from the civil government. If you do not like to have the preacher marry people, you should tackle the civil government, and not the Bible. As to the "big fee" you speak of, the preacher exacts no fee, but leaves it to the bridegroom to pay what he pleases. If you do not know these things, you should learn; and if you do know them, you should speak according to the facts. At any rate the Bible has nothing to do with your grievances in this matter.

Q.—"Of what did those awful sins consist that caused the flood? These were neither laws of Moses nor the gospel of Christ. They neither had to get circumcised nor take no thought for the morrow."

A.—The Bible will tell you what the sins were; read it, or hold your peace. The sins of that age, of every age, are violations of moral law. Moses did not enact a moral law, neither did Christ. Moral law is based in the relations of moral beings. Give us such and such beings in such and such relations, and moral law exists, as light exists if there be a sun. It is foolish to talk about Christ or Moses or anybody else making a moral law. If such a thing was sinful after they spoke, it was sinful before they spoke. our moral transgression is against the law of nature, and, Christ or no Christ, you will reap what you sow. As for circumcision, it is not a moral law, but a sign of covenant and relationship, as a grip and a pass-word are among the Masons.

Q.—"Is it not evident that the real God of Nature never stops work on Sunday; for I have watched the pumpkin vines, and found he made them grow several inches while he should have been 'helping to pass the hat?'"

A.—That pumpkin vines can grow seven days in the week without stopping to rest is no proof that man can do as much without recreation or repose. You surely do not wish us to class you with pumpkin vines. As to God's resting on the Sabbath, it is plainly metaphorical—legendary, if you prefer the word—but you are as averse to working incessantly like pumpkin vines, as God is to having you do it. Your allusion to "passing the hat" is suggestive. Until Spiritualists are less afraid of this, their own cause will not prosper greatly. Woe to Spiritualism when its defenders are men who fight the Bible and run from the "hat."

Q.—Kindly tell us how many of his commands he kept himself?"

A.—The Corliss engine in the powerhouse lays its commands on the trolley lines of a whole city; obey them, and you will go somewhere, easily and agreeably; disregard them, and you will not go; or go with difficulty; or break your neck. How many of its commands does the engine itself obey? Will you find fault with it on this score and then defy its power? Similarly, God is the basis of the universe, no matter if there had never been a Moses or a Christ, God is that rock on which if a man fall, he shall be broken, but if it fall upon him it will grind him to powder. Note the goings forth of the power, my friend, and keep out of the way by living according to immutable and eternal moral laws.

Q.—"Is it not more than probable that ancient writings of the Jews were lost in the destruction of Jerusalem and the Babylonian captivity?"

A.—Possibly; yet more remain than you have probably read with care, and quite enough for the main purpose. Remember that light for the head and motive for the heart are all that man needs to lead him to his highest possibilities. Show the Bible deficient here, and you will attack it at the center; otherwise, you will waste your breath.

Q.—"And if Ezra re-wrote them from memory and guess-work under a contract with the king of Babylon, as recorded in the Apocrypha, might he not have left out some of the snake and whale stories?"

A.—Not a whit more improbable in themselves than hundreds of stories I have read in the books of Spiritualism. And yet, if you wish, you can leave them out for yourself without impairing the integrity of Bible teaching and incentive—all that concerns you. Ezra did not rewrite the Scriptures from memory, nor under a contract with the king of Babylon, and you ought not to say so before you are prepared to produce some evidence.

Q.—"If the priests of the 4th century compiled the Bible by ballot, then may not balloting be inspired as much as writing?"

Possibly. According to Spiritualism lots of things are put into people's heads by spirits; what if they impressed these fathers how to vote? On Spiritualist grounds you are not in a very good fix to fight. It is not a matter of much concern to me whether the books which they voted are inspired, provided they are true in respect of moral teaching and moral prompting.

Seize upon truth wher'er 'tis found,
Among your friends, among your foes;
On Christian or on heathen ground,
The flower's divine where'er it blows;
Neglect the prickles, and assume the rose.

J. YOUNG M'FARLAND.

Chicago, Ill.

THE MAN WHO PREACHED.

"I'm an easy-going person, to most
little troubles dumb,
And my motto is to simply smile and
take things as they come;
I remember God's above us when mis-
fortunes fall on me—"
Then he rose and ripped and tore
because a fly fell in his tea.

"I believe the things that happen must
be always for the best,
And I try to keep a buoyant and a
brave heart in my breast;
God, I know, still guides our footsteps
on the smooth ways and the rough—"
Then he swore because he got a dab
of butter on his cuff. —S. E. Kiser.

WE are trying our best to establish libraries in every Spiritualist family of the United States, hence we are offering Seven valuable books as a premium. Those seven books have been sold for $10.75. A single one has sold as high as $25. The first edition of Art Magic sold for $5 per copy. As high as $15 has been paid for a single copy of Ghost Land; yet we furnish these seven books to our subscribers for $2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

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SATURDAY, JULY 14, 1900.

Question of the Hour.

Methodists have 142 American missionaries in China, Presbyterians 209, and the American Board of Commissioners for Foreign Missions 110.—News Item.

Because of these missionaries the United States has formed an "entangling alliance" with foreign powers, just what Washington, in his farewell address, urged us to shun, and we are now at war with the oldest, most populous and most peaceful nation on the globe.

Was the American government established as a propaganda of Christianity, or any other system of religion? If so, in what state paper is that fact set forth? That great charter of our liberties, the Constitution of the United States, says in its preamble:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution."

Not a word is said in that instrument about the "blessings of Christianity," or the purpose to extend Methodism, or Presbyterianism, or Foreign Boards of Missions into any country. Such a thing was never contemplated by a single member of the delegation which framed that Constitution. So ambitious were they to make this a purely secular government they purposely excluded all reference to God, or other supernatural parties, from the instrument.

Religious cranks have labored zealously for years to amend the Constitution, and convert the government into an engine for sectarian purposes; but they have failed thus far.

Intolerance Exemplified.

Three Mormon missionaries were whipped by a Christian mob, at Concord, N. C., the other day, then they were conducted to the county line, and instructed not to return under penalty of death.

But that was done in the barbarous South.

About the same time two Mormon elders in Rockford, Ill., while quietly visiting from house to house, merely asking the privilege of correcting false reports against their sect, were arrested by the police and ordered to leave the city, which they did to avoid direful consequences.

That was in the free and Christian North.

The Mormons are a Christian sect, claiming to follow in the footsteps of "Our Lord," but they profess to have a later and more clearly expressed Gospel than has the older churches, hence their unpopularity.

Over there in China the people place as low an estimate on all Christian sects as do American Christians on their Mormon brothers, so they want the whole caboodle of them to leave the Flowery Kingdom. For this the Western powers are angry, and are threatening to disrupt the Chinese empire.

Have the Mormons cause for war against the United States because their missionaries are very generally outraged wherever they attempt to tell the story of "The Latter Day Saints of Jesus Christ?"

In a Rapid Decline.

Now the information comes that the Methodist press is in a languishing condition. It is asserted all their church papers are published at a loss; are sustained by outside contributions. Only two, it is said, have made money. Thirteen others have received $64,000 in subsidies and have sunk $100,000.

The whole system on which the church of all denominations is built is going to the demolition bow wows. Its foundation rests on sand, and its fall is as certain as is the death of the old religions out of which the new was constructed.

Justly Indignant.

The Galesburg Mail gives this as a fact:

A young man who had been converted at a camp-meeting declared that all the pride and self-conceit had been taken out of his heart. To prove it he said he would go down in the audience and kiss an old colored woman. As he went down the aisle the old negress rose to her feet and said: "Look heah, white man, you may not have no pride, but I has. I ain't gwine to let no man Hobsonize me heah before all dese white folks."

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

Education the Savior of the World.

Ignorance is the parent or superstition. Science, another name for knowledge, is the parent of skepticism. In those countries where the people are mostly uneducated, there the church rules and there the priest is held in highest esteem. Of such European countries are Spain and Italy. In France, in Germany and in Great Britain knowledge is more widely diffused, and in those countries churchmen have been gradually discarding their inherited errors until with the educated only few of the ancient dogmas remain.

In our own country, doubtless the New England States are most advanced in knowledge. There the gross barbarism prevalent in the church three hundred years ago has been very generally discarded. Unitarians and Universalists are most numerous in those States, and their philosophy has almost imperceptibly crept into all the orthodox churches, and modulated their faith, now forcibly shown in the great desire to get away from their old creeds.

The South, with its millions of uneducated negroes, only one generation removed from slavery, leads this country in illiteracy. It also leads in faith in the old creeds. There an orthodox hell and the Devil are in their glory. And there, among the devotees of the church, science is little known.

In Europe late statistics show that 79 per cent of the soldiers of Russia and Servia can neither read nor write. A little more than one-half of Italian and Hungarian soldiers can read; while up there in half-skeptical Great Britain 97 per cent of her soldiery can read and write, and 30 per cent are credited with a liberal education.

They who never think, without regard to location, believe as they were taught in infancy. Mumbo Jumbo reigns supreme among the savage tribes of Africa. And a great big exaggerated man, with all the passions, hates and loves of a barbarian people is worshiped among the thoughtless and uneducated classes in all Christian countries. Worse still, many do so who know better, that they may not be maligned and ostracised by the "faithful."

When the Tartar hordes overran China, overthrew the ancient dynasty, and set up their own rule in the country, as evidence of loyalty to the new dynasty, the head of every Chinaman was shaved save a scalp-lock—known to us as a pig-tail—which was retained, symbolic of their servitude to the Tartars. In time the reason for wearing this uncouth appendage was forgotten. The descendants of those who first wore this mark of vassalage forgot its origin, so now a Chinaman knows no greater grief than the loss of that lock which demonstrates his slavery.

So the cross was used as a symbol of subordination wherever the Roman Supreme Pontiff planted it as his standard. The people were crushed and overborne, and this hateful instrument of torture was ever before them evidencing their servility. In time the acts of the oppressors were forgotten, until now it is the most sacred object to which the eye turns.

It is education, with a history of the past, that arouses hate, and invites to the abandonment of the cruelties and creeds of tyrannous usurpers. When it shall become universal the remaining Christian dogmas will take their place with the discarded myths of older religions, then will begin a new day, when Spiritualism will come to the front and peacefully reign forever. We pray the good spirits to hasten the dawning of that brighter day.

Cause of the Chinese Rebellion.

There are said to be three times as many Catholic missionaries in China as there are of all denominations of Protestants.

In a treaty between France and China, made some two years ago, special privileges were conferred on Catholics, which were not extended to Protestants. The Boxers interpreted that treaty as placing Christians outside of Chinese authority, exempting them from punishments to which Chinamen were subject. It is reported Catholic missionaries cited this privilege extended to them, and not to Protestants, as an inducement to embrace their faith.

If these statements are correct, and were similar privileges extended to Buddhists in America, there would be a rebellion against the constituted authorities of which the troubles in China are only child's play.

Under threats of division of the empire among the great Christian powers, Chinese authorities have made concessions which the people will not allow foreigners to exercise.

Confessed Cannibals.

Confraternity of the Blessed Sacrament is the name of a society of priests of the Protestant Episcopal church, who aim to restore the mass, practiced by Roman Catholics, to their church. At a late session held in New York, the "Eucharistic Sacrifice" played an important part. One speaker said: "The church is spiritually nurtured and kept alive by the holy eucharist," that is feasting on the body and blood of a crucified God. That "body and blood" represent the human nature of Jesus, hence the eating of them by mortals is cannibalism, and nothing else. Another priest, Rev. Watson, said: "The constant preaching of the real presence of the body of Jesus in celebration of the eucharist is necessary, because it is the unquestioned doctrine of the church." If the bread and wine is metamorphosed into the real body and blood of Jesus, then every participant in the sacrament is a cannibal.

The Two Historians in Contrast.

The first page of Chinese history, says the Encyclopedia Britannica, begins by describing the nucleus of the nation as a little horde of wanderers, roving among the forests of Shan-se, without houses, without clothing, without fire to dress their victuals, and subsisting on the spoils of the chase, eked out with roots and insects.

The reader will contrast this history with divine revelation, and determine for himself which narrative is the most probable. Because of eating a forbidden fruit the eyes of the first pair were opened, and God, humiliated because they had discovered they were naked, turned tailor and made them clothing of skins, which he probably tore from the bodies of living animals, for human genius had not yet invented the knife.

It may be proper to mention that the Chinese story did not originate with God. This may be the reason of its greater probability.

Yes, Times Have Changed.

Lately said the Rutherford News, of New Jersey:

"Less than ten years ago it was confidently believed that war, of any considerable magnitude, was well nigh impossible; that mankind had so developed in the higher civilization that all differences between nations could be readily settled by arbitration, and that the enormous destructiveness of modern implements of warfare would deter all nations from yielding to the aggressive instinct. To-day we find the whole world more or less convulsed with the war fever and ready to plunge into the destruction of human life on a comparatively slight provocation. Verily the times have changed."

Religious demagogues saw their glory was departing. In every country where education is generally diffused the power of the church is declining. When it lost the whip and spur of hell, changing that fiery domain into the Greek hades, "a place for the dead in general, without regard to their goodness or badness, their joys or their sorrows," as Rev. George Campbell, in his "New Translation of the Gospels, with Notes," defined the word 125 years ago, and this word was restored untranslated to the sacred text by the late revisers, with it went all the fright the Christian pulpit had taught for the last 500 years. The Devil, whom Milton made but a little inferior to God, took his departure with his bottomless domain, so it has become necessary to gain control over the barbarous races to retain even a remnant of its power. In all civilized countries the indications are, the church dogmas will be relegated to the Past within the next hundred years.

The revelations of the spirit world have been wonderful aids to the great revolution. Each new convert augments the opposition to the old creeds, while the united forces are quite irresistible The next grand effort should be to dethrone the usurper, human-born, whom priests have delighted to make, first co-equal with the Father, then that Father himself. They who wish to convert him into a real character, or a medium between the two worlds, are at liberty, so far as we are concerned, to do so; but it is blasphemy to clothe him with the attributes of divinity. Intelligence repudiates the claim, and the uncultured races are sought for as recruits by churchmen driven to desperation.

The Japanese repulsed a religion greatly inferior to their own, so Christianity could gain no footing among those islanders. Mahomet made all his conquests in suppressing idolatry, so no progress can be made in gaining votaries to a triple-headed God among that people. The last hope for future conquests by Christian missionaries is China. That people, the oldest nation on the globe, with an unbroken history of 5,000 years, and ostensibly of 20,000 years, has a system of religion well adapted to their needs. They can see no good reason why they should change their faith at the caprice of "Foreign Devils," who, unasked, have intruded themselves into Chinese homes, and labor to destroy the common worship for what they conceive a very inferior system, and no way adapted to their condition.

Sectarians took advantage of commercial treaties. They entered the country through the open ports in the guise of traders. As such they built up places of business, secured the services of a few dependent natives, from whom they learned the Chinese language; then they commenced peddling their dogmas, and threatening with hell those who would not receive them. And that, really, is what has brought on the present troubles.

The Chinese are as devoted to their God—Joss, in their vernacular—as are Christians to their Deity, whose name the English borrowed from the Dutch.

The Peace Congress, last year at The Hague, was supposed to be a peaceful movement looking to the adjustment of national disputes by arbitration instead of "trial by battle." But it was an assemblage of the Christian powers. The members of that Congress were selected by the executives of Christian governments. It resulted like an assemblage of priests intent on benefiting themselves and the countries they represented, with seemingly little care for the outside world.

Are Horses to Disappear?

Having some business that called us east on a flying trip, we took the opportunity to stop at Tarrytown, N. Y., for a couple of days, to witness the remarkable production of mechanical skill, a horseless carriage, or "Mobile," as it is called. The Mobile Company of America has purchased a large tract of land near Tarrytown, and erected thereon an extensive plant, where about 500 skilled mechanics are employed in turning out the wonderful Mobile. It certainly is a most ingeniously constructed machine, and is probably the best for general use in the market to-day. When once ready for operation it can be easily managed. We saw men, women, and even boys, running it, when once put in operation, and outstripping any horse, going up hill and down as if moved with animal life. The officers and employes of the firm are exceedingly courteous and obliging to visitors, there being several present from various parts of the United States, some of whom returned to their homes with a Mobile. It is evident the horse in a great measure is to disappear as a factor in the industries of our country. Those contemplating buying a Mobile would do well to correspond with the Mobile Company of America, located at Tarrytown, N. Y.

Level-headed.

Prof. Goldwin Smith, of Toronto, is reported as saying of the troubles in China:

"One thing is clear: All the missionaries should be compelled at once to withdraw to places of security; or, if they choose heroically to remain in posts of danger, should be warned that they do this, as did the early missionaries, at their own risk. It is monstrous that a religion of peace and good-will should be made, as too often it has been in the hands of its indiscreet apostles, a brand for kindling the flames of murderous war."

Abuse of Authority.

It is stated that in Art. 29 of our treaty with China in 1858, provision is made that Chinese converts to Christianity who peacefully teach and practice the Christian religion, "shall in no case be interfered with or molested." Is it possible that the treaty-making power of this nation has ever been guilty of thus intermeddling with foreign powers in the interest of sectarianism?

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.

A Boy Has Visions.

A correspondent of the Chicago Blade living at Flemingsburg, Ky., gives an extraordinary story of spirit power. As set forth, in the last few days visions of traged and ghosts have been troubling this community, caused by a mysterious and grewsome find of human bones under the house known as the "old Augustus Sanford residence," located about four miles from Flemingsburg, and occupied at present by William Black and family, consisting of father, mother and their boy.

There are many mysteries associated with this old house, which was once occupied by a man, now deceased, who was a quaint and peculiar kind of a being, one having few qualities calculated to make him desirable as one's neighbor. After his death it was learned that there was a trap door under his bed leading to the cellar. The door was so arranged that it could be opened from the bed, by merely pulling a sort of trigger attached to the bed.

It is said that seven persons disappeared at this house in the last twenty-one years. The first was a traveling dentist known to be worth considerable money. He stopped at the house one night after selling a number of race horses, and had the money derived from the sale on his person. He was never heard of afterward, but at the time of his disappearance it was not known that he stopped with the eccentric occupant of the house.

Thursday, May 15, Willie Black, aged 10 years, son of Mr. and Mrs. Black, the present occupants of the house, had a vision, or claims he did, in which a ghost told him to dig in the cellar and he would find a skeleton, that of a man named Bradshaw, the spirit said, who was murdered just north of the house, in the orchard, twenty-one years ago.

When the boy made this known several men, your correspondent included, proceeded to verify what had been communicated to the boy in the strange manner alleged. After digging about three feet we came upon a human skeleton, with old-style clothing still upon the remains. We also unearthed about $3,000 in counterfeit money.

Next day the boy claimed to have had another vision. He said if we would dig in the opposite corner from where we had dug before we would find three more skeletons. We dug as directed, and when about three feet down we came upon three more skeletons, just as the boy had predicted.

The four skeletons have been viewed by several doctors, including Drs. Akin, Garr, Kehoe and Brace, and all pronounce the bones as human. About 500 people also saw the remains in one day, saying nothing about the reporters, who are as thick as flies, all after photographs, etc.

The boy appears to take very little interest in what is going on around him.

The College of Fine Forces.

Dr. Babbitt has now two courses of study, the Academic Course and the College Course. The Academic is simpler and very much cheaper than the other and gives new and powerful methods of cure which will save great suffering and big doctor's bills.

AN UNSHAKEN BELIEVER.

They're tearing down the castles we've erected in the air—
They claim that Brother Damon never flourished anywhere.
They tell us that the story of his friendship was a myth;
But I believe in Damon, and I've faith in Brother Pyth.
They cite us facts and figures, claiming it's a fairy tale,
Of the residence of Jonah in the inside of the whale,
And they say that Billy Tell did not take snapshots at his son—
But I believe the stories—I believe 'em every one.

They state that our immortal George not only lied but he
Was not the lad who hatcheted his papa's cherry tree;
But I believe that Washington was a most honest youth—
If that tree was an orchard, I'd declare it was the truth.
They try to shatter my belief in Barb'ra Frietchie's flag,
But still my faith is steadfast, and it is not prone to sag.
I'd swear the tale was truthful if it said she waved a gun—
For I believe the stories—I believe 'em every one.

They try to prove that Sheridan could not have "saved the day,"
They say he didn't ride like mad from "twenty miles away,"
But I put my trust in it—I'm content to go it blind—
I've just as firm belief in it as if I rode behind.
I pin my faith to every one of all the good old tales;
I've confidence in all the men, the horses and the whales.
They cannot break my idols—they cannot spoil my fun,
For I believe the stories—I believe 'em every one.

—Baltimore American.

BOOK REVIEWS.

Words That Burn. A Romance. By Mrs. Lida Briggs Browne.

We are glad to welcome this, another literary effort, which in quality and tone is adapted to interest, instruct, and leave an impress for good on the mind of anyone that reads. Like the recently issued book, "Lisbeth," by Mrs. Twing, this volume of "Words That Burn," is worthy of hearty commendation. No Spiritualist, or others, can read it without being spiritually richer for it. It is replete with the New Thought of to-day.

We shall not attempt to analyze the work. Mrs. Browne is not unknown to readers of this journal, as in time past she has enriched our columns by the effusions of her brain and pen. We congratulate her on this literary effort, and hope it may prove, as it deserves, a substantial financial success. It is well bound in cloth. Price, $1.50. For sale at this office.

YOU, as a progressive mind, should know something of the phenomena of that magnificent change called Death. On that subject you will find valuable information in the three volumes of The Encyclopedia of Death, and Life in the Spirit World Those three volumes contain more valuable information on that subject than all the libraries of the world. They are furnished to the subscribers of The Progressive Thinker at a nominal cost. Read carefully our premium list.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

Spiritualism as Witchcraft.

The Milwaukee Sentinel says that the subject of Spiritualism was considered at the session of the Wisconsin synod at St. Marcus church in a paper that was read by the Rev. A. Pieper, of St. Marcus' church. Mr. Pieper only partly completed his paper, which consists of six theses, but he will take the stand that Spiritualism is "the work of the devil," and should be combatted by the Christian church. He holds that it is neither a religion nor a science, but a piece of witchcraft. He takes the stand that the Bible recognizes witchcraft as a reality and that Spiritualism comes under that heading.

Mr. Pieper read only two of the six theses and a general discussion was indulged in as the reader proceeded.

The first thesis treated the history of Spiritualism, Mr. Pieper holding that it was not a discovery of the modern times, but traces of it were found in the Old Testament and in ancient Egypt, Assyrien, Babylon, China and other Eastern countries. The speaker then traced it up to the present day. In his second thesis he took the stand that the supernatural phenomena believed in by Spiritualists are not altogether frauds, but that some phases of it are real, such as the trance, though he did not believe that such a condition was produced by spirits, but rather by a condition of the body, such as disease.

The third thesis will treat the subject from the view that science is unable to explain many Spiritualistic phenomena. The fourth thesis will be the teachings of Spiritualism. In the synopsis that he has furnished, he holds that according to the Scripture the supernatural phenomena in Spiritualism are not the work of departed souls, but the work of the devil, and the teachings of Spiritualism are the teachings of demons.

The fifth thesis will hold that Spiritualism is neither a science nor a religion, but a piece of witchcraft. This will be an acknowledgment that witchcraft exists, Mr. Pieper taking the stand that in the Bible it is acknowledged as a reality and arguing from that point of view. The concluding thesis will be on the dangers of Spiritualism. He will hold that the Christian church has every reason to combat Spiritualism and will assert that the word of God is the only effective means to combat it with.

Mr. Pieper is a Lutheran, and, like the Catholics, is violently opposed to Spiritualism. He certainly has an exceedingly narrow mind, or he would not regard Spiritualism in the light he does. He is at least fifty years behind the times. Spiritualism, with its millions of adherents, has no fear of these assaults from the pulpits. They are perfectly harmless, doing the church no good, and Spiritualism no harm. The statements made by this divine have been refuted a thousand times.

A SPIRIT'S EDITORIAL.

Peace on Earth, Good Will to Men.

There is joy in heaven over every effort that makes for peace and concord on earth. I come to you with charity and devoutness of soul.

Words can not tell of the glory felt here when our prayers had been answered by the deep burial of all strife and contention between our three great papers, The Banner of Light, The Progressive Thinker and The Light of Truth.

In beautiful symbol let us put a period on this consummation of our efforts, and as you read these poor words of mine try to feel what they cannot express, the soul exultation, the gratitude to the Divine Giver of all good, in that now and henceforth these great instruments of good may do our work on earth as it is done in heaven, thereby bringing out and into your lives the fruit of the great prayer of the ages, "Thy kingdom come, Thy will be done, on earth as it is in heaven."

The Banner of Light as the oldest now of all our periodical publications, withstanding many tempests and rising grandly above many vicissitudes, is like the giant-oak around whose trunk wind vine-like and in harmonious concord The Progressive Thinker and The Light of Truth, the younger, vigorous champions of liberty of thought and our common immortality. While streaming from them all are the sprigs of olive, bearing peace and love to all the world.

Dear mortals, happiness consists altogether of kindness and love. If we love we are happy. If we give, we are happy. Happiness is service, sacrifice, devotion, the amplitude of the virtues of soul life. Bestow the best you have upon others and in the giving you find abiding happiness. Nothing else abides. All else is vainglory and death. Without charity we are nothing. Wisdom is in contriteness, benevolence, simplicity. O that this work may go on!

Be sure that in giving this testimonial of the watchers in spirit life over the turmoils now allayed, we reap our abundant rewards in true happiness. May peace and love abide with you, the workers on these and all the other papers struggling to interpret the munificent benisons of our world.—Light of Truth.

NEARING THE BEAUTIFUL RIVER

I am nearing the beautiful river,
It's silvery ripples I hear;
How I long to glide over its waters
To that home of love so dear.

Bright faces of loved ones are waiting
To welcome me over there;
They beckon to me o'er the waters,
Their joy and their love to share.

Chorus—
I am nearing the beautiful river,
Its silvery ripples I hear;
Soon I'll glide o'er its soft waters,
To that home of love so dear.
Hark! music like a sweet-voiced bell,
Farewell! dear friends of earth, farewell.

I am nearing the beautiful river,
That flows thro' the shadowy vale;
On its borders are daintiest flowers
Ever seen in earth's meadow or dale.

Sweet perfume and music ideal
Greet my spirit with rapture sweet,
As I eagerly strain at the fetters
That are binding my weary feet.

Oh! I long to cross over the river,
Tho' leaving some loved ones behind;
But they know I'll watch over their footsteps
When the path into heaven I find.

Ah! the silver-robed angels are coming,
With a promise of peace and rest;
Oh! at last has my soul found the sunshine
In the home of the loved and blest.

—Exchange.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1. For sale at this office.

THE OPINIONS

Of a Distinguished Chinaman.

There is living in London, Eng.,—in fact, he holds a high position in a firm of eastern merchants—a Chinese gentleman who has for many years belonged to the Boxers' secret society in China, and with whom a representative of the Buffalo Express has had a most interesting interview.

"You English," he observed, speaking our language with remarkable fluency, "only look at Chinese matters from your own point of view. Ah! if you could only look at them from ours!

"Western civilization is to us a mere mushroom. It is a thing of yesterday. Chinese civilization is unnumbered thousands of years old. We consider ourselves at least 2,000 years ahead of you.

"There was a time when we had, like you, our 'struggle for life,' our race for wealth, our ambition for power, our haste and hurry and worry. We, too, had your clever inventions—gunpowder, printing and the rest—but we have lived long enough to find out how essentially unnecessary all these things are.

"We have also had our periods of doubt, fanaticism, and dissension in matters of religion. We have had our martyrs, our reformations, our nonconformists, our intolerance, and finally, our toleration. Yes, thousands of years ago.

WISDOM FROM THE CENTURIES.

"But, as I say, we have outgrown it all. From the experience of past centuries we have learned wisdom; from the mistakes and disasters of our ancestors we have learned that none of the things for which we strove were really worth striving for.

"Our passions and ambitions have settled down into a calm desire for happiness in this world; our religion is reduced to a philosophy of life which the test of the last 2,000 years has proved to be absolutely sound.

"We believe that the best thing to pursue in this life is happiness, and we teach our children that their happiness can only be secured by the performance of duty, by the observance of moral and business obligations, and by surrounding one's self with a circle of equally happy friends and relatives.

If a Chinaman prospers beyond the lot which falls to his kindred, he finds his greatest happiness in sharing his good fortune with them. And in China we never cease to work. There is no such thing as 'retiring from business.' Work is part of our pleasure, because it is part of our duty.

A COMFORTABLE PHILOSOPHY.

"We believe in making the best of this life, which is the only one we know anything about for certain. That is the Be All and End All of Chinese philosophy.

"All through China you will find the same level, uniform spirit of content.

"You may think we live lives of ignorance and squalor and idleness, but I assure you it is not so. We are as well off as we want to be, and no man can improve on that.

"Now, these being our circumstances, you of the western world come to us with what you call your new ideas. You bring us your religion, an infant of 1900 years. You invite us to build railways so that we may fly from place to place at a speed which for us has neither necessity nor charm. You want to build mills and factories so as to debase our beautiful arts and crafts, and produce tawdry finery in place of the beautiful textures and hues which we have evolved after ages of experiment.

"Against all this we protest. We want to be let alone. We want to be free to enjoy our beautiful country, and the fruits of our centuries of experience. When we ask you to go away you refuse, and you even threaten us if we do not give you our harbors, our land, our towns.

"And now, having carefully considered the matter, we of the so-called Boxers' society, have decided that the only way to get rid of you is to kill you. We are not naturally bloodthirsty. We certainly are not thieves. But when persuasion and argument and appeals to your sense of justice are of no avail, we find ourselves face to face with the fact that the only resource is to put you out of existence.

THE MISSIONARY QUESTION.

"Consider your missionaries. They come, as I have said, with a new religion, upon the main principles of which they are bitterly divided among themselves. They tell us that unless we accept their doctrines we shall suffer eternal punishment. They frighten our children and the more weak-minded of our older people, and create all kinds of dissensions between families and individuals. No wonder that we will not tolerate them.

"If we wanted your railways, and machines, we could, of course, buy them; but we do not. We have no use for them. We have learned to do without them. Yet you say you will force us to buy them, whether we will or not. Is that just? I say it is an impertinence—an outrage.

"A good deal is made of the fact that we are not soldiers. Well, we have ceased to be soldiers, because we have become civilized. War is a barbarism. The effect of our having arrived at our present stage of civilization is that we have increased and multiplied beyond every other race on the face of the earth. In spite of our great mortality (which seems to be very shocking to you, although we recognize in it only a wise provision of nature), the Chinese race is increasing at a greater pace than any other people in the world.

"We could if we chose overwhelm the rest of mankind. That we do not do so is due to the perfection of our civilization, our philosophy, and our morals. We number 400,000,000 human beings, and who could withstand us if we chose to assert our power? Do you think we are unconscious of it? On the contrary, we understand it only too well. Let the white races of the earth appreciate the fact that we and not they are its masters.

WHAT HAPPENS TO INVADERS.

"There have been twenty so-called successful invasions of China. But what has happened? Have the invaders dominated the Chinese? No. The conquered have absorbed their conquerors. All have became Chinese. The very Jews who have come among us have been absorbed by our race—a thing which has never happened elsewhere.

"Let me repeat that all the forces which divide men in the west have practically no existence in China. Politics, religion, private ambitions, the necessity for expansion, land-hunger, gold-hunger—all these have no existence in China. You think that because the Chinaman is inert, careless and simple, he is a child. There never was a greater mistake.

"He has learned the secret of being happy. His life is placid, and nothing troubles him so long as his conscience is clear.

"There you have our character in a sentence. Let us alone, and we will let you alone."

INTELLIGENCE.

Some Interesting Examples Noted.

To the Editor:—Kindly permit me to say a few words in regard to that "Infinite Intelligence" that has been so much written about and talked of, fully realizing my finite mind cannot grasp the Infinite.

It seems to me there must be an Intelligence running through all matter, through all things, animate and inanimate. The other morning as I was taking my deep breathing exercises out on the plazza, with face toward the rising sun, in true oriental fashion, I espied between me and that glorious orb, a gossamer spider's web, wet with pearly, shining dew. It was a marvel of perfection as to fineness, form and skill in its workmanship.

I called Jay to admire and help me gush over it; he put his finger too near, the web being viscid from its newness and the dew, clung to the finger and was torn. The spider was a little grey insect not over the eighth of an inch long, with five tiny, red horns protruding from the upper surface of its body. It remained quiet at the center of its wonderful piece of mechanism all that day. Next morning the web was most skilfully repaired and several strands added to its circumference; I am sure it had been all done in the darkness of night or the dim dawn of the early morning.

No delicate, fairy, human fingers could have wrought the marvel. It was cabled to a tree limb on one side five feet distant, on another side to a twine I had stretched near by, on the third side to an oleander bush a yard away. These cables were lovely in execution as I could see through my magnifying glass; divided into regular spaces of plain gossamer and fuzzy white links. No man living has the ability or intelligence to build such a wonder as this modest insect had done; the day was windy, the delicate fabric swung to and fro for many hours. The next morning found it several strands larger, broken places mended in an astonishingly ingenious manner; the center nearly closed up and made stronger by the linked cables. Day after day we watched the wondrous building and repairing till a violent storm obliterated it, and perhaps, in the seeming cruelty of nature, destroyed the gifted architect. Intelligence! Who can deny it to this little spider?

The other week I went into a friend's store; he sat at his desk behind a screen of lattice work; in and out of the diamond shaped interstices, through and through, ran a sweet potato vine, so royal in appearance, that for some little time I did not recognize the plebeian origin of the careening, emerald beauty. My friend looked up and said, "Don't you want one?" "What is it?" I inquired. "Wait a minute," he replied. He went to a back room and brought me a large, sprouted tuber. I brought it home, placed it in a small bucket with the sprouts up, filled the vessel with tepid water so half of the potato was covered, then hung the pail near a sunny window, taking care to add a little water every day or two to make up for evaporation. In a few days the vine was rampant. I watched it in its search for support. On one side of the large window was a bracket to which an empty bird cage was attached. It soon ran up to this, twined about the cage, in and out, between the wires, making it a bower of verdure. In the meantime two tender branchlets had been dropped and were seeking a support below. I drove a nail still lower, tied a twine to it, fastening the same to another nail higher up on the opposite side; in a week one branchlet ran down, wound round the nail and then kept on towards the floor, while the other sought the twine and ran across the window. Here I drove another nail in the wall away from the casings, and still another on the side of the cage a foot and a half above it. At first the vine seemed to hesitate as if it were pondering, "Now what shall I do, run out on this dark wall or across the sunny window?" I was from home a few days. What was my surprise on returning to find my little traveler had put out two more branchlets, one of which was running along the wall, the other across the window. What can all this be but Intelligence? So human as to almost seem wise.

I make a saturated solution of sodium chloride; in this, for a patient's special use, I place a Russian towel, then wring it loosely out, hanging it in an airy place for the water to evaporate, leaving the salt to crystallize on every little loop and thread. In a short time there is a perfect forest of lovely, fragile, needle crystals of many sizes, making for the inactive skin of the ailing person one of the finest flesh brushes ever invented.

Later I looked at the solution remaining in the bowl after wringing out the towel; having set it aside in a quiet place where no agitation could disturb it. The liquid has disappeared, while the mineral has built itself into a heap of beautiful, equal sized cubes! Who can say there has been no Intelligence in this mysterious work?

Thus I could go on multiplying examples ad infinitum. Has any reasoning mortal the least idea that all this Occult Knowing How, sits on the outside of these operations, in the form of a man, with a crown on his head, a sceptre in hand, while any number of "Elders" stand curtsying before him by throwing down and picking up their crowns?

It seems impossible; yet can one deny this universal Intelligence? Call it Law; but can we say it is an unintelligent Law?

MRS. H. H. CHAAPEL, M. D.
Palmetto, Fla.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

"Poems of Progress," By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments). By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth 50 cents.

OUR ECLECTIC MAGAZINE

GYPSY'S STRANGE PROPHECY WAS FULFILLED

TWO AWFUL MURDERS FORETOLD BY PALMISTRY—LAUGHING GIRLS WARNED THAT THEY WERE TO MEET TRAGIC FATES—YEARS AFTER WORDS CAME TRUE

Do the lines which cross one another, cut strange little channels, die out or stretch and stretch themselves over one's hand tell the story of a person's life? Is the future of a man or of a woman mapped out and then diagrammed upon that individual's hand so that all who see it and may read, will know? Or is it mere coincidence which makes the prophecies of those who give dire warnings or tell of joyous futures sometimes come strictly true?

This is a story of romance and of tragedy—a tale all the more wonderful for its being true. It is a relation of facts which prove that the mysteries of Scheherezade linger with us still. It expands from the fertile fields of Pennsylvania to the wealth of Washington, and through it runs the hand of human fate.

Potter county has never produced two handsomer girls than Grace Richardson and Effie Copley. Cousins they were and of an age. Chums almost inseparable. Miss Richardson lived with her parents in Middlebury township. They were not extremely wealthy persons, but they were well to do. A better farm than theirs was not to be found for twenty miles about. Hundreds of sheep gamboled in their pasture fields and their cattle were famed at the county fair. So Grace Richardson always went well gowned, and she knew how best to bring golden hair and azure eyes into delightful contrast with the gown she wore.

Effie Copley was the antithesis of her charming cousin. She was tall and dark. Her hair was as glossy as a black bird's breast, and her dark eyes danced and sparkled. Her parents, too, were well to do, but their acres were not so numerous nor their herds so many as those of the Richardsons, whose farm land theirs adjoined. They were content with lesser things.

Girls develop young in Potter county. The rich country air makes the red blood tingle in their veins and they grow strong and hearty. So it was that at 14 years of age Grace Richardson and Effie Copley were very near matured. Company they had in plenty and both could scarcely wait for later years to come.

VISITED THE GYPSY CAMP.

At this time there passed through Potter county a wealthy band of gypsies. All the way from Texas they had come journeying toward New York. Not ordinary nomads were these persons. From their beautifully constructed wagons dozens of thoroughbred horses trailed far behind. Prone to trade, they were as honest as any horse traders could well be and word of their good faith went on before them.

To a vast concourse was the party going as an escort to their queen. This woman traveled in a carriage all her own. She was arrayed as was the Queen of Sheba, and at night she slept in a tent of many gorgeous colors.

The gypsies camped for three days in a bit of woods on the outskirts of Cross Forks, and there the people gathered from all the region round about and had their fortunes told. Seated upon a gilded throne and bedecked with forest flowers, the Queen gazed into the palms of her visitors and revealed their fortunes to them. It was noted that the Queen was not an optimist. Quite frequently would she refuse to talk with some of those who called. To others she gave gloomy forebodings of the dark days to come. "The world is full of sorrows" she would explain, "but there are many joys. You will find them out together."

To the grove in which the gypsies had encamped Grace Richardson and Effie Copley went. They saw the gorgeous tent which enclosed the Queen, and the dozens who entered there and then came out again made them very curious. So they took their place in line and waited to see what the future had in store for them. So inseparable were the girls that they determined that each should hear what was told the other.

Together the girls marched in before the Queen. She took a hand of each, and looking at them sharply, simply said:

"I do not want to tell your fortunes."

This seemed so strange to the cousins that they insisted, and giving way to their importunities the gypsy, taking their hands in hers again, began slowly, as she traced the lines, to read:

DREADFUL PROPHECY.

"I see before both of you," she said, as if reciting a story well known to her, "a few years of happiness. Then will come days of sorrow. You will both die quite young, and your ends will be too dreadful to contemplate. Both will go to the grave by violence and after the same fashion. I did not want to tell you, but you insisted. It is written on your hands, and what is traced there comes true." Then the Queen dismissed them with a sorrowful smile of sympathy.

Now all this seemed but a huge joke to Grace Richardson and Effie Copley. Laughingly they rejoined their friends and told them of their fortunes. Then they departed for their homes. The gypsies moved on and were forgotten, so were their prophecies. One year followed close upon the heels of another until four had been passed. The girls had beaux in plenty, but of all those who visited the Copley house the most favored was Walter E. Goodwin. An industrious young man was Goodwin, and he was well to do. He had a store of his own and a little farm and seemed to be gaining a fortune. It was to her cousin Grace that Miss Copley blushingly first broke the news that soon she was to be married.

The Goodwin-Copley wedding is remembered by all who live at Cross Forks. It was the most promising in many years, and all the neighbors gathered to wish the happy couple well. Grace Richardson was a bridesmaid.

But this little country town quickly became too small for Goodwin and his aspirations. He and his charming little wife moved to Mansfield, in Tioga county, and everything seemed to prosper for awhile. Mansfield is an educational center as well as one of business. It has a normal school, big stores and temptations. Of the latter the Copleys did not know until their daughter appeared at their door and announced that she had come to stay. All of this occurred so sudden that it took the people's breath away.

MURDERED BY HER HUSBAND.

Mrs. Goodwin said never a word about her troubles, but it was not long before it was learned that Goodwin's love had been won away from his country help-mate. One day Mrs. Goodwin returned to Mansfield. The next morning her mutilated corpse was found lying in an alley in the principal part of the town. A deep bruise on the head and a bullet hole told the tale of murder.

For a quarter of a century Mansfield had been free from serious crime. From mansion and tenement the people gathered for but a single purpose, the punishment of the destroyer of their peace. Foremost among them was Goodwin. His had been the loss, he said, and his must the vengeance be. But as startled as the town had been upon the discovery of the murder, no less startled was it to learn the very next day that Goodwin had been arrested and taken to Wellsboro. For so sincere had his grief appeared to be that few were willing to believe that he was the slayer of his wife.

The trial of Goodwin will remain long in the minds of the residents of Tioga county. It was fraught with sensation. None knew what evidence there was against the prisoner; the defense was coolly confident. Goodwin appeared in court attended by some of the best attorneys of the northern tier of counties. He smiled upon his friends, shook hands and reassured them he quickly would be free. Then the blow came.

As a mist rolls away and discloses a mountain, so did the prosecution's mystery disappear with the opening of the trial. The first witness was the person to whom of all others Goodwin had looked for aid. She was his guilty partner in the murder—the woman for whose sake Mrs. Goodwin had been slain. Calmly she told the gory tale—each detail she painted in the most grewsome hue. There was little defense. And at the hanging, which occurred in June, 1898, Goodwin told his story just before the black cap was adjusted.

MAN'S DIRE THREAT.

Mrs. Goodwin's tragic death recalled with startling vividness to Grace Richardson the prophecy so earnestly made by the Gypsy Queen so many years before. Her parents pooh-poohed it, her friends smiled at the recollection, but the young woman, still unmarried and unloving, believed that some day the prophecy would come true. Miss Richardson grew thin and wan. She wanted to go away, she cared not in what direction; some place where the scenes of her childhood would no longer haunt her troubled brain; some place where she was not known.

After weeks and months of pleading, Mr. and Mrs. Richardson consented to this plan. Joyously did the victim of the strange hallucination pack her trunk and bid herself away to Galeton. There in the midst of the lumber region, where things were fresh and new, she would find peace.

At Galeton resided Frank Sprague. A lumber king was Sprague. His acres reeked with virgin timber, and his employes were numbered by the score. He was big and commanding, and into his coffers gold was flowing fast. About this time Mrs. Sprague became ill and Miss Richardson, moved by pity, went to nurse her back to health. So womanly was Miss Richardson and so dainty that not only did she win her way into the heart of the invalid, but into the soul of the husband as well. Earnestly he pleaded with her. If she would but run away with him, he said, they would go to the other end of the world; he would cover her with riches and with happiness as well.

Contemplation of Sprague's proposition frightened Miss Richardson far more than the gypsy's proposition. She quietly left the house. Sprague followed and promised that should she ever wed her life would pay the price. Galeton had quite lost its charm by this time. Miss Richardson, still broken in health and on the brink of nervous prostration, returned to the home of her parents in search of the peace which was not there. Day by day the specter of death followed hard behind her. It crept into the room by night and laughed at her derisively in the morning. Then to save her mind, to make one last dash for preservation, this woman determined to flee far away.

PROPHECY FULFILLED.

A party of friends was going to California at this period. Miss Richardson became a member of it. At last, distant from the shadow of her youth, amid the tall trees of Yosemite and the vineyards on the hillside she bloomed as in the years gone by. It was there in the land of the smiling days that the Pennsylvania girl met the man she was fated to wed. Guy T. Hale was his name, and, strangely enough, he, too, was a lumber man. In far-off Washington Hale's possessions struck deep into the forest. There he took his bride and they were happy far beyond their dreams.

A dispatch from Tacoma tells the rest of this strange story.

"Frank F. Sprague, a Pennsylvania lumberman," it says, "arrived in this city from his home in Potter county, that State, a few days ago. He proceeded to the home of Guy T. Hale, seven miles from town, without delay. Sprague found Mrs. Hale, a former acquaintance of his, at home. Her husband was away.

"When Mr. Hale arrived home he was met at the door by his wife, who told him that Sprague was within. Scarcely had she spoken than Sprague, who had followed close behind her, shot Mrs. Hale through the heart, and she fell dead into the arms of her husband. Retreating into the house, Sprague then committed suicide by shooting himself. Hale, who is nearly wild with grief, states that his wife had told him Sprague once threatened to take her life if she ever married. He had come all the way from Pennsylvania to take his vengeance."

A short time ago the remains of Sprague arrived home from Washington. The casket was opened at the station, and there hundreds of the dead man's former friends gathered to do last obeisance to the body. Dr. Cummings and Druggist Hayman made an examination of the corpse and found that Sprague had placed a revolver muzzle between his teeth and pulled the trigger. So the tragedy of the gypsy's prophecy was ended.—Philadelphia Inquirer.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

SPIRITUALISM:

Will It Ever Become Popular?

Do I hear the question asked, if Spiritualism will ever become a popular religion? My friends, Spiritualism is to-day the most popular religion in the world. It is a religion that if rightly understood by the people, would be wished to be believed by nearly everyone. It is embraced by hundreds every year, and they are becoming Spiritualists in every church all over our land. Some do not know it, and some have had enough of Spiritualism to know to what society they belong.

The very discords arising in the other churches, the lukewarmness expressed by so many on the subject of religion, is the Spiritualism in their natures working in its own good way to counterbalance the evils they have been taught through the past generations. They have come to the conclusion their own belief is not right, and have heard the scriptures expounded in various ways, until becoming tired of the many versions of it, some sit down quietly, discouraged at the conflicting opinions, while others go on investigating on their own account until they become convinced that hell is not one-half as hot as painted by the old divines. If any come to stumbling blocks in their path that seem insurmountable, they always take the easier way, the pleasanter path, where the foothold is clear and the way so bright, that everyone will be enabled to see the glory and the light of the new life, that happy land that lies at our door and where the doors are ever ajar and angel hands are waiting to welcome their friends to the beauties of the higher sphere.

Is Spiritualism popular? I ask. Did you ever tell an unbeliever, one that knew nothing of our faith or in what it consists, that that person did not express a wish that he or she had the faith to believe the beautiful theory, beautiful in living and more beautiful in dying? How many times in telling my friends of my belief, I have had the same thing said to me, and no doubt you have had the same, "Oh, if I only had the faith to believe your beautiful religion."

Now, my friends, did you ever hear a person say he wished he had the faith to become a Methodist, a Presbyterian, a Baptist, or a Catholic? Is it anything to be wished for? Did you ever in your lives hear the wish expressed that anyone had faith to believe one of their doctrines? And why not? Because every teaching of Nature is in direct opposition to them. Every soul shrinks from the horror of such a faith and turns to something more beautiful, more tangible to get hold of, and where it is all light instead of darkness. Nothing but fear taught by other than angel teachers has instilled into the minds of the young the feeling that they must follow in the footsteps of their forefathers and belong to some church in order to be saved. It is nothing beautiful in the religion itself, but a fear born of something dreadful to come if not lived in the only manner they know anything about and have been taught from their earliest infancy. Now is not a religion popular that everyone would like to have faith to possess? or have I misunderstood the meaning of the term popularity?

No one can doubt for one moment that we are sincere and earnest in our work, and mean what we say, and the churches believe it too, and they are becoming awakened to the knowledge of the fact that their religion is a fraud in a degree; although it has done its work well, it must now make way for more advanced thought and higher feeling of good will to all men, making no exceptions between the good and the bad, the high and the low, but giving each and everyone a fair chance and able angel teachers to teach the new truths to be learned to enable us to be advanced on the tree of life as far as we are capable of climbing with the powers we possess here and the help we are given.

Shall we attain a higher degree of Spirituality? It is impossible to tell of the vast possibilities for the attainment of Spirituality. It is without limit. Although we may not satisfy ourselves in this life, believe me everything is sent to us to help us to become something higher, something better. We may not see the whys and wherefores, but the divine presence is over all, inspiring us with higher hopes and mightier ambitions, and our lives are growing nearer the divine plan Nature intended us to fill in this great universe of life.

The very discords in the churches are purifying them. They are cleansing the impure and making them examine their own hearts and minds and leading them to look further for something better and more elevating than they have ever enjoyed, and they are sure to come into a more liberal atmosphere, where the treasures of the storehouse of Nature are poured upon them until they see the errors of their former belief, and enjoy the blessing so richly earned and so dearly bought.

My friends, be not discouraged that everyone is not a Spiritualist. It could not be. It is an impossibility. Our natures are not alike, but the spirituality within is constantly working and struggling with the coarser part of our natures, and is sure to triumph in the end. Look at the many good things that have come with Spiritualism. You can count the blessings by thousands. Is this nothing to be thankful for? Believe me, it is flourishing like the green bay tree, and before we know it light will enter the doors of the most careless observers and they will become imbued with the spirit of progress, until it will not be asked in whispers if he or she is a Spiritualist, but thousands will come to the front and shout the truth in no mild tones, without a tremble in the voice or a quiver of the nerves for fear someone will say he is a Spiritualist, but all will rejoice with joy unspeakable that they have been enabled to see the light with so much force that they fear to tell no man their convictions, and know they are truths sent from the other side of life to cheer and console those whom misfortune and trouble have overtaken until they are nearly fainting by the wayside and have been picked up by their angel friends and made to see the beauties of our religion.

MRS. D. E. PAINE.

Canton, N. Y.

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VIBRATIONS: THE LAW OF THE UNIVERSE

The Star, the Molecule, Their Path the Law of Design.

By E. C. Getsinger.

Little did the Chinese statesmen dream when they constructed the great wall around their empire to obviate against the invasion of the Tartar, that this same wall would be an obstacle in the way of civilization and that the statesmen of our day or possibly of fifty years hence would order its demolition at certain periodic distances so that intercourse with civilization will be accelerated. This wall was built when a fixed state of thought existed in the ranks of that government and when it was thought that the Tartar hordes would always be a menace. Little did they dream that civilization would threaten the Empire of China as did the Tartar, and that this same wall would serve as an obstacle in the way of both extremes.

The thought realm of a man is like an empire, each trend of thought is as a citizen and according to its degree of importance is either noble or plebeian—graded in this realm according to the law of fancy in one individual, and according to the law of utility in another, or a combination of both. In this thought realm each individual has rules of government, and a thought that applies for citizenship must stand the test of these rules and is accordingly accepted or rejected. But the individual whose thought realm has become like an ancient Chinese empire is the one who has reached a fixed state of thought which acts as a wall around his mental state—where one thinks he repels the invasion of Tartars, when in fact he rejects the fruit of civilization.

The history of religion of science teaches us to beware of a fixed state of thought, but to cultivate a flexible conviction whose radius of expansion is graduated by common sense—the product of civilization.

The great problems of science are not conclusively analyzed in one lifetime, but generations can only pass final judgment. The minor problems can be passed upon after a brief time of trial. The fundamental laws of nature are vast problems and those that were apparently solved and given us a century ago as being facts are now found to be untenable, and were it not for the flexible conviction of the civilized mind this change of opinion would still be impossible.

The finer forces with which science is now dealing forces even the conservative minds beyond the possibility of, conservatism, which is only another name for a fixed state of thought. Genius has never knocked at the door of conservatism but what it was branded a Tartar and rejected. But there is a vast difference between a genuine scholar and thinker whose cautiousness is the stamp of his sincerity, and the rigid conservative thinker who appoints himself as a guardian against a Tartar invasion into the realm of science and who, when approached, merely knits his brow as if it were possible for him to concentrate intensely, then looks as wise as a tree-full of owls and finally drawls out the fact that "this is not exactly in accordance with the authorities on the subject." But such words were never uttered by Goethe when he found the young harum-scarum Schiller, nor by the practical Liszt when he found the esoteric Wagner, nor by the flexible-minded co-workers of Darwin when he dared to lay his views at the feet of conservatism where they were both kicked and pummeled.

The electrical science has revealed some of those finer forces and with such rapidity has one, marvel come upon another that the pseudo-guardians of science have fled in dismay. The owls have deserted the tree of knowledge.

Nothing has so much changed the fundamentals of science as did the relation of vibrations to the electrical science. As electricians became more and more familiar with the fluid with which they were dealing, so did these find it necessary to consider the laws and phenomenon of vibrations. And much of these results are due to the peculiar researches of Tesla, who finally discovered the secret of lighting by high alternations or by vibrating a small volume of electricity at the rate of hundreds of thousands times a second. Electricity sufficient only to ring a telephone or operate a telegraph instrument when lashed into a high degree of agitation becomes the lighting power of an alternating current, and so does water become foam by the same process.

Vibratory energy when not operating under stress or resistance imparts a sensation of cold, but the same rate of vibrations when operating under a stress of resistance manifests as heat, consequently heat is a vibratory energy and only manifests as heat so long as the stress is maintained. A heated molecule is one overburdened with a vibrant energy and this relieved makes a cool molecule. To resolve the phenomenon of heat or of cold to merely conditions under which the vibrant energy operates, is simplifying the causes of one-half of natural phenomena with one sweep. It is said that friction causes molecular heat. What is friction but a vibration. Prove it? Certainly! A vibration is a rapid and rhythmic motion. When two bodies that revolve with the same velocity come in contact with each other they smoothly roll upon each other, but when two bodies revolve with different velocities and come in contact with each these will only touch each other periodically in about the same way as when you moisten your finger then run it over the surface of a varnished table, it periodically touches the table. When this rhythmic contact is exceedingly rapid then it is a vibration. Thus when molecules come together under pressure and these revolving at various velocities, will alternately touch one another, and this at an intensely rapid rate becomes a vibration, this vibrant energy crowding upon the molecules faster than these can dissipate the same, results in a heated state of matter which will be maintained as long as the pressure or resistance is maintained. In this manner heat is a vibration operating upon matter under stress or resistance. Friction is not a continuous contact between two revolving molecules, but is a rhythmic contact, and if the contact alternates at the rate of eighty thousand times a second or more, it is decidedly a vibration.

The stupendous mass of the sun whose molecular particles are all rotating under great stress one against the other, has made the sun a vibrating mass of incandescent matter, the radiations of vibrant waves of energy form heat near the sun and these heat waves when dissipated out into the ether agitates this subtle substance into light, this light vibration becomes mere wave motion through dissipation and which reverberates to the planets whose atmospheres collect the same, and this solar energy when thus re-intensified by atmospheric stratas and directed to the surface of the earth, becomes the earth's heat and light. Beyond the earth's atmosphere this vibrant energy is merely motion and atoms and souls. He was able to manipulate the potencies of the two by utilizing the laws as they developed, until the mechanical universe was formed and until the intelligent expression of the Concrete Mind was manifested in the human form.

Some years ago I was inclined to pantheistic atheism, but subsequent discoveries have led me to believe in God as a unity—a Creator Infinite, whose will, when concentrated for the purpose of spiritual guidance of the human souls upon the earth, or during the early history of man in the physical development of his body by giving forth from the Almighty Presence a series of sanitary, dietetic and social laws for man's physical development, such an occurrence was a manifestation of God upon the earth and when this occurred through human agencies, such a person was called a prophet. In this way the concentration of the Will of God, gave him an apparent personality.

The soul of man is an intelligent entity whose faculties are the reflection of the powers of the Concrete Mind, and in this way is the soul limited while its Creator is unlimited.

I mention these points so as to obviate against the readers' utilizing any of my views in reinforcing their atheistical tendencies, should there be such.

The soul is a dynamic entity possessing nine attributes or faculties, these when uniting and blending with the dynamic entity known as the power of life, or that wave which caused the form, these two upon combining form an intelligent life, possessing powers of discrimination, voluntary application of will, intelligent direction, application, and execution of its powers. Many animals have souls, but none have nine attributes. The dynamic entity or the power of life, and the intelligent entity or the soul, having lived in a blended state within the enclosure known as the body, after death or dissolution (this intelligent entity or the soul loses its form by blending with the dynamical entity of human, and since this latter form existed as a dynamic entity in the beginning of creation before matter encompassed it, hence will remain such after being stripped of the physical outline), enters a dynamic world and there exists under new conditions, where natural laws still govern. Its condition must of necessity be subject to the dominant and universal law of vibration, and by the law of correspondence levitates to a plane that corresponds to the manner of life of the individual, which in turn gives the soul its "pitch and octave."

In-so-much as the electrical science has undermined the materialistic foundation of science, so has the modern science of psychology undermined the materialistic philosophy of life, and if the views here presented seem to be radical, the maxim that "coming events cast their shadows before" will tend to modify the impudence of my intrusion.—Medical Times of New York.

OUR PREMIUMS.

There are many Spiritualists who know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonderful magazine of thought on Death in its multifarious phases; in fact you can not find in all the libraries of the world as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost $1.10. The aggregate cost of the three books to the trade is $4.50. At this price, these three books ought to be in every Spiritualist family.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD--ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Geo. Raley, known in Sioux City, Ia., as Geo. Zelmer, is still at his old work of deceiving the people. It is strange how Spiritualists have been deceived by this trickster.

M. A. England writes: "The books received all right, and please let me thank you for them, for I look upon them as a present, and like many others I don't know how you do it. Beside being so beautiful to look at, what a feast inside!"

Prof. J. Madison Allen has made a flying trip to Northern Texas to deliver a Fourth of July oration, and will visit a number of places for spiritual work. For engagements address him at Fort Worth, Texas.

C. E. Dent writes from Vicksburg, Mich.: "I expect to attend the camps as follows: Will be at Briggs Park camp, Grand Rapids, Mich., August 12, 13 and 14; August 5 to 11 at Vicksburg, Mich.; at Haslett Park, August 19 to stay a few days. May take in some of the other camps a few days. I will take subscriptions for The Progressive Thinker whenever I have an opportunity. I hold myself in readiness to conduct funerals or solemnize marriages, or work in the missionary work when called on. Address, Vicksburg, Mich."

Farmer Riley, the well-known materializing medium, is now in the city, and is open for engagements to hold seances here whenever desired. Mr. Riley has an excellent reputation as a materializing medium. He has been sick for several months unable to do anything. He has now recovered, and possesses greater powers than ever as a medium, and his manifestations can not fail to be satisfactory. A letter will reach him if addressed to 16 Pacific avenue, Room 27. Those who desire to see him personally can do so by consulting Policeman Bland, of the Open Board of Trade.

Mrs. Sue Gary writes from Rockport, Ky.: "I would like to make inquiry through your paper for the whereabouts of Charles Gratz (Sphinx). Some that met him in Kentucky last year are very anxious to communicate with him."

Mrs. R. V. Ferris sends the following from Walton, Mich., sworn to by nine persons before a notary: "We the undersigned wish to certify to the following test put upon Miss Dolly Williams (a medium) in a circle held for that purpose June 28, 1900: First, we put a pair of black mittens on her hands, sewed them to her dress sleeve with white thread, sewed her dress up in front, put her into the cabinet, sewed her hands down to her lap, sewed her fast to the cabinet, and closed it up. There was talking independently, and through the trumpet; hands appeared from the top and bottom of the cabinet. She was in this trance for about one hour, and when we opened the cabinet we found the mittens on her hands, the same as we left them; everything the same except that she was tied hand and foot, head and neck, and wound up in a regular network of black thread, and there was no black thread in the room when we put her in the cabinet."

J. H. Moon writes from Little Rock, Ark.: "A good test medium would do well here. I would be glad to correspond with some good lecturer and test medium who would like to come to our city."

Columbus Wells writes: "Why is it vegetarians cannot offer the first effectual remedy for the discontinuance of meat eating? It is very foolish for them to say it is wrong to eat meat, for it has been used for millions of years. If they think it is not good for anyone to eat meat, let them bring out a remedy. Do they think the working people can live on nothing?"

Mrs. M. E. S. writes from Fort Dodge, Iowa: "I believe Mrs. Hooker McEvoy, in her article 'An Earnest Appeal for Honesty,' voices the sentiment of every honest investigator of Spiritualism. Any so-called medium that cannot stand an honest test condition, has no right to be a medium, and should under no conditions be allowed to practice their sleight-of-hand or legerdemain art on any public, faithful or skeptical. It is a fact well known to all kinds of tricksters, that it is an easy matter to delude the faithful Spiritualist. If ever any non-Spiritualists happen to be present at such seances they are as a rule relegated to the very rear seats, no matter how honest may be their motive for being present, and the faithful never protest at such apparent injustice. The least bit of a trick proves the phenomena to them without a question. If said Spiritualists could just reason a little coolly on the subject they so love, they would be able to see many a thin fraud as keen as they now see all the fallacies in the orthodox church. Another detriment to the cause is the $1 rate seance, which you are expected to pay whether anything is proven to you or not, and helps in almost every case sustain a fraud. If the medium be honest, no such price is necessary, any hall would be crowded by people eager and anxious to hear the truth were a price set in the reach of all, and such action would soon crowd out the tricksters, and they would not be able to deceive a large mixed audience very long, and could be prosecuted for obtaining money under false pretense."

Wilmer Holmes writes from Brainerd, Minn.: "Those sterling workers, G. W. Kates and wife, stopped here one night, June 13, and lectured and gave tests to a small but appreciative audience. Hope they will come again and stay longer."

Correspondent writes: "The Progressive Lyceum of Galveston, Texas, held their third annual sunflower party June 17, the theme for discussion being 'Love lightens labor,' and the emphasized thought 'As the sunflower turns its face to the light of the sun so Spiritualism turns the face of humanity to the light of Truth.' July 4 the children and a number of adult friends met at the residence of the conductor, which was prettily decorated with flags and bunting, and appropriately commemorated the nation's birthday with recitations, songs, etc."

Mary A. Ingalls, of Philadelphia, Pa., writes: "Since I became a believer in Spiritualism, nearly six years ago, I have heard what I believe to be spirit voices, which guide me. I have had impressions which, when followed, always leads me to success. I am acquainted with a true medium, unknown to the public, except in a small way, and while entranced she has told me of events which would come into my life months ahead, and the events have taken place just as predicted. I have supposed that I was being directed by invisible spirits. Within the past two years I have read a few of Helen Wilman's books, and at present I am taking lessons in Mental Science of an Institute in Canada. My teacher tells me that all power is within myself. He gives me no thought that spirit friends are my helpers." Of course the voices you hear emanate from spirits. Any person who teaches you that all power is within yourself, certainly lacks common sense. All power is equivalent to infinite power, and no human being possesses that.

Viola writes from Syracuse, N. Y.: "The First Spiritualists' Church closed its meetings in Clinton Hall, Sunday, June 27. Mrs. Mary C. Von Kanzler, their speaker and medium for the past month, has been requested to return to them after the heated season has passed. In her private work she has made many friends. She visited Auburn, N. Y., and in the future, with other interested minds, will do some work there. 'The society has not held any meetings for more than a year,' was the words of their then secretary, Frank Mohr. The societies in Oswego and Hannibal have not held any meetings for almost a year. The president of the State Association reports a need of missionaries for the work. What we most need at present is financial aid. It would prove the greatest missionary of to-day, with our already developed speakers and mediums put into the field under right generalship, so as not to give all the money that the people can raise into the hands of railroad magnates. There could also be brought into use much undeveloped home talent, that would unfold into great good, that could help to hold the scattered forces, and with the hope of a visit from a speaker once or twice a month, there would be kindled a flame of interest."

Mrs. Minnie G. Van Tyne writes from East Syracuse, N. Y.: "I have been a reader of The Progressive Thinker since February last, taking advantage of your generous offer of premiums, the Occult Life of Jesus of Nazareth and The Next World Interviewed, which I prize very highly. Grand meetings have been held in our community by Mrs. Mary C. Von Kanzler, whom we secured about three months ago to give lectures and tests. There is no one more pleased than I am to receive spirit messages, but it is not wholly spiritual tests that tend to upbuild the cause of Spiritualism. I agree with Brother J. M. Humphrey that our cause should be called 'Modern Educationalism.'"

Miss Thomas's meetings in Hygeia Hall have been closed for the summer. This has been a year of excellent success. At the request of many friends, Miss Thomas gave a picnic on Sunday, July 1. Mrs. Townes kindly gave the use of her beautiful grove, also her house, at East Grossdale, for the purpose. The day was beautiful, and over 200 people were in attendance and a most enjoyable time was had. All went home delighted and with loud praise for Miss Thomas's ability as an entertainer.

Mrs. Eliza Smith writes: "Since reading the first two or three letters from the pen of Carlyle Petersilea I look for his offering each week, and even long for the paper to reach me. They answer so many questions that we all want to know about, of which we have been so ignorant, and their helpful, straightforward way of dealing with matters spiritual makes me feel that I am indeed listening to that master mind, Franz Petersilea. To me, they alone are worth the price of the paper, and I sincerely hope that they may continue for a long time to come, as I believe that worlds of good may be accomplished thereby. Often have I been tempted to write direct to Carlyle Petersilea, thanking him for the privilege of reading those grand thoughts, so masterfully expressed, and assuring him of the great good to be derived from them, but I have not yet ventured to assume that liberty. I am getting together a library of spiritual books, having already a good nucleus upon which to build, and I now wish you to send me the Encyclopedia of Death, and Life in the Spirit World—Vols. 1, 2, and 3, and The Next World Interviewed, for which I enclose you $2.50. The Progressive Thinker is a rare gem, with its liberal, unselfish policy, and I do wish it could find its way into every home in the land."

"I am not prepared to state that the dead can come to life," said H. R. Peters, "but the experience of a friend of mine in a Pennsylvania German town recently would seem to incline one that way. In the town where he was visiting he became acquainted with the local undertaker, and in that way was enabled to be present at the funeral of a young woman who had expired from a shock at seeing her husband fall from a load of hay, according to the Chicago Record. He was not hurt at all, but she was to all intents and purposes, as dead as the proverbial door nail. The body was laid out in the parlor and all the relatives and friends had assembled to pay their last respects to the dead. As is customary in that locality, a big funeral dinner was served. In the midst of the meal the parlor door opened and in walked the corpse. It didn't take a minute to clean the room, leaving the intruder from the spirit world in sole possession. The undertaker finally plucked up courage enough to return to the dining-room, and found his subject enjoying a hearty meal after her enforced fast. Her first question was: 'Was Jake hurt much?'"

Charles Heisen writes from Baltimore, Md.: "Quite an awakening in the interest of our glorious cause has taken place in this city during the past few weeks, through the mediumship of Miss Alice M. Cary. Miss Cary is one of the finest instruments the spirit world has, being finely educated, and a gifted musician and composer. Possessing these valuable qualifications normally, and being of an exceedingly refined and sensitive nature, it will be thus seen that the spirit rarely has so fine an instrument for its use. Miss Cary is occupying Benson's Hall three nights a week, to highly delighted audiences, last Sunday being especially so. After a poem read in the opening exercises, she was controlled by Colonel Ingersoll, who gave one of his grand and eloquent addresses for which he is so famous. After the lecture Miss Cary gave upwards of thirty tests, nearly all of which were recognized."

Word comes from Toledo, Ohio, that Mrs. Laura Webb, the Southern editor, author, poet, and elocutionist, is reported to have attempted to end her life there recently by taking a dose of chloroform. She has been in Toledo several months, giving entertainments, and while there attended several Spiritualistic meetings. She took such an interest in Spiritualism, it is said, that she became deranged and very violent. She tried to throw herself from a window Saturday night, and was locked up in a police station. For a number of years Mrs. Webb edited a Southern newspaper, and enjoys a wide acquaintance with literary men and women. Her husband was a general in the Confederate army. It has been correctly estimated that where one becomes insane in consequence of investigating Spiritualism, one hundred become insane through religious excitement.

Mr. and Mrs. John Lindsay, of Grand Rapids, Mich., will be absent from their home for several weeks. They will leave for Milwaukee, Wis., on July 9, and intend doing a missionary work along the line of travel. They will visit several places before going to camp at Clinton, Iowa. Communications sent by mail to us will be forwarded to them from time to time as they change place. They write: "We had the pleasure of attending Briggs Park camp-meeting last Sunday. The weather was fine, and in the afternoon quite a large audience listened to the lecture of Dr. Peebles. The opening of camp indicates a prosperous season."

The citizens on Church street, South Charleston, Ohio, are much alarmed, it is claimed, over a haunted house in the neighborhood. The house is occupied by C. F. Diffendal, a prominent livery man. For some time the family on arising in the morning would find the furniture changed about and upset. It was thought some members of the family were doing it, but this was found to be incorrect. On Sunday night Mr. Diffendal sat up, hoping to find the intruder, but failed, although the furniture was changed and more havoc than ever prevailed. Last night Mr. Diffendal had Mr. Drake, the marshal, and Ralph Harrold, editor of the Sentinel, to stay at the house. With all the lights extinguished the men kept watch, but nothing was seen or heard. However, next morning revealed the fact that "spooks" had visited the house, as the furniture was changed from room to room and tables in the room where they sat were upside down. All this occurred with three men sitting in the room in the darkness. The house is owned by Mrs. Graham, of Springfield. The whole affair is a mystery, and will be sifted to the bottom, if possible.

Mrs. M. J. Carter writes: "Our Spiritual (4th of July) celebration at Jonesboro, Ind., was a complete success. Dr. H. C. Andrews was here and gave two of his characteristic patriotic speeches, which were a blaze of eloquence from start to finish, under influence of Mrs. Colby Luther and Mrs. Alice Marsh."

Santa Teresa Urreak, the woman healer (notices of whom have often appeared in The Progressive Thinker), on whose head Mexico has placed a price and who is accused of having twice incited the Yaqui Indians of Sonora to rebel against the established Government, is now in Arizona, and a few days since she was married at Clifton, to one Juan Rodriguez. The couple went to Metcalf to spend their honeymoon and the next day word was brought to Clifton that the bridegroom had attempted to murder the alleged saint. Two sheriffs chartered an engine and hastened to Metcalf. They found the village in an uproar. After trying to kll his wife, Rodriguez had shut up the town and disappeared. He was subsequently run down by the officers and arrested. Some years ago, while Santa Teresa was in El Paso engaged in healing the sick, a well-dressed stranger from Mexico sought to make her his wife and proposed that they spend their honeymoon in Mexico. Santa Teresa was at the time a fugitive from her native land for political reasons and her father refused to sanction the match, fearing that the Mexican government had devised the scheme to decoy her back across the border and thus effect her capture.

Clara P. Johnson writes from Canon City, Col.: "Reports from the Spiritualistic field in this section of our country seem to be scarce, and therefore would give the impression that the laborers in the Spiritual work here are asleep. This is not the case, however. We hold meetings and seances here in our little city quite often, and they are always well attended. We have a young lecturer here, Harry A. Davis, who gives splendid promise of becoming one of our leading speakers. He is liberal in belief, and as a speaker he is earnest and impressional, which together with a splendid flow of language makes him an interesting and entertaining speaker. Mr. Davis, working with his father, a splendid medium, Charles H. Davis, of Frankfort, Neb., together with a few other self-sacrificing souls, have aroused much enthusiasm in the noble work in this vicinity. With such earnest workers as these and such progressive journals as The Progressive Thinker, the cause is sure to gain ground."

The Denver (Col.) Post says: "Spiritualism and how far its influence may be permissible before fraud is declared is the vital point in the trial to recover $700 damages in the case of Lucinda Rounsevell and H. L. Blackman vs. W. C. Marshall and Jeannette A. Marshall, his wife. Miss Blackman and Mrs. Rounsevell conducted a restaurant in 1897 and Mr. Marshall ate at their place for a year. During that time, the plaintiffs allege, he ingratiated himself in their good graces, finally telling them that he was a clairvoyant and occult scientist; that he was not as other men are, but that he had spiritual guides, who instructed him to befriend the two lonely, hard-working women by giving them an opportunity to purchase a half interest in a mine owned by his wife at Empire for $400; that it was purely friendship that prompted such a sacrifice of valuable property, but his guides had given him messages from departed spirits, relatives of the sisters, and these messages urged the women to place their small savings of $400 into the mine and soon they would become very wealthy. Many were the conversations held in regard to Spiritualism, and many messages were received by the women from their dead friends, until Mr. Marshall shone with a spiritual halo to the women, who believed him wealthy, honest and a friend raised up by their dead friends to help them in their struggle for a living. This intense belief lasted until a short time ago, when assays revealed the worthlessness of the mining property, and now the suit comes as a result, and a jury will decide whether Mrs. Rounsevell and Miss Blackman were sort of criminally ignorant and trustful and whether or not Mr. Marshall was wrong in claiming this occult power and thus influencing the unwary. The case is being tried in the county court."

Lyman C. Howe is at Lake Brady this week.

The Salt Lake City News says: "The question whether there is a life after this, and if so, whether the fact can be demonstrated, has lately occupied the minds of some scientists. Professor Flournoy, of the University of Geneva, is just out with a book dealing with this subject. The author has for a heroine a young woman who on weekdays earns a living as an employe of a dry goods shop, but on Sunday acts as the 'medium' of a Spiritualist circle, which invited Professor Flournoy to examine her. In these trances this young woman becomes the wife of a rajah of South Kanara, who lived in the fifteenth century, and while so 'controlled' she converses fluently in a mysterious Oriental tongue. But she is not confined to this role by any means. She essays others, and with as remarkable success. All the tests that scientific men could suggest to M. Flournoy to apply to this remarkable young woman when in a trance he has adopted, but by none of them has it been proved that the elements of fraud is 'Mlle. Smith's' controlling force. On this side Professor Hyslop has lately conducted certain psychical researches in the same line. These have been made through the medium of Mrs. Piper, who, while in a state of 'trance,' has recorded with pencil on paper, in reply to questions asked, certain communications or messages from deceased friends and relatives of Dr. Hyslop, the inquiries having been carried on under conditions intended to preclude the possibility of deception, and to be, at the same time, free from telepathic influences. The inference which Dr. Hyslop conveys in his discussion, as the result of these repeated inquires and the verification of their details, is that it is easier to believe that the information received came from discarnate spirits than from any other source."

G. H. Brewster writes: "The Sunflower Social Club, of which Mrs. Georgia Glady's Cooley is president, met Thursday evening, June 28, at the residence of Brother J. W. Bowen, northeast corner 31st and Dearborn streets. Mrs. O. B. Wilson, vice-president, presided. The meeting was an enthusiastic one, and especially so when Sister Cooley's letter to the club was read by Dr. H. A. Cross, and the secretary was instructed to reply, requesting another for our next meeting, which will be held at Sister Allison's on Thursday evening, July 26, No. 2521 Michigan avenue. The old officers were re-elected with the exception of the secretary, W. FitzHugh Smith, who resigned. Bro. G. H. Brewster was chosen to fill his place. Some of the members of the club thought that the handsome diamond sun-burst pin given to Sister Cooley at her farewell reception, was not enough for their president and pastor, so they had a handsome engraved souvenir programme of her reception, which was decorated with beautiful floral designs by Mrs. Dr. H. A. Cross. It was a spontaneous outburst of feeling on the part of her followers, and no doubt will be warmly cherished and come to the front wherever Mrs. Cooley may be. The club had a picnic Sunday afternoon, July 8, at Washington Park."

Mrs. F. Otto informs us that resolutions were passed at Syracuse, N. Y., endorsing Mrs. Mary C. Von Kanzler for the good work she did there as speaker and test medium.

Carrie Swenson writes: "A grove meeting was held on Mr. T. Ryan's farm, four miles east of Pine City, Minn., from June 30 to July 5. As it rained most of this time the roads were muddy and prevented many from attending but those that could be present seemed very interested. Mrs. S. M. Lowell was the speaker and test medium, the writer assisting a little at times. Mr. A. Moe, from Grantsburg, Wis., spoke in the forenoon on the 4th of July. The Woodside Society at this place is chartered by the State Association, and its members are very earnest workers in the spreading of our philosophy. Mrs. Lowell is willing to attend such grove meetings wherever her presence is desired. Her address is 1203 Aldrich avenue, North Minneapolis, Minn., or Anoka, Minn."

Mrs. S. Snyder of Philadelphia, writes that she has the three volumes of the Encyclopedia of Death and Life in the Spirit World, Art Magic and Ghost Land. Of course she is delighted with them.

Mrs. Wm. H. Lyon writes from Maine: "I wish to extend thanks to you for the four premium books received, consisting of the three volumes of the Encyclopedia of Death, and Life in the Spirit World, and the Next World Interviewed. I consider them almost a gift, and very interesting. I wish every Spiritualist and Investigator could have them in their homes."

Allie Lindsay Lynch writes: "I have removed from Chicago, and will make my home at Mena, Arkansas. As soon as I am settled in the quiet little home I am about to build, my labors in the Spiritualistic fields will be carried forward. Health for a loved companion, quiet at home, and to reside near an only brother are the motives which lead to my removal from the great noisy city on the lake. Friends will please write me at Mena, Arkansas, Box 176."

B. R. Anderson writes: "As the horror of being buried alive seems to prevail, I will state what has entirely quieted my agitated mind on this subject. My only fear now is, that as I am living entirely alone, my request might not be carried out. When the decision to bury has become final, I have requested that a sponge thoroughly saturated with chloroform may be placed beside me in the casket. It should be sufficient to prevent the possibility of waking. To me an assurance of this kind entirely robs premature burial of all its horror."

Mrs. Latham writes: "The Spiritual people of Leonidas, Mich., held a picnic on the lawn of Mr. S. Kinnie, on July 4. There was a large attendance, and a general good time. After a very bountiful dinner served under the beautiful shade trees, the people were called to order, Mrs. Culbertson acting as chairman on the occasion. They were then pleasantly entertained by several fine recitations and songs by the little ones as well as the elder ones. Mrs. Culbertson delivered a very able and patriotic address; Mr. Carpenter also gave a short address, subject, 'Training Our Children to be Patriots.' The entertainment was interspersed with several fine musical selections by Mr. Geo. Milllard and his graphophone. In the evening a seance was held by Mr. Riley Louther (transfiguration medium), with very satisfactory results."

New Camp at Columbus, O.

On the "Glorious Fourth" I closed my first engagement with this camp association. The intense heat is against us, but the situation has many promising features. The grounds are dry and spacious, with chance to cover two acres or so with a lake of spring water, and the approaches are easy and pleasant. Considering the various disadvantages attending a new camp, the attendance the first Sunday was very good and a marked interest manifested. Mrs. Cora Noyes followed each lecture with platform tests, and those who were personally concerned seemed to accept them as genuine and satisfactory. On the Fourth, particularly, there were several that were quite striking, and she impresses one as sincere—not loaded with "stock tests." At the flag-raising, Rev. Mr. Parsons of the G. A. R., made a pertinent and interesting speech. He is a Methodist divine, and was a chaplain in the U. S. army during the Civil war, and a man of fine abilities. He sat upon the platform during the afternoon lecture, and cordially endorsed the address. It was his first experience in a spiritual meeting. The music was excellent, both the instrumental and vocal. The band boys seemed interested in the meetings and their music was choice. Miss or Mrs. Black from Columbus sang a charming solo in a charming manner, and a male quartette from New York delighted all and were vigorously encored.

A new trolley line is in prospect for next year which will connect the camp with outlying towns and cities, and make access cheap and convenient. On Sunday morning, Mr. Marshall, of Columbus, gave an address of welcome, in behalf of the mayor of the city, breathing a cordial spirit and fraternal interest in the objects and aims of the camp association. If the people appreciate the opportunities this camp offers them, they will fill up the room with tents and cottages, and make this a great center of attraction and a power for good. Mr. Dennis, the president, and Dr. Noyes are active and hopeful, and I trust this will be a leading camp in the state in the near future. May prosperity attend it.

LYMAN C. HOWE.

Lily Dale Camp.

Letters denouncing, and letters supporting materializing mediums who are now located at Lily Dale, are sent me almost daily. This question of the reliability of this phase of mediumship cannot easily be settled. As long as people demand and will run after this kind of manifestation they must take their chances as to its genuineness. To say materialization is all humbug is carrying the matter too far; to accept all as genuine is equally a mistake, as I honestly believe from my own experience in investigation, however, there are other ways by which communication can be held with the spirit side of life, and ways by which useful instruction can be given, and through this we can gain all that we seek without cheating ourselves or being cheated. The only way to get rid of fraud is to let it die a natural death; that is, give it nothing to feed upon. If you have been cheated once, and you know you have, keep away from the flame that burned you and do not, moth-like, go fluttering back to have your wings singed again. When people get awakened to the full meaning of the message brought to earth through the inter-communion of the two worlds, they will see more clearly the heights from which their spirit friends are watching, and will look higher than the seance room for that which will feed their hungry souls, and bring to them the deeper meaning of life, and the truer revelations of the spirit world.

We are pleased to know that Mrs. Thankful Gaston, wife of our honored president, A. Gaston, is again to spend the season at Lily Dale.

Those who are attending Clegg Wright's classes speak of them in the highest terms. We are glad they continue through the month.

Rev. Moses Hull has purchased a home at Lily Dale. We understand Rev. A. J. Weaver also contemplates the purchase of a cottage here.

Mrs. Greenameyer is again located at Lily Dale.

The camp is already well filled, and there is every indication of a large attendance during the entire session. Hotel accommodations are good, and all who come can be well served.

MARY WEBB BAKER.

Lake Brady, O.

The encampment here is now fairly started with enough genuine mediums on the grounds to convince all the skeptics in the Western Reserve if they would only come here to be convinced. Willard Hull and E. W. Sprague were respectively speaker and test medium at the opening session, with D. A. Herrick as chairman. Many leading Spiritualists occupied the platform and made short speeches. Mr. Hull gave one of the finest addresses we have ever had the pleasure of hearing. Said he: "Love is life and God is love, therefore Love cannot die. But the man who loves nobody must covet death. Yet death is only transformation. The dead are more alive than we are who live on the wrong side, the seamy side of life. It is time Spiritualists were converted. Representing as they do a tremendous fact in nature, they should learn to appreciate it more and apply it to the needs of life. The beautiful ship of earth is floating through space with a noise so loud you can't hear it. One man has control of the hold. Though the ship is freighted with all the needs of life, every passenger must pay tribute to him for the privilege of pulling out a few things. Our economic system makes it impossible to do business honestly. Any one who tries it will be bankrupt in a year. This is the verdict of business men. Opportunities for young men are growing narrower and narrower under this struggle of individual interest. And what is individuality? A mop-rag on the wheel of God's eternal decrees because in doing for others we do for ourselves. Of all sacred things the most sacred thing is a platform such as this where we dare tell the truth. Even the truth regarding this grand, glorious, yet besotted country, based upon a bung-hole economy; cutting bung-holes as it were out of the air and building barrels around them. An angel with a spy-glass may find a soul away down in the dark cavern of the dead millionaire, who has allowed others to starve around him, but it will take an angel to do it. But the higher powers are controlling all this, and giving us an object lesson in the struggle for life down here in its claypits that will eventually bring out the angel in the human."

The management of Lake Brady is almost completely changed from that of last year, but everything runs smoothly with bright prospects for a successful season.

The various phases of mediumship on the grounds are as follows: Full form materialization, manifestations in the light, independent slate-writing and independent voices, Mr. and Mrs. G. L. Brown and Mr. and Mrs. G. W. Renner, the former of Cleveland and the latter of Pittsburg. Trance and test mediums, Mrs. H. C. Ebertshauser of Sandusky, Mrs. Cooper, of Akron, and Geo. W. Way of Wheeling Island, W. Va. Trumpet mediums, C. J. Barnes, D. A. Herrick. Inspirational and business mediums, Mr. and Mrs. E. W. Sprague of Jamestown, N. Y. There are other mediums that have not yet reported, expected on the grounds. Mr. and Mrs. Sprague are organizing a school for psychic development.

The Womans' Lake Brady Association has been re-organized for the season.

The Fourth of July here was duly observed with a splendid patriotic oration by Mr. E. W. Sprague, a display of fireworks and dance in the evening.

The Haines' Orchestra, of Detroit, has been engaged for the season and we are safe in saying, now discourses some of the sweetest music ever heard at Lake Brady. Mrs. Flora Russell, assisted by Mrs. Sadie Herrick, with Miss Fannie Russell as accompanist, render beautiful selections in vocal music.

MRS. M. M'CASLIN.

STRANGE MENTAL POWERS.

How People Are Influenced.

Startling Words From the Committee Appointed to Investigate Personal Magnetism and Hypnotism for the Benefit of World Readers.

From New York World.



F. H. STOUFER Secretary and Treasurer of Railway Conductors, Pueblo, Col.



REV. J. C. QUINN, D. D., PH. D., Pittsfield, Ill.



HENRY MOREHEAD, M. D., Campbell, Mo.



JACOB RODRAIN, JR., Frackville, Pa.

Hypnotism is no longer a myth, a fanciful creation of the mind, but a reality, a most potent power, capable of producing infinite good. For the purpose of ascertaining the exact value of this much-talked-of-power a committee, composed of a prominent minister, a well-known physician, a practical business man and a leading railroad man, was appointed to investigate Personal Magnetism and Hypnotism.

The committee carried on a series of investigations in regard to the power of Hypnotism to influence the actions and deeds of people in the everyday walks of life.

The first steps taken by the members of the committee was to master the science in every detail, so that they might state from personal experience the good or evil this strange power might produce. They wrote the New York Institute of Science, of Rochester, N. Y., the greatest school of Hypnotism and Occult sciences in the world, and received full and complete instructions in regard to how Hypnotism may be used to influence people in business, how to use it in treating diseases, etc., etc. In a few days they mastered these instructions and were full-fledged hypnotists.

It was clearly demonstrated that hypnotism may be employed so that the person operated upon is entirely unconscious of the fact that he is being influenced; and, all things considered, the committee regards it as the most valuable discovery of modern times. A knowledge of it is essential to one's success in life and well-being in society.

Mr. Stoufer performed the astonishing feat of hypnotizing Mr. Cunningham, of Pueblo, Col., at a distance of several blocks. He also hypnotized an aged gentleman and had him run through the street shouting "Red-hot peanuts for sale." Mr. Stoufer says it is indispensable to one's business success, that it gives a man a wonderful power and advantage over his associates.

Rev. Mr. Quinn says that every minister and every mother should understand personal magnetism and hypnotism for the benefit they can be to those with whom they are brought in daily contact.

Dr. Morehead says, after a thorough investigation, that he considers it the most marvelous therapeutic or curative agent of modern times.

Jacob Rodrain, Jr., says: "I believe one may, through the agency of hypnotism, develop a force of character, a magnetic power that will make him practically irresistible. I never before understood the secret of the influence which some men exercise over audiences and large bodies of people. I was completely astounded at the extent to which people can be influenced without their knowledge."

In speaking of this marvelous power, President Eliot, of Harvard College, said to the graduates: "Young gentlemen, there is a subtle power lying latent in each of you, which few of you have developed, but which when developed might make a man irresistible. It is called Personal Magnetism or Hypnotism. I advise you to master it."

The New York Institute of Science has just issued 10,000 copies of a book which fully explains all the secrets of this marvelous power, and gives explicit directions for becoming a practical hypnotist, so that you can employ the force without the knowledge of any one. Anybody can learn. Success guaranteed.

The book also contains a full report of the members of the committee. It will be sent absolutely free to any one who is interested. A postal card will bring it. Write to-day.

Address NEW YORK INSTITUTE OF SCIENCE, Dept. NB 17, Rochester, N. Y.

A CARD.

The principals of Belvidere Seminary would respectfully inform their friends and the public generally that this institution will be open during the summer and early autumn for the accommodation of children and adults who seek freedom from business cares or the excitement of social and fashionable life. Its location is healthy and beautiful, its grounds ample and well shaded, drainage and water excellent.

Belvidere, as its name indicates, is a beautiful inland town, in Northern New Jersey, 700 feet above the sea, and surrounded on all sides by forest-covered hills, at the base of which flow the Pequest and Delaware rivers, along whose banks are many places of special interest to artists and all lovers of the picturesque in nature.

Its streets are well shaded and lighted with electricity. In its near vicinity are well cultivated farms, from which a fresh supply of milk, eggs, butter, fresh fruits and vegetables can be had daily. It is only twelve miles from Easton, Pa., and ten miles from the Delaware Water Gap. It is easy of access from New York and Philadelphia by the Pennsylvania and Delaware, Lackawanna & Western railroads, with six trains running daily each way. Its walks and drives are exceptionally fine, presenting an ever pleasing variety of river and mountain scenery. Here is just the place for the weary to find repose and the recreation that invigorates without fatiguing. For further particulars, address A. C. BUSH,

Belvidere, Warren Co., N. J.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, $1 per volume. For sale at this office.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism, compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

F. W. D.: Q. (1) We constantly hear rappings on the doors and furniture, yet when we sit in circle we receive nothing. Why?

(2) What gases are there that will ignite when suddenly compressed?

A. (1) It is much easier for a spirit to give a single rap, than to time responses to questions. A well-organized circle, with patience, will reach the desired result.

(2) Hydrogen and oxygen, when suddenly compressed, unite with explosive energy and produce water.

"Hope" Q. How can the physical life be prolonged?

A. It is a singular paradox of human nature, this want to live on earth as long as possible, even if that life has become a burden for its suffering and deprivations. The tramp who sleeps under a hay stack and begs his cold lunch desires to live with the tenacity of the millionaire surrounded by every luxury heart may wish. Scientists speculate on the possibilities of prolonging life indefinitely, and theorize how by balancing the processes of renovation and decay, the vital forces may be conserved to a century or more. There are endless receipts for preserving health and life beyond the three score years and ten, allotted as the life of man, so diverse that they become amusing. The witty Dr. Holmes had rules by which he expected to reach an age which would go on record. He worked by rule, ate by rule, slept by rule, rested by rule, and came to a sudden end. Dr. Fiske, the distinguished historian, claims he is sound as a nut, yet works the largest part of the twenty-four hours, eats what he likes, drinks two or three quarts of beer, never gets out of a draught; prefers to sit in one; in short takes no thought of his health, and has the best in the market.

Dr. Pearson says his rule is: "Keep cool, don't overload the stomach, breathe pure air and lots of it, eat a vegetable diet, don't eat late suppers, go to bed early, don't fret, don't go where you'll get excited, and don't forget to take a nap after dinner." That is good for a millionaire, but how is John Smith to follow, who has to work ten hours a day to support his family? Yet a great many John Smiths, with hard work and coarse fare, rough it to a good old age, and many a millionaire living by this rule dies young!

One old gentleman has been a vegetarian, drank nothing but water, indulged in no excesses, and claims his ninety years is due thereto. Another at almost a hundred has indulged in stimulants now and then, chewed and smoked tobacco, and thinks his years are mainly due to the narcotics.

What are we to infer from such diverse facts? Surely that there is no straight and narrow way to longevity.

J. M. Peebles has written a large book on the subject, and although his own life is prolonged beyond the average, probably not one of his readers will live a day longer for the reading. The fact is that human nature is endowed with marvelous persistency. There is in many a hereditary toughness of constitution, by which they are adapted to a great variety of circumstances, and able to bear heavy drains on their vitality. With healthy digestion, all kinds of food are digested and converted into strength. They can sleep soundly for half the day, or go without for day's together; they can labor at the most exhausting tasks for more than half the hours, or not work at all; they can drink water, or beer, or whisky, and yet retain the power of recuperation.

Yet it does not follow that it is useless to observe the laws of health. The strong may not become prostrated by overtax, or strain, mental or physical, that would destroy the weaker, but they suffer therefrom, and the very consciousness of their strength may lead to their overthrow, as they lose that cautiousness those less robust are constrained to exercise, and they suddenly find themselves bankrupt. Yet it must be admitted that the first and most essential element of prolonged physical life, is a sound constitution, inherited from long-lived ancestors. To this must be added, for the best result, plain food, freedom from overburdening cares and labor, and confidence in the laws of hygiene and not in drugs.

J. A. Horn: Boiling water frees it from nearly all its mineral impurities, such as lime, magnesia and iron, and if continued for at least half an hour, all germs. It does not free it from soluble salts.

Reliance should not be placed on the testimony of spirits, locating mineral veins, etc., as infallible.

Tobacco is a poison, and the habitual use of a poison cannot be a benefit. When the habit has been formed and age advances it may be tolerated, and the harm it does, when the system becomes accustomed and the use moderate, may be at a minimum.

J. J. Lake: Q. It is an old story that witches tie knots in the manes of horses that they ride. I do not believe in witches, but the knots are there, and how do you explain the curious manner in which they are tied?

A. The folk-lore story of witches riding at night, and the owners finding their horses jaded in the morning, led to taking the knotted manes as evidence, and conclusive it appeared to the superstitious. Well groomed horses have not these tangles. They are found on those neglected, and the shedding of a part of the mane, which becomes enmeshed in that which remains. It requires some time for the tangles to form which shows that they are caused by the tossing of the mane by the wind and the motion of the animal's head in feeding or moving.

The specimen accompanying the question is indeed marvelous, and might well have been braided by the witches who pursued Tam-o-Shanter's good mare Meg.

In the times when witchcraft was believed as implicitly as any other Bible teaching, these uncanny recipients of demoniac favor, were not content to tangle the manes of the horses they rode at night, but twisted into snarls my lady's hair, and when the comb pulled, the ugly witch received the petulant blame.

Querist, Marcellus, N. Y.; Q. What is the origin of the saying, "He won't set the North River afire."

A. In pursuing this phrase to its source, we become aware of the wonderful permanence of a thought changing its garb to suit the locality and comprehension of those who receive it. It illustrates the modifications of folk-lore myths, and the handing down of wise sayings, often remarkable for their exact preservation, and again changed in verbal clothing almost past recognition.

In England the phrase is, "He will not set the Thames afire." When the pioneer American used it, he was loyal to his own river. In either case the saying is meaningless, for no one ever did or can work so fast as to set a river on fire, and the phrase is always applied to a lazy worker. In the olden times the millers used a sieve to separate the flour from the bran, which had to be shaken by hand. Sometimes a rapid workman would set the wooden rim on fire, which a lazy man would not do. As this sieve was called a temse, the saying arose, "He never'll set the temse afire." As the names of the river Thames was pronounced exactly the same, those who knew nothing of the sieve or its name, mistook the saying as applying to the river.

Constant Reader: Q. What is the story of Frankenstein?

A. A German medical student constructed from the material furnished by the dissecting table and church yard bones a being, which he endowed with life. It was a human, yet a monster, and like a remorseless demon pursued its unfortunate creator, wrecking all his plans of life, murdering his sweetheart, and finishing by causing his death. It is one of the few romances which have a meaning far beyond the written word, and are new and fresh to every succeeding generation of readery. Every individual creates a good or evil influence, which may be personified as an angel to guide and guard, or a monster to relentlessly pursue even to the grave, and beyond.

Burns and His Highland Mary.

To the Editor:—I see in a recent number of your paper a request is made to have the poem reprinted that came from the spirit of Robert Burns through the medium of Mrs. Hyzer. I happened to have it in a scrap book, so I enclose it and send it to you. I think it has been somewhere near forty years since it was first printed. I have taken your paper nearly ever since it has been printed. I would be lonely without it. I have been a staunch Spiritualist for fifty years. What a comfort and satisfaction it has been to me..

MRS. LUCY SMITH.

Chicago, Ill.

The circumstances of the production of the following lines are these: Mrs. Francis O. Hyzer, of Montpelier, Vt., is sometimes influenced to write both poetry and prose purporting to emanate from departed spirits. She had one day been reading some of these productions to a lady visitor, who asked her if Robert Burns (the lady's favorite poet) had ever communicated to her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would some time make known his presence, and answer a question she had in her mind, which question she did not express. A few days subsequently, Mrs. Hyzer felt impelled by spirit influence to pen the following, which on being shown to the lady, was found to be an appropriate reply to the query she had in her mind:

Fair lady, that I come to you
A stranger-bard, fu' weel I ken,
For ye've known naught of me, save through
The lays I've poured through Scotia's glen;
But when I speak o' gliding Ayr,
O' hawthorn shades and fragrant ferns,
O' Doon, and Highland Mary fair,
Mayhap ye'll think o' Robert Burns.

I am the lad—and why I'm here,
I heard the gudedame when she said
She'd know, in joyous spirit-spheres,
If Burns was wi' his Mary wed.
I sought to tell her o' our joy—
Na muckle impress could I make—
And lady I have flown to see
If ye'd my message to her take.

Tell her that when I pass'd from earth
My angel-lassie crown'd wi' flowers,
Met me wi' glowing love-lit torch,
And led me to the nuptial bowers;
That all we'd dreamed o' wedded bliss,
And more, was meted to us there—
And sweeter was my dearie's kiss
Than on the flow'ry banks o' Ayr.

Where Love's celestial fountains play'd,
And rose-buds burst and seraphs sang,
And myrtle twin'd, our couch to shade,
I clasp'd the love I'd mourn'd sa lang,
And while by angel-harps were played
The bonnie "bridal serenade,"
Though na gown'd priest the kirk-rite said,
Burns was wi' Highland Mary wed!

Ther's na destroying death-frost here
To nip the Hope-buds ere they bloom—
The "bridal tour" is through the spheres—
Eternity the "honey-moon."
And now, my lady, if ye'll bear
These words unto the anxious dame,
I think I can ye so reward,
Ye'll ne'er be sorry that I came.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is $1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for $1.25.

THE CAMP-MEETINGS.



Ashley Camp. O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Ezra Carpenter, secretary, Wellsville, Kans.

Freeville Camp. N. Y.

Opens July 29 and closes August 12. B. L. Robinson, president, Freeville, N. Y.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake. Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 266 Twenty-first street, Detroit, Mich.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association at Niantic campgrounds, Niantic, Conn; season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Los Angeles, Cal., Camp.

Arrangements have been made to hold a camp-meeting at Sycamore Grove, Los Angeles, Cali, September 2 to 20, inclusive. Address Elton T. Brown, secretary, 341½ So. Spring street, Los Angeles, Cal.

Franklin (Neb.) Camp.

The Northwest Kansas and Southwest Nebraska Spiritualist Association will hold their fifth annual camp-meeting at Franklin, Neb., from July 20 to August 6 inclusive. No pains will be spared to make it a success. For announcement, circulars and other information, address the secretary, C. H. Simpson, Franklin, Neb.

Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1900. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Iowa, September 2 to September 16 inclusive. Grounds open to campers after August 27. Leading speakers, Mrs. Marian Carpenter, of Detroit, Mich., and D. P. Dewey, of Grand Blanc, Mich. Other phases of mediumship will also be ably represented. For information or programs address W. H. Wilson, 301 N. Center street, Marshalltown, Iowa.

Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich, August 2 to September 4, 1900, inclusive. For programmes address J. D. Richmond, secretary, St. Johns, Mich., or G. F. Ottmar, Riley, Mich.

Briggs Park, Mich.

Briggs Park Camp opened July 1, under the most favorable circumstances. The day was perfect. Dr. J. M. Peebles was the speaker of the day. He was followed in the morning by Mrs. Blake and in the afternoon by Mrs. Ferris with descriptions. They were all enthusiastically received and recognized. Dr. W. O. Knowles, who was to speak in the evening, was called upon to officiate at a funeral in the country and could not be present. A pleasant surprise awaited the people. Frank T. Ripley, of Boston, was present and filled his place. After his lecture, delivered in an able manner, he and Mrs. Blake gave some descriptions which were absolutely correct. Our attendance was large and everyone seemed happy. Rockford society will be represented as a society on the grounds. Their tent will be in charge of Samuel Smith, of Fruitport. Frank N. Foster arrived to-day. Mrs. Carpenter is expected to-morrow to visit with us until after her engagement closes, July 19. Our attendance last year was 20,000. This year we expect to double it. THOS. J. HAYNES, Sec'y.

Missionary Work.

The work of G. W. Kates and wife in Minnesota continues to be active, and attracts large audiences. They held large meetings in Hendrum, Minn., June 26 and 27. The society of "Mystic Seekers," at this place, chartered with the State Association, provided a good hall elegantly decorated and a splendid quartette of singers, with three children musicians upon violins and the organ. The meetings were very interesting. The lectures were eloquent and forcible, while the spirit messages and descriptions by Mrs. Kates aroused great enthusiasm by their accuracy so forcibly presented.

The meetings at Grand Forks, N. D., June 28 to July 2, are attracting much attention as witnessed by the following item in the Daily Herald:

"A large audience greeted the second appearance of Mr. and Mrs. G. W. Kates at Hall's Academy last evening, when Mrs. Kates gave an inspirational lecture on evolution, a subject suggested by one of those present, followed by a number of very satisfactory tests. To say that the lecture was good would convey no adequate idea of its excellence. Mrs. Kates' control has certainly a wonderful command of language, which is used with force to elucidate some equally wonderful ideas relative to the influence and power of spirit control and the philosophy of Spiritualism.

"The local society is to be congratulated on securing even the temporary services of such able exponents of their belief. On Sunday evening Mrs. Kates will devote her time to tests and readings."

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By it the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portrait of the author, and subscribers copies will have her autograph.

Emma Rood Tuttle is well known to the readers of The Progressive Thinker and the spiritual press by the many poems she has contributed, and her spiritual songs. The present volume will contain the best of these, and many not before published. The price will be $1; to subscribers, 75 cents. It will be published as soon as the number of subscribers warrant.

Please send names at once—money not desired. HUDSON TUTTLE.

Berlin Heights, Ohio.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

BACKBONE WANTED.

A Worker Again Replies to Dr. Conger.

To the Editor:—Dr. M. E. Conger writes in your issue of June 9 in reply to an article of mine criticising a previous article from his pen on the subject of "Free Camps."

I have been away from home for a month and have only just read his reply, so could not answer it before. I wish now to offer a few suggestions. I understood his first article to demand free work from mediums and speakers. Now he calls for camps "free to campers." I don't understand his position. If he will make his demands clear then we can perhaps answer him in an intelligent manner. In reply, however, we will say that as far as our experience goes, camps cannot be run without expense, and some one must pay the bill. Who has any more right to foot the bill than the visitors who partake of the mental and spiritual feast provided at our annual camps? Workers like Dr. Conger, who have other sources of revenue, can go and work for their health or for their love of the cause, but those who devote their entire time and energies to this work cannot do so.

In regard to "fooling away money paying car fare to hunt up heathen on the Western prairies, I for one would just as soon give a little time and money (if I had it) to educate prairie people as to pay it out to rapacious city landlords for hall rent in a vain attempt to spiritualize and humanize city folks, who would rather spend their money at the saloons, theaters, etc., than help along a missionary worker in Spiritualism.

I consider the work of a lecturer on spiritual topics just as much necessary on the "Western prairies" (where I live) as that of the school teacher, and furthermore, I consider my work as important as any school teacher or other educator, and as worthy of recompense. The platform speaker on Spiritualism and kindred subjects is an educator and as such his or her work is as necessary in the sod schoolhouse as in the city temples.

I don't believe Spiritualists, as a class, have built a great many temples, churches and halls as Dr. Conger says. At least I have only seen a very few myself.

I would like to ask Dr. Conger a plain question and would like him to meet it squarely. If a camp-meeting is a good thing, and of course he believes it is, then why should we not carry the same line of work into every schoolhouse in the land? We all have to pay taxes to help build and maintain schoolhouses, why not demand an opportunity to use them for educational purposes along spiritual and reform lines.

I maintain that if the Spiritual philosophy is a good thing, we can't teach it too much or too often. We ought to keep every man and woman constantly employed at a reasonable salary. But do we keep our workers employed?

In the majority of instances I am compelled to say most emphatically, No. I'll tell Dr. Conger why we don't. Some of our speakers and mediums are very independent thinkers, some have very high progressive spirits to back them. They say things about the labor question, the war craze, the marriage muddle, and many other things which are too radical for tender-feet people to listen to. They say these things because they are true and need to be said. The consequence is, their services are no longer required.

Spiritualists as a class need bracing up, a stiffening of the back-bone; they need to take a firm stand upon all the great and vital questions of the age, and not be afraid to call a spade a spade. Speakers must smooth over all the rough places in order to secure engagements, and then the independent, fearless few who used to uphold our Spiritualistic meetings, drop out in disgust and join the ranks of the Free-thinkers. We have lost many of our old-time wheel-horses in this way. Personally I have some serious thoughts of doing the same thing myself.

If there is anything on earth I despise it is cant and hypocrisy. I believe in calling things by their right names and proclaiming from every house-roof and tree-top, if necessary, the truth as we understand it.

Dr. Conger says "it is generation, not regeneration, that should be considered by ambitious missionaries." We agree with Dr. Conger again, but we contend that agitation always comes before reformation, and those who have made any study of the laws of right generation should use every opportunity to enlighten the masses, otherwise the light they have received is a hidden talent. Personally we would gladly hail the day when it would be possible to advocate the most advanced ideas on the generation of human beings not only at our camps but in every district schoolhouse.

Dr. Conger again writes: "Some practical foundation work must be done if we expect to command the attention and respect of the public. To this we say Amen, right from our heart. That is just why I want more local societies, more organization, more agitation, more reformation of the individual. Organization is necessary for educational work, educational work is necessary to bring about individual reformation; individual reformation must come before we can have "right generation."

In conclusion I would say, if Dr. Conger wants Spiritualism "to come to the front" let him respect the "tramp brigade" as he calls the hard-working itinerant missionaries who are breaking new ground under hard conditions, turning over the hard-pan of priestcraft and superstition with the sod-plow of humanitarian love and good-will to men. Let him see to it that the laborers are backed up with his best wishes and good thoughts, instead of telling them that the Salvation Army missionary is the only one "worthy of notice."

Spiritualism can never prosper as it should till we have back-bone enough among our folks to stand up for the advanced ideas given through inspirational mediumship, not only about the truth of spirit return but every other subject of interest to human lives on earth.

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Dear Sir:—I have not had the asthma scarcely any the past week, and I think I shall not need any more medicine. Thanking you for what you have done for me, I remain, Yours respectfully,
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Kind Friend:—Well, I am feeling some better; don't have near as much pain, and the stiffness is better in my neck; am sleeping better and hope I shall be able to leave my chair by the time you return east. Very truly,
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The fire which destroyed the immense Swamp Root medicine plant of Dr. Kilmer & Co., July 1, was the most disastrous which has ever occurred in Binghamton. However, the Kilmers resumed business next morning, though not at the old stand, which is a heap of smouldered ashes. While the firemen were yet pouring water on the burning Chenango street establishment, the Kilmers were arranging to do business somewhere else.

That this great industry might not be crippled for a moment, through the courtesy of other prominent firms and citizens, the large factory and adjoining buildings on South street were vacated for the benefit of the Swamp Root people, and possession was taken immediately, and here, by Monday, July 8, this new, temporary factory will be turning out Swamp-Root, the great Kidney Remedy, in quantities of about 60,000 bottles per day, and in two or three weeks' time the full capacity of more than four times that amount will be produced. The immense demand for Swamp Root will thus in no way be interfered with.

On the old site, with adjoining property which has just been purchased, will be erected immediately an absolutely fire-proof six-story structure, plans for which have been early completed.

GALVESTON, TEXAS.

G. A. R. Memorial Day, Etc.

The Galveston News of May 31 says in reporting the exercises of G. A. R. memorial day: "Mr. John W. Ring, pastor of the Spiritualist Society, spoke in glowing terms of the dead soldiers who have gone on to their eternal homes, saying in part: 'How beautiful the thought that life is everlasting. The flowers and all the creatures of nature remind us of it. So it is with the principles for which the heroes whose graves we are to-day decorating, fought, the principles of freedom, liberty and justice; the principles that will live so long as the moon continues to reflect its somber light upon the earth, so long as the sun continues to cast its beams of light forth on the many bodies that continue to move on their orbits around it. Everywhere over this country are graves of men who fought for these principles, and we are to-day assembled to commemorate their lives. Ah yes, look at this fair land to-day. If these principles of liberty, justice and freedom still live, if memories are still sweet, where then are the lives of these dead comrades? They have not gone out. We who stand here in full knowledge of life immortal are happy to think that just beyond the veil, there stand the comrades gone before. Let us cherish these principles and we may feel assured that we are inspired by those who gave their mortal life in defense of them.

How thin the veil that hangs between
The tangible and the great unseen.
Could we list or see with ear or eye
The tramp of comrades passing by,
Would greet our anxious gaze
And inspire our hearts for coming days.

Under date of June 25 the same paper says: "The schoolhouse at League City yesterday morning would remind one of fairy land, it having been so beautifully decorated with white bunting, evergreens and flowers, the occasion being a Spiritualist christening ceremony. The infant son (Floyd Oscar) of Mr. and Mrs. F. A. Williams was the recipient. Mr. John W. Ring, pastor of the Spiritualist Society of Galveston, assisted by their quartette choir, conducted the ceremony. A large, attentive and appreciative audience witnessed the very impressive and beautiful ceremony, after which they were conveyed to Dickinson, where they were met by other Galvestonians and enjoyed a basket pisnic."

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Abram Baldwin died suddenly of heart failure, on May 19, 1900, at his home near Freeport Long Island, N. Y. His wife had been away from home, in Chicago, and only got home a few hours before his death. He was aged 62. M. E. B.

Frank Merriott, of Brainerd, Minn., passed to spirit life, June 14, of consumption, aged 46 years, 6 months and 9 days. He leaves a wife and brother to mourn his loss. He has been a Spiritualist from childhood. Funeral was conducted by the Red Men, of which order he was a worthy member.
WILMER HOLMES.

Franklin C. Stone, of Cedar Springs, Mich., passed to spirit life, Sunday, June 13. He served his country in the Fourth Michigan cavalry. He was 67 years old. He was a patient sufferer for two years, and was confined to his bed for six months. Those who knew him most loved him best.
MARY H. STONE.

Passed to spirit life, June 25, 1900, at her residence, in Russellville, Pope county, Ark., Mrs. Harriet May Parsons. She was 63 years of age, and had been a Spiritualist for many years.
COR.

TESTIMONIAL.

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G. D. Younge, of Wimer, Ore., who is a Fellow of the Royal College of Physicians, says:—"I consider it my sacred duty to extend to you my heartiest thanks for the perfect cure your medicines and advice have effected in my case. I was very skeptical when I began the use of your medicines and treatment, but I am free to say that I now have a confirmed belief in their almost miraculous efficacy. Three months ago I bore about my body the hideous spectacle of my disease. Now I am a mentally and physically robust man."

Mrs. Lydia Mason, of Boyd, Oregon, who had not walked without crutches for a long time, after a few weeks of our treatment says:—"I can now walk without my crutches for almost half a day. I am gaining rapidly and expect to soon be in perfect health again."

Mabel Keyes, of Iron Creek, S. D., who had suffered for a long time from eczema, says:—"The roughness of the skin has entirely disappeared. I am very thankful indeed for the great good you have done me. I talked with our family physician and he thinks my cure is remarkable. I doctored with him before I called on you and he said he did not think there was any help for me and he is one of the best doctors around here."

Address Dr. J. M. Peebles, Battle Creek, Mich.

Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meetings, 40 E. Randolph street, Handel Hall, Fourth floor, Sunday evening, 7:45. Wednesday evening, 675 Larrabee street, corner Garfield avenue.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. S. J. Ashton. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

There will be a Spiritual meeting at 2:30 each Sunday, at Smith Hall, Wisconsin and Larrabee streets. German and English speaking by Mrs. W. Hilbert and Mr. Bernhart.

Spiritualistic services will be held every Sunday afternoon at 2:45 p. m., 1453 N. Springfield avenue. Tests at 4 o'clock prompt. Wm. Fitch Ruffle, medium.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The South Chicago True Spiritualist Society meets every Sunday evening at 7:30 at 8927 Exchange avenue, instead of Eigenman's Hall.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Avenue Spiritualists Society will meet at 2979 Wabash avenue, corner 30th street, every Sunday afternoon at 2:45 o'clock. Harry J. Moore, pastor.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

VOLUMES 1, 2 and 3 of the Encyclopedia of Death, and Life in the Spirit World, Art Magic, Ghost Land, The Next World Interviewed, and the Occult Life of Jesus (including the Hull-Covert Debate) constitute our premium list. Those seven books have been on sale, costing the buyer in the aggregate, $10.75. We, after paying the postage and expense of mailing, realize only $1.50 for the seven—far less than cost to us. We desire to form the nucleus of a library in every Spiritualist home, hence this remarkable offer. By subscribing for The Progressive Thinker, you then have the privilege of purchasing these books at the premium prices. See terms on another page.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 22 CHICAGO, ILLINOIS, SATURDAY, JULY 21, 1900. NO. 556

SOME EXCELLENT THOUGHTS.

They Are Brilliant and Glowing with Divine Spirituality.

Spiritualists Can Gather Pearls of Wisdom Therefrom, and Extract Lessons Laden with That Which Enriches the Soul.

FOLLOWERS OF PRENTICE MULFORD FORM A SOCIETY—CHICAGO LEADS THE NEW MOVEMENT WITH 200 MEMBERS—BELIEVE IN SUPREMACY OF MIND OVER MATERIAL THINGS OF LIFE—BELIEVE PURE THOUGHT LEADS TO BETTER THINGS, HEALTH AND HAPPINESS.

As set forth in an admirable manner by the Chicago Chronicle, hardly a shorter, and certainly no better name than Auto could have been found for the clubs which are in process of formation in this city by some followers of Prentice Mulford, for their master's doctrine was that self is capable of ruling absolutely the body and spirit—that self is the spirit, and may of itself shape its own career—that the body is fair or ugly, well or sick according as the spirit is pure or impure. This, of course, makes the body a mere instrument, which in Mulford's contention is not more the man than the hammer is the smith or the carpenter. Self-power, if this doctrine be true, is all sufficient to both the bodily and the spiritual well being of every man and woman who embraces it. The Greek prefix "auto," which the English language has borrowed and made extensive use of, in its new usage means just that; the Auto Club has for its members men and women who believe in educating the temperament, and by so doing overcome the evil and correct the non-success of each individual life.

The new movement starts in Chicago. So far there is but one Auto Club, but it is an incorporated body, with the principle of expansion in its constitution and by-laws. The one existing—the mother club—already has 200 members, who are mostly young men, but there are also young women among them. It has not yet a fixed place of meeting, but meets around in the different offices and stores or houses of individual members. But they have a location somewhere in the central part of the town. Then it is expected there will be formed one or more auxiliary clubs in each of the three divisions of the city, and their members will be extended the privilege of visiting daily, if they so choose, the central or mother club. There is to be a kitchen set up and a competent chef employed, who has been specially educated and will be required to produce meals composed of the best and freshest materials that can be found in the market. Incidentally it is one of the teachings of Mulford that purity of food is a prime help in the work of fashioning beautifully the human spirit. But it would be a mistake to impute to the Mulfordites the doctrines of the pure food advocates, who are otherwise known as vegetarians. The leaders in the new movement say and insist that they are not in any sense visionaries or cranks, but, on the contrary, claim to be quite level and practical. Certainly some among them are practical enough. John Walgren, a young attorney, who has the reputation of being devoted to his profession, is one of the leaders, and others are earnest and successful in various commercial pursuits. They think that by accepting the teachings of Prentice Mulford, and by conforming their lives to those teachings, they may become better and stronger men and women in whatever is lovely and of good report.

They hold, too, that it is only by associating together in clubs that the full benefit of the new doctrines can be appropriated by the individuals respectively. Hence a great and persistent effort will be made to organize numerous Auto Clubs in this city for the purpose mainly of bringing about good fellowship of all such as are like minded with Prentice Mulford. And if the projectors of these clubs in this city are overconfident the movement is destined to spread until the whole country is covered by similar clubs.

SUGGESTED BY MULFORD'S WRITINGS.

There are many parts in Mulford's teachings—in one place he seems to be a Christian Scientist, in another a quietist, in still another a Spiritualist, and now and then he almost declares himself a Theosophist. He evidently believes in spirit walking and thought transference. But he avoids committing himself wholly to any one of these doctrines. He was an honest thinker, though many will call him a self-deluded man, and no doubt he sought to create a new philosophy of life out of materials old and new, though some will think the newness in this case is only a new statement of things that are as old as imagination in the human race.

But, whatever his doctrines are or howsoever valuable or the reverse they may be, no doubt he entertained the hope that posterity would regard him as the founder of a sect. To this end he suggested the policy of association for his followers and indicated what he considered a true way to escape from social and spiritual ills. The thing to do is to get out of and forever keep distant from "the inferior thought current." It becomes important, then, to know where this inferior thought current most obtains. This he indicates as follows:

"Every low place of resort, every saloon filled with hangers-on more or less under the influence of stimulant, every and any place of deceit, of trickery in trade, is an actual spring of low thought. This thought flows from it, as real, though unseen, as water from a spring. In any great city all these are as so many thousands of springs of filthy thought—elements near together. It is not a live, rapid current. It is more like a slowly moving bed of filthy ooze, in which you are mixed and slowly borne along. Every tattling, gossiping, scandal-mongering group of people is an additional spring of such thought. So is every family where disorder, sour looks, cross words and peevishness and petulance reign. Good society, as well as that called inferior in the social scale, can contribute this inferior thought current. The purest spirit cannot live in this thought current without being unfavorably affected by it. It requires continual outlay of force to resist it. You become mixed and intangled in it, blinded by its obscurity, weighed down by the burden it brings."

ONE WAY OF ESCAPE.

One way of escaping from this inferior thought current as to love to meet is of a value you cannot overestimate. is, according to Mulford, to go into a better physical environment. "You may have noticed," he says, "how much of inordinate desire you are freed from on getting in the open country, far beyond the city limits. Mountains are more free from this thought. It is an element which conforms to the law of gravitation. Low thought runs to the lowest places, as does anything heavy, crude and coarse. Trade, commerce and manufacture unfortunately demand cities to be built on low levels, either at the seaside or river bank. In the coming higher civilizations the making of the most perfect men and women and the discovery and making of real and permanent pleasure will be the chief pursuit. Cities will then be built on hills and mountains, so that all the cruder emanations, seen and unseen, shall readily drain away."

But while the world is waiting for cities builded on hills much can be accomplished by forming superior thought currents, and the way to form these is to organize men and women with high ideals in groups and clubs. With so much of this injurious, unseen element about us, he says, there is an additional necessity for this. A quotation will make his reasons plain.

"There is necessity for forming groups of people who are naturally aspiring and more pure, who shall frequently come together and by conversation and silent communion generate a current of pure thought. The more of this they make through such co-operation, the power is given each individual of the group to keep himself, whether in the body by day out of it by night from being unfavorably affected and perhaps overwhelmed by these prevailing destructive tides. You are then forming a chain of connection with the higher, purer and more powerful region of thought. The more you earnestly seek to form such connection the stronger will be the chain. You do not realize the strength of these powers of darkness all about you or the odds against you in trying to stem this dark tide alone.

WILL LEAD TO BETTER LIFE.

"The thought brought to and made by a few persons who so meet in concert and who are so alive to its benefits It is the more powerful thought. It is part the thought and with the thought the force of wise, powerful and beneficent spirits who will be attached to your group and who come with every desire to aid you. It will clear your brain, make stronger your body, drive out disease and give you new ideas and plans for every kind of legitimate business. You do not realize how much you are kept from success and on a lower level of life through unconsciously absorbing and being swayed or partly blinded or confused by the low thought current about you. You accept false views of life. You may absorb timidity from others. You may so absorb inertia and lack of courage. Your periods of lack of confidence and indecision may be results of absorption of this lower element. You may not know how blind you are and what a different man or woman you might be did you see more clearly what could injure and what could benefit you. Your generation of the more powerful thought, though meeting in a concert of pure motive, inquiry for truth and desire to benefit others as well as yourselves would clear your intellect, increase your energy, lead you away from errors and stumbling blocks, improve your health and build you up in a force which would bring to you every material good thing. It is a way for 'seeking first the kingdom of God, when all these things shall be added unto you.' They are added because the force you create in yourself through these meetings as a family and fraternity will be as an actual magnet, attracting all things which your wisdom says will benefit you."

Thus did Prentice Mulford outline a scheme for forming his followers into groups or clubs, but though this outline has been before the world now for twenty years, no such club or group was formed until last month, when John Walgren and associates, being provided with a charter from the State, organized the Auto Club in this city.

SAYS THOUGHTS ARE THINGS.

A very great man, Cardinal Newman, has in one of his books a wonderful passage, in which he declares that musical notes are living things. Mr. Mulford in one of his most ingenious essays says something similar to this. Thoughts are things, he declares. "Every thought, spoken or unspoken, is a thing, a substance, as real, though visible, as water or metal; every thought, though unspoken, which goes to that person, thing, or locality on which it is placed." Again: "Thought is a substance as much as air or any other unseen element of which chemistry makes us aware. It is of many and varying degrees of strength." It is the spirit, he says, that thinks and it is the spirit and not the body that overexertion makes tired. So many thoughts which are things go out of the spirit in a single busy day that the spirit is tired at night.

"The spirit is weak at night, because its forces have in thought been sent in so many different directions during the day that it cannot call them together. Every thought is one of these forces and a part of your spirit. Your spirit has during the day been sent in 1,000, perhaps 10,000 different directions. When you think, you work. Every thought represents an outlay of force. So sending out force for sixteen or eighteen hours, there is not at night sufficient left in or near the body to use it. The body therefore falls into the condition of insensibility we call sleep. The spirit collects its scattered forces, its thoughts, which have been sent out far and wide; it returns, with its powers so contracted, to the body and again possesses it with its full strength. It is when scattered as so many scattered rills of water trickling in many directions. Put all these things together in a single volume and you have the power that turns the mill wheel. Could you call all your spirit at once to its center and so collect its widely scattered forces, you could be fresh and strong in as many minutes as it now takes hours to rest you."

One duty, therefore of the Auto Club will be to cultivate in its members the faculty for taking rest. This will be done by readings from Mulford's works. He says that the power to take perfect rest can be acquired by all through a certain training.

"It is done by first placing the body in a state of as complete rest as possible; stopping all involuntary physical motions, such as the swinging of limbs, tapping with the foot or drumming with the fingers. All such involuntary movements waste your force, and, worse, train you unconsciously to a habit hard to break, of wasting force. The involuntary working of the mind, the straying of thought in every direction—toward persons, things, plans, projects—the useless frettings over cares great and small—must be similarly stopped and the mind for a few minutes made as near a blank as possible. Concentration of thought on the word 'indrawing,' or 'drawing into self,' or the mind picture of your spirit with its fine electric filaments reaching to persons, places and things far from you, being all drawn back and massed in a focus, is a help to do this; because whatso you imagine in your mind is a spiritual reality. That is, what you image you are actually in spirit and by spirit doing."

The argument from this is that we should think only good and pure thought, and this he enforces on his followers in a dozen different and striking ways. If, he in one place says, one think hateful thoughts and fall asleep thinking them, no rest is had.

WHAT HAPPENS IN SLEEP.

Mr. Mulford's views of sleep and of what the spirit does during sleep correspond very nearly to some of the views of the Spiritualists. "You travel when your body is in the state called sleep. The real 'you' is not your body; it is an unseen organization—your spirit. It has senses like those of the body, but far superior. It can see forms and hear voices miles away from the body. Your spirit is not in your body. It is never wholly in it; it acts on it and uses it as an instrument. It is a power which makes itself felt miles from your body."

In this way he accounts for telepathy, transference of thought, and apparitions. He says: "Your spirit can, and does frequently, go from your body to other places during sleep. It is then still connected with it by a thread of exceedingly fine element. This can be drawn out to a great distance. It is an expanding or contracting wire, connecting your spirit with the instrument it operates, your body. This power of the spirit so to leave the body accounts for the phenomenon of persons being seen in two places at the same time. It is the spirit that is seen by the clairvoyant eye. It is the 'double,' the 'doppel ganger' of the Germans, the 'wraith' of the Scotch. The spirit may even be far from the body just previous to the body's death. It is only the feeble supply of life sent to it through the connecting thread which causes the involuntary throes (so-called) of dissolution. These are not as painful as they seem. The real self, the spirit, even then may be unaware of the death-bed scene. It may go to some person, possibly at a distance, to whom it may be attracted, and thereby is solved the mystery of the apparitions, seen by distant friends, of persons whose deaths at or about the time of such appearances were not heard of until months after."

The Auto Clubs have a wide field of study before them. They will not only inquire into the problems of work-a-day existence, but will discuss the things of the spirit, present or temporarily absent, and the profound mystery of sleep. The members of Auto Clubs should have always refreshing sleep, if they obey their master. But their clubs will be much too lively to be mere sleeping stations.

SLEEPLESSNESS AND ITS CURE.

Mr. Mulford says the spirit may remain scattered all night and may never be able to bring its forces together at any time. But it is often out on frivolous or harmful errands. The spirit, when it frets sends out force to the things fretted about. These states of mind, acts of thought, and useless waste of force become at last so confirmed a habit that the spirit may lose all power of bringing all its strength together. In this state it gathers no strength by night or day. This, he says, is sleeplessness. He enlarges on the definition: "Sleeplessness comes of the difficulty of the spirit to bring itself to a center and collect its forces. Insanity comes of the total inability of the spirit to focus its thoughts. The permanent cure for sleeplessness must commence in the daytime. You must drill your mind to put its whole thought on the act you are now doing. If you tie your shoe, think shoe and nothing else. Then you bring yourself to a center and collect your forces. If you tie your shoe and think of what you are going to buy, the next hour you are sending needlessly half of your force from yourself. You are in reality trying to do two things at once. You do neither well. You are scattering your spirit on as many things as you think of while tying the shoe. You are cultivating the bad habit of scattering your force until such habit becomes involuntary. You are making it more and more difficult for your spirit to collect itself together. By so doing you make it more difficult for the spirit to return with strength to its body in the morning, or to leave it at night. You can get no healthy sleep at night unless your spirit does withdraw from its body.

"Sleeplessness means simply that your spirit cannot leave its body. If you fall into the dangerous habit of fretting, your spirit may fret as much on going from its body at night as when using it in the daytime."

This is good doctrine, but it is not new. Something like it is in the Bible in the injunction "let not the sun go down on your wrath." As Mr. Mulford interprets this injunction, it is having in mind just before the body's eyes close in sleep, the recollection of the persons you dislike, and be then engaged in sending hating thought to them. The spirit will keep up the process after it leaves the body. To hate is simply to expend forces in tearing yourself, your spirit, to pieces. Hate is a destructive force. Good will to all is constructive—it builds you up stronger and stronger. Hate tears you down. Good will to all draws to you healthy and constructive elements from all with whom you come in contact. As he prettily puts it: "Could you see the actual elements as they flow from them to you, in their liking for you, you would see them as fine rills of life feeding you. Could you see the contrary elements of hatred which you may excite in others, you would see them flowing toward you as dark rills of dangerous, poisonous substance. * * Self-interest should prompt people to hate none. It weakens the body and causes disease. You never saw a healthy cynic, growler, or grumbler. Their soured thought poisons them. Their bodily disease originates in their minds. Their spirits are sick. That makes the body sick."

DISEASE AND ITS CURE.

Next come a few sentences that make one think Mr. Mulford was a Christian Scientist. "All disease originates in this way. Cure the spirit, change the state of the mind, replace the desire to make others feel disagreeably by that of making them feel agreeably, and you are on the road to cure disease." He was a Christian Scientist, but did not object to the employment of material remedies. He says: "That is a spiritual gift which finds out healing properties in plants, roots and herbs. All nature expressed in substance, seen by the physical eye, is an expression also of mind or force; and every plant has its peculiar kind of quality of that force, and this, when applied, can help the individual spirit to drive out disease. But all seen things are expressions of the lower or relatively cruder form of mind or spirit, and therefore have a limited power; and, when any material remedy is applied, the main dependence should not be on the remedy, but on the power of mind, and, above all things, one's own mind or force, to put the body above the reach of disease. I apply clothing to my body as an external application of wool or cotton to protect that body from cold. But I believe in the power of mind to resist cold and be comfortable, with much less clothing than the average wearer. Your spirit can by degrees attain such power. That is no reason why I should lessen the amount of clothing in cold weather before I have grown to or gathered that amount of force which shall so resist cold. If I think a medicine will aid what force I have to cure the body, or, in other words, to add to its peculiar spiritual strength my own spiritual strength, to act on the body, I think it better to take it. But for that reason I should not fly to a pill or a stimulant at the first sign of pain or weakness, but turn on my first spiritual or mental force, and in any case rely first and last on that.

"The gift of thought healing is a spiritual gift. It belongs to all in proportion as their permanent flow of thought is pure, cheerful, determined, vigorous, decided and abounding in good will to others. * * Your own healthy thought, aided by the healthy thought of others, is real substance, and has the power to build up any organ which is sore or inflamed, and wasting away through lack of some element necessary to it."

Now it is seen how the Auto Clubs are to be of benefit to the health of their members. A better kind of sympathy is to exist between the members. There is to be nothing but good will in those clubs. The rule there will be that of spirit, and what lovely spirits will there not be among the Autos in time if Mr. Mulford's doctrines prove in practice what they are in theory.

DON'T TAKE TO SPECTACLES.

If there is an oculist in the Auto Club he will not like one thing in Mulford's teaching. The oculist will say every time, "Let me prescribe spectacles for you." But Mulford says if your eyesight is weak make up your mind firmly that it must be as good as ever it was. "In taking immediately to spectacles," he says, "thousands unconsciously make up their mind that because the natural sight has failed it has failed for the remainder of their lives. When you take to glasses you take to crutches for the eye. Then of course you use eye crutches for the rest of your life. You do not reason or act in this way with a strained leg or foot. If you do seek the help of a crutch or cane you are continually in mind wishing to do without that cane and trying from time to time to walk without crutch or cane. The eye can be made weak by some weakness of the body, and this weakness of the body was caused by some kind of trouble of the mind—either grief or worry or anxiety—about something, for all these states of the mind exhaust the force of the body. Rest enables an overtaxed stomach to recuperate itself. Rest enables an overtaxed muscle or limb to become as strong as ever. Why should not rest restore an overtaxed eye? It is the same unseen force that gives strength to all the body organs. You do not rest the eye in wearing glasses. You do overstimulate it through putting on artificial lenses for concentrating the light to make you see, which the natural lens has failed to do."

The ear doctor also gets a scoring. "If you have a slight deafness, keep your thought always against deafness. Can your mind, you ask, throw out an obstruction in the ear, an accumulation of the secretion peculiar to the ear? Your force or spirit throws off in time the outer covering or scab of a sore. It throws off continually the dead outer skin. When the mind can no longer use the body, or the body, as we say, dies, there is no longer such casting off of dead matter from different portions and organs. If you are educated to think a disease must increase it will increase, because then your mind is working its force not to help its body, but to encourage the idea that the body is falling to pieces. Your mind then feeds the disease."

AUTO CLUB A CONFESSIONAL.

The Auto Club a kind of confessional, is it? Prentice Mulford in one place says: "It is very injurious both to mind and body to live with the knowledge of our sins, or rather our immature tendencies, confided to no one and locked up in our own breasts. These thoughts (or things) if not talked out to some trusted friend, in full sympathy with us and in our vein of thought, will remain and generate more evil. The mind then fastens itself steadily upon them. We might say that it endeavors to draw nutriment from a food which it has eaten over and over again. This will eventually bring some form of disease.

"The real food for both spirit and body is new ideas, new and newer conceptions of life, new and newer interpretations and meanings for all material things about us. We shall see things with a new eye every day. The thought, the plan, the opinion, the view we had yesterday are to be succeeded the next by newer thought, plan, opinion. When the mind grows to this state it is receiving its 'daily bread' of life, and this is new life for the body also. This constantly changing mental condition is constantly changing for the better the character and quality of the elements composing the body, and will prolong indefinitely the life of the body."

New ideas are to be found by associating with genial and sympathetic spirits. Such persons are to tell the mental and heart experiences to one another—they are to confess. This is for the groups and clubs, for Mr. Mulford says: "The only persons who can talk safely with each other and serve as mutual confessors each to the other must be in the same current of thought. They must see things with the same eye. They must understand each other. They must divine or interpret each other's motives and character through that intuition or unspoken communion which always exists between kindred minds and by which a few words tell more than can be explained in an hour of spoken conversation."

PRENTICE MULFORD'S CAREER.

It will be seen from the foregoing that Prentice Mulford had a singular turn of mind for things both philosophical and practical. Besides, he was something of a mystic. He had little in his thought that was new, but he combined a number of mental and spiritual things in a manner that gave newness of effect to them. The body of his writings is not large—the "White Cross Library" is one of the smallest of libraries. It consists of twenty-five essays. To name a few of the titles is to indicate the nature of these essays. "You Travel When You Sleep," "How Thoughts Are Born," "The Law of Success," "The Slavery of Fear," "Profit and Loss in Associates," "What Are Spiritual Gifts," "Mental Medicine," "Cultivate Repose," "The Power of Honesty," "Woman's Real Power," etc., etc. All of Mr. Mulford's writing is good. His doctrines cannot possibly harm and his literary style many find admirable He began writing on a newspaper published near a great mining camp in California, and when he had had enough of both gold mining and a country newspaper he went to San Francisco and took a position on the leading literary weekly paper there. It was many years ago, when the present San Francisco Chronicle was called the Democratic Chronicle, and when Bret Harte, Mark Twain, Charles Warren Stoddard, Ralph Keeler and other men who later became famous were making copy for any who would buy, and found it hard enough to live. Mr. Mulford, in a way, held his own with them. But after a time he removed to Stockton and edited a paper there. Next he was sent by some rich men of San Francisco to England "to advocate by writing and talking the good and glory of California." While abroad he served also as correspondent for a number of papers in the United States. He returned in 1873 and became connected editorially with the New York Graphic. In another year or two he was back again on the other side of the Atlantic, and after reporting the Paris Fair of 1878 for the San Francisco Bulletin, he tired of foreign civilization and decided to try that of New York once more. "I again took a position on the Graphic," he has written, "as head boiler down and condenser of news. I filled that position for six years and left it in 1883 because of being thoroughly tired and sick of chronicling in short meter day after day the eternal round of murders, scandals, burglaries, fires, accidents and other events which people deem it indispensable to know and swallow after breakfast. I became so thoroughly saturated with the horrors consequent on civilization as to feel some mornings after I had stewed the preceding day's miseries down into a small mess that I wanted to go for a dose of arsenic or paris green myself." Soon he retired from that position and built with his own hands a ramshackle shanty in a New Jersey wilderness, seventeen miles from New York. "It cost $40," he told a friend, "and was not an elegant piece of architecture. But it filled the bill. There I commenced writing my 'White Cross Library' Series."

He lived seven years after that and continued to write and lecture. In 1891 he died. One who knew him well has said of the event: "If Prentice Mulford could have chosen the manner of his own death I think he would have elected to go as he did go; he died alone in his boat on a Long Island bay, wafted back to the Infinite on the bosom of the sweet, green, restful sea."

THE LAND OF SILENCE.

There's a restful land called Silence,
Where our souls for peace may go,
Where the faces that meet us and glance
Are bright, unshadowed by woe.

And the valleys and hills are cradled
In images of beauty and love,
That the Gods of our fathers have fabled
And pictured in visions above.

Sweet are the dreams that there gather,
As the taper of day burns low,
And breaths of beauty and pleasure
Unmingled with sorrow and woe.

There the domes and pilasters are glinted
In rays of the brightness of gold,
And the star-beams of heaven imprinted
In beautiful colors untold.

And there are the loved ones of days,
The playmates of youth's brief hour;
They meet us with the same glad ways
Awakened from death's grim power.

They glide to our side with caresses
As fond and gentle as of old,
With the incense of their love that blesses,
And warm arms our spirits infold.

And the sad days of our loss and sorrow,
With its sombre pall and death,
Is rich in the light that we borrow
Of God's soul-kindling breath.

BISHOP A. BEALS.

Summerland, Cal.

Bankson Lake, Mich.

Bankson Lake Camp commenced June 3 and closed June 17, Mrs. Jennie Hagan-Brown, of Fort Worth, Texas, being the first speaker after the address of welcome by the Chair, Mrs. Lucy J. Williams, of Paw Paw. Mrs. Brown's lectures were good and poems expressive. She stayed with us until Friday, the 8th, Mrs. Amanda Coffman, of Grand Rapids, then occupied the rostrum, and in her sweet way lectured, and gave descriptions after each lecture. Mrs. Marion Carpenter came June 12, and remained until the close of camp. In her usual interesting way she held the audience spellbound, and with the aid of her genial husband many descriptions were given which were recognized. Mrs. Kinny of Grand Rapids, and Mrs. Worthington of Texas, Miss O'Dell of Paw Paw, and Miss Bernice Quick of Paw Paw, assisted in the way of music. Our earnest and much loved Sister Mattie Woodbury, of Lansing, was there during the entire camp, and many availed themselves of her clear-cut mediumship. Bro. Chapman, of Marcellus, gave us many of his inspirational poems. It is hoped much good was accomplished. Certainly all enjoyed the spiritual feasts and also the shady grove and the lake, with hopes to meet there again.

MRS. LUCY J. WILLIAMS.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER THIRTY-ONE.

"Talmage! Talmage! Brother Talmage! Will you put on the gloves, my gentle brother, and take a friendly bout with me? and if we get too furious, Herr Franz here will throw up the sponge.

"Brother, you told your congregation, some time ago, that when you became a spirit, you would visit them. You said: 'When I get to heaven—as by the grace of God I am destined to go to that place—I will come and see you all. Yes, I will come to all the people to whom I have administered the gospel, and to millions of souls to whom through the kindness of the printing press, I am permitted to preach every week to the uttermost parts of the earth. I will visit them all. I give you fair notice. Our departed friends of the ministry are now engaged in that delectable entertainment and undertaking.'

"There, I believe I have fairly quoted your words. You will come to them all, my brother, all those to whom you have preached the gospel, either by word of mouth or through the printing press?

"When you made the foregoing remarks, did you ask the people how they would receive you? Did you tell them in what manner you would come? I think you intimated that you would come as one of God's soldiers. I suppose you forgot all about that 'still small voice.' Did you mean one of God's soldiers, or one of Christ's soldiers? But as you believe God and Christ are one and the same, and as you pretend to be a follower of the meek and lowly Jesus, I take it that you meant a soldier belonging to his regiment—or, did you mean to imply that God was the general of the armies in heaven, said armies being reviewed by the Holy Ghost, while Jesus was, or would be, the captain of your particular company? You did not inform your hearers, if I make no mistake, whether you were to be a private, sergeant, or lieutenant, but as you are supposed to feed the people, I think that you really, cannot rightfully take the place of a fighting soldier. I greatly fear, my brother, that you are placing yourself a little too high in the list. You cannot be a fighting soldier in the ranks and feed the army at the same time. I have been a soldier and know whereof I speak. I have been a soldier, and they called me Colonel, Colonel Bob, Colonel Robert, Colonel Ingersoll, and so forth, and the regulations do not admit the one who feeds the army, or a regiment, into the ranks as a fighting soldier.

"If you claim Jesus as your captain, he said, 'feed my lambs.' What are you giving them, my brother? How are you feeding them? Are you giving them good, wholesome food, or embalmed beef?

"You say you have administered unto the people the gospel. You feed them upon gospel according to your own words, and you will come as a spirit to those whom you have fed upon the gospel.

"Well, now we really ought to analyze gospel and find out what it is—whether it is good for the people or not. The regulations for the army say, that the men shall be fed on good, nourishing food. Now, as you feed the mind instead of the body—that is, we will say that you feed the spirit, mind, and soul, instead of the body, you certainly are expected to furnish good, wholesome, nourishing food to the spirit, mind and soul of man. You feed them gospel—the gospel of Christ Jesus. You feed the people gospel.

"Gospel is good news; consequently you feed the good news. Now instead of a fighting soldier, you are the bearer of good news—the messenger bringing good news.

"Gospel is not bad news, but good news. Nothing in the gospel has any reference to bad news. You are to feed your people on good news, and I take it that good news is of the kind which makes everybody happy, otherwise it would be bad news, not good for the mind, spirit, and soul of man.

"Good news, good news! I fear, Brother Talmage, you are making a greater mistake than I did. I was mistaken, I admit. Are you sure that you are quite right?

"Brother, be sure that your news is all correct. Don't let any blunders or mistakes creep in. The gospel food must be as pure and unadulterated as truth can possibly make it; then, as I understand it, the gospel means good news, pure and truthful, not a single lie or misrepresentation must be in it—pure as clear, spring water, Brother Talmage.

"The gospel of Jesus the Christ, or anointed one, that is, the good news, the truthful news that Christ gave to the people. Well, what was the news that Christ had for the people?

"'Do unto others as you would have them do unto you.' 'If thy brother offend thee forgive him seventy times seven times. 'Bear not false witness against thy neighbor.' 'Bless them that curse you.' Now this is just a little bit of the good news that Jesus had to bring to the world, and you are one supposed to be called by the meek and lowly Jesus to give of his good news to the people.

"I suppose, Brother Talmage, you admit, as Jesus did, that all men are brothers and consequently even a spiritual man is your brother—or rather a man who believes he has a spirit—and a man who believes he has a spirit is a Spiritualist, otherwise a Spiritualist is one who believes he has an immortal soul.

"Anything wrong about that, Brother Talmage? and the man who thus believes—the Spiritualist—is your brother. Now all Spiritualists believe they have an immortal spirit, consequently all Spiritualists are your brothers. Have you been careful in your bearing of the good news, to do unto the Spiritualist as you would have the Spiritualist do unto you? Have you forgiven what you suppose to be his mistakes 'seventy times seven times?' Have you been exceedingly careful not to bear false witness against your brothers? Have you blessed and not cursed them? I ask these pertinent questions, that you may reflect whether or no you have not been making a few mistakes—that the good news you bring from Christ is purely that which he commanded you to give? Are you bringing the good news directly from God or Christ? If you say from God direct, I reply, that God, as you believe, never commanded any man to give gospel direct from him except his only begotten son, Jesus, the Christ. You must fight me on that ground or none. It is Christ or nothing. If, as you say, Christ is the only begotten son of God, then you are not the son of God and can only know or see God through Christ. So it is with Christ and Christ only you have to deal, and it is his commands, and his only, that you are expected to obey.

"Did Christ say anything about such a heaven as you talk of? He is supposed to have said, 'In my father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, that where I am, there ye may be also;' and he is supposed to have said to the thief on the cross, 'This day shalt thou be with me in paradise.' He never said a word about an army, never mentioned the name of a general, captain or colonel, but he said, 'In my father's house are many mansions. If it were not so I would have told you.' Mansions! very many mansions—and the father's house must be the place where the spirits of men dwell.

"Brother Talmage, where do the spirits of men dwell? Where are the many mansions that Christ spoke of? Do you know? Can you tell me? If you cannot and your Spiritualist brother can, why he must be nearer to Christ than you are. Why, you must be a very poor commissariat, to allow your Spiritualist brother to take your business out of your hands on account of your incompetence. You are engaged to feed the people with good news, true news, unadulterated food, direct from the fountain head, Christ; and you can't even tell them where the father's house is situated. Do not hate your brother because he can give them better news than you can, for the gospel is good news, not bad.

"'If I go to my father—or to the place where the spirits of men dwell—I will come again.' He was going to the father's house, or to the place where the spirits of men dwell—to the place where they had a great many mansions—he was going as a spirit freed from his body and he would come again.

"Did he keep his word, Brother Talmage? You believe that he did. He first appeared to Mary Magdalene and she ran directly and told the good news to others.

"What a crazy, debauched Spiritualist she must have been. You also think she was an immoral woman. I don't know that we can settle that question now, and really it may be quite unimportant whether she was a perfectly pure woman or not, but your captain thought her good enough to give the good news to the people, and if he thought so, what right have you to differ from him?

"We have no record that Christ said to her, 'Mary, you are a magdalen, consequently I forbid you to tell the people, and my disciples, that you have seen me. No; you must keep perfectly silent about having seen me, while I will go and find a pure, moral, upright, wise and good man—like Brother Talmage, of course—who will tell the people that I have kept my word and have come again.' No; he didn't say anything of the kind that we know about, but he said, 'Mary, it is I. Be not afraid. Go and tell the people, and my disciples, that you have seen me.'

"Now, Brother Talmage, you have dwelt largely on that seance that King Saul had with the woman of Endor—a seance which took place, probably, thousands of years before Christ, your Captain, lived in the lower world. Your captain never had a word to say about that seance, that I know of. What right have you to talk of that which your captain ignored? Why don't you tell us about that seance in that upper chamber, where the doors were all shut and the spirit of Jesus stood in their midst.

"Now this seance had nothing so awful about it. Why don't you give good, pleasant news to the people? 'and the doors being shut, Jesus stood in their midst,' Were these men nice, rich, fashionable? Tell us, brother, were they? No; they were poor, common, illiterate fishermen, not altogether good either, for Judas betrayed his master, Simon Peter denied that he knew him, and Thomas doubted that it was he. So we have among the disciples a betrayer who sold his master for silver. Do you ever sell the truth for silver, Brother Talmage? If you do not, then the Rev. Mr. ———, of Hornsy Rise, London, must bear false witness against you, for he said that you would not even enter a pulpit to give the hungering, poor people of a parish, the good news until you had received five hundred dollars in advance.

"That was really more than Judas received for betraying his master, and that master distinctly commanded, 'Go, give the gospel—or the good news—to the people, without money and without price.'

"You ought to be court-martialed for disobedience and insubordination! But to return to that seance in that upper chamber, with those closed doors—and the book says that Jesus appeared to the eleven. Simon Peter had already denied his master, being ashamed to own him; probably he thought he might be laughed at; and Thomas would not believe that it was Jesus. He, no doubt, thought it a fraudulent materialization, and so he had to take hold of Jesus and feel the wounds in his hands, feet, and side, before he would believe his own eyes.

"Now Jesus did not stop to ask whether they had all been good boys or not; fact is, he knew very well that they were not all good, but, he commanded: 'Go, preach to the world the glad tidings of great joy, that you have seen me—that I still live and have kept my word and come again. Although you thought me dead, Lo, I still live!' and many believed and were glad.

"Now at this seance nothing was said about Jesus coming up through the floor; but, 'the doors being shut he appeared in their midst.' We are not even told that they were immoral, insane, cadaverous, nervous, clammy, exhausted, sepulchral, weak, epileptic or cataleptic; but, simply, that 'Jesus stood in their midst,' and that it was an incident to inspire joy and gladness, and they were to publish it to the world as such. "Gospel! Good news! Jesus still lives; and if Jesus still lives, we also shall live. This is evidence to our material senses. It is positive evidence, for we have seen him, had hold of him, and heard him talk. Now he is in that place where spirits dwell, and there are many mansions there. If he can come again, we also can come again. Go, tell the good news—the good news!

"Brother Talmage, why didn't you tell the people about that seance instead of the other? Or, if you must tell about the other, tell about both of them.

"Now you say that you are coming back from that place where the spirits dwell—you call it heaven—your captain called it the father's house—you have faith to believe that you can come back—you say you will visit millions of people. Now, just here is the rub. Are you the only spirit who will be permitted?

"You have told your hearers and readers that the seance room is the door of hell, or of all that is vile, debauched, immoral, licentious, cadaverous, nervous, weak, sepulchral; you have warned them away from it as from a horrible pit of darkness and depravity, and held up the mediums or sensitives, as abhorrent wretches. I am really anxious about you, my brother, for I sincerely hope you will be able to visit those millions of people.

"Brother, having shut all the doors against yourself, and thrown the keys into the abyss, will you climb up some other way—some way especially designed for Talmage? Even your master must use the medium, Mary Magdalene, and that upper chamber, with the closed doors, for a seance room, and a circle composed of the apostles or believers.

"Your captain can't speak a word to the world to-day without mouth-pieces, or mediums. You pretend to be a mouth-piece, or medium, for Christ to manifest through to-day; in fact, you say that you are a medium for God himself to manifest through, you do not even stop at Christ. Then you are a sorcerer of all sorcerers, and a few hundred years back would have been burned at the stake. Are you insane, immoral, licentious, weak, nervous, cadaverous, epileptic, cataleptic, and a moral leper generally?

"Fie, fie! my brother. Aren't you ashamed of yourself? Your captain commanded you to love your brother, bless him and forgive him seventy times seven times. I am a spirit here in the father's house, or the place where spirits dwell, and I have reported you to your captain. We have talked about your disobedience and insubordination together—yet he knew of it all along. Have you forgotten the Golden Rule—Do unto others as you would have others do unto you? Thou shalt not bear false witness. Now this command interests me fully as much, or more, than any other, for the simple reason that when with you in the form of perishable substance, I was much engaged in the courts of so-called Justice, and had much to do with witnesses; and I love the old calling still; and intend to engage in it whenever I find an opportunity. You, also, hope to be engaged in the delectable entertainment and undertaking of carrying good news to the people; but, if you bear false witness, I will subpoena you to appear before the courts of heaven to answer to the charges of defamation of character, public slanderous utterances, and malicious falsehoods; and, if you cannot prove your innocence, you will certainly be obliged to suffer the penalty for such crimes.

(To be continued.)

There are two times in a man's life when he should not speculate—when he can't afford it, and when he can.—Mark Twain.

Hate not each other because you differ in opinion—rather love each other; for it is impossible that in such a variety of sentiments there should not be some fixed point on which all men ought to unite.—Zoroaster.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

SPIRITUALISM—CATHOLICISM.

The "Revue du Monde Invisible" is one of the Roman Catholic organs which has the temerity to publish and discuss Spiritualistic phenomena. It has interested us to note the attitude it takes with regard to these facts, and we think readers of "Light" will be similarly interested if from time to time we insert a brief notice of anything in the journal worth recording.

It goes without saying that the editor is opposed to Spiritualism; he could not be otherwise and yet hold the position of a Roman Catholic bishop. He is, however, an opponent who deserves respect, and moreover, he affords an interesting psychological study. We find in his expressions of opinion the result of a cross between two opposite tendencies. His personal tendency seems to be that of a candid and bold inquirer, inclined to investigate strange facts, and to acknowledge them frankly when faced; but he is also under the bias of another tendency, one which must strongly affect all minds brought up from earliest days with the firm belief that all facts ought to be under the lock and key of an autocratic authority, and can only be interpreted by its infallible dictum.

It is extremely interesting to see how this subject of Spiritualism, with all the facts and conclusions to which it leads, acts upon all sorts and conditions of minds. It reminds one of nothing so much as the chemical test of a laboratory. When minds first come into contact with this subject a mental precipitate is at once formed, and with experience it would soon be almost as possible to know what precipitate to expect in a given case as it is for a chemical student; the mental precipitate is a vivid manifestation of the composition of the personality, not only mentally but morally also, and that in very various ways.

There are two articles in the April number of this Review of particular interest. One is the confession of a penitent sent with the permission of his priest. The word "confession" led us to suppose that the narrator had been in communication with some spirit whose messages had been either unorthodox or morally bad; but we found nothing to indicate this. He had been discussing with a Roman Catholic professor the subject of magnetism, and had maintained that there was hardly a case of phenomena which he did not think would be explained by the science of the twentieth century. He had then carried out successfully an experiment in mental suggestion with which he intended to confront the professor as an instance in proof of his contention. That night he was awakened by violent raps, which continued for days whenever he wanted to rest; and at last he was compelled to ask himself: "Was it a spirit?"

"I find it so humiliating," he writes, "to be in connection with the wicked enemy of God and of my soul, that I did not like to ask the question till I was compelled to.

"Not till the third night did I ask aloud: 'If you are a soul in trouble, knock three times.' No response.

"'If you are a demon, knock three times.' A second's silence, then a shower of raps. That was too many; I had only asked for three.

"'Tell me my age, by giving as many raps as I have years.' No response.

"At last on the seventh day, after a mass had been offered that I might obtain an answer which would determine the nature of this noise, I repeated my two questions. At the first, no result. After the second: 'If you are a spirit, in the name of Jesus Christ and of the Holy Mother rap three times.' I heard distinctly and forcibly the three raps I had required."

This statement is followed by the fervently expressed hope that others will learn from his experience to avoid a position so humiliating and distressing; though where the humiliation comes in it is difficult to see.

The editor subjoins a note to the effect that some theologians have held that souls in purgatory do sometimes make known their desire for the prayers of the living by raps.

The other article is one published originally in "La Lumiere," from which journal M. Elie Meric says that he has borrowed it, adding of course that he does not share the views of the writer, who is evidently a convinced Spiritualist. The latter, who signs himself "Rouxel," states that the Royal Academy of Moral and Political Science at Naples has agreed to allow one of its members, M. Pasquale Turiello, to deliver an address on the subject of "Italian Spiritism and Science," and that the Academy has decided to incorporate it in its memoirs.

In this address M. Turiello reviews the past history of Spiritism, the low estimation in which it was held by scientists and religious teachers, and the later experiences and changed attitude of investigators. He then touches upon the various theories by which it is attempted to explain the facts. With reference to the hypothesis that the phenomena are due to the evil one (which is seemingly that which the editor of the "Revue" favors), M. Turiello points out that the spirits constantly urge the love of God and man, prayer, and the pardon of injuries, and that many atheists have been brought back to faith and good works, though not to faith in the Roman religion.

All the scientific theories are touched upon, and M. Turiello concludes by stating that in his opinion the Spiritists are on the road which leads to the advancement of physical science. And he quotes a saying of Kant, to the effect that the human soul is, even in this life, indissolubly associated with all the beings of the spiritual world, and that they mutually impress one another, although man in his normal health is not ordinarily conscious of the fact.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World, treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable information, and every person should have access to it. It should be in every home. Read the premium terms carefully, and then send for the Three Volumes of the Encyclopedia of Death.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

MAN IS A SPIRIT.

It is one of the fundamental affirmations of Spiritualism that man is a spirit, the physical body being the instrument through which he cognizes and operates upon the condition of matter by which he is environed. The majority of mankind, however, do not realize this fact, but look upon the physical body as the man himself. They have some justification for doing so in the fact that the actions of the external man denote to a great extent the character of the internal one; but a more thorough realization of the supremacy of spirit and the influence of the mind over matter would materially enhance the soul powers, bringing the functions of the body under the control of the spirit, and thus ensuring harmonious action, and maintaining the healthy condition essential to the development of the indwelling spirit, by which it is brought into harmony with nature, and mediately with nature's God.

That the Divine mind must be the source of all vitality, energy and evolution will be apparent to all spiritual thinkers; and in the ratio in which we approach harmonial conditions do we realize our kinship to the divinity and our power to do the Father's will. But harmonial conditions are not to be attained at a bound; the primary essential is the realization of the inherent supremacy of spirit before alluded to, and the focalization of the will (which is the executive of the spirit) to the subjection of all discords in the body or mind; to the control of all selfish propensities, and the practical expression of brotherly love in daily life. The mere affirmative—I am all spirit, I am all good, I am God! which some of our well-meaning metaphysical writers give us as a formula for the attainment of harmony and spiritual power, may temporarily exalt the individual and lift him off his feet for awhile, but cannot permanently sustain him; nothing of any real value is to be obtained without persistent effort, and we cannot all get to the top of the mountain in a balloon—the wind does not blow that way. Mental science and metaphysical teachings, which are attracting considerable attention just now, are hopeful signs of spiritual awakening. They appeal to the spiritual side of man and impress him with the idea of the supremacy of the mind, or spirit; but the tendency of many of the writers is to affirm, or promise, too much; to make the road appear too easy, and thus dishearten those who fail to reach the goal by leaps and bounds.

The seeker after Divine wisdom should always remember that he is a terrestrial as well as a spiritual being, and whilst climbing heavenward never lose touch of the earth, but preserve both his physical and mental equilibrium. His position will then be stable, and his influence on his fellow mortals far more definite than that of those who live and move and have their being in the ideal. The ideal will be our reality by and by, when we reach the spiritual plane, but meantime mundane things impress their reality upon us, and the true philosopher will endeavor to realize both, and preserve the equilibrium between them.

THE DAWN, CALCUTTA, INDIA

ASTROLOGY.

No one needs to be told that astrology is an ancient system. Originally it included what is now called astronomy, but so vital a subject as the influence of the planets upon mundane affairs was bound to receive separate consideration. India boasts of a large number of astrological works by the ancient Rishis or sages; but honest professors of the science are in modern days few and far between, since astrology has been degraded into a profession in India. Charlatans have abounded and no steps have been devised for protecting reputable astrologers and preventing pseudo-astrologers from palming off their worthless predictions upon a guileless public. The most recent astrological work in India is Hora Vijnana Rahasyam (or the Secrets of the Starry Science) in Bengali by Pandit Narayanachandra Jyotirbhushan. It is really a great and useful work, although it is not original, being a most elaborate and systematic compilation from some thirty original and authoritative works. From India to Chaldea, we find the Chaldeans were the most advanced astrologers of the day. But during the Middle Ages, the pagan characteristics of the science disappeared and the good churchmen did not hesitate to patronize its professors. Cicero was a skeptic in his day and would not believe in the deities of the sky; but that pious monarch, Louis XI. of France, who went to mass as readily as to murder, had the celebrated astrologer Galeotti in his train. Indeed, astrology flourished about as freely just before the Reformation as it had done centuries before in Babylon, although perhaps its predictions were not always fulfilled so conspicuously as in Belshazzar's case. The Reformation helped to destroy faith in this science as in some other things; yet there remained believers even among Protestants—Melancthon, for example. Dryden had his children's nativities reckoned. Fludd and Lilly published "Almanacks" that foretold the plague, the fire of London, and the execution of Charles I.

The hieroglyphic of the great plague in 1665 was published by W. Lilly in the year 1651, and that of the great fire of London, which occurred in 1666, was similarly foretold by William Lilly fourteen years before it happened. After the fire was over, Lilly's prediction (in hieroglyphic) was thought of such sufficient interest and importance by the House of Commons itself, that he was invited by that body by summons to help the "Committee appointed to inquire after the cases of the late fire."

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The Sole Cause of All Wars, Crimes, Etc.

To the Editor:—It is my purpose in writing this article to prove by holy writ, and other historical accounts, that religion has been and is now the whole cause of all the wars, all the bloodshed, all the crimes, all the suffering, and nearly all the insanity that humanity is heir to.

"And they warred against the Midianites, as the Lord commanded Moses; and slew all the males."

"Now therefore kill every male among the little ones, and kill every woman that hath known man."

And Moses and Eleazar the priest did as the Lord commanded Moses. And the children of Israel, took by the direct command of their God all the women of Midian captives, and their little ones, and took the spoils of all their cattle, and all their flocks, and all their goods.

According to the Jewish history it was one continuous warfare from the beginning of time up to the end of their rule as a nation. The Romans broke them up as a nation and they have scattered to all parts of the earth. By holding tenaciously to their religion, the Jews fought themselves out of power, and for nearly two thousand years are lost to the world as a nation.

The Romans started out to conquer the world, and to subdue them in the interest of their religion. After many years of continuous warfare, one Egyptian queen came to the rescue, and through her beauty and the charms she possessed, was the main cause of the downfall of the Roman Empire. For more than one hundred years the Romans fought the Carthagenians before they subdued them in the interest of their religion.

When Jesus was born a new religion came into existence. It was an innovation and took the world by surprise. That surprise has not yet ended, and judging from present appearances will not end for many generations to come. They have carried the war into East India, into Africa, and into China. The whole of Europe and America is involved in the crushing events of this Christian missionary controversy.

Oh religion (Christian religion) to what extent will you not go to conquer the world in the interest of your God and the many dogmatic creeds that you possess. It is not enough for you to disturb the Western World with your dogmatic creeds, but you must build large ships and load them down with war material and send them to the farthest ends of the earth to compel its inhabitants to become Christians. India, Africa and China, if left to themselves, would work out a plan of religion best suited to their present conditions, which the outside world has no business to interfere with. It will be time enough for the Christians of Europe and America to send their missionaries abroad into the Oriental kingdoms, to instruct them in the different creeds, after they have instructed themselves which among the different church denominations is the real church of God. When this is accomplished, we will have a heaven right here among ourselves.

The brotherhood of man with all the Gods left out would be a far better religion for the world to enjoy, than any we know of that the orthodox Christians are engaged in at the present time. Let us have more and greater light upon this all-important subject of religion before we go abroad to teach others that have had more experience in religious matters than we have. A religion enforced by gunpowder and other explosives. If the Christians would live up to the teachings of Jesus and the examples he gave them, they would be better prepared to teach the people of the old world how to live in this in order to enjoy the greatest happiness in the next life. To those who have learned that life is immortal, and to those that believe in eternal progress, to them the Christian religion is a back number that they have lain aside as being no longer of any use to them.

Evolution evolves a principle of higher life that is not really comprehended in the earth time of our existence. It takes all eternity to fill up the measure of individual progress that will never come to an ending. It behooves humanity to make the most of life while they have the opportunity to do so. A well spent life in the interest of humanity removes that selfish desire to grab all that comes within our reach and prepares us for the grand entrance into that world of cause of which this earthis only its effects. The soul of man is a part of the soul of God, and it behooves every human being to be as Godlike as it is possible for him to be.

Christian warfare should have been outgrown a thousand years ago. Had the Pope of Rome known that the world evolved and that he was not God's vicegerent on the earth, humanity would have been farther advanced in morals and religious principles.

Modern science has advanced a part of the human family into the knowledge of eternal life, and the people of the upper world are doing all in their power to instruct the other part that the real life of every human being commences as soon as the breath leaves the human form.

If every Christian could realize the fact that he or she must atone for all the sins they commit and that they must atone to those they have wronged, whether they live on the earth or in the spirit world it makes no difference; happiness must be deferred until the pardon is obtained. Jesus taught this principle, and why do not the Christians do the same? Surely Jesus made it plain enough, when he said, do as you would like to be done by. To do as one would like to be done by, is religion enough to make every man, woman and child co-equal with the angels and dearly beloved by the father of all life. Truth must prevail though the heavens fall. There is no change to be made after we have entered the spirit world. Better take the chances of right living while we are in the body.

The decrees of heaven are surrounding us on all sides. Do as you would like to be done by.

DR. WM. CLEVELAND.

Minneapolis, Minn.

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MOTE AND BEAM.

Orthodoxy of Churches and Spiritualists.

History truly repeats itself. Every religious sect in existence or that ever had existence originated in a protest against the orthodoxy of its predecessors and straightway constructed an orthodoxy of its own. Spiritualism is no exception.

There are some points of difference, however. The churches have, usually after some bitter contention among themselves, agreed upon an orthodoxy which should be binding upon all their members. They have each adopted a creed or profession of faith. He who should refuse to accept any article of this was to be regarded as heterodox. Each new creed discarded something belonging to those of more ancient date. But so far as it went it was mainly positive. Its essential character was expressed in the words "I believe."

Orthodox Spiritualism is the orthodoxy of the individual. There is as yet no common agreement as to what constitutes it, nor does any such agreement appear to be in sight. Each Spiritualist makes a definition of Spiritualism for himself. Having made it to his own taste he considers those who agree with him to be of the right brand and would exclude all others regardless of what claim they may make for themselves.

And orthodox Spiritualism is chiefly negative. Its profession is not so much conveyed in the declaration "I believe" as in "I know it is not so."

Admitting these differences it is still orthodoxy of the true blue kind. For orthodoxy is nothing else than refusing to examine a new thought because it does not tally with the ideas on which we have already taken our stand. This orthodoxy we have right in our own ranks. It would be well if we looked after it a little, instead of wasting all our ammunition on the orthodoxy of our neighbors.

There was a time when Christian orthodoxy presented some front to our attacks. Except in the Catholic church it has shrunk to a very small mote. We need a powerful microscope to find it in almost anyone's eye. Better pluck out the beam in our own.

We have been too long satisfied with observing phenomena and talking of a philosophy which has had no existence. Let any one attempt to penetrate into the causes of the phenomena and the question arises, "Is this Spiritualism?" "Is he a Spiritualist?" These are questions which should never be asked. If he has discovered a truth we want it and we want him. If by searching he has struck a new line of thought and so opened the way for the discovery of truth in the future, we need to investigate along that line and we need him to aid us in the investigation.

Perhaps some one has proved to his own satisfaction that some teaching given outside the close communion of Spiritualism is true. Then there is a cry, "This is Theosophy, or Christian Science or some other heresy. We will have none of it."

We started out, as others before us, to claim liberty of thought. Let us continue to claim it for ourselves, and unlike others before us, be free to give it. If any other class of thinkers discover a truth let us not reject it because they found it first. If the discovery is made in our own ranks let us rejoice that we are not all turned into pillars of salt for looking back to the days of '48. And if some philosophical theory of to-day does not altogether harmonize with the ideas we have previously entertained let us frankly admit that while what is new to us is not necessarily right, it is just possible that some ideas we have long entertained may happen to be wrong.

Let us pluck this beam out of our own eye and leave the mote in the Christian eye to work itself out in due season.

E. J. BOWTELL.

THE HOME CIRCLE.

Practical Exemplification of Its Uses.

I will give some of my own experiences in the Home Circle. It is with the greatest of pleasure that I do so in the interest of communion with our departed friends. About four years ago we commenced holding family circles for manifestations from the spirit side of life. I have spirit controls that have told me many wonderful things, and showed me beautiful spirit scenes. I seem to be carried along by the spirit guide through the air above the house tops, over villages and cities, above everything. As we glide along quietly and gently, my guide will show me beautiful scenes on the spirit side of life. Language cannot express their beauty. I feel happy and secure in my guide's presence. I can see spirits, and they send sweet messages of love to their earth friends. I have been shown some of the dark spheres of spirit life, and permit me to say that it is a dreadful darkness; I mean anguish of soul—soul torment! Oh! what sorrow is written upon the countenances of some of those poor unfortunates who were steeped in crime in their earth lives. They must stay in darkness until they can progress out of that condition. They must all answer for what they have done. I have seen spirits come into our circle on their hands and knees, and ask for help from us, that they may be able to get out of those conditions. How dreadful to pass into the spirit life with such a state of the soul. I am impressed to speak of these things for the sake of suffering humanity, that some one may profit thereby and seek the true way while they are in the mortal life.

When I receive these truths, I must become very passive and open wide the doorway for spirits to enter. They are more willing to give to us than we are to receive.

I have seen many of my spirit friends, and those of others. We have had some very devoted Spiritualists sit in our circle, and that has made good conditions. Spirit friends have shown us beautiful wreaths of flowers, and the little spirit children come to us. They seem happy and free.

Friends, I know there is life beyond the so-called death—death of the body, and freedom for the spirit.

My only sister was taken to spirit life last August. I informed her of the spirit life as it was revealed to me. She did not believe me; she believed in faith to carry her safely on. She was a church-member, strong in her belief. She came back a short time ago. She looked sad. I guess she did not find it as she expected. Had she heeded the message while here in the earth life, then she would have known something of the beyond. Her companion passed from earth scenes a few days ago, and they are reunited again in the spirit world, and they must journey along together and gain spiritual knowledge. How much better to prepare for the change here; then will we go on progressing. MRS. HATTIE GATES.

Cortland, N. Y.

MILLER'S PROPHECY.

And the Failure of Its Fulfillment.

William Miller, a preacher, and a close student of Bible prophecies, predicted the second coming of Christ, the end of the world, and a general judgment, which was all to occur in the year 1844. I was at that time a boy attending school, and well remember that the day was set for this wonderful event to take place. However I was not much alarmed, and went to school as usual, for my mother was a Methodist, and we failed to take stock in Mr. Miller's prophecy; but his followers as the time drew near made due preparation to receive the king of glory, and to receive places of honor in his kingdom which he was about to establish upon the earth; for which they were worthy because of their faithfulness in waiting for his coming, and the part they had taken in helping to carry on his work during his absence.

Many of them had rid themselves of their earthly possessions, having no more use for this world in its present condition, but would again take an interest in its affairs after the sinners were burned up, and it was purified with fire. But their hopes were doomed to disappointment; for the predicted day came and went, and their expected king failed to materialize.

It was discovered later on by Mr. Miller that he was mistaken in his calculation in regard to the time required for the cleansing of the sanctuary (see the book of Daniel, 8th chapter, 14th verse). So he figured again, corrected the mistake, and set another day. But again there was a disappointment, for we have arrived at the year 1900 and the end is not yet. Although the prophecies of Mr. Miller failed of fulfillment, he did not fail to form a sect, and this is the rise of the Millerites or Adventists. And strange as it may appear, these people are still looking for the coming of Christ and the end of the world.

I want to say right here that when people take the Scriptures literally; and also when they make predictions and found them on the visions of the prophet Daniel, and John the revelator, they are liable to make mistakes. The Adventists are no more mistaken in regard to the second coming of Christ than was the Apostolic church. This event is plainly foretold in the 24th chapter of Matthew, by Paul in his letters to the Thessalonians, and also by Peter in his epistles. I am of the opinion that there is no doctrine of the church that is better substantiated by scripture, than is this. The Adventists are yet expecting this great event to occur, and why should they not? Are we not to hear of wars, and rumors of wars? Are not the nations at war? Then if all these Scripture prophecies are correct, what is to prevent his coming at any moment? It is wonderful how the old dogmas of the church are adhered to. It is encouraging, however, that the day is beginning to break; some are totally blind, others begin to "see men as trees walking," and some are enjoying the fuller light.

T. H. SKETCHLEY.

Seattle, Wash.

Columbus Camp, O.

After a great deal of work in preparing the ground for our camp, we at last have the meeting started in good shape. Our camp is situated just east of the village of Worthington, Franklin county, Ohio, at the junction of the Big Four and C. S. & H. Railroads, thus making it accessible to all points in the State and United States.

Sunday, July 1, the camp was dedicated to the cause of Spiritualism, in a manner very suitable to the occasion.

At 10:30 the meeting began in the large tent-covered auditorium, with an address of welcome on behalf of the citizens of Columbus, by Assistant Director of Law Marshall, who represented Mayor Schwartz of that city. Justice Pinney represented the Mayor of Worthington in the address of welcome for that village.

Lyman C. Howe then lectured, and to hear him was a treat we were not expecting. We were amply repaid for our trouble in getting the camp started, by the eloquent talk he gave us, which was a masterpiece in oratory, depth of thought and logical reasoning.

The afternoon meeting was much the same as the forenoon. Mrs. Cora B. Noyes, at the close of this meeting gave some fine spirit tests, music being furnished for these meetings by the Columbus City Band, Mr. Sands, leader.

Wednesday, July 4, was flag-raising day, and Chaplain W. F. Parsons, late of the United States Army, delivered the flag address. We then adjourned to the auditorium, where Lyman C. Howe delivered the Fourth of July oration, which excelled anything we have ever heard in that line. In the evening the benches were removed from the auditorium and dancing was indulged in until a late hour.

On Sunday, July 8, Dr. W. D. Noyes, of Columbus, lecturer, and Mrs. Maggie Stewart, of Piqua, medium, were the entertainers. To hear them once only creates a desire to hear them again. Mrs. Shauss, of Toledo, also gave a short talk.

Our camp is rapidly filling with friends anxious to have an outing in such a beautiful grove, free from the heat of the city. There are mediums upon the ground, and all kinds of refreshments, making it a lovely spot to spend the sultry days.

Conference meetings are held every afternoon, and Wednesday evenings musical and literary programs will be rendered. Friday evenings there will be dancing.

All are cordially invited to attend these meetings and entertainments, and if convenient to spend a few weeks with us. ASSISTANT SEC'Y.

HOPE'S FRUITION.

Mankind is waking up, methinks,
On better things to dare and do
Than shaping Superstition's links
To bind our weary limbs anew.

Henceforth the anvil and the steel,
That welded fetters in the past,
Will ring a world-redeeming peal
Upon the broken gyves at last.

The brawny arm no longer strains
Its muscle making claymore blades—
Submissive now to better brains,
It hammers out good garden spades.

Too long we plodded on content
To live for ancient prayer and praise;
A better faith has Heaven sent—
A truer faith for future days.

No more we turn our longing eyes
To temples dim with hoary age—
But all around the star-gemmed skies
We learn to read Great Nature's page.

We need no Bible, priest or rod
To make the new religion clear;
For Nature teaches us that God
Is just the same from year to year.

His word we read in Nature's laws—
Truth grand, eternal and sublime—
Effects following their cause;
Throughout all space, throughout all time.

J. MARION GALE.

MEDIUMS.

Views Concerning the True and the False.

There are many phases of mediumship, and many mediums who are adapted to the work, and among so many claiming the power it would be very strange if there were not a few counterfeits. Sensitives are seldom appreciated to the extent that they should be by those with whom they come in contact. They are supposed to be able to hold converse with those who have passed over the mystic river, and are held accountable for the messages received, which if they do not satisfy fully the recipient are looked upon with suspicion as to their genuineness. We mortals are too apt to think that because our friends have passed to the great beyond they are of necessity far in advance of those they have left behind them, and we consequently expect that whatever purports to come from them must be truthful, and we even expect to find them vastly improved in all things, and are disposed to believe all they tell us, whether consistent with reason or not. There are many mediums who are, or at least who think they are, bearers of messages from our spirit friends, and yet how few can really give us satisfactory proof of the genuineness of the messages so received.

I have attended a great many seances and have had many very satisfactory tests. I may say that they always were unexpected, so much so that I can say positively that I know that we do have communication with our departed friends.

But are we not expecting too much from our sensitives? The most of them are very negative and are easily controlled, and the more negative they are the more easily they are influenced. We expect that our dear ones will come to us if the conditions are right, and give us proof of their nearness to us, but we are often sadly pained at the frivolous communications we get. Now we want to bear in mind that not all our loved ones were saints while in the earthly form, and they are just the same there that they were here; if honest and truthful while here they will be the same over there, and if dishonest and untruthful while here we may look for a continuance on the other side, at least until they have progressed beyond their earthly habits. Now let us understand that our mediums try to be strictly honest and truthful and believe that all they receive while under control comes by and through the spirit who is controlling the medium. Now why are there so many different phases of mediumship? And why are mediums acted on so differently? Is it not a fact that the organism of the medium has much to do with the result? And is it not likely that the brain of the medium being in an active state and not entirely controlled may add its own quota to that received through the controlling influence and thereby seriously affect the communication so received, and so raise the question of its being genuine, while the medium may be and is generally perfectly innocent of any wrong doing? I am impressed with the truth of this theory from an incident that happened in my own experience about twenty-five or more years ago. I had a sitting with Dr. Slade in this city, and among other very remarkable manifestations, he took an accordeon, holding it by the bellows end in his right hand with his left hand on the table he sitting at the end of the table on my left, the accordeon being between us, both my hands being on the table, and the keys of the accordeon being in plain sight, the time 10 a. m., of a sun-shiny day, the keys of the instrument were manipulated and several tunes were played. I asked him if they would play if I held the instrument? He said they sometimes did so. I took the instrument in my right hand and held it by the bellows end as he had done, the keys were opened and closed and the bellows was worked smartly but not a note of music could I get. I asked him the reason; He said he could not tell. I told him I thought I could tell, and that the reason was that the control got no music from me as I could not whistle or sing a tune, while the medium was an adept in music. You will see that all the mechanical moves were as well performed while the instrument was in my hands as in those of Dr. Slade, showing me that the brain of each medium must be attuned to its proper work in order to obtain its best results.

Is it not also a fact that little or no care is taken in the proper development of mediums? After a few sittings in a circle and some slight indications of an attempt at control, especially if they should get an acknowledged test, they seem to think that they know all that is worth knowing and they start out as full-fledged mediums and require nothing more, while they have not yet acquired the a b c of mediumship, with little or no experience, but taking for granted all they get through their Indian or other controls is gospel truth.

W. W. PARSELLS.

Rochester, N. Y.

Briggs Park, Mich.

It takes more than a damp day to scare a Grand Rapids audience. Although yesterday was a rainy, disagreeable day, more than 500 persons turned out to greet Dr. Spinney, Mrs. Ferris and Mrs. Barton at Briggs Park. They were well paid for their trouble. I don't think the lectures of the Doctor could be improved, and I am sure the descriptive work could not.

In the morning Frank T Ripley was the instrument, at 3:30, Mrs. Ferris, while in the evening, Mrs. Barton followed herself with descriptions.

Our music is of the highest order. Our chairman, Mr. Carpenter, is all we could desire, and harmony reigns supreme.

The mother of Mrs. Blake, one of our valued workers, passed to the higher life last week. The services were conducted by Mr. Ripley and Mrs. Carpenter of Detroit. The camp and campers remembered her in the form of a beautiful spray of roses as a token of their esteem, both for Mrs. Blake and her mother.

The mediums on the grounds at present are Frank N. Foster, Frank T. Ripley, Mrs. Carpenter, Mrs. Barton, Mrs. C. H. Mullins, Mrs. Sears, Mrs. Coffman, Mrs. Payne, Mrs. Ferris, Mrs. Horton, Mr. Horton, Samuel Smith, Ed Cain, Meredith, the boy medium, and Mrs. Schumn. Mr. Tisdale arrives tomorrow to be with us the coming week. Next Sunday we have Mrs. Carpenter.

THOS J. HAYNES.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

NOT MATERIALIZED.

The Spirit Left Wig and Sheet.

I am a firm believer in materialization; but I also believe after a long and varied investigation, that at least nine-tenths of the present-day materializations are the rankest fraud. If you grab the spirit, you will generally not only have the medium, but the wigs and other paraphernalia of modern make, used to carry on the deception. Those attending such seances, as a rule, are not honest with themselves, or they would thoroughly investigate the garb of the spirit. It is well known that a genuine spirit materialization dissolves at once under a strong light, excitement or great agitation. If the dress is a materialization, any small piece you cut off will dissolve when brought to the light, like a snowflake before the scorching sun. Be honest with yourselves, investigators, under whatever test conditions are presented, or under whatever test may be given you. I am led to these remarks by an article taken from the Pittsburg Dispatch, as follows:

"The faith of local Spiritualists has been badly shaken by an expose which occurred at a seance given in Avalon by an Allegheny medium. Avalon has long been a center for Spiritualists and frequent seances have been held in the borough attended by many believers from the North Side and Pittsburg.

"One of the principal figures in Spiritualist circles in the two cities is an Allegheny woman who claims to possess remarkable powers of healing. She has impressed the belief upon the minds of the credulous, mostly of her own sex, that she was able to make the lame walk and the blind see.

"A child of Harry Taylor, a well-known Avalon blacksmith, is crippled, and after considerable persuasion relatives agreed to permit the medium to use her healing power upon the child. A seance was arranged at the Taylor home, and at the appointed time a large crowd of Spiritualists were gathered to witness the performance of the miracle.

"The spectators were seated in a circle in a large sitting room that connects with a bedroom. The father of the little cripple, incredulous and disbelieving, was present, awaiting developments.

"The room was darkened and the medium announced that she would materialize a spirit which would appear before the audience in visible form and perform the miracle by washing and rubbing the crippled limbs of the child. When all was in readiness the circle was formed and someone struck up a hymn. Then the medium disappeared into the adjoining bedroom. Several minutes elapsed, and the bedroom door noiselessly opened and the 'spirit' made its appearance. It was enveloped in white drapery, and a shiver ran through the audience as the ghostly figure stepped into the middle of the room. Taylor had been watching the movements of the 'spirit' closely, and suddenly, startled the spectators by taking a sudden leap toward the 'spirit' and embracing it in his arms.

"The 'spirit' made a desperate struggle to escape, but Taylor held fast. When he loosened his hold he held a wig and a long sheet in his hand. The medium ran back into the bedroom, grabbed her valise and made a hurried exit from the house. This ended the seance and the audience dispersed."

I will say, however, that I am not inclined in any way whatever to interfere with those who believe in the "genuineness" of such manifestations that occurred at Avalon. They seem to derive great consolation from these fraudulent materializing circles, and desire to be protected in the privilege of patronizing them. Let the people have their fill of fraud, and sometime they will learn an important lesson, and then they will pity their lack of common sense. They will not accept of good advice or an admonition, but will go it "blind." SPIRITUALIST.

Pittsburg, Pa.

Mrs. Armstrong Among the Old Soldiers.

In this place has been organized and established "The First National Home Spiritual Church," with Mrs. S. Augusta Armstrong as pastor, who holds regular services in assembly hall, every first day of the week, and often at other times, giving interesting lectures and spiritual phenomena. Her lectures are always appropriate and well appreciated; they come from a thoughtful brain.

In this place all these old men had mothers, wives and sisters, but here they are walking in the lonely path leads to life's west window. Uncle Sam has been a "Lord" to them all. He has taken them up, clothed them, fed them and set them down to rest, and Mrs. Armstrong kindly tells them she knows that just over the hill all those dear friends are waiting to receive them; that the tents are all up and peace is declared.

The old soldiers have built a little home in Sawtell and donated it to this good woman, who would gather us old chickens all under her spiritual wing.

I am very favorably impressed with this new society. There is no hell in it. There is no cross in the church and the pastor is not cross. She says: "Believe what you please, and do right." There is no better temperance lecturer than this lady. She tells the boys not to take too much intoxicating drink for their mother is watching them. The old soldiers from every nation and state have donated this little home to their "mother," as they call Mrs. Armstrong. Here they meet in a circle of love. They dream they see their loved ones and hear them talk. It is a nice exercise, and it does them good whether it be real or imaginary, and is a pleasant pastime for the old soldier whose battle of life is nearly ended.

It is generally believed that a soldier has a spirit, and chaplains have been paid by the government to look after them. One minister is supposed to look after a thousand souls, and find his own clothes. Mrs. Armstrong boards herself, finds her own clothes, and lectures every Sunday, and gets the best of help from Los Angeles, San Francisco and the spirit land, for twenty-five cents a month from all who wish to help. She is a great worker; a mother to us all, and says she is proud of her children. To do good is her motto. This noble, self-sacrificing little woman in Sawtell is the materialization of 1,400 mothers in 32 states of this union. God bless her. S. NIXON.

Soldiers Home, Cal.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

A SERIOUS QUESTION.

What Has Become of Hell?

Why, if the soul can fling the dust aside,
And naked on the air of heaven ride,
Wer't not a shame—wer't not a shame for him
In this clay carcass crippled to abide?
—Omar Khayyam.

"In the well-born soul
Intelligence ne'er lingers till due seasons roll." —Cornelle.

As civilization progressed slowly with the barbarian, so it is again with the effort to educate the human social civilization into the higher development of the divine attributes lying dormant, unexplored, unused in the consciousness of mankind.

About every so often a wail is heard for the ministers of the gospel to settle the question as to the truth of the doctrine of a hell in which to punish wicked people's souls; and also that the doctrine of such a place was necessary to—scare-crow fashion—drive the human masses into churches, into good behavior generally.

"Come, let us reason together; though your sins (mistakes) be as scarlet they shall be made as white as snow." Has the fear of an abyss of burning ever made a noble, a loving shepherd for the manifold flocks of Christian denomination? Find one, search his record from childhood; tell us if he was drawn by hands of fear or love. Did he search the inspired word through fear or because that magnetic chord of love to God and man drew him? Has the sense of fear driven men to become great lawyers, great statesmen (great in the sense of benefiting all mankind)?

Did fear have anything to exercise itself with in the life of Abraham Lincoln? We shall have more Abraham Lincolns when men are drawn by the invisible chord of man's humanity to man. Did the giant Fear have aught to immortalize itself with in the lives and fruits of the lives of Raphael, Da Vinci, Murillo, Bach, Beethoven, and many unnamed ones? Is there one child living to-day that is a success as a dutiful child because it was forced through fear to be dutiful? If "the kingdom of heaven cometh not by observation, for verily it is within you," then why not look for heaven's great opposite, hell, within you also? It has been proved by many (to self-satisfaction) that the law of God cannot be changed. The law that tells us through the prophet that, "I make peace and I create evil." Certainly enlightened man ought to know that if he makes a hell for himself he may enjoy it or change it into a heaven for himself, and not be continually trying to cram other people into his mental abode.

Why not change the point of view and in the language of Omar Khayyam "fling such dust aside?" And naked of charging God with making hell to burn his own beloved sons in. On the air of a heaven ride, that owns not to the abiding in a crippled carcass; crippled by searching for hells when heavens lie so near.

If there is a decline of keen interest in the church, might there not be a finer reason than the absence of fear? Perhaps it is on account of the absence of love—pure, Christly love. The love the world deals in largely is not that deep diapason of love—warming heart fire—that vibrates when Jesus Christ rules the man from center to circumference. Love is the born fruit of the spirit—holy spirit of Christ, of God—and worketh no evil. Paul says, "If ye be led of the spirit ye are not under the law." Christ came to save us, not by bodily force, not by dire threatenings of suffering, not by philosophical reasonings, but by and through his great love, his great wisdom—not man made, but God inspired—his free-will offering of himself as God in man. This is the fire that shall never be quenched. It is the fire of God's love—God's love in man—God once, God forever. Jesus Christ comes to win through love, and if the soul of man once has its prison doors unbarred such floods of light, such leadings of love, will be revealed that the church need never more grasp to regain the weapon of fear to brandish over the heads of the masses in order to force them into confessions of faith, to compel them to keener interest in the church, or press them into the ranks of the lovers of Jehovah. R. R.

Chicago, Ill.

OUR PREMIUMS.

There are many Spiritualists who know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonderful magazine of thought on Death in its multifarious phases; in fact you can not find in all the libraries of the world as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost $1.10. The aggregate cost of the three books to the trade is $4.50. At this price, these three books ought to be in every Spiritualist family.

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SATURDAY, JULY 21, 1900.

"A Hell of a Fellow."

The political papers of fifty years ago related in substance the following story of Henry Clay:

The Kentucky Senator, famed for his eloquence, had just concluded one of his great speeches on the state of the country. An Alabamian, standing over six feet in his boots, clothed in a suit of butternut-colored jeans, and wearing a broad-brimmed slouch hat, had listened to Mr. Clay's oratory from the gallery, and was charmed with it. Meeting the great statesman with extended palm, hat in hand, as he emerged from the Senate chamber, he addressed him with:

"How do you do, Hank, how do you do?" He then introduced himself and said: "Down there in Alabama I am known by everybody. I always attend horse races, bet largely on results and very generally win. A horse race not patronized by me is always a failure. You, Hank, are a statesman, and a leading politician. All the country listens to your nicely rounded periods, and cheer them to the echo. On the hustings you have no equal. Greatness belongs to you and to me; to you as a statesman, a brave defender of the right, the champion of universal liberty; I am distinguished in my State as you are in the Nation. I as a jockey, a horse jockey, Hank, winning laurels, and applause, and wealth at every race. I love great men, and I always liked you, Hank, and I voted for you several times and am d—d sorry we did not succeed in making you President.

"Now, Hank, what is the use in being a fellow unless you are a hell of a fellow?"

Near a year ago we listened to a young clergyman all the way from Colorado, to an assemblage of some 800 Methodist preachers in general Conference, the purpose of the orator to prove the Bible and science harmonize. The six days of Creation he magnified into six periods of indefinite duration, each of probably millions of years. He exhibited a wonderful aptitude for distorting facts, and making the worse appear the better argument; and he knew all about the designs of God in his formation of the world. Many scraps of forged literature bearing upon the supposed beginning of Christianity were cited and received with applause by the clerical audience. Each point was punctuated and made emphatic by the speaker raising his right foot as high as he was capable, then bringing it down with terrible force like a catapult on the rostrum, jarring the whole church structure, bringing forth hand clappings, loud applause, and knowing looks at the writer, as much as to say: 'We've got you now.' As we watched his monkey shines, and listened to his false renderings of geology, and even ecclesiastical history, we could not avoid the mental exclamation borrowed from the Alabamian: "What is the use in being a fellow if you are not a hell of a fellow?"

Is not the self-imagined great Rev. De Witt Talmage governed in his action by Old Russell's interrogatory? And the Rev. Sam Jones: Does not the same inspiring question give shape and force to his drollery? We think so.

The Chinese at School.

There is a school in New York, with some 600 children, made up of 15 different nationalities. Among this polyglot of kids, all wishing to learn the English language, are several Chinese boys and girls. At one time there were 21. Rev. A. K. Sanford, the assistant superintendent of the school, in a late report, said:

"The Chinese pupils speak English without a foreign accent and as fluently as do the American children. Their English vocabulary is not quite as large as that of the American pupils, but as they speak Chinese also, their vocabulary in the two languages is considerably larger than that of the white children of the same age. They seem to be equally good in all their English studies and never fail to pass their written examinations. Three of the Chinese boys are in the highest class in the school, and study English grammar, geography, arithmetic, reading, spelling, and writing. They are as quick of perception and as intelligent as the other pupils, and far more patient and plodding. They study tirelessly till they learn the lesson in hand, and learn it thoroughly. On the playground they show their high spirits and a frolicsome disposition; but they never make any mischief in the school. They are more obedient than the other pupils. This is perhaps due to the fact that respect for elders is ingrained in the Chinese people. From their cradles the Chinese children are taught reverence for their parents and implicit obedience.

What nobler task than teaching youth ignorant of our language, literature and science, enabling them to return to their own country and teach true knowledge to those now ignorant of it? All accounts agree that China is ambitious to become acquainted with the Western civilization, but they do not want its religion. They are naturally too learned to believe in human-born Gods.

Missionaries in China.

There are only 2,335 Americans in China. This includes missionaries and merchants. It is to be hoped that they can be got out in safety and will not serve as a reason for sending in four or five times their number in soldiers to effect their rescue.

This Chinese affair will bring up the question of how far a secular government is responsible for missionaries in a country where their presence is unwelcome. They do not go as a representative of their government. The civil authorities in this country are not very ready to interfere to protect either side to a religious controversy. Suppose that Mormon missionaries should go to China, or elsewhere abroad, and get treated as they are down South, where they are unwelcome? What would the other religious denominations say if this government should interfere? Such an issue would test the question. The Mormons have as much right to send missionaries as any other denomination, and as much right to protection. But all missionaries go abroad on their own responsibility. Their errand is of necessity in opposition to the government to which they go. Their proselyting is, in a large measure, a process of turning the people against their own civil and political institutions. This feature of the missionary situation seems but little understood. Still it seems that in China it is the cause of all the trouble. The German missionaries there exasperated and provoked the natives until they attacked the missionary compound. The attack served the Kaiser as a pretext for the seizure of Kiaochau and the planting of the imperial eagles on Chinese soil. For years exasperation of that sort has gone on, and no reasonable person can expect anything but that which has happened. The foreigners are not always wise nor respectful of the rights of the natives, nor good judges of human nature. They appear without invitation and remain often regardless of any real good they do. We are firm in the belief that it will be better for the morals and peace of the world when secular governments have it understood as a principle that missionaries who go abroad on their own responsibility need expect nothing from their government The history of Hawaii and the Philippines has given a sordid cast to the whole missionary business. In both archipelagoes the mission parties have issued from their soul-saving adventure owners of the land and property, and the natives find themselves excluded and aliens in their own country. Missionaries should let politics alone, and if they cannot outwardly respect the civil institutions of a country they should be left to take the consequences. We are far from unmindful that these views will be intensely unpopular among those who have ideas about the evangelizing of the world. But our reason for this position is found in such results as are now visible in China, and in the further fact that every country that sends out missionaries needs them far more at home than they are needed abroad. In every city in this country are thousands of people as pagan as any that burn punk before a joss in far Cathay. There are thousands as needful of medicine, letters, light and leading as any that can be found in the Dark Continent. When all of these thousands are taught to turn their faces to the stars, and keep their faces clean, and when mercy and pity have gone among them to soothe sorrows, nurse in sickness and comfort in death, and have let shine into their darkened lives the spirit of that message, "He who hath done it unto the least of these hath done it unto me," it will be time to go abroad with the Pentecost.

The above from the San Francisco Call expresses a grand truth. The hundreds of conflicting sects—each one giving the lie to all the rest—trying to "evangelize" China, presents one of the sorriest spectacles of the 20th century. The whole thing is ludicrous in the extreme.

What Became of Jesus' Body?

Advices from Germany show the great religious questions which are convulsing the churches of America are agitating those where the Protestant reformation had root. A Rev. Weingart, in his Easter sermon, discoursing on the resurrection of Jesus, said:

"The tired body of Christ remained in the tomb, dust to dust."

The Reverend conceded the spirit had ascended, but the body was mortal, and its fate was that of all the dead. Such teaching does not harmonize with the old Egyptian doctrine, the resurrection of the body, because in case of "our Savior" it was claimed the Egyptian suspension of life of 3,000 years was abridged to three days.

Rev. Weingart, for this unorthodox teaching was expelled from the ministry, and now abideth in outer darkness.

This expulsion of the offending cleric, because he could not believe in an ultimate reanimation of dead and decayed matter, either in the person of Jesus, or anyone else, aroused a very animated discussion among Germans. One of them maintained:

"Such a thing as is described in the account of the resurrection of Jesus never really took place as an objective reality. This must be claimed not because the reports of the affair are contradictory to the experience of mankind and to the scientific teachings of the day. It is the product of the wonder and miracle-loving world of the ancients. Neither as one really arisen, nor as a body of light did Christ appear to his disciples, but, as in the case with all mortals, his body returned to dust. Christians have been accustomed to lay too much stress on the resurrection."

Another German scholar says:

"The belief in the bodily resurrection of Jesus Christ, in violation of all the laws of the physical world, is an insult to the scientific spirit and scholarship of the age, and an insult to all true religionists."

They who deified Jesus were not content to let their hero rest in his grave until the end of all things, and the general resurrection, so they brought him forth on the morning of the third day, after he had toured through hades, and preached to the spirits in prison, as set forth in the Apostle's creed. To make Jesus' death noteworthy, Matthew 27:52, 53, made the graves open and many bodies of the saints who slept, come forth and go up to the holy city at the time of the crucifixion and appear to many; but, like a careless romancer, the historian neglected to tell whether they went back to their deserted graves, or sojourned forty days in the city, then escorted the crucified and lately dead God in his heavenly flight. A very unfortunate omission, for all want to know what became of those who participated in that corporeal resurrection.

The Chinese Monarchy Virgin-Born.

Late and pending wars make us acquainted with distant regions of which the world had before little knowledge. More is now known of Cuba, Porto Rico, and the Philippine Islands, and their people, as also of the Transvaal and Orange Free States, than would have been acquired in a century of peaceful times.

It is possible the curtain that has always shut China from sight of Western nations, is about to be lifted. If the great war still in embryo shall become general, and shall be prolonged, every page of her past history will be scrutinized with zealous care. The accounts of travelers, few as they are, will be searched; her own voluminous records, concealed in strange characters, will be deciphered, and their most hidden secrets will become the property of the world. We hope the important facts following will not be overlooked in writing up a popular history for Christian readers.

So late as the year 1620, the Manachoo Tartars invaded China from the north. They triumphed over all opposition, and in three years their leader gained the Chinese throne. This monarch had a very remarkable parentage, in some respects almost identical with that of "our Lord." Says the account, which we quote:

"In remote ages three heaven-born virgins dwelt beneath the shadow of the great White Mountains. While they were bathing in a lake which reflected in its bosom the snow-clad peaks which towered above, a magpie dropped a blood-red fruit on the clothes of the youngest. This the maiden instinctively devoured. Forthwith she conceived and in due time bore a son, whose name they called Ai-sin Ghioro—English, Golden Family Stem."

This is the name of the reigning family at this time, and such is its reputed origin.

It is not probable the parent of that story ever heard of David walking in the night time on the house top, and seeing the beautiful Bath-sheba at her bath. Neither did they know that this David, the great favorite of God and the church, sent messengers for her, and that in obedience to his command she sojourned with him all night. Is not this told with full particulars, which Anthony Comstock would seriously object to, if published elsewhere than in the inspired Word of God? See 2 Sam., 11:2 to close of chapter. Also same book, 12:24.

Turning to Matthew 1, we learn with astonishment that this liaison of David and Bath-sheba, which led to the murder of Uriah by the king of Israel, and gave birth to Solomon, an after product, through whom is traced the lineage of Jesus, the Son of God, and joint occupant of the throne with the Father, and is in truth that very Father himself, was an essential event leading up to the birth of Jesus, without which incident he could not have been, else would necessarily have come through other ancestors.

It will be further noticed that in this Chinese narrative several important factors in the Jewish and in the Christian story are omitted, not to the discredit of the Chinese romancer. The lecherous David, the "man after God's own heart," disappears entirely in the Chinese story. Solomon, the wisest of men, who built temples to heathen deities, even worshiped the shameful Ashtoreth, and sacrificed babies to Moloch, does not figure as an ancestor of the Chinese emperors, though the lineage of the blessed Jesus, the only Son of God, is traced through this Solomon, and his father David and the beautiful but rather indiscreet Bath-sheba, a name meaning, when rendered into English, "The daughter of satiety," that is, satiated or glutted.—Those Hebrew names generally tell their own story, like the American Indian "The-man-afraid-of-his-shadow."

Again: No jealous Joseph figures in the Chinese legend, neither is it confirmed by a dream, as in the history of our Savior. In the latter case it may have been necessary to authenticate the parentage of a God by a dream, but unnecessary when a mortal hero was generated.

The great heroes of antiquity were very generally sired by Gods, but few were virgin-born. That was a distinction peculiar to the minor gods. In this the Chinese have superiority in their present hen-pecked monarch, if not murdered as alleged.

Spirit Life Illustrated.

The Boston Post says: "I never saw three children in all my life that were happier or played so nicely together as did my three darlings. And yet neither of them were really mine, for I was just a lonely old maid who had been "aunty" to them all their lives. Cyril Blake was the oldest of the three, a tall, blue-eyed, brown-haired lad, who had never in all his life done a mean act. He was the son of my old school friend, Marcia Holmes, who had married Lawyer Blake and been left a widow when her boy was still very young. My other boy was Gordon Gray. He was the handsomest boy I ever saw. He had deep, blue eyes, and his head was covered with a perfect mass of tiny golden curls, and it was just the same when he grew up. No barber had ever been able to spoil that handsome head.

"Gordon was the child of wealthy parents. His father, Colonel Gray, had married late in life, a lovely English girl, who died when Gordon was a tiny little fellow. I had been his governess until he was old enough to go to school.

"Then I had taken a position as teacher in a young ladies' finishing school which my other child attended.

"This one was little Elsie Rainford, the village doctor's daughter. She was a dark little thing, with big, brown eyes and dark brown hair. She had tiny hands and feet, and was a dainty little lady, but she was only moderately pretty, and I often wondered why both my boys and I loved her so, and when they all grew up, and Elsie was 19, and Gordon 22, and Cyril 23, I wondered which it would be which my girlie would marry.

"But Elsie always cried: 'Oh auntie, how can I tell? I love them both alike!' and I believed her, for so did I.

"The day Elsie graduated she got flowers from both. Gordon sent hothouse roses, as he could afford to, while Cyril sent lilies of the valley from his mother's garden. And which did Elsie wear? Both—on her breast lay Gordon's roses, in her hand Cyril's lilies."

Here was a lovely old maid with all the love in her soul for children that is manifested in spirit life, Love, pure and simple, is what can finally redeem the world.

HUMAN KINDNESS.

It Tends to Spirituality, AND UPLIFTS MANKIND.

A Friend to Humanity.

The New York Sun shows that one exists even in that city:

Standing on the platform by the driver of a Third avenue car, New York City, one day, was a middle-aged, benevolent looking fat man. The fat man was plainly dressed, but there was an unmistakable air of prosperity and independence of the world floating about him. He talked pleasantly with the driver, laughed at the driver's jokes, and treated him generally with a generous and familiar recognition that seemed odd in a man of his evident superiority and importance. In front of a well-known financial institution in the Bowery the driver stopped the car. The fat man slipped a coin into the driver's hand, gave him a cheery "good day," and alighted. As the driver put the coin into his pocket the reporter noticed that it was a silver dollar.

"Rather a profitable and pleasant passenger, that," the reporter said to the driver, as the car started.

"Bet!" replied the driver. "Whitest man in this town. He has rode with me for years, and never got off my car without slippin' me all the way from a quarter to a dollar. He's the president o' that bank where he got off, back there, and you can bet der won't never be no fly duck goin' to Canady wid a boodle from that bank. He knows wot's goin' on every minute in the day, an' he makes it wut the while of evry feller dat's lucky enough to handle his funds to be up an' up an' honest. D'ye s'pose der's any faro skins a collerin' any o' dat man's cashers or tellers? Naw! Not much! D'ye s'pose der's any fly gals a dressin' in silks an' a wearin' di'mons dat's been paid for with money swiped from my friend's bank? If ye do yer way off, cully. My friend knows wot he's a doin', he does, an' ye mustn't forgit it.

"Why wot a ye t'ink he does, an' wot he's been a doin' for twenty years? You see all dem bootblack stands, an' paper stands, an' lots o' other stands on de corners, in cellars, an' any place where dey can stick one in an' 'commodate the public? Well, wot does my friend git in his long head an' big heart, years ago, 'fore d' was much o' that kind o' business, 'specially bootblack stands, but that such things wouldn't only be a helpin' to lots o' waydown young chaps, but would be a bang up 'commodation to lots o' people that was willin' to pay for usin' 'em. So he finds out ducks dat is lookin' for somethin' to do, an' wot hain't got no money nor nothin' to do it with, an' he lends 'em the money, or fixes up stands for 'em, an' sets 'em to boot blackin' or sellin' papers, or any decent thing that de public was a'chin' fer. He just takes dem fellers' notes fer de money, or wot de cost was, an' gives 'em time to pay. An' he tells me that out o' I ferget how many dozen o' wot most folks 'd a t'ought was de wust kind o' no-'count duffs he has started in trade he hasn't never lost one dollar by 'em yet! Some o' de chaps he set up has got well off, and shines around big with wives and children. That hain't all, boss. Many a poor duffer dat was way down on his luck, an' just waitin' for an openin' to start in as a pickpocket, or a burglar, or a ward heeler, has been took in hand by my friend. He's just braced dem ducks up by showin' 'em dat he had confidence in 'em, and d' hain't one of 'em that ever went back on him or demselves. I can p'int you out more den a dozen o' such chaps dat's as square an' gittin'-along fellers as d' is on de Bowery. An' he don't only help fellers out o' holes an' set 'em goin' right an' honest, but he's done de same trick by many a gal as was bein' pushed to goin' wrong by startin' her in a payin' biz, an' she a gittin' a bully home an' lots o' friends the first t'ing she knowed. Dat's de whitest old man in dis town, cully, an' you can tell 'em I say so."

The one who is a friend of humanity, is also a friend of God. He may never pray; he may never go to church; he may not believe even in the Bible, or in Spiritualism, yet if he is honest and a friend of humanity, he is as near to God and the angel world as possible for a mortal to get. That Spiritualist who doesn't to some extent live for the world at large is no friend of humanity; is not near to God, and cannot enter, if he should die to-day, the higher spheres of spirit life. He would gravitate to the plane where self is uppermost, and the scenery would not be very enchanting. To-day the world would be a paradise, and suffering and want unknown, if each one in the past had contributed something definite for a common humanity. While selfishness is the prominent factor of life, nothing diverging therefrom to aid those less fortunate than self, no progress whatever can be made in advancing to a higher plane.

IMPORTANT STUDY.

Everyone should read the first page of The Progressive Thinker this week; not only read it but carefully study it. It alone is worth a year's subscription to The Progressive Thinker, to say nothing of the many other equally important articles. Everyone, after reading this week's paper, should go to work and try to induce others to subscribe, and thus aid in the good work. Nora Batchelor, prominent as a contributor to various Spiritualist journals, says: "The Progressive Thinker is far the best of our Spiritualist journals."

The Star of the Magi.

The Star of the Magi, published at 617 LaSalle avenue, Chicago, Ill., is a monthly journal ($1 per year) of Occult Science, edited and published by Dr. N. E. Wood. Those who are specially interested in occult subjects will find in its columns much that will interest and instruct them. Willis F. Whitehead, who is constantly delving deeply into occult lore, lends the brilliancy of his thoughts occasionally to enrich its columns.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments). By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

WAR ON CRUELTY.

Spiritualists Should Enlist. IT TENDS TO SPIRITUALIZATION

The annual meeting of the Illinois Humane Society was held lately at the society building, 560 Wabash avenue.

In his annual address President Shortall laid particular emphasis on the determination of the society to push prosecutions against all classes of offenders by a rigid enforcement of the laws. Specifically he attacked the proposition to increase the time between feeding of live stock in transit from twenty-eight to forty hours.

"Awaken the country to this bill," he said, "and there would be one common protest from the people that would put this amendment to shame."

The president expressed satisfaction with the results of a case where a special agent at Kankakee had a man arrested and fined for "docking" a horse. He announced that the society would present a bill to the next Legislature asking that the owner of a mutilated horse be put under the burden of proof in case of a society investigation.

Inculcating humane principles in children was urged as a necessity of the times, and a committee was suggested to present some method of extending teachings to the schools. As to children as a society care, the speaker referred to the new juvenile court as relieving the society of nearly all that burden.

Especially did the speaker dwell on the dispersing of the child beggars, who had given the society so much trouble before the founding of the juvenile court. The child-saving conference of last winter was congratulated on its work, and it was urged that these conferences be continued.

The President referred to the conduct of the dog pounds for 1899, and announced that the society would conduct it again this year if proper premises and machinery are supplied by the city. Of last year's work the president said:

"Strict orders were given that only dogs running at large and without tags should be impounded. The consequence was that in no instance was it shown that any dog was captured except those that were legally entitled to be taken. During 8899 41,000 dog licenses were issued, as compared to 39,500 the previous year.

"Experiments in the use of coal and illuminating gas to kill dogs have been made with satisfactory results, and should no better means be found this agent may be tried this year. A new building for the purpose is about to be erected in Twenty-sixth street, on Bridewell land, but will not be finished until August 1."

There is nothing that tends to a greater extent in elevating and spiritualizing mankind than extreme kindness. It should become an integral part part of human nature. From earliest childhood it should be taught to children while awake and asleep. While a boy is asleep wonderful impressions can be made on the plastic brain by the parent tenderly talking to him. Try it, fathers; try it, mothers, on your sons and daughters.

Home Circle Extension.

In our present issue will be found some brief notes of experiences in a home circle. There are widely varied results in home circles, including many distinct phases of mediumistic gifts and spirit power. The manifestations range from the simple raps and other physical manifestations, to the finer degrees of spiritual illumination, including inspiration and clairvoyance.

We would be pleased to have others of our friends and readers write us of their experience. There can be no doubt that many of them can thus convey rich lessons which others may read and be profited thereby.

Such experiences will encourage others to institute circles within their own homes, and thus shall new avenues of communication between the spheres be developed and made to serve beneficial purposes in the hands of the spirit world.

It would be a most excellent and beneficial service to our cause and to humanity, were thousands of home circles to be formed in the homes of Spiritualist families. The multiplication of evidences of spirit continuity and return, thus induced, in manner free from all mercenary incentives to fraud and deception, would assuredly strengthen and firmly establish Spiritualism in a multitude of minds, and in outward results of accession to our ranks, as well as in inner spiritual growth of individual souls, the consequence would be to impart numerical strength and spirituality to a degree unknown before in the history of our Cause.

For the good of our Cause, let there be a strong movement for home circle extension.

Muscular Christianity.

"By their fruits ye shall know them," said the Master. Using this touchstone as a sure guide to knowledge, here is an interesting article bearing upon the subject, in a press telegram of the 3rd inst., from Port Jervis, N. Y., near the scene of the incident:

Henry Gotte, a farmer, living near Greeley, Pike county, Pa., wished to pray, and, being balked, stabbed his wife and daughter because they objected to his saying grace before meat. He is in the Milford jail.

Gotte, wife and daughter seated themselves at the dinner-table a few days ago.

"We will now return thanks for all the good things we are about to receive," said Gotte, devoutly.

"Oh, what's the use of praying?" interrupted Miss Gotte, who is 17 years old. "You'll be only quarreling and fighting and cursing afterward."

Her prayerful father threw a plate at her.

"I say we will pray," he insisted. "You're a thankless——"

"The child is right," broke in Mrs. Gotte, jumping up and striking her husband on the nose. "We want peace and quiet here, not prayers."

Gotte stabbed his wife in the arm with the carving-fork.

"We'll pray," he yelled, "or there'll be——"

"Let mother alone," screamed the daughter, springing at her father.

Gotte, the devout, stabbed his daughter with the fork, too. Mother and daughter ran shrieking to a neighbor's house, Gotte pursued, crying at every jump:

"You won't pray, eh? Just let me catch you!"

The neighbor sheltered Mrs. and Miss Gotte, who went to Milford next day and swore out a warrant for the truly-good Gotte's arrest.

Erroneous zeal will make you do evil with double violence.—R. Baxter.

YOU WILL DO IT.

Make Your Own Heaven or Hell. YOU ARE DOING IT NOW.

An author has well said that "mankind see the future life through their habits and likes of this life. The Eskimo pictures heaven as a place of eternal warmth; the inhabitant of the torrid zone thinks it a place of coolness, where everlasting shade abounds; the American Indian sees it as a happy hunting ground. The ancient Jews, absorbed in acquiring wealth, described the New Jerusalem as paved with gold. A German beer drinker probably dreams of heaven as a vast beer garden with angels in the shape of fat waiters forever bringing him mugs of beer, the floor paved with sawdust, and the aroma, not of Araby the blest, but of Limburger cheese, bologna sausage and sauer kraut. A man's heaven will be very much what he is himself. A man of impure thoughts and foul words would certainly be unfitted for the society of the pure and holy. He would be in hell though put in the nicest place in heaven. There are people who talk about God sending people to hell or taking them to heaven. If he does this directly it is because they are best fitted for the place. Is it too strong an expression to say that God will not make a man wicked or impure, or that he cannot make a man pure and save him, unless the man himself is willing? God is almighty, and so is man, as far as his salvation or damnation is concerned. 'As a man thinketh in his heart, so is he,' and we might add 'now and forever.' Every man is the architect of his own fortune, and also of his heaven and his hell."

Why not? The law, what you sow, that alone you shall reap, is one of the fairest expressions of justice in any ordinance of Divine Providence. It is a simple as well as comprehensive arrangement, and dispenses with a judge, jury or officers of any kind whatever. No trial is required to find your exact status, whether a philosopher, scientist, orthodox Christian, Catholic or Spiritualist. If you are gross, licentious, a liar, backbiter, or thief, etc., they alone determine your exact status, when the final transition comes. If, however, you are good in the most comprehensive meaning of that term, that, too, establishes your status in the higher spheres of spirit life, and a grand career opens up before you. We are glad that each one makes his own heaven and hell. If somebody else did that, mistakes would be made and justice would in many respects prove a dismal failure. All should thank "Divine Providence" for this grand arrangement, for no one can misjudge himself; by no mistake can the wicked ascend to the high heavens or the righteous descend into the regions of the lowest hell when life on earth ends.

A Missionary's Statement.

A Christian missionary who visited China, to redeem that people from heathenism, made in substance the following statement on his return to civilization. To gain admission inland he disguised himself as a trader, carrying with him, for purpose of deception, a small stock of Western goods. Reaching his destination, the field for future operations, he employed several servants to aid him in business, and to teach him the native language. He assumed the costume of the country, and shaved his head, retaining the usual scalp lock. Thus disguised, he practically entered on his mission. He was repulsed at every point. The people had no need of a secondary God. They repudiated his teaching that the Creator of worlds had demeaned himself and seduced a Jewish maiden, and had a son by her. They had their Confucius and their Buddha, whom they did not claim to be other than men. He labored zealously to make converts; but save those in his employ, none of them wanted his religion. He became satisfied these professed converts adopted it merely to hold their positions, not because of conviction or sympathy for the faith.

Those our trader-missionary proselyted plied him with questions he could not answer. They laughed hilariously at his Bible stories. They said Catholics and Protestants each claimed to have the true religion; but they were always quarreling and trying to destroy the opposite party. Even the various Protestant sects did not agree in their religious views. They advised him to go back to his own country, harmonize the divisions among Christians, then he could return to them. If on comparing the harmonized faith with their own, and if they shall find it a more peaceful religion, with less vice among its members, and better adapted to make men good, and faithful to each other, then, possibly, they will adopt it in place of the one they now have. They said they wanted no religion that leads to wars and conquests, and gave evidence that their religion was specially adapted to their needs. They declared with great emphasis,

"Whilst your religion desolated all the regions in which it originated, leaving great cities destitute of inhabitants, and nothing but ruins to mark their site,—not in Palestine only but throughout Asia Minor, Egypt, Greece, and the islands of the Great Sea,—China, with its Paganism, as you call it, has the most dense population on the globe, and the antiquity of our great cities ante-date your boasted civilization. Seldom was there strife among us until your missionaries, with their deceptive claim of peace, entered our country; then came war and the vices of the West."

With these terrible truths ringing in his ears the poor man struggled on for a time, fate ever seeming against him. His disguise did not change his complexion, oblique his eyes, nor blacken his hair. His walk, his every movement, his voice, betrayed a Foreign Devil. Children laughed at him and made mirth of his virgin-born God. His stock of goods depleted, the prospects of building up a trade by exchanging his wares for native products, gone, all his visions of wealth and fame vanished, each day growing less in favor with the populace, and hated by the mandarin for his gross ignorance, he thought it advisable to return to his own country, and abandon the missionary business forever. Because of his wise action in this regard he escaped the general slaughter and he is glad of it, and so are we.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

MEN OVER FORTY.

Shall They Be Asphyxiated? THE SPIRITUAL STANDPOINT.

Another great railway corporation has pronounced against old men—not such very old men, either, for the inhibition extends to men over 40. The man who has reached that age may not be newly employed in any capacity. The company will not, however, discharge him if he is already in its employ. Thus much concession to old and faithful servants.

But other corporations and firms are not so considerate. Instances are numerous and well known of wholesale discharges of old men. The employer is usually frank about it. He declares that he can get more and better work out of young men than from old men. He is in business to make money and not from philanthropic motives. Hence he purposes to get the most work for the least money whenever he can. That is the business view of it. He does not desire to mix charity with business.

The trouble is that if the prejudice against old men continues to grow—if the matter continues to be regarded purely from a business standpoint—the demands of charity will become so exacting that there may be doubts as to the business value of the proposition to eliminate old men. For old men like young men must live, and if they have no work they will become dependent upon charity, and thus it may eventually happen that the strictly business man may find it cheaper to keep the old men at work rather than maintain them in idleness in the poorhouse. This supposing we are still to have poorhouses.

It is a singular business altogether—this end of the century depreciation of men no longer in the vigor of early manhood. It is a complete reversal of time-honored traditions, and it extends not only to men engaged in occupations requiring manual dexterity and bodily strength, but to the learned professions as well.

It used to be conceded that years implied wisdom, and the deduction seemed warranted, for wisdom is the result of experience, and the oldest man is likely to have the most experience. But that conclusion is no longer accepted.

Nowadays it is the young lawyer who is sought for by the big corporation. The young doctor is sent for because he is supposed to be up in all the new-fangled medical ologies. The old preacher is looked upon as a fogy because he preaches doctrinal sermons instead of essays upon Shakespeare and the musical glasses. It is not so very long since Mr. John Watson, better known as "Ian Maclaren"—and himself a clergyman—seriously proposed that all preachers should be "turned out to grass," as he expressed it, upon reaching the age of 60 years.

One would almost be tempted to think that the inspired psalmist made a mistake in allotting to man a span of threescore years and ten. According to the modern idea it is at least thirty years longer than nature intended.

A Chicago philosopher of some reputation once declared, after profound reflection, that every man who reaches the age of 40 should be taken out and killed, but he based his conclusion not upon the uselessness of such men, but upon the theory that at the age of two-score "men become satisfied with the status quo and are consequently clogs upon the chariot wheels of progress."

But whether the philosopher was right or wrong there is some reason to anticipate that we may eventually have to adopt his programme. It would be cruel to allow the veterans of 40 and over to starve to death and it is likely to be a heavy charge to feed them. The obvious expedient is to put them out of the way as dogs are dispatched by the poundkeeper.

For business is business. The survival of the fittest means the fittest up to 39 years old. The others are out of it.

The above from the Chicago Chronicle illustrates the status of certain affairs from a worldly, selfish standpoint, and is calculated to petrify every exalted Spiritual impulse. The selfish tendency of the present time is to look upon the man who is over 40 as useless rubbish in the world of activity, whereas he may be just entering on a field of greater usefulness. With age often comes greater wisdom, providing the physical organism is not impaired with disease. Everyone—from the helpless infant to extreme old age—is entitled to a great degree of tender care and consideration, and to treat them otherwise would finally result in the human race relapsing into barbarism again.

Art Magic—Spiritism.

Willis F. Whitehead, who is connected with that excellent occult monthly, Star of the Magi, writes of Art Magic as follows:

"This truly remarkable volume is the most notable occult work ever issued from the Spiritualist press. Spiritualism has given the world a voluminous and varied literature, but among them all Art Magic stands unapproachable and supreme. At a time when Davis, Denton, Randolph, Owen and others are all but forgotten, this cap-sheaf of spiritual and recondite thought still presents its assuring motto—"God Understands"—to every seeker of the "Mysteries" and all who have traced the steps of Isis among the sand-covered civilizations of antiquity. Such a reputation among mystics and occultists everywhere has Art Magic made for itself that it would be idle to attempt any review of its contents. It deals with the various branches of the occult from the standpoint of the "Spiritual Philosophy," and, on that account, is a representative work, and one, therefore, that cannot be overlooked by the student, who desires an impartial view of the occult field. The author's name is unknown, we believe, but that he was an indefatigable student and was exceedingly well informed on many of the most abstruse and arcane points of occult research is beyond dispute. One citation alone will show this: "The day will come when the Magic of the ancients will be the scence of the moderns, and in that morning light the Great Pyramid of Cheops will be known for what it really is—the alphabet which spells out the signification of the divine Drama of Existence." (Page 207.) This work was first issued by Emma Hardinge Britten, and later by John R. Francis, as a premium to his paper, and from whom it can still be obtained. Copies of the first edition are very rare and difficult to procure, but this latter edition of over 350 pages, tastefully and substantially bound in cloth, can be procured for $1.50, which price includes a year's subscription to The Progressive Thinker, the representative Spiritualist paper of the world, edited and published weekly by John R. Francis, at 40 Loomis street, Chicago, Ill."

"Cultivation of Personal Magnetism, A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price $1.

THE EVIL MEN DO.

Harm Done by the Good People IEXCELLENT ILLUSTRATIONS.

Has it occurred to you that about all the serious harm ever done in this cool world has been done by the Good People? It is the historic fact, as set forth by Charles F. Lummis in Land of Sunshine.

Not the little, ephemeral personalities like sneak-thieving, murder and the benevolent assimilation of a neighbor's wife. Acts harm the actors. These poor fools harm society no more than a madman kills it when he cuts his own throat. The criminal is absolutely powerless as a factor in evolution. We know him, if only late; and he knows himself. Whether we ever catch him and hang him, counts little. His punishment and his futility are in him and on him, anyhow.

But all the great long, deep, generic wrongs; all the ignorance and bigotry and oppression in human history—all these have been committed by the Good People.

Who blocked the new message of the Nazarene? The rabble? No, the orthodox. Whom does Christ curse—the brute Roman soldiery? Nay, the Good People. Rabbles do not adjudicate systems of religion—such things are approved or rejected by the religious.

Who stood in the path of Luther's Reformation—the slums? No, the Church. Who silenced Galileo—the dunces? No, the scientists. Who made the Spanish Inquisition a byword for cruelty—the bad people? Oh, no! The most pious, orthodox, God-fearing people in Spain. Who hanged witches and flogged Quakers in New England—the riffraff? Not at all; the most virtuous of our Puritan forefathers. The unregenerate do not care enough what another man believes to roast or rack him into orthodoxy; to be so cruel needs men who would die for the faith themselves. Even in our modern version of the Inquisition—church heresy trials—it is not the backsliders who play inquisitor.

Who kept negro slavery alive in this country? Not the Legrees (who were few) but the ministers of the gospel who preached and prayed for the "divine institution" of slavery, and proved by the Bible the righteousness of slave-holding; and the orthodox congregations which kept that kind of ministers to do their conscience. Who maintained the War of the Rebellion four years and more? The camp followers and "hard cases?" Never! Scoundrels and scrubs are as small a drop in the bucket below Mason and Dixon's line as above it—and it is an Abolition Yankee who admits this. That war lived because the sober, home-loving, law-abiding, God-fearing people of the South believed in it. They fought as scrubs never will fight—and they made the scrubs fight, who would have run away as soon as the brute excitement wore off. Only, all these Good People were mistaken.

It is needless to continue the parallel. All history runs the same way. It means something. And the first thing it means is that men can't wholesale their duty. It is a retail business. It means that a majority of the people in any country "mean well;" that they generally start wrong and wind up about right. And their itinerary is so invariably of one method that the student of history knows what to expect. When you see a stolid multitude of Good People; and here and there among them a Good Man arising, with brains in the upper end of him and disagreeing with the crowd at his proper cost; and the Word spreads, and persecution spreads with it—why, then you may reasonably figure that in a year or five years or a generation the crowd will agree with the man who wouldn't agree with the crowd. It works that way—whether it be one golden-rule carpenter against Mosaic Palestine; or one protesting monk against Catholic Europe; or one Puritan against a United States half slave-holding and half consenting to slavery. It doesn't mean that every man who protests is right, any more than that every crowd is right by conforming. But when men with heads and hearts begin to break out for conscience sake; when they brave their own party, their own social peers—why, then the crowd that thinks by platoons might as well make up its mind to right-about face. For it is going to have to.

"John Brown's body lies a-mouldering in the grave,
But his soul goes marching on."

Who was John Brown? Why, he was a fool! Also a rude, half-educated backwoods "copperhead" and "traitor." He was against the government of the United States—which then officially sanctioned and protected human slavery. He was so blasphemous as to think God as big as the President. He was against the State governments which desired to extend slavery. He was an impolite person. He did not ask anybody if he please might think. The implied permission God gave him, by giving him a brain to think with, was warrant enough for John Brown.

Do you chance to remember the name of anyone of the eminently respectable persons—bankers, ministers, professors, deacons, merchants, who were scandalized by John Brown, and balked his crusade so that he died a martyr without seeing the dawn? Remember who the Governor was that hung John Brown? Know the name or rank of the patriotic regular army officer who conquered him? Ever hear any songs about them? Or about the President of the United States that year—if you should chance to remember who he was?

But maybe you have heard ten thousand men, in a roar that shook high heaven, sing about the man of Ossawottamie. And felt it, as I have, in your feet; and opened your lungs with it, and felt something crinkle in your blood.

Why?

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull For sale at this office. Price ten cents.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

THE REALM OF MUSIC

Music, Medicine, Inspiration, INTERESTING INCIDENTS.

From the time when medical knowledge was first embodied in rules of practice, says the London Lancet, and probably from a much earlier period, music held a recognized place in the treatment of disease. In no class of disease, however, are we likely to derive so much benefit from the use of so pleasant a remedy as in those affecting the mind itself. In melancholia and allied states of depression its value is generally admitted in our own day. Ancient practitioners were also cognizant of its usefulness in this respect. We must have all felt how suitable is its infinite variety and facility of expression to the changing moods of the same, and it is therefore the less difficult to understand how straying minds are pleased and settled by its charm. Certain it is that its beneficial effect is in this case considerable, and our readers, though possibly unable to acquire a knowledge of the art, should at least possess, and if needful assert in practice, a sense of its therapeutic value.

That music is often beneficial in cases of sickness, no one at the present time, in this progressive age, can consistently deny. The idea is generally entertained that all objects, great or small, have what is called a fundamental note, and when with a violin, piano, harp or trumpet that note is struck, there must from some source be a response. If the fundamental note of your physical organization is struck, there will occur therein rhythmic vibrations that are often attended with most excellent results. If the fundamental note of your physical organization is interfered with by asthmatic, feverish or painful vibrations, the tendency is when that note is sounded to restore the body to its normal state. The statement "That the morning stars sang together," is only a simple allusion to the rhythmic motion throughout all parts of God's vast universe. Says the poet:

All matter is God's tongue,
And from its motions
God's thought are sung.
The realms of space are the octave bars,
And the musical notes
The suns and stars.

The Popular Science Monthly says that animals of the same species vary in their musical gift, as they do in other points. Some animals are very fond of music and greatly affected by it, while others are insensible or quite averse to it; of the former the horse has already in remote antiquity been mentioned for its joy at the sound of the trumpet, as we read in the book of Job (xxxix, 25). Shakespeare also says in his "Merchant of Venice:"

"For do but note a wild and wanton herd,
Or race of youthful and unhandled colts,
Fetching mad bounds, bellowing, and neighing loud.
Which is the hot condition of their blood;
If they but hear perchance a trumpet sound,
Or any air of music touch their ears,
You shall perceive them make a mutual stand,
Their savage eyes turned to a modest gaze,
By the sweet power of music."

A touching proof of this old truth was given in the late Franco-German war, when, in the evening after the battle of Gravelotte, on the trumpet signal for the roll call of the Life Guards, more than three hundred riderless horses, some of them wounded and hobbling on three legs, answered the well-known sounds and mustered with the remnant of their regiment. Of the nightingale it is said that in spring the males perch on the tree opposite the hens and sing their best one after another; whereupon the hens select their mates and fly off with them.

The New York Mail and Express relates a curious incident in connection with Sullivan's "Lost Chord."

Though Sir Arthur Sullivan's long compositions have won for him a more ample fame, it is his short piece, "The Lost Chord," which has done more than anything else to augment his popularity. The circumstances of the writing of this famous composition were as follows:

For the Norwich musicale of 1866 Sir Arthur Sullivan had been asked to write an overture. He had accepted the commission, but failing to hit upon an appropriate idea, he neglected the work until the date had approached dangerously near.

At length he decided to give up his commission. His father, however, persuaded him not to relinquish it. "Something is sure to occur to you," he urged. "even at the last moment." Three days after this Sullivan's beloved father died. The blow fell upon the young musician with terrible effect. He sat for hours as one dazed.

Finally, on the night of the funeral, he seized a pen and began writing. By the next morning the score for the Norwich festival had been finished. In producing this work Sullivan seemed to act almost without his own volition, and yet the Norwich score is considered one of the finest he has ever produced. It led almost directly to the production of "The Lost Chord."

The death of his father, to whom he was passionately attached, filled the composer with a profound melancholy, which was intensified a few weeks afterward by the desperate illness of his brother. For weeks Sullivan sat at the bedside, while the life of another whom he loved trembled in the balance.

One night, as the invalid passed off into a quiet sleep, and a respite seemed to have occurred in the battle between life and death. Sullivan quietly, almost stealthily, took a piece of paper from the table in front of him and, in a burst of divine inspiration, began writing music to the words which had been running so long in his head. When he had completed his work "The Lost Chord" had sprung into harmonious being.

As stated by the London Leader, the story of Miss Susan Strong, the American singer who is now appearing at Covent Garden, is most remarkable; more fortunate than that of Cornelia Falcon, a distinguished singer in the early years of the century, whose fascinating voice suddenly left her never to return. In the present instance Miss Strong was suffering from an illness some years ago, and her voice was entirely gone, greatly to her sorrow, for she expected never to regain it. A considerable length of time elapsed, when a bird singing in the garden acted as an inspiration upon her, and induced her to try to imitate his trills, and much to her wonder and delight she succeeded, and the long-lost voice reasserted itself.

Loss of the singing voice appears to be a form of restriction of the vocal chords; the ordinary limits of the voice comprehend about two octaves of the musical scale, easily increased to two and a half; but it sometimes reaches the exceptional range of three or three and a half, and when the voice is "lost" it is frequently confined to one.

Thus, at the commencement of the century Catalani's wonderful range astonished everyone who heard her, and she was regarded as a sort of prodigy. Suppleness and intensity may be acquired by practice, as has been proved in the case of many singers; the voice of Marie Garcia was harsh, but it became at last the delicious one of Mme. Malibran. In general the natural gift is manifested without culture; the child endowed with this charm warbles like a bird for amusement; a lover of art passes by, and promises glory and fortune to the lark to whom he has listened in surprise. Rubini's triumph is a case in point.

The potency of music is beginning to be understood. There seems to be no limit to its wonderful efficacy. As a reformatory agent it cannot be excelled.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

GOOD SUGGESTIONS.

By Professor Herbert W. Hart. BRAIN STARVATION.

Taking into consideration, says the Chicago Tribune, the great number of suicides that are taking place of persons of all ages and in all positions of life, in some cases mere children some of which suicides it has been found impossible to trace to a cause, and considering that insanity is greatly on the increase, according to the statistics of a most reliable authority, it being shown that "while the population of America has increased 100 per cent, insanity has increased 600 per cent." This being the case there must be a large percentage of those who are on the verge of insanity, another larger percentage still nearer the verge, and yet a larger percentage undergoing that state of transition from sanity to the first stage of incipient insanity. If this be so, then there must be some cause, and this cause can be traced immediately to a lack of brain nutrition, and primarily to the systematic extraction of brain sustaining phosphates from the flour of which the daily bread in fashionable use is made, irrespective of the removal by sifting and dressing of other most valuable nutritious properties which reduce what was once the original "staff of life," the mainstay of man for over 5,000 years, before the Christian era and since, to little better than starch, a carbonaceous compound or heat producer, containing "not a trace of phosphate," as proved by Dr. Grace Calvert, the eminent analytical chemist.

This being so, I consider the press cannot do a greater servive to humanity than by making these facts known, as it can be further proved beyond all doubt that the condition of mentality that leads to insanity is not only curable by partaking of such foods as are capable of being elaborated into normally constituted blood, but preventable by abstaining from such innutritious starch and other carbonaceous so-called foods as do not contain the necessary brain nutrition, such as rice, macaroni, tapioca, and the starch of potatoes when eaten without the skin. The reason why asparagus, cabbage, string beans, lettuce, spinnach, and other green vegetables are so wholesome is that the skins are not rejected.

It has been proved by chemical analysis and demonstrated by microscopic experiments made by myself that the most valuable brain-sustaining properties are resident in all skins of cereals, fruits and vegetables, and as an instance of the great difference to the health resultant from partaking or rejecting the skins, I will give here an incident that occurred in India as told by an Indian officer.

A regiment was stationed in a part of the country where grapes were the chief article of food. The officers, one after another, became so sick as to be invalided as unfit for service, but it being considered remarkable that the troops were all well, a commission of inquiry was instituted, when it was found that while every trooper in eating the grapes swallowed the skins, the officers followed the fashionable habit of rejecting them. It was then ordered that the officers should also swallow the skins, which was done, with the result that they immediately recovered.

The building up of a strong physical and mental organism is within the power of all who will conform to the natural, fundamental laws of life.

A reform school of cooking on a scientific basis is one of the first essential steps to increased brain nutrition. Several prominent men in New York have recently expressed their opinion that all suicides are insane. Of this there can be no question. No sane, properly nourished person could be capable of so rash an act.

I am of the opinion that nothing tends more to weaken the brain and render it liable to become unbalanced than lack of suitable nourishment. The brain can no more act with vigor without suitable nourishment than can a watch keep time without being wound up, and if properly wound up it requires no further stimulant to make it go correctly. If, as Savarin says, "the destiny of nations depends on their food," then the destiny, whether a healthy, long life, or insanity or suicide, of every unit of the United States depends on how he or she is fed.

If the breed so much depends upon food, why should not every person capable of normal thought seek to procure such food as best sustains his or her normality. Brain starvation, through the lack of suitable brain and nerve nourishment in our daily food, is the sole cause of the craving for stimulants to supply, as they do, artificially and improperly, what nature has provided in a natural form, in the skin of the grape, which contains the best part of the wine, in the skins of all fruits and vegetables, and if not in the skins of cereals, how comes it that stimulating properties are extracted from them—as the inner kernel, the starch, is devoid of anything other than a heat-giver?

It is generally admitted that prevention is better than cure, but unfortunately the human family of the present day lacks that sense which was once so prevalent among our ancestors (thanks to the normal food they partook of), as to be called common, so that hundreds of millions of dollars are spent for curatives, correctives, and ameliorative agencies, including the useless endeavors to arrest intemperance, while so-called food, such as bread, crackers, and pie, is provided wholesale, regardless of its lack of real nutrition.

LILIAN WHITING.

She Writes from London, Eng., GIVING THINGS SPIRITUAL.

Wilberforce Rejects the Idea of Hell.

Lilian Whiting is in England, and she writes from London to the Inter Ocean giving many incidents of great interest. Speaking of a meeting she attended, she says:

Wilberforce took for his theme two texts—that "Dives lifted up his eyes in torment," and "God is love." These two texts said Canon Wilberforce, might at first seem incompatible, but, on the contrary, they are mutually supporting. Dives lifted up his eyes in torment because God is love. Because when a man has lived the life of selfishness and of materiality, God's love gives him a great remedial school, a spiritual hospital, where great forces are at work to purify his soul. The preacher went on to assert that man is "surrounded, enwrapped, ensphered" by God's love. It is a characteristic of Canon Wilberforce to emphasize his meaning by this multiplication of words. He spoke scathingly of the unspeakable falsity of holding that God would punish any man eternally. "Such a doctrine would make God a failure," he said, and added that such a horrible misinterpretation of the scriptures was responsible for great wrong and wickedness. "A misdirected theology has taught the world how to swear," he said. But so long as sin lasts, so long must punishment last. It is the remedial power. The canon spoke earnestly of the continuity of character. The event of death has no miraculous power to change. As a man leaves this world so does he enter the next. But he comes then into a fuller awakening. He sees where he has erred; he comes into the larger intuitive grasp of realities. The sermon was one of the utmost power and fervor and of the highest spirituality. Canon Wilberforce is preaching the gospel of Christ in its highest and noblest application to daily life. He sees life in its wholeness, death as merely an event in it, and he teaches the truth that we are surrounded by spiritual forces companioned by spiritual friends.

The Rev. H. R. Haweis, who is the rector of St. James', Martlebone, and a special preacher at Westminster Abbey, recently delivered an address on Spiritualism and Christianity, in which he said that he could not conceive how any Christian could object to call himself a Spiritualist. He remembered some years ago, when he was in Boston, a reception which was given to himself and to Dean Farrar—a joint reception at a big hotel. His friend, Oliver Wendell Holmes, the author of "The Autocrat of the Breakfast Table," was present, and during the evening he had said to Mr. Haweis, "Do you see that man there? Well, he is a bishop, and a very good fellow, too—for a bishop." So he (the speaker) thought the value of his utterances would not, perhaps, be on account of their intrinsic merits, but because they might be considered as good enough for a clergyman of the Church of England.

The indebtedness of the clergy—if they knew their business—to Spiritualism was really very great. In the first place Spiritualism had rehabilitated the Bible. People now believed in the Bible because of Spiritualism; they did not believe in Spiritualism because of the Bible. Many years ago, when he began his ministry, he had been extremely sanguine about getting rid of the miracles out of the Bible. He thought it could be done, although it would require great ingenuity, a little shiftiness, some inventiveness, and some new views of historical criticism. Still he thought it could be done, and whenever he found a miracle that could be explained away it made him quite happy. But now he did not want to explain them away, because he found that they hung together with the experiences of human nature running through all history. You gained nothing by getting rid of the Bible miracles when you could not get rid of Sir William Crookes, Flammarion, or Alfred Russel Wallace. The miraculous element ran through the records of the past; the literature of Egypt, Syria, and India abounded with it. So there was no object in getting rid of it out of the Bible, because you had to grapple with it everywhere else. He did not say they should believe in all the miracles recorded in the Bible or elsewhere. Everything had to be judged on its merits. But if they could not explain the miracles naturally, he did not want explanations that made even greater demands on his credulity. The astonishing explanations of miracles, sometimes offered, were far harder to accept than the miracles themselves.

It was needless in that assembly to go through all the examples of miracles in the Bible which were paralleled by similar phenomena in latter times; to consider whether the visions of Jacob were like the dreams and visions of many saints; whether the voices that the prophets heard were like those which came to Joan of Arc or Swedenborg; whether the levitations of St. Philip or Elijah, or even Jesus, were like the levitations of Home, Stainton Moses, or of Francis d'Assissi.

Mr. Haweis continued: "We have had a new philosophical basis for immortality after that shock of atoms we call death. We find Spiritualism is not opposed to the atonement, not opposed to the doctrine of the dead, not opposed to the communion of saints. 'Are they not all ministering spirits, sent forth to minister unto such as shall be heirs of salvation?' I say that Spiritualism has finally taken away from us the capricious, fanciful, irrational kind of God who is supposed to judge his creatures in a way that would be a disgrace to a common magistrate, without intelligence, pity, sympathy, or knowledge; such a God as has revolted so many sensible religious people, and Spiritualism has done away with him. Spiritualism has pointed us to one who judges righteously, one who does not change, who is the same yesterday, today, and forever, loving man through all, bringing him back by slow degrees, back to the diviner life, to the realization of his diviner self; one whose policy can never alter, because he can never alter. Spiritualism has told us of this remedial world beyond. It points us to life, not death, for

"'Tis life, not death, for which we pant;
'Tis life of which our nerves are scant,
More life and fuller that we want.

"Yes, it leads us to the center and source of life; it reveals to us the bright galaxy of ministering spirits, the Jacob's ladder which reaches from earth to heaven and upon which the angels of God are ascending and descending. Spiritualism has given us back our immortality and given us back our God."

The address has been discussed widely and has increased the general interest in the subject.

LILIAN WHITING.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.

FORBID TO MARRY.

Spiritual Aspect of the Case. DR. HARRY CAMPBELL'S VIEWS.

As a physician I am seeing every day of my life people whom I am compelled to class among nature's failures—people who fall short of the standard which makes life worth living, people who in virtue of their unfitness suffer more than they enjoy. When, therefore, I see and share in the vain struggle to patch up such failures, and when I read elaborate systems on treatment, I ask myself: Why not look facts sternly in the face and strike at the root of the evil by conforming to the supreme and inexorable law? I am convinced that some day this will be done, and that the wilful begetting of inefficient humans will be looked upon as scarcely less serious than the destruction of those already launched into being.

I make these observations because it is needful for my argument to insist upon the importance of this factor of elimination in keeping down the tendency to disease. In my work on "The Causation of Disease" I lay it down as an axiom that all non-accidental deaths occurring before the end of reproductive life are, racially considered, deaths of the unfit, such deaths acting beneficially on the race by limiting the production of unfit offspring. If the unfit individual dies before the productive period he can leave no offspring whatever to inherit his unfitness; if he dies during this period he has an opportunity, increasing with every year of survival, of leaving unfit offspring; while if he dies after the procreative period he has had the opportunity of leaving his full complement of such offspring. Hence, so far as the racial effect of death from unfitness is concerned, it is greatest when it occurs before the reproductive period, becomes less and less as it occurs later and later in this period, and ceases altogether when it takes place after it. The purifying action of elimination varying thus at different ages, we find the tendency to grave disorder is least before procreative life, steadily increases during it, and rises enormously at its termination. Inasmuch as post-procreative life comes not at all under the corrective influence of elimination, I should expect to find the organism manifesting many defects directly this period is entered upon. I should, indeed, be prepared to find, not only an enormous increase in the tendency to disease at this time, but a tendency for all organisms, vegetable as well as animal, to die soon after the cessation of reproductive life. How far this conclusion is borne out by observation I know not, but I believe it is true of man.

This line of thought renders it important to determine the average limit of the procreative period in man. The most vigorous specimens of the human male certainly retain procreative power beyond the allotted age of the Psalmist; and we owe it, I believe, to this very circumstance that many of us are able to reach or even to live beyond this limit. Had no man during the last 100,000 years got offspring after the age of fifty, we should all probably tend to die of old age about that time. There has, however, been no such limit to reproduction. In primitive communities, e. g., the man who by his great physical superiority becomes the warrior chief or king may continue to get children until well on in years, and may thus leave many more children than the average man. Now children thus got, female as well as male, tend by the law of heredity, to live as long as their father, to resist deadly disease as long as he. It is true that children got by fathers who procreate into old age must have always formed a small proportion of the total number of children born. Nevertheless, they have, I contend, exercised a leavening influence on the race, an influence which has been at work from the time of the ape-like man. The ability to live into the sixties and seventies, or even longer, we owe to the vigorous man of fine physique who retains his procreative power into advanced life. The woman, on the other hand, has played no part in the evolution of this power; her ability to live beyond 40 or 45 has no racial influence, since it does not increase her opportunity of leaving offspring to inherit it.

Now in civilized communities the tendency, observed in the more primitive ones, for the man who lives to a vigorous old age to leave more children than the average man is not great. The majority of men among the civilized have children by one wife only, and she is generally about the same age as the husband. The effect of this is to reduce the age limit of reproduction in the man to that of the woman. A man, therefore, marrying a woman about his own age, and possessing the power of propagation into advanced life, leaves no more children to inherit his superior death-resisting powers than the inferior man who dies at 45. Monogamy in such a case reduces the superior man to the reproductive level of the inferior man, and robs the race of a number of individuals whose birth would diminish the racial tendency to disease in the later years and increase the racial span of life. The effect of monogamy, in fact, is to increase the racial tendency to disease after middle life and to shorten the vital span.

Among the diseases one would expect to be increased by the monogamous limitation of procreative life is cancer. Reckoning for the sake of argument 40 years (which is indeed below the mark) as the average age limit to procreation among monogamous people, we must regard cancer as especially a disease of post-procreative life and one on which elimination has little or no racial effect. Before the individual with a tendency to this disease develops it he has had abundant opportunity of leaving children to inherit the morbid tendency. Nothing hinders his contribution to the species being as great as that of the individual possessing the minimum tendency to malignant disease. Thus monogamy tends to increase the percentage of cancerously disposed individuals.

While, however, monogamy is thus exercising an injurious influence on our race, polygamy is a sociological impossibility, and happily we have at our disposal a much more efficacious means than is afforded by it of securing to the fittest the largest number of offspring—of giving full play to that searching process of elimination which alone can sustain a high level of racial fitness. Nature's method of elimination is a merciless one; she unceremoniously sacrifices the individual for the benefit of the race—so careful of the type is she, so careless of the single life. The sole object of individual elimination, racially considered, is to prevent the unfit individual from leaving offspring to inherit his unfitness, and Nature in her rough-and-ready way achieves this object by simply wiping him out of existence. The same end can be attained, however, by the unfit abstaining from getting unfit offspring and choosing to join the ever-increasing army of the non-marrying. Elimination from the racial standpoint means not having offspring, and all who do not leave offspring are racially eliminated—unrepresented in posterity.

The best way, therefore—indeed, the only way—effectually to raise the racial standard is for the unfit to submit to voluntary elimination and to abstain from getting unfit variations. Not only would it be possible in this way to diminish the tendency to cancer and a host of other fell diseases, but it would also be possible, though some may think it undesirable, to extend the span of life almost indefinitely. I have elsewhere shown that a man does not grow old, as is so often assumed, by wearing out, like his boots. If such were the case he would begin to wear out from the very beginning of his existence, whereas it is precisely in the years of developmental life when most energy is expended that there is least evidence of wearing out, the organism, on the contrary, steadily advancing in efficiency. The period of senility is as much a part of the physiological vital cycle as that of development itself.

The spiritual aspect of the case is this: Everyone is entitled to have the right conditions for healthy, vigorous mental and physical qualities when first ushered into the world. Humanity, however, can only approximately reach that point, as perfection does not enter into any of the details of mortal life. We believe that every child, if rightly tutored up to the age of seven, will lead a strictly honest, moral life thereafter. Much can be accomplished through suggestion while a child is asleep. A mother had tried in vain to prevent her little girl from sucking her thumb. She then tried "suggestion." While her little girl was sound asleep, she sat quietly beside her, and gently reproached her for the disagreeable practice. In three nights she completely eradicated the habit. If children are not born right, the principle of "suggestion" should be brought into requisition. It is wonderfully potent.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

JESUIT THEOLOGY.

Its Immoral Tendency Given. THE FACTS OF HISTORY.

As set forth by the Citizen, of Boston, Mass., a Jesuit priest named Gasson, of Boston College (Jesuit), was reported in the Boston Globe a few days ago as saying in a lecture that there was nothing in Jesuit theology subversive of good morals or out of harmony with a pure Christianity. He was "talking to the galleries," without doubt, for every well-informed reader knows that the standard books of Jesuit theology are so vile that it is a crime against the United States laws to print and circulate them in English. In fact, men have been imprisoned in this country and in England for circulating "Jesuit morals."

That great book of Theodor Greisinger, the German scholar, ("History of the Jesuits") says (pages 479-482):

"The dangerous tendency of the Order of Jesus was proved, in as far as it affected the whole society of mankind, the Jesuit writings came to be zealously looked into, and in them was now discovered what had previously been held to be quite impossible—a moral doctrine was taught that was purely immoral. Indeed, on this account the Parliament of Paris caused a number of the most prominent Jesuitical writings to be officially investigated, and the result was a unanimous resolution that the moral writings of the Jesuits Emanuel Sa, Martin Anton Delrio, Robert Person, S. Bridgavater, Robert Bellarmin, Ludvig Molina, Alphonso Salmeron, Gregor de Valentia, Clarus Bonarscius, Johann Lorin, Leonard Less, Francis Tolet, Adam Tanner, Martin Becan, Edmund Pirot, Anton de Escobar, Jacob Tirin, Jacob Gretser, and Hermann Busenbaum, should be torn up and burnt by the public executioner at the foot of the great staircase of the Palace of Parliament, on account of their highly pernicious tendency and their horrible contents, which were entirely subversive of Christian morality.

In order to give the reader a more exact idea of what the Sons of Loyola taught in their writings and colleges, I will serve up a little specimen of their doctrines. I will not, however, confine myself to the so-called head matadore of the order, but quote more modern authors, as herein lies the proof that the principles alluded to belong not to an individual merely, but to the whole society as such, not being altered by the lapse of time. Let us see, first of all, how the Sons of Loyola give their judgment as to the crime of unchastity and adultery. "He," says Father Francis Zaver Fegeli (in his Practical Questions regarding the Functions of Father Confessor, Augsburg, 1750, p. 248), "who leads astray a young maiden with her own consent, is not guilty of sin, because she is mistress of her own person, and can dispense her favors according as she wishes." Father Escobar affirms precisely the same in his Moral Theology, which he caused to be printed in Lyons, in folio, in the year 1655, and also Father Moullet expressed himself in a similar manner in his Compendium of Morals. "But," the latter adds, further on, "whoever through force, threats, or cunning, causes a girl to leave the path of virtue, without having promised her marriage, is bound to compensate the young maiden and her relatives for all damage which has been occasioned to her, giving her, when he cannot otherwise compensate her, a dowry in order that she may find one who may marry her if he does not himself espouse her. If, nevertheless, his transgression should remain completely secret, she is not, according to the inward laws of conscience, entitled to any compensation." This Father Moullet further teaches: "If anyone enters into a guilty relationship with a woman, not on account of her being married, but on account of her being beautiful, the sin of adultery is not chargeable in such a case, even although she may be married, but simply that of impropriety."

FUNERALS.

Ella Wheeler Wilcox Gives Her VIEWS ON THE SUBJECT.

The world is getting slowly wiser in many ways, says Ella Wheeler Wilcox in the New York Journal.

Funerals are no longer the barbarous exhibitions of death and sorrow to a gaping public which they were a decade or two ago.

Yet they are still capable of further improvement along the lines of delicacy and common decency.

The apparel of the bereaved is oppressive and depressing. Yet it can be pardoned when the loss is one which has stricken the light out of life for its wearer.

It is a protection against thoughtless inquiries and jarring levity.

But what is more inconsistent than the sight of a laughing, merry face swathed in the deepest folds of inky crepe? It is inconceivable to me—the attitude taken in these matters by sensible people, who claim a deeply religious belief.

A young woman of my acquaintance passed through the awful tragedy of having her father confined in an asylum during several years, hopelessly insane. His insanity was at times a raging, murderous mania, and always melancholy. He was never blessed with any happy delusions to temper the horror of his situation. His life was a tragedy, and the family purse was depleted to pay for his physical care.

Shortly after he passed out of his living tomb into the spiritual life, I met the young woman, and said to her: "I am so glad for your poor father and for you that he has been called home. What a relief it must be to you!"

She gazed at me reproachfully from her crepe, and said: "I feel terribly over the loss of my father; he was very dear to me."

I may be lacking in the finer sentiments of affection, but I cannot understand a grief of this kind. It it is genuine, it strikes me as unutterably senseless and selfish.

It is absolutely inconsistent with real religion.

No one who believes in a life beyond the grave can mourn the passing away of a soul from an insane body.

I can understand how a mother who has the care of a crippled or diseased child, or a wife of a husband, may feel the loneliness of the empty room and bed, even while thanking God the sufferer is out of misery; yet to shadow the lives of those about us with crepe and gloom because fashion demands it—and for fear people will "talk" if we do not—actuates many of us to do what common sense tells us is not necessary.

When a human being in the full power of life, and with ambitions ungratified and dreams unfulfilled, passes out of the world, it is always sad. When the useful, the happy, the loving and the loved go away from us, it requires all of a deep religious faith to support the loss; but when the diseased, the insane, the unhappy, the imbecile pass on to the freedom they long for—and to the health, happiness and sanity—we believe in waiting for them. Why should we go about in mourning garments or with mourning faces? Why should we change our methods of life, or deprive ourselves or our families of any pleasure or distraction which we indulged in while these unfortunate beings were suffering on earth?

THE BEYOND.

Among the floral offerings at the funeral of the late Mrs. William E Gladstone was a wreath from the Princess of Wales with a card containing the fourth verse of the following poem. The London newspapers credited Her Royal Highness with the authorship of the lines. The poem, however, was written more than ten years ago by Mrs. Ella Wheeler Wilcox and was reprinted for the first time in the Chicago American.

It seemeth such a little way to me,
Across to that strange country, the beyond.
And yet not strange, for it has grown to be
The home of those of whom I am so fond.
It makes it seem familiar and most dear,
As journeying friends bring distant regions near.

So close it lies that when my sight is clear
I think I almost see the gleaming strand.
I know I feel those who have gone from here
Come close enough sometimes to touch my hand.
I often think but for our veiled eyes
We should find heaven right round about us here.

I cannot make it seem a day to dread
When from this dear earth I shall journey out
To that still dearer country of the dead
And join the lost ones for long dreams about.
I love this world, yet I shall love to go
To meet the friends who wait for me I know.

I never stand above a bier and see
The seal of death set on some well beloved face
But that I think one more to welcome me
When I shall cross the intervening space
Between this land and that one over there,
One more to make the strange "Beyond" seem fair.

And so for me there is no sting to death,
And so the grave has lost its victory.
It is but crossing with abated breath,
And with set face a little strip of sea
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

WE call special attention to The Next World Interviewed, one of our special premiums. We are enabled to furnish it to our readers at the price announced in our premium list, from the simple fact that Mr. Horn donated the plates of the book to us. We have sent out thousands of copies of this book, and it has been well received everywhere. It should be circulated by the millions among all classes of Spiritualists. The seven books that we are offering to Spiritualists as premiums contain a large storehouse of useful knowledge on Spiritual and Occult subjects. You should have them on the shelves of your library where you can have access to them at any time. Read carefully our premium announcement.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may requre. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Milwaukee Sentinel says: "The moon still shines if the dogs do bark," said the Rev. George B. Hopkins, of Chicago, who lectured before Milwaukee Spiritualists at Fraternity hall last night. "The fact that Lutherans said that Spiritualism was witchcraft does not affect us at all and we never reply to such attacks in our meetings. No one that knows anything about Spiritualism will say such things, for the world knows that there is truth in the doctrine. If any of these people challenge us to a public debate we accept, but we never take up any such action in our meetings, for the truth will progress."

The Grand Rapids (Mich.) Herald speaks of the evening service at the camp as follows: "The evening service was, however, the most enlightening and interesting. Frank T. Ripley, of Boston, a well-known medium, arrived unexpectedly on the scene and spoke, and Mrs. Blake again acted as the intermediary between the material and the spiritual. Some of her revelations which followed Mr. Ripley's talk were remarkable, viewed even from a Spiritualistic standpoint."

A Spiritualistic camp-meeting and Chautauqua has opened in "Canon camp" in South Boulder canon, Colo. All the Spiritualists of the middle West will be represented or there in person and between the lectures by noted speakers, the seances and various other Spiritualistic manifestations, the session will be a very interesting one. It will conform in general to the one held at the same place last year, when something like 300 people attended every day. Mrs. May Taylor, president of the association, and Secretary George Taylor will be in charge of the camp-meeting, which will continue for three months. The site of the meeting is twenty-seven miles from Denver, near the mouth of South Boulder canon. It is a tract of eighty acres, belonging to the association and is in one of the most beautiful spots in the Rockies. The fertile valley, with green fields and inviting scenery, is just within the mouth of the canon. A fine little stream flows down, dropping 364 feet in a few miles and having six waterfalls of great beauty to the eye. The place is ideally situated for camping. Every facility desired is at hand and the surroundings and atmosphere conduce to high thinking and pleasant living.

Joseph Mathis writes from Los Angeles, Cal.: "I wish that every Spiritualist would send The Progressive Thinker to a brother or sister." This is what Mr. Mathis has done, and what he wishes others to do. The suggestion is a good one.

Mrs. S. Snyder thanks us for Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World. She says: "I have the three volumes; also Ghost Land and Art Magic."

T. S. Russell writes: "Sunday, July 15, Rev. Harry J. Moore conducted services for the Englewood Spiritual Union, with Mrs. Alice Gehring as test medium."

President Barrett says: "In the transition of Dr. Gibier, Spiritualism has lost one of its truest friends—in fact, one of its main props. Science loses one of its leading lights, and the literary world one of its brightest minds. He has done a noble work during his 49 years of earth-life, and has left a shining mark upon the pages of history.

That animals are entitled to their rights is the theme of an article by H. S. Salt in the International Journal of Ethics. He contends that all talk about the difference between men and animals as if between persons and mere things is thoroughly wrong and mistaken, whether in ethics or in science. Even the expression, "man and animals," is an absurdity, and "man and the other animals" would be better. Darwin says the senses and intuitions are found among animals. The trend of investigation shows at least the germ of every human faculty does exist in some species. Evidence of reasoning power is overwhelming for the upper ranks of the animal kingdom, and yearly are extended downwards as knowledge of the habits of the animals increases. Spiritualists, above all others, should take a kindly interest in animals.

Mrs. Izora C. Chandler, painter of dogs' pictures, author of stories about dogs, and lover of these intelligent animals, is a firm believer in the theory that they have souls, says the New York Mail and Express. "Yes, that is my conception," said Mrs. Chandler. "If dogs live up to the best canine ethics they will go to heaven just as we, if we live up to human ethics, will go to heaven. And I think that their heaven and our heaven are the same. Dogs and human beings are too close friends here to be separated hereafter." Mrs. Chandler had a pet St. Bernard named Rex that died a few years ago and left a void in the world for her. "Heaven is a state in which we shall all be content," continued Mrs. Chandler, "and I should never be satisfied unless I met Rex there, and I know he would not be content to follow another angel around. The Indian is sure that the first object he will see when he goes to the happy hunting ground will be his dog. And why should he not, if he was a good dog that lived according to his light?"

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

G. W. Kates and wife will serve during August at the Mantua, Ohio, Grand Ledge, Haslett Park and Island Lake, Mich., camps. Address them at 560 Seventh avenue, North, Minneapolis, Minn.

Mr. Henry Frank, of the Independent Thinker, says: "There is doubtless much truth in Spiritualism, and I am inclined to believe that, after all the chaff and dirt are winnowed out of it, it will present the data for the science of the future."

What town in Michigan wants a speaker and psychometric test medium to locate in their midst to do a home work? Interested persons are requested to correspond with Mrs. Jennie Martin, 110 Kerr street S., Lansing, Mich.

Chester H. Parker writes from Asheville, N. C.: "I want to state to you and the readers of your paper, that I never visited a medium in my life who gave me the satisfaction that I derived from a sitting with this gifted man, Ernest Orvis. I consider him all a medium should be—honest, pure in thought and unassuming in appearance. In my sittings with him, I simply sat before him while he told me all I wanted to know. It was no guess work, but genuine mediumship. I told him he would make his fortune in larger cities. His reply was characteristic of the man. He passed to a window, and calling me to his side, asked, pointing to the mountains in the distance: 'Could any man who loved Nature and her handiwork leave this expression of Infinite Intelligence for the strife, dust and turmoil of a large city, where vice and immorality of all sorts and conditions run riot? No, I shall remain here.' Then smiling contentedly he resumed his seat and began telling of other things. I can safely recommend him to all investigators of truth as a medium worthy of one's confidence."

The Indianapolis (Ind.) News says: "The directory of the State Spiritualist Association instructed A. D. Kock and wife, mediums, to vacate, and refrain from giving seances in the camp at Chesterfield, Ind. Mr. Kock holds a ninety-nine-year lease, which places no restrictions on his profession, and he has informed the association that he can only be removed by legal process. As a number of mediums own camp leases, they will resist any attempt at dispossession on the part of the directory. It is thought that the new order, regulating mediums, will be inoperative as applied to leases, and that it cannot be enforced."

O. M. Ambler, of Vermont, writes: "You may set me down as a life-long subscriber to The Progressive Thinker, the best Spiritual paper published in the United States. Long may you be spared to show up the immoralities and hellishness of the Christian Bible and Christian teachings and the pretensions of Christians in general—the most damnable of all the great religions of the world. In this week's Progressive Thinker (July 7) was a communication from Julia H. Johnson in regard to cremation, which is all very sensible. Among other things, she says: 'Why do people with a belief in the immortal life follow the fashion of mourning—draping the dead form in black, hanging crape about the house, and even garbing themselves in the same sombre hue? There ought to be whiteness and brightness all about.' I subscribe to that in every particular. The couch of death should be surrounded by all that is cheerful, pleasant and beautiful—nothing to suggest death and decay."

Will C. Hodge paid The Progressive Thinker office a call while on his way to the Columbus, Ohio, Camp. He reports excellent meetings at Brodhead, Brooklyn and Bellville, Wis., and a fine social time with the friends in these respective localities as well as at Rockford, Ill. From Columbus he goes to Lake Brady for one week, and thence to Delphos, Kan., for the camping season. He is open for engagements in any locality after September. For terms and dates address 40 Loomis street, Chicago, Ill.

At a recent dinner given to Professor Hudson at St. Andrew's Hotel, N. Y., Prof. W. M. Lockwood was invited to reply to him upon his theories of "objective and subjective mind" in hypnosis. The Professor's reply elicited considerable comment, and several of the prominent physicians who were present said he had annihilated the physiological basis upon which Prof. H. builds his pet theories. Prof. Lockwood is now at Lily Dale.

Mr. and Mrs. J. W. Kenyon are holding meetings in Phillis Hall, Onset, Mass. Mrs. Kenyon's tests have attracted many to attend who do not usually do so. At a late evening meeting a large number of tests were given. For over an hour she held the audience's closest attention, calling people by name and giving names of spirit friends and a great variety of other facts that carry conviction of truth to her hearers. Mrs. Kenyon can be addressed for dates as speaker and test medium, at Onset, Mass., Box 160.

Farney S. Hendricks writes: "If at any time the readers of The Progressive Thinker should be in need of music for any occasion, such as socials, concerts, balls, parties or weddings, I would be pleased to render my services. I can furnish an orchestra of two musicians to as many as desired, at moderate terms. Address me at 5441 Fifth avenue, Chicago, Ill."

Mrs. Bettie Fleming writes from Louisville, Ky.: "As I am so deeply interested and so dearly love the beautiful truth of Spiritualism, I wish to let the outside world know how we are progressing in this 'Sleepy Hollow' of ours. Mrs. Mary Ganett Shearon has just closed a very successful engagement of seven weeks at the Church of Spirit Communion, and the people would gladly have retained her for even seven months, but her previous engagements would not permit. She made many converts in her untiring energy. Being a lady of an extremely charitable and pleasing disposition, she will always have crowded houses to witness and encourage her noble work."

Commenting on the recently expressed determination of the Knights of Honor to admit to membership no "Christian Scientists" or other "faith cure" votaries, the Philadelphia Medical Journal says: "We are glad to see that at last the insurance societies are beginning to realize the evident fact of the heightening of the risk of applicants who crazily ignore the work of scientific medicine in saving and lengthening life. We would suggest that the list be extended to osteopathists and all the horde of anti-medical cranks, and that all life insurance companies draw the line as has the Knights of Honor. It is unjust that sane people who use common sense in the care of their lives should have their premiums raised because the companies are compelled to pay the inevitable losses accruing from the unnecessary deaths of the foolish and semi-insane." The New York Times says: "The point here made illustrates anew the fact which we have so often stated—that belief in one of the many false philosophies of healing is not a private and personal matter, concerning the believer alone, and therefore beyond the interference of non-believers and the law. On the contrary, each of the silly cults is a direct and serious danger to us all, because it manufactures persistently, and distributes industriously, infection of many kinds, and in more than a few ways besides raising the cost of life insurance do the faddists drain the pockets of those whom the Medical Journal calls sane people."

C. A. Wickland writes: "The Spiritualist Fraternal Society will hold a picnic Sunday afternoon, July 22, at the grove near Irving Park boulevard, on the east side of Chicago River. Take Lincoln avenue car to Irving Park boulevard and then walk west to near the river, but don't cross it. Grove on right hand side. Admission free. Mediums and friends cordially invited to be present."

The New York Times says: "In discussing Christian Science as a 'psychopathic epidemic,' Dr. J. B. Huber showed all of the real scientist's moderation of language, and yet he demonstrated clearly the identity of this new delusion with a dozen more that had their brief day in the past and are now almost forgotten. A striking passage in his address, perhaps the most striking, to the Doctor's lay hearers, was that in which he called attention to the fact that every one of the so-called churches of the sect in this city is situated among the residences of the well-to-do. There were, he said quietly, no missions by which the vaunted blessings of Eddyism could be disseminated among the poor. This is the case everywhere. Question a Christian Scientist on the subject, and the reply will be that poverty, like disease, is a 'mortal thought,' the very existence of which is to be strenuously denied. The self-styled healers never heal except for hire. They are cynically frank in placing a money value on their services, and they waste no time in preaching their doctrines among people whose conversion does not mean an increment of revenue. Money, it seems, is not a 'mortal thought.' 'Christian Science' books are expensive, and so are 'Christian Science' ministrations. They are not for the poor."

Geo. Hanson writes: "G. N. Kinkead, the trumpet medium, is dangerously ill at his home. Anyone knowing the address of Flora Kinkead, his wife, who is a public medium, will confer a favor by writing or telegraphing me immediately. Direct to me at No. 2112 State street, Chicago, Ill."

Mrs. E. Senauss writes: "On Sunday, July 1, a beautiful park situated eight miles north of Columbus, Ohio, was formally opened and dedicated to the cause of Spiritualism. Several hundred people from various parts of the State enjoyed a rare treat in the beautiful dedicatory sermon delivered by Lyman C. Howe, of Fredonia, N. Y., after which Mrs. Noyes gave spirit messages and phrenological readings, and once more gave proof and testimony of the accomplishments of Spiritual unfoldment. Altogether the day was a most enjoyable as well as instructive one, and the camp bids fair to become one of the most popular in this part of the State. The Fourth of July oration was delivered by Brother Howe. A flag raising with speech by Rev. Parsons, of Worthington, and national hymns beautifully sung by the choir, made the day most profitable. Sunday, July 8, lecture by Mr. Noyes, of Columbus, and tests by Mrs. Stewart, of Piqua, constituted the afternoon service. In the evening Mrs. Noyes assisted by giving tests from the sound of the voice, and all were recognized. Mrs. Schauss delivered a short but soul-inspiring lecture, and another good day was passed. The mediums on the ground are: Mrs. Groves, of Columbus; Mr. and Mrs. Noyes, of Columbus; Mr. Ketenhauser, of Grogan; Mrs. Stewart, of Piqua, and Mrs. E. Schauss, of Toledo. More are expected daily. Will C. Hodge, of Chicago, will be here and deliver the lectures at the services on Sunday, July 15, and Dr. Nellie Mosier will give the spirit messages and tests. Every Spiritualist should give the camps hearty support in word and deed and thus help to promote the purity of purpose contained in the beautiful teachings of Spiritualism, which eventully will make us a free people."

DeLoss Wood, journalist and lecturer, is making engagements with Spiritualist societies. Mr. Wood follows his lecture with phrenological life readings. These readings are really complete life readings, and are much appreciated by the public. At the close of each lecture he is kept busy giving readings, which are free to all. The readings also include phase of mediumship, and how best to develop it. Mr. Wood is said to be a hypnotist of unusual power and large experience. He is the son of the late Mary Macomber Wood, one of the pioneer trance lecturers, who will be remembered by old time Spiritualists all over the Union as one of the best lecturers the Spiritualists have ever had. Societies desiring the services of Mr. Wood should address all letters to DeLoss Wood, Box 199, Danielson, Ct.

T. S. Russell writes: "Last Sunday Mrs. Claman closed her engagement with the Englewood Spiritual Union for the present, and departs for the camps. We can say for this lady that our very best thought goes with her, and we only wish our work was always as fully, freely, and intelligently presented as her guides have done for us."

The Boston Transcript says that the Society for the Study of Inebriety has been considering the treatment of dipsomania by hypnotism. Dr. J. Milne Bramwell furnishes a learned and careful paper on this subject, and abides by the theory of which Frederick Myers is the exponent, that neither mental concentration nor suggestion can explain all the phenomena of hypnosis, which in his estimation are more largely due to the action of an intelligent secondary self which he terms the subliminal consciousness. Dr. Bramwell has found that in all cases where hypnotism has been used successfully in the cure of dipsomania that the first and strongest element must be the patient's willingness to be cured. From the time the hypnotic treatment begins Dr. Bramwell has some trustworthy person in constant attendance on the patient to whom he can confide his temptations and turn for aid in overcoming them. Perhaps it would lessen the number of cases of dipsomania if those afflicted by it pursued this course with members of their families—telling them of the first intimation that the appetite was to assert itself, calling in a second will to combat the desire or to attract the mind of the dipsomaniac from his cravings. But it is a well-known fact that these sufferers will rarely communicate to anyone, unless it be a medical adviser, the information that the desire for drink is showing itself. More than once, Dr. Bramwell says, patients who ultimately do well relapse during treatment, and with this understood the necessity for an attendant who is patient and not easily discouraged is clear. The account Dr. Bramwell gives of his experiences with treating dipsomaniacs will be worth studying by all who give any thought to the power of suggestion and a thousand times more so to any who have a personal knowledge of cases similar to them.

G. W. Kates and wife dedicated a Spiritual Temple in Wheaton, Minn., Sunday afternoon, July 8. This temple is the first one in the State, amongst the auxiliaries of the State Association, and we believe the only one specially dedicated to Spiritualism and owned by a local society of Spiritualists. The Wheaton friends, last fall, could not obtain a satisfactory hall to hold meetings for Mr. and Mrs. Kates to tell the good news. They resolved at once to obtain their own meeting-place. They succeeded in purchasing one of the large frame school buildings, which had been supplanted by a brick edifice. This they removed to a lot donated by Miss Leaser and converted it into a Spiritual temple. It is a two-story building—the lower room is the hall for meetings, whilst the upper one is to be used for lyceum, library and social purposes. The friends have cheerfully met the responsibility and are enthused with the knowledge of possessing a home. Mr. Kates spoke upon "The Use of a Temple," after reading the Beatitudes as recorded in Matthew, as a portion of the Sermon on the Mount. He also read Lizzie Doten's poem on "Guardian Angels" and "Jubilate." He spoke earnestly to the members and showed them the duties and needs of fellowship and zeal. Mrs. Kates, under spirit control, named the edifice "The Temple of Truth," and dedicated it to "The God of Truth, the God of Knowledge, and the God of Peace." She sprinkled flower leaves as the symbol of purity, joy and immortality. Then followed an address upon Spiritualism as the true religion of life. There were excellent flower decorations, and the choir rendered songs of good cheer and angel blessings. After the benediction the members and speakers gave each an expression of fellowship by mutual hand-shakes and words of congratulation. The night meeting was made interesting by short addresses by Mr. and Mrs. Kates, with spirit descriptions and messages liberally given by the latter.

The Westminster Review says: "There is no doubt that a person may apparently see objects and hear words which another person close by cannot see and hear. Such impressions are to be referred not to actual existing objects, but to the action of the subject's mind. Dr. Abercromby tells us of one patient who could, by directing his attention to an idea, call up to sight the appropriate image or scene, though the thing called up were an object he had never seen but had merely imagined. When meeting a friend in the street he could not be sure whether the appearance was his friend or a spectral illusion till he had tried to touch it and had heard the voice. Goethe saw an exact counterpart of himself advancing toward him, an experience repeated by Wilkie Collins. Sir Walter Scott relates that soon after the death of Lord Byron he read an account of the deceased poet. On stepping into the hall immediately after he saw right before him, in a standing posture, the exact representation of his departed friend, whose recollection had been so strongly brought to his imagination. After stopping a moment to note the extraordinary resemblance he advanced toward it and the figure gradually disappeared."

Mrs. Henrietta Straub writes: "This morning I heard my spirit son say to me: 'Mother, I go for a trip to Africa and China.' Toward noon he announced his return, and taking 'Psycho' this message was spelled out to me: 'In South Africa I saw heaps of wounded and dying, not distinguishable as to nationality, the uniforms being so much alike, on account of the climate. As to China, there is sure information that most of the United States soldiers, as well as ministers, etc., etc., have been slain. This will precipitate the war, that is unavoidable anyhow, as old rotten China is a blot on creation and must be wiped out as a nation. It was bent on mischief, and so perishes by its own fault.'"

The Ohio State Journal, Columbus, Ohio, says: "The camp of the Association of Spiritualists at Worthington is proving very successful and many from the city are in attendance. The camp is located just east of the town, in a beautiful grove, and the army of white tents, with the auditorium in the center, makes quite an imposing appearance. The meetings are held in the auditorium, and consist of addresses, music, spirit tests, etc."

E. F. Butterfield writes from Syracuse, N. Y.: "I wish you could have attended our May convention. I think there was more real vital life than any we have ever had. Spiritualism is getting down to bottom facts, and is beginning to want the practical knowledge from the spirits of how to make the best use of the wisdom they are teaching us. Brother Willard Hull, of the Light of Truth, has few equals as an orator and a logical reasoner. He hits from the shoulder and annihilates frauds with telling blows for truth. Townsend and Barrett, of the Banner, gave us wonderful discourses from the spiritual and physical side of life."

The Indianapolis (Ind.) News has the following: "The Supreme Court to-day affirmed the judgment setting aside a series of conveyances and assignments by which Amelia H. Luther, of Muncie, gave all her property to Lydia Mark, just before her death, in the fall of 1897. The complaint in the case alleged that Mrs. Luther had been an ardent believer in Spiritualism for twenty-five years, during which time she traveled over the country lecturing and giving exhibitions of her power and skill as a medium. After her mind had become enfeebled by age and sickness, it was alleged, Mrs. Marks represented to her that a spirit whom she called Naomi had revealed the fact that Mrs. Luther was subject to bad influences at the home of her granddaughter, where she was living, and ought to remove to Mrs. Mark's home for safety. After she had taken this advice, it is further stated, she began to report the advice of Naomi as to what should be done by Mrs. Luther with her property, and by this means she induced the old woman to transfer it all to her. The appeal was chiefly devoted to an attack on the complaint, but the Supreme Court held it to be sufficient."

The Denver (Col.) Post has the following: "Prominent among the leaders of the Spiritualistic religion at Canon Camp, will be the Rev. W. E. Mansfield, of Denver, who was interested in the meeting last year. Mr. Mansfield is young. He was born in 1871, on November 21, but he is interesting and has a history. His ancestors, too, have a history. His father was one of Colorado's first settlers, and old scout and Indian fighter. The elder Mansfield saw service on the plains with Kit Carson, Buffalo Bill and Texas Charley. The younger Mansfield began preaching at 18. He was almost foreordained to be a minister. The Rev. John Coates and Dr. M. J. Scott, of Denver, were pastoral tutors of the young man. Mr. Mansfield was first an evangelist. He worked in Chicago with John Bilhorn, a brother of P. P. Bilhorn, the famous singer. During the World's Fair the two held very successful revival meetings. It was soon after the great Chicago exposition that the young evangelist began to study the doctrines of the Spiritualists. Its philosophy and truths appealed to him and he renounced his former faith to become a Spiritualist. He has held meetings in Denver for the past three years. Mr. Mansfield, as a young and aggressive worker will be intimately associated in the camp meeting work in South Boulder Canon. Among the prominent lecturers and mediums who will be present are D. W. Hull, Norton, Kan.; R. C. Mason, of Omaha; E. L. Dohoney, Paris, Texas; Velma MacManus, Chicago; Mrs. Gonise Jeffries, Topeka, Kan., and Mrs. S. Karah, Mrs. K. B. Kevan, Mrs. Morris Rubican and Mrs. Ellen Shustrum of Denver."

Alfred Kitson, of England, writes: "I am happy to inform you that the premium volumes of The Progressive Thinker have duly arrived. Accept my most grateful thanks for such a set of splendid books, all full of deeply interesting matter. I feel I owe a deep debt of gratitude to you for this most excellent gift. I am sure the Spiritualists of America would overwhelm you with subscriptions for The Progressive Thinker could they but realize the worth of your premiums. I am also happy to say that the premiums have duly reached my two friends whose subscriptions I enclosed with mine. They are as delighted as myself with the same."

Mrs. C. H. Mullins writes from Reed City, Mich.: "The Spiritualist Freedom Society held its last meeting for the present in Chicago, June 27. Mrs. Hattie B. Sears and the writer left the city July 4, via lake, for Grand Rapids, where we spent a very pleasant time at Briggs Park, coming here Monday evening to Dr. Spinney's Home for the Friendless, as he calls it, and indeed it is true. The Doctor has a noble heart, and is working night and day to care for suffering humanity, and I'm sure many will arise and call him blessed. We held our Freedom meeting here in our rooms yesterday, twenty of the patients attending, some of whom had never heard of our truth, and others were hungry therefor. There has been no Spiritualist society here, but Sunday we hold forth in a hall. Dr. Spinney has arranged for meetings. He will open Saturday night, and we will follow Sunday at 3 p. m. The guides have found the way, and we are willing workers in the cause. We send kindly greetings to the Chicago friends."

Frank T. Ripley is at Briggs Park Spiritual camp-meeting, Grand Rapids, and he has the Sundays and week days of August open for lectures and platform tests. Address all letters to Briggs Park Spiritual Camp-meeting, Grand Rapids, Mich.

A. Crocker writes: "I have been reading the Arcana of Spiritualism, and find it up to date, just the kind of a book that I want for my neighbors to read, for it is clean-cut and sharp, and I think will take the attention of new recruits in the cause of Spiritualism."

The psychological journals are now occupying themselves with a curious phenomenon, which for some years past has happened at Berbenno, an Italian village. Nearly every night is seen in a certain locality a little wandering flame, usually white, sometimes colored. The flame is first perceived at a certain place on the road. It moves to a spot where two roads cross, and there seems to be transformed into a sort of pale cloud, perfectly visible even by moonlight. This cloud penetrates into a vineyard before the parsonage of the village, where it rests some time in obscurity, afterwards retaking the road. As it issues from the vines, it assumes a remarkable size, sometimes to the height of three feet, and resembles a magnesium light of light blue color. The flame continues its march along the road, frequently changing its color, until it is finally lost in another vineyard. Occasionally are seen three flames, rising from different directions, which meet among the vines, and form a large luminous globe. This flame flies from man. It suffices to approach it to se it fly rapidly away. Its movements are erratic. Sometimes it scrapes along the ground with a mad rush, then it will stop suddenly. Again it will hide behind the trunk of a tree. Winds have no effect upon it. It marches against the wind to follow its particular course, and no gale is sufficient to extinguish its light or to diminish its brightness. It only makes one course a night, which lasts several hours.

We are inclined to believe that the figures were much more accurate than is generally supposed. There are now only 650 Spiritualistic meetings held every Sunday in the United States and Canada, and less than one half of them are regularly organized societies. Even if they were all duly organized bodies, there would be very little difference. The attendance at these meetings ranges from twenty-five to four hundred persons. A generous average would be two hundred each. Of these two hundred, half of them may be avowed Spiritualists, but no well informed person would declare that such was the case. This estimate would make the number of avowed Spiritualists in America only 65,000. We have frequently asserted that we believe there are 150,000 persons in America who are brave enough to say they are Spiritualists.—Banner of Light.

Julia Purucker, the foreign correspondent of the Chicago Tribune, writes from Geneva: "There has come to light a remarkable case of what the doctors call 'automatic ambulation.' The name of the victim is Louis Durand. An excellent member of society until a few years ago, M. Durand suddenly developed symptoms of a nervous disease, taking a form of mania. Without warning he would be impelled to leave his occupation and start off on interminable walks. He would tramp aimlessly about the streets or wander miles into the country until exhausted. He seemed quite unconscious during these movements. Several specialists treated him unsuccessfully for nervous diseases. Finally he went to Berlin and sought the aid of a nerve specialist and believer in hypnotism. The doctor, after getting the patient under the influence, 'suggested' to him that henceforth his wanderings must cease. Durand went home and for months seemed quite cured. But after a time his roaming tendency re-asserted itself and he resumed his ambulatory practices. His friends notified the doctor of his relapse. The physician at once sent him a post card ordering him to fall asleep as soon as he read it. Durand, still under the influence, obeyed. After that whenever he felt the spirit of wandering coming over him he had only to read the post card to nip the attack in the bud. On one occasion, however, he unluckily left this safeguard at home, and after having placed a sum of money in his pocket belonging to his employer, an irrepressible roving fit overtook him, and his wanderings took him further afield than usual. The police traced him and lodged him in prison for theft. At his examination the counsel, at his wits' end to persuade the magistrate of his client's irresponsibility, bethought him of the magic post card. It was brought and given to the prisoner to read, who immediately fell asleep. Experts were called, who declared that Durand was not shamming, and the astonished magistrate was obliged to admit that the man was a genuine automatic ambulator. Naturally, he was given his freedom, and the money, still intact, restored to his employer."

The eighth Annual National Spiritualists' Convention will be held in the Chamber of Commerce Hall, Cleveland, Ohio, October 16, 17, 18, and 19 prox. Reduced rates on all railroads throughout the country upon the certificate plan (one and one-third fare for the round trip), will without doubt be secured, hence there is no reason why there should not be a large attendance upon this occasion. Business of great importance will occupy the attention of the delegates from the opening until the closing session. It is expected that several amendments to the Constitution will be brought forward from last year's Convention, and that a number of new ones will also be offered. As these may change the working machinery of the National Spiritualist Association to some extent, it is important that every State and local society connected with the N. S. A. should be represented by a full quota of delegates. A full board of officers for the year next ensuing will also be chosen at this gathering. This and all other items of business should receive the thoughtful attention of all Spiritualists who believe in co-operation from this time until the opening of the Convention. The low rates of travel, the work of the Convention, and the exceptionally fine evening programs, should attract the Spiritualists in large numbers to the "Forest City" in October.—Banner of Light.

The Denver Republican says: "There was something uncanny in the story that Albert Davis told at the Union Depot. Albert Davis is a Blue Mountain prospector, bound for his old home in the village of Arkwright, N. Y. Not far from his home is Cassadaga Lake, the assembly grounds of the Spiritualist cult, and from association with the Spiritualists, Mr. Davis became in time a sort of lukewarm believer in their teachings. He returns, he says, a true believer. He also returns with wealth in prospect. Mr. Davis told his story in the presence of several fellow passengers at the depot. It was in substance this: Three years ago his only son died. The father was all but heartbroken; he would not be comforted by the promises of his Spiritualist friends that the young man would come back to him. But one night the boy did come, and again and again. After several of these nocturnal visits, the son told of acquaintances he had made in the spirit world, among them, he said, being one whose name was John Fremont. This spirit told of his wonderful life in the West, and among other tales, one of a rich mine that he had discovered, but which never had been found by others. On subsequent visits the son told more particularly of the mine and gave detailed descriptions of its situation, until Mr. Davis became so deeply interested that he resolved to go in search of it. Two years ago he came to Colorado, and after a long search found the range of mountains that had been described to him. They were the Blue Mountains, near the Utah line, but his search was not completed. Weeks and months were spent in prospecting and hunting for the marks on the surface that would disclose the hiding place of the treasure. He was on the point of giving up, and also of losing faith in the spirits, when one evening he came onto the very spot that he was searching for. He knew it, he said, as well as if he had been there before. Mr. Davis lost no time in making a mineral location, and is now returning to his old home to get money, when he will return to Colorado to develop the mine to which the spirit directed him. He has not yet found ore, but he expressed a firm belief that it was there."

FROM THE N. S. A.

Again I have good news to report of the Mayer fund, as I have just received an additional check for eight hundred dollars from the same generous and venerable Spiritualist of Massachusetts, who gave the former one thousand. With the money comes good and highly prized words, and we feel that they emanate from a soul that is ripe for the highest kingdom of happiness and light.

It is indeed refreshing to find one, who, having saved his little fortune by labor and frugality, is now ready and willing to share it with a worthy cause, for the dissemination of truth and spiritual light. Would that we had more of such in our ranks, they are surely on the road to the regions of the blest. No one can fall to admire such characters, though few will look upon the acceptance of his generosity as one of our public workers has done, expressing the thought that it is almost a crime to take the money thus earned; rather do we feel as many another has expressed, that such a gift brings a holy blessing, that sanctifies the work it will perform, and that the giver as well as the recipient is spiritually enriched a thousand fold.

We have now to secure a thousand dollars—twelve hundred will cover any possible loss in the failure to receive the payment of pledges. There seems to be no reason why this sum should not be gained in a few weeks; those who have as yet given nothing—waiting to see if the fund is to be a success, can safely send their donations now, and if they be dimes or dollars they will be welcome and gratefully acknowledged. We hope that we will not have to make another call, but the public knows that I gave warning some months ago, that I should continue to beg, in spite of my dislike to it, till the fund is filled.

With love and good wishes for all,

Cordially,

MARY T. LONGLEY,
Secretary N. S. A.

600 Penna Ave. S. E., Washington, D. C.

WE are trying our best to establish libraries in every Spiritualist family of the United States, hence we are offering Seven valuable books as a premium. Those seven books have been sold for $10.75. A single one has sold as high as $25. The first edition of Art Magic sold for $5 per copy. As high as $15 has been paid for a single copy of Ghost Land; yet we furnish these seven books to our subscribers for $2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

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In this pamphlet Mr. Tenney shows the absurdity of the Christian "Plan of Salvation" in so clear and plain a manner that any Christian who has a spark of reason left cannot fail to see it.

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The absurdities of the reputed teachings of Jesus are here shown up as no other writer has ever presented them before, which will convince any honest reader that the most of them are consummate nonsense.

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This is a splendid opportunity to secure these standard works, as the price is within the reach of all. For sale at this office.

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A handbook of Cure and Human Upbuilding by the aid of new, refined and powerful methods of nature. By E. D. Babbitt, M. D., author of "Principles of Light and Color," "Philosophy of Cure," etc. Price, cloth 25 cents. For sale at this office.

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A real visit with friends on the other side of life, and a familiar talk. By spirit Samuel Bowles! Carrie E. S. Twing, Medium. Price 30 cents. For sale at this office.

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Torture implements employed in the XVth and XVIth centuries for the promulgation of Christianity, with pict

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Dr. G. F. Dougherty: Q. How can spirits manifest to us in our normal condition?

A. The mediumistic or sensitive state, is strictly normal, and is possessed because man is a spiritual being, clad in a physical body, and is not changed by severance therefrom. The same fundamental spiritual laws control him in one sphere and the other.

Back of this question, however, is the belief that the reception of spirit communications depends on an abnormal state in the recipient. If this correspondent takes that view, then communion with spirits in the normal state would be impossible, for there must be conditions of receptivity or mediumship. As all possess this in greater or less degree, it is very difficult to draw the line between what would be considered the normal and the abnormal state. Trance, clairvoyance, impressibility, depend on the independence of the spirit of physical life, and are as normal as seeing or hearing through the eye and ear.

Fair Play: Q. In your charges against Christianity you must admit that it has elevated the condition of woman from that of a slave and made her the equal of man.

A. Most decidedly I do not admit this statement. The direct contrary is the truth. Before Christianity strangled the glorious civilization of the Augustan Age, woman was man's equal and helper. The women of Greece modeled their lives after that of Ceres, the Mother Goddess, who was the highest ideal of excellence. Women of Rome sat in the portico of philosophy, ministered in the sacred precincts of the temple, and sat on the throne of the empire.

It was the myth of the creation; the fall of man and bringing thereby sin into the world by her temptation, that became the prolific cause of woman's degradation. From her high place where she received the reverence and respect of man, she became the hated paramour of the serpent-devil and as such received the abuse heaped upon her as just punishment.

The earliest church writers began this despicable tirade, which only brutes crazed by religion would have indulged in, and woman has ever since, until the dawn of modern liberal thought, been a helpless martyr.

The sanctified St. Bernard wrote: "Woman is the organ of the devil," and the oft-quoted Father Tertullian: "Woman the devil's gateway, the unsealer of the forbidden tree, the first deserter of divine law, and destroyer of God's image in man." St. Chrysostom wrote: "Woman is a necessary evil, a natural temptation, a desirable calamity, a domestic peril of dreadfully fascinating character and a painted mischief." But St. John of Damascus is most severe. He says: "Woman is the daughter of falsehood, a sentinel of hell, the enemy of peace and through her Adam lost Paradise."

Any number of quotations of like character might be made, all showing the hatred the Christian theology fostered against woman. The dreadful myth came from the Jews and it had so perverted their minds, that woman, the most of her life was so unclean that man was defiled by her touch. Some zealous theologians denied that she had a soul. During the sixth century, fifty-six bishops met in France to decide this question, whether she had or had not a soul. They admitted that the evidence was against, but they retained, amid the blighting clouds of their superstition enough manliness to refrain from voting.

Under the rule of the church, she was a slave owned by her husband, who had a legal right to chastise her with horsewhip or ox-goad if he so pleased.

When chloroform was first introduced, and it was stated in its favor, that it would be a blessing to woman, relieving her of the dreaded pains of the curse of motherhood, to such a depth of unfeeling and shameless depravity had the church doctrines reduced its preachers, that they stood up in their pulpits and denounced the blessed anesthetic as of the devil. Woman's pain was the just punishment inflicted by God for her tempting Adam, and it was opposing God's will to seek to avert his vengeance.

The equal! After a long and persistent struggle, the Methodists, most liberal of the sects, only at their last conference, voted for woman's equality!

How many times the saying of Paul has been quoted, and thrown as a club at every woman who cherished a thought beyond and above her seven-by-nine husband!

Yet Paul's command is the same, the Bible the same, the creeds the same as they were fifty years ago. What has wrought the mighty change in ideas and sentiments, made it a crime for a husband even to abuse, not to mention horsewhipping his wife, opened the colleges, the professions, and all avenues of preferment to women? Not Christianity. It has been in the face of Christianity; in direct opposition and with constant battle. It is the result of the propagation of liberal thought, of the scientific methods of thought as opposed to the theological. Eve in the myth, was the first illustration of that spirit. She did not accept by faith. She must be convinced by actual experiment. She must know and by knowing brought light, knowledge into the world. Had we not ought to bless her for it? Great and glorious mother! the first martyr to science! Truly the object and the results were worth the sacrifice, for after all, what a life it would have been to have passed eternally in that garden, eating fruit and lying in the shade, with no aspiration except to gaze on the glowing apples on the tree of life, and wonder what the result would be if one was eaten! True to the brutal instinct with which his descendants have ever treated the subservient woman, instead of defending her, Adam sought his peace with God, by despicable cowardice, betraying her.

That theology has made a thorny path for woman for two thousand years, but now with the breaking of the light of knowledge, the acceptance of true views of nature, the purposes of life, and destinies of man, she is escaping from the bondage of religion which has held her as its slave, and by her degradation brutalized man.

Noble men are not born of slave-mothers, and the development of a nation, the perfection and success of civilization, depends on the intellectual and moral attainments of its women.

J. H. Lucas: Q. What is meant by eternal life?

A. In a theological sense eternal life is a gift from God to those who accept the Christian scheme of salvation. It means one-ness with God. Primarily the word eternity and its derivatives imply infinite duration in the past as well as future, but in the common use of the word it relates only to the future. The word when used by Spiritualists has no such signification. It simply means the spirit life, which is regarded as everlasting. It must be ever held in mind that all words which attempt to express eternity of time, infinitude of space, are limited by the narrow bounds of human understanding. If life or time is prolonged beyond our horizon we say it is eternal. If space extends beyond our conception of distance we say it is infinite. We might as correctly say that a bird that flies into the horizon beyond our sight has started on an eternal flight.

Yet there are evidences beyond that of the senses, that of the life of a spirit, conclusions are not to be drawn from the limitations of the human mind. Thus if two lines extend into space at converging angles at however slight degree, we know that they somewhere meet, but if they go out diverging, then is it demonstratedly impossible. The spirit is evolved and goes forward in increasing individuality and energy corresponding to the diverging lines, and hence more than a comparative eternity may be predicated for its duration.

"Subscriber": Q. Can you inform me where I can procure a book entitled "Our Eternal Homes," by a Bible Student? and what is its character?

A. This book is not catalogued, and we presume is out of print. It was written and published in London, Eng., and republished by Carter & Son, Boston, in 1867. Although a Spiritualist can read between the lines that the author was of that belief, the book draws its evidences from the Bible, and presents the best support that book can give of spirit existence.

BOOK REVIEWS.

Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy. By Hudson Tuttle.

This volume, of which a beautiful edition has recently been published, will take rank as a classic of Spiritualism. It is a thorough text-book pertaining to the underlying philosophy and the basic facts of the great Spiritualist movement. It is fairly encyclopedic in the amount of information concerning important questions of decided interest to Spiritualists and honest investigators. It answers a thousand-and-one queries that arise in the minds of thoughtful students of the phenomena and philosophy of Spiritualism. One who thoroughly studies this book will be well equipped in spiritual lore and so well grounded in the knowledge of spiritual facts and principles that he will be largely prepared to instruct others in the truth.

The subjects treated in this book include: Evidences of Spiritualism; Matter and Force: Their Relation to Spirit; Spiritual Atmosphere of the Universe; Animal Magnetism, Hypnotism, Mesmerism; Spirit—Its Phenomena and Laws; Philosophy of Death; Mediumship—Its Phenomena, Laws and Cultivation; Mediumship During Sleep; Heaven and Hell, the Supposed Abodes of the Departed; The Spirit's Home; A General Survey of Spiritualism; The Old Religion of Pain; Spiritualism the Religion of Joy.

The student of this rich work of inspired thought will find answers to a multitude of the ever-recurring questions that arise in a thoughtful, careful investigator's mind during his researches. The reader will not find it tiresome or tedious; it is written in entertaining style, eminently readable even in its most abstruse discussions. As a spiritual vade mecum, a manual of reference, for the convenience of the inquirer and student who wishes light on any point pertaining to the philosophy of Spiritualism or its data, the work is invaluable, and every one who desires to be well instructed in these matters should possess it, because of its full and rich fund of information.

The book contains 320 pages, is handsomely bound in scarlet and gold. Price $1.50. For sale at the office of The Progressive Thinker.

THE MAN ON THE SEAT.

"The rich," he cried, "are heaping on
The loads we have to bear;
We starve—our fairest hopes are gone,
But, curse them! They don't care!"

And then he climbed upon his load
His poor old horses drew;
The long lash of his ugly goad
Out at their bruised ears flew.

They struggled onward, weary-eyed,
O'erloaded, galled and spare—
He sat up on his seat and plied
The lash, and didn't care.

—S. E. Kiser.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is $1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for $1.25.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

THE CAMP-MEETINGS.



Ashley Camp. O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Ezra Carpenter, secretary, Wellsville, Kans.

Freeville Camp, N. Y.

Opens July 29 and closes August 12. B. L. Robinson, president, Freeville, N. Y.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 266 Twenty-first street, Detroit, Mich.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic campgrounds, Niantic, Conn; season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Los Angeles, Cal., Camp.

Arrangements have been made to hold a camp-meeting at Sycamore Grove, Los Angeles, Cal., September 2 to 20, inclusive. Address Elton T. Brown, secretary, 341½ So. Spring street, Los Angeles, Cal.

Franklin (Neb.) Camp.

The Northwest Kansas and Southwest Nebraska Spiritualist Association will hold their fifth annual camp-meeting at Franklin, Neb., from July 20 to August 6 inclusive. No pains will be spared to make it a success. For announcement, circulars and other information, address the secretary, C. H. Simpson, Franklin, Neb.

Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1900. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Iowa, September 2 to September 16 inclusive. Grounds open to campers after August 27. For information or programs address W. H. Wilson, 301 N. Center street, Marshalltown, Iowa.

Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich, August 2 to September 4, 1900, inclusive. For programmes address J. D. Richmond, secretary, St. Johns, Mich., or G. F. Ottmar, Riley, Mich.

Durrant Was Innocent.

One of the saddest and most atrocious legal murders so far recorded is that of Theodore Durrant, who was hanged in California a few years since, for the murder of Blanche Lamont and Minnie Williams, a most diabolical crime, its very fiendishness hardly having a parallel in the annals of vice, and its perpetrator was sought high and low for several days, the whole world wishing for his capture and punishment. In the meantime the so-called astute detectives and police authorities concluded a victim was needed, and after fastening their clutches on young Durrant proceeded to collect what they termed evidence, the whole mass of stuff in all probability being manufactured for the purpose of conviction, and all of a circumstantial nature. Durrant stoutly maintained from his arrest up to the moment of his execution that he was innocent of the horrible charge, but forsooth because he could not explain every moment of his presence at certain times he was convicted and hanged, and once more the majesty of law, along with the thick-skulled theory of these police wiseacres, was duly vindicated. Now the true sequel. A few days ago, on his death-bed, Rev. Gibson, who at the time was pastor of Emanuel church where one of the murders was committed, confessed that he killed both of the victims. He was an active and important witness at the trial of poor Durrant, the reason of which is now quite plain, and also in view of the fact that suspicion was strongly directed to him at the time.—Salt Lake Tribune.

The above has appeared in some of the Spiritualist papers. The whole statement is undoubtedly false. Dr. John A. Miller, 1018½ Valencia street, San Francisco, Cal., writes:

"They [the Spiritualist papers] stated that Rev. Geo. J. Gibson had died and confessed that he was the murderer of Blanche Lamont and Minnie Williams. The truth is that Mr. Gibson is very much alive and respected in this community, and resides at 43 Hill street. There is no excuse for publishing to the world such dastardly falsehoods. The Examiner, Chronicle or Call each publish the names and subjects of the preachers, and any one having the least respect for fair play would carefully investigate such an important matter as a man's death-bed confession (declaration) even if he had made one."

Maple Dell Camp and School.

The outlook at Maple Dell is so encouraging that I would like to have your readers know something of it. Our new school building is about completed, and the prospect for a goodly number of students is very encouraging. The corps of teachers will consist of the ablest and best, and the scientific apparatus at hand will assist the inquiring students to better understand the subjects they are trying to master. We are pretty well up to date in the art of object teaching. Our science laboratories are furnished with fine microscopes and a powerful telescope, and the most perfect and powerful projecting microscope in this country, also the best of calcium light dissolving stereopticons, thus affording our students an extra opportunity in the fields of modern research.

The Maple Dell summer school will begin July 15 and continue during the camp session. The dedicatory services of the new school building will take place on this day, also there will be an interesting literary programme presented. The enjoyment of the day will be greatly enhanced by the excellent music of the Troy Cornet Band, which will give an out-door concert from 12:15 to 1:30 p. m. The entire satisfaction given by this company of musicians is guarantee enough for the quality of their music for this session.

The regular camp session opens July 22 and closes on the 3rd of September. The programme which will be presented by the able teachers, professors, mediums, psychics, etc., will be of the highest order and excellence. The talent engaged for this season is of the ablest, and most experienced character. The variety of information and amusement presented during this session is incomparable.

The school and camp are mutual. They are both under the management of the association, and since we now have the new, commodious school building, there will be no confliction between these two departments.

WM. J. KERSTETTER.

LIFE.

The azure of the bending skies;
The earth, the sea and wondrous air,
And every ray of light that dyes,
And glorifies this world so fair;
And all of nature's wondrous ways
Inspires the themes of poets' lays.

Life has been likened to a stream.
Swift is the stream of human time,
Although we fain would float and dream
And harmonize the world by rhyme
'Tis full of breakers; full of woes
And is portrayed the best in prose.

LOUISA B. REED.

Garfield, Kans.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

NEW YORK NOTES.

A Prominent Hindoo and an Ex-Roman Catholic.

THEY MAKE SOME INTERESTING REMARKS TOUCHING THE PRESENT SITUATION.

I think it a great mistake that all liberal meetings and churches have their doors closed during the summer months, so that in this large metropolis of New York City, there is no liberal service where the stay-at-homes and those whose business compels them to remain in the city can go. How much better to have a union service during the hot months where spiritual lecturers and liberal clergymen would be delighted to take part.

Several Sundays back I had the great pleasure of hearing Bahr Protap Chunder Mozoomdar, a priest of the Brahma Somaj of India, who occupied Dr. Savage's pulpit at the Church of the Messiah. To say I was delighted at his discourse would be placing it very mild, and after hearing him I could not help saying to myself, do these (so-called) Christians send missionaries to the country this gentleman comes from, when he can teach us more of the real truth in fifteen minutes than these missionaries could in years, of what I call of the real true religion. I will quote a few remarks of Mr. Mozoomdar for the readers of The Progressive Thinker, as follows:

"I do not call myself a Christian, nor am I a Unitarian. I told them in Boston the other day that if Christ were alive to-day I did not believe that he would be a Christian. Christianity is all right, but the Son of God came to establish freedom, though at the same time submission, and to make a balance among mind, motion and conscience. Man's mind was not capable of judging the infinity of the mind and purpose of God. I do not believe that when Christ declared that he and the Father were one that this was meant for himself alone, but that every man was included.

"If Christ and God are one, and we are alien, it would avail us nothing that he came into the world, but he and the Father are one in order that we and the Father may be one also.

"Every religion puts forth some method for bridging the immeasurable gulf between God and man. I came from a land where there are many gods, many creeds and many scriptures, and I can assure you that every one of these professes to establish a oneness between God and man, a oneness of spirit or a oneness of the soul, or a oneness of emotion. All have the same aim. Emotions lead some astray, but this is natural for man. It is of the utmost necessity that God should point our path. Hindoo sacred books say that the son is nothing more than the son re-born. He has the father's flesh and the father's form. This is what you call heredity.

"If you say that a man or woman is God re-born I do not think that you could better define the religion of Christ. But nature is often degenerate and the spirit of God re-born in man becomes debased. The truth of the theory of the transmigration of souls is often substantiated by the serpents found in men. The question is to know how to cultivate the spirit of God in man."

I considered this address one of the best I have heard from one of our Brahma visitors.

The other evening I had the great pleasure of hearing a priest that has just forsaken the Roman Catholic church. He is a young man of 27 years, of fine personal appearance; his name is Anthony Hanberich. Born in Hesse-Nassau, Germany, known to the Catholic church as Father Alphonsus, he has now severed his connection with the priesthood and the Franciscan Order, and has withdrawn from his work at St. Anthony's church, at Butler, N. J. He gave his discourse at Christ's Mission, 142 West Twenty-first street, this city. I would like to give his address in full, but I know the editor of The Progressive Thinker has not the space to spare, but will give just a few quotations, and if some followers of the Roman Catholic faith had only heard it, it would have opened their eyes. Father Alphonsus discussed freely his change of faith, and while acknowledging that his step is the result of a general disbelief in the doctrines of the Roman Catholic church as a whole, lays particular stress on his objection to the practice of the confessional.

"My reason for rejecting it," he said, "is that it seems ridiculous to me that one sinful man should have the power to forgive the sins of others. I believe in confessing my sins to my God and to God alone, and not to man."

In his letter to his Father Superior in Rome, Father Alphonsus said: "There is much that I could say regarding the policy and administration of the church in general, and in particular cases, but I will not enter upon details such as came within my personal knowledge in connection with the scandal of the 'Shrine of St. Anthony' in the church at Butler. The payment of money for masses for the living and the dead, and for the administration of sacraments, the traffic in jubilees, pilgrimages, shrines and relics were a scandal to me."

I met Father Alphonsus personally after his lecture and shook hands with him, and I told him I was so glad he had discovered the beacon light ahead. His English was the most perfect I have heard from a platform for some time. He told me it was his intention to ultimately enter the Protestant ministry. He also stated that his relatives were greatly incensed at his change of faith, but I am glad that so young a man can stand so nobly by his convictions, and I shake his hand with friendship. J. OSBORNE LUNT.

New York.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

Great Work by a Great Author.

"THE UNKNOWN"

—BY—

CAMILLE FLAMMARION.

"The Unknown" created a marked sensation in France when first published and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the phenomena of the spirit world. In touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of one mind upon another, transmission of thought, suggestion, the world of dreams, cerebral physiology, psychic dreams, distinct sight in dreams, actual facts, premonitory dreams and divination of the future, etc. 487 pages, cloth bound. Price $2.00.

For Sale at the Office of The Progressive Thinker.

DEATH DEFEATED,

—OR—

The Psychic Secret of How to Keep Young,

BY J. M. PEEBLES, M. D., M. A., Ph. D.

It certainly is just what is needed as here always, they should know how to a book of good suggestions and instruc- live right and enjoy the life that betions along the line of health. He longs to them. This is undoubtedly the treats the subject in his own matter-of- most useful book for the masses the fact style. The book comprises a prac- Doctor has ever published, for it strikes tical subject handled in a practical at the root or cause of disease, and tells manner by a practical man. Even if how to avoid it. 212 pages, cloth people do not wish or expect to live bound. Price, $1. For sale at this office.

Three Remarkable Books!

"The Divine Pedigree of Man."
"The Law of Psychic Phenomena."
"A Scientific Demonstration of the Future."

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thomson Jay Hudson, LL. D. This is a most remarkable work, demonstrating the existence of the Soul and Future Life. It is scientific throughout. Price $1.50 Dr. Hudson's work on "The Law of Psychic Phenomena," is also valuable. Price, $1.50. His "Scientific Demonstration of the Future Life" should be read by all. Price $1.50. For sale at this office.

LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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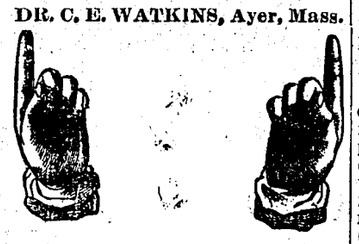
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Dear Doctor:—I have to report progress and improvement. The catarrhal condition seems to be greatly mitigated; as far as the piles are concerned, there is a marked improvement. My appetite is good, and my general health excellent. Very respectfully yours,

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Dear Doctor:—Inclosed find money order for another month's treatment. Am feeling very good. I know your medicine is helping me, and expect to see more improvement this month. Yours respectfully,

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AN INQUIRY

Regarding Certain "Wandering Mediums."

During the early part of March there arrived in Galveston, Texas, a trio of "wandering mediums" from Montreal, Canada, by way of New York—Messrs. Geo. W. Banner and Frederick C. Brandan and Mrs. Emma Banner, wife of the former and sister of the latter (so they said). G. W. B. is a nice-looking, smooth-faced man, weighing about 200 pounds, a soft innocent voice, blue eyes and a frank, hearty manner. He gives light cabinet seances (materialization of hands, writing on sealed slates, pictures, etc., on dampened handkerchiefs) which gave strong evidence of psychic manifestations.

F. C. B. is a tall, sandy complexioned young man, weighing about 187 pounds. He gives readings private and public. In Galveston he offered magnetized belts for sale to develop mediumship and in some instances in public. The tests (?) were known to have been prearranged. Mrs. E. B. is a quite nice-looking, plump woman of refined manners. She gave full-form materialization with her cabinet in one room and the sitters in another, with folding doors between. This was far from satisfactory.

Now to the point of inquiry: They claimed to know nearly all of the prominent workers of the north and east, having worked nearly everywhere (Lily Dale and Northwestern camps, New York, Brooklyn, Boston, etc.), but when these workers of the north and east were communicated with not a single one had ever heard the names and failed to recognize the "wandering mediums." They journeyed from Galveston to Houston; thence to El Paso, Texas, saying that they intended to continue to California.

Spiritualism is beautiful; its philosophy soul-inspiring; its phenomena comforting, but the impostors who infest its phenomenal field, making merchandise of the most hallowed communication with our departed loved ones, are a menace to our growth and must be uprooted by educating the investigators (and Spiritualists, too,) in the law of spirit communication, that the demand of the public will be more reasonable on the medium then. The temptation to "fake" will be less; and then put the lash to those who depart from legitimate work. We need not wonder that laws are enacted to repulse clairvoyance and kindred psychological work when the Spiritualists in a great many instances say: "Oh, let them alone; it is a free country." So it is, but it will not be long if "wandering mediums" are permitted unmolested to commit such sacrilege as claiming to communicate with departed souls, sell belts so saturated with magnetism as to develope mediumship. The phenomena of Spiritualism substantiates the grandest philosophy the world has ever known; and is far too sacred to deal out promiscuously by the dollar's worth as the merchant does sugar.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Entered the higher life, June 18, 1900, from Waterbury Vt., Mrs. Helen Eddy Ambler, aged 67 years and 9 months.

To pleasing manners, personal beauty, and high moral and intellectual attainment were added spiritual gifts. She was an earnest and devoted Spiritualist and an excellent medium; delicate health prevented her public espousal of the cause she so dearly loved, but in her own home and among her nearest relatives and friends, she has for many years been a ministering spirit, and to many honest seekers she has brought unmistakable proof of spirit communion. She leaves a husband who loved and reverenced her to an unusual degree, and dear relatives and numerous friends to regret her departure, but their bereaved hearts are solaced by the memory of her pure life and the blessed assurance of her angelic ministrations. Services were conducted by the writer.

MRS. EMMA L. PAUL.

Passed to spirit life, our dear sister, Sarah M. Sanford, at the age of 58. She was the wife of James R. Sanford and the mother of Mabel and Emmalisse Blake, the platform test medium of 364 South Division street, Grand Rapids, Mich. Mrs. Marian Carpenter, Frank T. Ripley and the writer officiated at their home on Saturday, July 7, 1900. The home was beautifully decorated with costly flowers brought by lodges of which she was a member. The home was packed, and the ground adjoining, by members of four different orders of which she was an honored member. She was a devout Spiritualist, and was contemplating a good time at Briggs Park camp, just opened.

DR. W. O. KNOWLES.

Grand Rapids, Mich.

Departed to a higher life, from his home in Berlin, O., Mr. Joel Fox in the 86th year of his age. He was born and always remained at the homestead, and was among the earliest pioneers in the wilderness of the Western Reserve. He lived a quiet, honest life, and was thoroughly respected by all in the community, although he was outspoken in his absolute freedom from superstition of any kind. The funeral held July 1, was largely attended, Hudson Tuttle delivering the discourse by special request of the deceased. ***

Mrs. M. J. Bundy passed to the spirit side of life, June 21, 1900. She was born September 9, 1813, in the state of Vermont. At an early age she came to California where she has since resided. During the last few years she has been a resident of the Old Ladies' Home at Times, Cal., where she was dearly beloved by all connected with the institution. As a Spiritualist she was one of the brightest and best I ever saw. Her influence was so pure and good it left its impress on every one with whom she came in contact.

A VAN HANN.

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Remember that Dr. Peebles does not heal by Christian Science, Hypnotism, or any other "ism" but employs MILD and POTENT medicines, combined with his PSYCHIC POWERS. These Psychic treatments are the greatest power known for relieving pain and suffering and curing disease. One of his patients recently said, "these treatments seem as a breath of higher life. It seems as if they alone would almost raise the dead." Besides being the greatest Psychic Physician living he is an authority in Europe and America on Psychic Phenomena and the Psychic Science. He has written an essay "The Psychic Science in the Cure of Disease," which he will send free to any sufferer asking for it. The Doctor's diagnoses are equally as astonishing as his cures. His Psychic Gifts enable him to accurately locate the diseased and weakened tissues, thus he never has to experiment for weeks to discover the real trouble. No disease is really incurable if perfectly understood, for every effect or diseased condition has its cause, and if this is seen and removed by the aid of natural forces, health will be restored. What is your condition and its cause? It is within your power to know. No two cases are exactly alike so do not spend precious time in taking patent medicines which are prepared a "text-book" case, or risk your life in the hands of a physician who does not understand your condition. Write to-day for a FREE DIAGNOSIS and special advice in your case. This will cost you nothing. The Doctor will also send you his essay on this wonderful science and other valuable literature FREE. Thousands of so-called "incurable" cases are cured by this method. So do not despair, if your physician has failed to cure you. Just write the doctor a plain, truthful letter, giving him your name, age, sex and leading symptom, in your own handwriting and receive a complete diagnosis of your case by return mail.

G. D. Younge, of Wimer, Ore., who is a Fellow of the Royal College of Physicians, says:—"I consider it my sacred duty to extend to you my heartiest thanks for the perfect cure your medicines and advice have effected in my case. I was very skeptical when I began the use of your medicines and treatment, but I am free to say that I now have a confirmed belief in their almost miraculous efficacy. Three months ago I bore about my body the hideous spectacle of my disease. Now I am a mentally and physically robust man."

Mrs. Lydia Mason, of Boyd, Oregon, who had not walked without crutches for a long time, after a few weeks of our treatment says:—"I can now walk without my crutches for almost half a day. I am gaining rapidly and expect to soon be in perfect health again."

Mabel Keyes, of Iron Creek, S. D., who had suffered for a long time from eczema, says:—"The roughness of the skin has entirely disappeared. I am very thankful indeed for the great good you have done me. I talked with our family physician and he thinks my cure is remarkable. I doctored with him before I called on you and he said he did not think there was any help for me and he is one of the best doctors around here."

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Sunday Spiritualist Meetings in Chicago.

Mr. and Mrs. Perkins' spiritual meetings, 40 E. Randolph street, Handel Hall, Fourth floor, Sunday evening, 7:45. Wednesday evening, 675 Larrabee street, corner Garfield avenue.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. S. J. Ashton. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

There will be a Spiritual meeting at 2:30 each Sunday, at Smith Hall, Wisconsin and Larrabee streets. German and English speaking by Mrs. W. Hilbert and Mr. Bernhart.

Spiritualistic services will be held every Sunday afternoon at 2:45 p. m., 1453 N. Springfield avenue. Tests at 4 o'clock prompt. Wm. Fitch Ruffle, medium.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The South Chicago True Spiritualist Society meets every Sunday evening at 7:30 at 8927 Exchange avenue, instead of Eigenman's Hall.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Avenue Spiritualists Society will meet at 2979 Wabash avenue, corner 30th street, every Sunday afternoon at 2:45 o'clock. Harry J. Moore, pastor.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

VOLUMES 1, 2 and 3 of the Encyclopedia of Death, and Life in the Spirit World, Art Magic, Ghost Land, The Next World Interviewed, and the Occult Life of Jesus (including the Hull-Covert Debate) constitute our premium list. Those seven books have been on sale, costing the buyer in the aggregate, $10.75. We, after paying the postage and expense of mailing, realize only $1.50 for the seven—far less than cost to us. We desire to form the nucleus of a library in every Spiritualist home, hence this remarkable offer. By subscribing for The Progressive Thinker, you then have the privilege of purchasing these books at the premium prices. See terms on another page.

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Kind Dr. Loucks:—Mrs. Eckhart wished me to write you that she was gaining in strength rapidly. She grew better immediately after receiving your remedies. As for myself, I think I am getting along well. I expect to grow strong mentally as well as physically, as time goes on. When I first wrote you I was a physical wreck, and suffering the most intense pains from various chronic diseases of many years' standing. I was so bad that life had become a burden to me; but your magnetic remedies did good work, and I grew better from the first application, and after one month's treatment from you, I had gained ten pounds more in flesh, and the change in my general appearance was so great that it was a matter of remark among my friends. And I will say that I had employed the best medical aid I could get here, but they gave me no relief whatever, and I was growing worse under their treatment, and I have no doubt that if I could not have received your aid I would not to-day be in the land of mortals. I consider your magnetic remedies a dead shot. You can make such use of this letter as you choose. It may be of benefit to some suffering mortal. Most sincerely yours, JOHN W. LYON.

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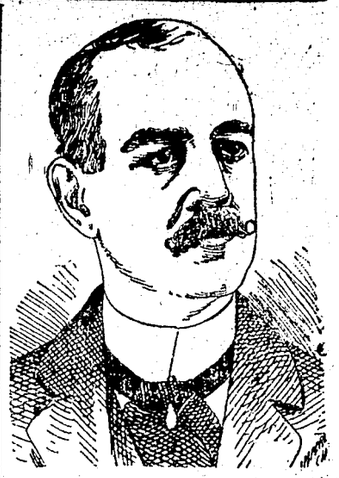
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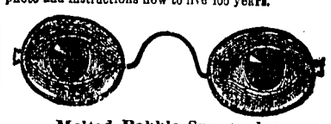
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, JULY 28, 1900. NO. 557

VITAL QUESTIONS DISCUSSED

Spiritual Propaganda--Can Spirits Leave Their Mortal Bodies Temporarily?--The Bible--Vaccination and Its Effects--Malthus and Small Families--Marriage and Divorce.

Dr. J. M. Peebles Forcibly Presents His Views, for the Consideration of the Readers of The Progressive Thinker.

While Spiritualism in its broadest and deepest sense is a fact, and a philosophy-encouraging religion, still it is questionable if it contains all the lore, and all the virtue and all the concentrated wisdom of the ages. Spiritualists write themselves down as numbering all the way from nine to 20,000,000. But are they really Spiritualists? Are they any better than their orthodox neighbors? Where are their homes for the aged, their schools for orphans, their resorts for sick, worn-out mediums, their halls of learning, their liberally endowed seminaries, their free libraries for the poor, and their fiery-souled missionaries toiling in both this and foreign lands?

"O wad some power the giftie gie us
To see ourselves as others see us!
It wad frae monie a blunder free us,
And foolish notion."

The Rev. A. B. Simpson, standing a few months ago in the American Theater, New York, before an immense audience, so aroused their enthusiasm for Christianity in the line of foreign missions that $78,000 was subscribed before the service closed. One man gave nearly all his farm, women gave their jewelry, several gave parts of their libraries, one man subscribed $10,000, fully two-thirds of what he was financially worth. And all this was to go to foreign lands to convert the heathen to Christianity. Whatever we may think of the wisdom of such conversions; such gifts bespeak the deepest sincerity—also a liberality and self-sacrifice that ought to put to shame the niggardliness of many calling themselves Spiritualists.

Recently, also, a Seventh-Day Adventist, deceased, left this religious denomination $400,000 to be used in propaganda work. If some of our rich Spiritualists would do something of this character while vestured in mortality, say in the line of education, the supporting of the Belvidere Seminary, the organization of Lyceums, and for sending lecturers over this country, through India and Ceylon, with their hearts afire with truth, and their hands full of Spiritualist literature, it would add much to their happiness when looking down from the highlands of immortality—looking and seeing the golden harvest gathered from the good they had done. The spirit says—"Thus sow, and thou shalt reap an hundred fold." Brother, is your lamp trimmed and burning? Brother, are you sowing the good seed? Brother, are you doing the work assigned you? Brother, do you really intend to do anything of consequence for the cause you profess, before your body dies? Answer from the depth of your conscience. Remember that while you may be good at dodging, you cannot dodge death—and remember further, that just as this life leaves you the future life, leaden or golden, will find you.

IS IT—OR IS IT NOT TRUE?

That spirits while dwelling in mortal bodies have the power to, and do temporarily leave them (except by a silvery electrical cord), and meanwhile travel through the interstellar spaces, guided by their spirit friends?

This question has often been discussed, and it seems to be with some a question still. Permit us to give two or three illustrations in the line of substantiating the affirmative:

John Brown, Sr., the late "Medium of the Rockies," as he was called, recently passed to the higher realms of immortality. I never met him in the flesh, but a few months previous to his departure, I said to myself, I will send him a copy of my pamphlet entitled—"Who Are These Spiritualists?"—we will exchange pamphlets. During the night succeeding the day that I made the resolution, himself and wife, at midnight, were quietly asleep, when heavy spirit raps awoke Mrs. Brown. These sounds continuing she awoke her husband, and he hearing the raps and becoming clairvoyant, said: "Why, here comes Dr. Peebles! I never met him in the mortal, but it is surely him. My spirit friends knew him and he has something for me, but I cannot clearly see just what it is, but I certainly see him, and he has a printed message for me."

John Brown, in writing me of this phenomena, said: "I will give you the words that my spirit guide gave to me. He said: 'John, tell Bro. Peebles that he is on the threshing-floor, and for the good of humanity. We want him to continue writing for us the burning words that from time to time will be impressed upon his mind, words such as will burn up the chaff and leave the pure truth of Spiritualism. The barnacles must be knocked off from the ship. The tares must be separated from the wheat. They have all too long grown together. Tell him to continue standing firmly upon the rock of truth. Fear must be removed. Stony creeds that crush must be rejected, and a trembling, half-doubting belief in a spirit world must give place to knowledge. This knowledge will dry the mourner's tears, and comfort the sick on earth. Tell him, furthermore, that his chapters are like bugle peals, sounding along the line of battle that is now savagely raging between truth and error. These chapters, with those of others, will ere long be compiled into a new Bible—the 20th Century Bible of reason, of science and immortality; and he will shine like a star among the million stars in the higher heavens on the day—the not far distant day when we shall meet in the worlds of spirits.' Thus, my Brother," wrote John Brown, "have I related as best I could what the spirits said, and it was all as vividly real as my own life." Now the question is, did I leave my body and go to John Brown's home? If so, I was not on the next morning conscious of it in memory.

A few months since I received a charming letter from Mrs. Georgie Gladys Cooley, of Chicago, a most excellent woman as well as fine medium and lecturer. In this letter she says: "Last Sunday while I was speaking upon the platform you walked into the hall during the afternoon service, and stood upon the platform to my right, while Mayflower was giving messages. She also saw you and spoke of the fact. It was just after four o'clock in the afternoon. It was positively real. I certainly saw you on the platform, as did my spirit friends. Were you conscious of the visit and have you any memory of it at the present time?" The question again is, had I really left my body and traveled to Chicago or not? If so, I was not externally conscious of it then or afterwards.

Another fact: Dr. E. C. Dunn was for years a splendid unconscious trance medium. He had his eccentricities, as most mediums or all have in some way. Often he left his body—so he said, and so his spirit teachers affirmed—and traveled afar off into different spirit spheres, aided by his guides. At these times he was more like a corpse than a living human being. His body would become partially cold and as rigid almost as a bar of iron. The pulse, so far as I could discover, would entirely for a time disappear. His breathing would become very, very slow, hardly discernible. I have known these phenomena to last nearly an hour at a time. They generally occurred just after we retired. At first they alarmed me, but the spirit guides would say, "Have no fear, we understand the science of these phenomena. We perform them as a matter of education to the medium and to thousands of attending spirits as witnesses." Returning to his body often exhausted, he would give the most beautiful descriptions of what he had seen in the spirit spheres, such as fields, forests, fountains, landscapes, temples, people strangely clothed, some happy even to ecstasy, and others in lower spheres restless, dreamy, sorrowing and wandering in search of light. Upon the matter of these phenomena I do not dogmatize, but mention—specify them as belonging to the category of other and many similar phenomena that I could enumerate, hoping thereby to arouse thought, inspire spiritual study, deeper psychic research, and thus so far as possible settle the interesting question. In a multitude of counsellors there is wisdom.

THE BIBLE

Recent controversies in the Spiritualist journals upon the Bible, if neither very instructive nor ornamental, largely revealed the tastes and characters of those engaged in the contest. Human beings naturally find what they hunt for, and quite generally they find reflected what is the most prominent in themselves. Like attracts like. To those peering through green lenses, everything is emerald. To seek and diligently search for imperfect apples only in an orchard laden with golden fruitage, is not very commendable. I never knew a person attain perfection by pointing out and magnifying the imperfections of others, or belittling their inspired utterances.

The Bible is a collection of ancient tracts, pamphlets, and epistles, written some thousands of years ago, and bound together. The writers represented different nationalities, the Semitic predominating over the Aryan. The most of the authors were mediums, occupying different planes of unfoldment, and as in Spiritualism, we should naturally have different theories and some downright contradictions. The true and the good therein is to be conserved. Let us, though critics, be reasonable. Apples are excellent for food, but it is not necessary to eat the stems, skins, seeds and cores. Some are so constituted that they see nothing but cores and worm-eaten fruit in the best of orchards, and little save briars and bugs in the most inviting berry fields and gardens. People must not be harshly blamed for having hare-lips, or flat, irreligious topheads.

Conscientiously I believe the Bible—believe it all, believe its history to be history, its visions to be visions, its psalms to be psalms, its proverbs to be proverbs, its abounding errors to be errors, its falsehoods to be falsehoods, its inspired truths to be truths—and I can scarcely understand what all this "fuss," this snarling and growling and semi-criminations concerning the old book has been about. The controversy perhaps was all well enough, but how much wiser is the world? Such Biblical growlings do not feed the hungry, clothe the naked, build educational institutions, nor disseminate the glorious principles of Spiritualism.

Let us for a moment bring to view a few of the gems that make radiant those old Biblical pages that some so delight to bespatter with their uncorked vials of indignation:

"The heaven of heavens cannot contain thee." "The Lord is my shepherd, I shall not want." "Comfort ye, comfort ye, my people." "Hate the evil and love the good." "Now abideth faith, hope, charity, these three, but the greatest of these is charity." "And God shall wipe away all tears from their eyes." "In my father's house are many mansions." "Come unto me all ye that labor and are heavily laden, and I will give you rest." "Blessed are the pure in heart." "If this house were dissolved we have a building of God, a house not made with hands, eternal in the heavens." "Father, forgive them, for they know not what they do." "What doth the Lord thy God require of thee but that thou shalt deal justly, love mercy, and walk humbly with thy God." "We are all the offspring of God." "We are all brethren." "Let love be without dissimulation." "Cease to do evil and learn to do well." "For all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself." "Thou shalt not hate thy brother in thy heart, * * but thou shalt love thy neighbor as thyself." "Clean yourselves from all uncleanness. * * Sanctify yourselves, therefore, and be ye holy." "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of the strangers that are in thy land within thy gates." "Therefore, I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in the land." "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt." "Thou shalt not go up and down as a tale-bearer among the people." "Thou shalt not avenge, nor bear any grudge against thy neighbor, or the strangers that dwell among you." "Thou shalt rise up before the hoary head, and honor the face of the old man. * * Thou shalt honor thy father and thy mother." "Even though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." "God is no respecter of persons." "He that doeth wrong shall receive for the wrong which he hath done." "Whatsoever a man soweth that shall he also reap." "The Lord will not cast off forever." "The Lord is good unto all and his tender mercies are over all his works." "Be kindly affectionate one to another with brotherly love." "Rejoicing in hope, patient in tribulation; given to hospitality." "Bless them that persecute you, bless and curse not." "Recompense no man evil for evil. * * Live peaceably with all men." "Overcome evil with good." "This I say then, walk with the spirit, * * but the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "The spirit is life, because of righteousness, and to be spiritually-minded is life and peace." "Whatsoever things are just, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think of these things."

Surely the above Bible teachings quoted from memory will harm no one. Beloved, take down from the shelf that old moth-sullied Bible that so cheered and comforted your mother, and blowing and wiping the dust off from the covers, read it just as you read other books, exercising your reason and sound higher judgment—read the there recorded visions, trances, healings, exhortations, prophesyings, gifts of tongues, materializations, transfigurations and uplifting inspirations—read and quiet your coarse, gruffy growlings—read it and forever quit hunting in its old back-chapter pages for filth and piles of compost just to so gladly, glaringly and relishingly put on exhibition! Further, ask yourself if all of our to-day mediums are saints, and if you—even you yourself are perfect, absolutely perfect? If not, retire self-confessed, oh hypocrite, for meditation, repentance and resolutions to henceforth live the good, the true and the beautiful.

VACCINATION AND ITS EFFECTS.

Can flowers bloom on mountain glaciers? Can death produce life? Can poison protect against poison? Is it right to project into the human system a virus to prevent, if not a kindred, a more malignant disease? Is it a preventative? The most distinguished medical men of the world admit—show conclusively to the contrary. The Registrar-General of the London Small-pox Hospital informs us that nearly four-fifths of the small-pox patients had been vaccinated. The vaccinated are, in fact, more liable to take the small-pox than the unvaccinated, because of vaccine-virus-depleted organizations.

A venerable medical gentleman of Liverpool, England, Dr. Mitchell, writes in this strong manner:

"Thousands of infant lives have been sacrificed at the altar of this modern Moloch, and infanticide has thereby been legalized among us. If vaccination were abolished to-morrow, it would take generations to eradicate the mischief it has caused in the physical deterioration of the health of the nation. Where is our boasted freedom, where the liberty of the subject, when parents, at the instigation of paid and hireling informers, are reluctantly and with sorrowing hearts compelled to submit their children to the poisoned lancet, and to have inserted in the pure fountain of life the disgusting and impure products of a disease of the brute creation?"

Jacob Bright, M. P. from Manchester, brother of the great Commoner, John Bright, not approving of the late law of vaccination in England, proposed years ago this amendment:

"Your committee cannot recommend that vaccination should continue to be made compulsory by act of Parliament, for the following reasons: That the health and lives of some children are—though it may be in rare cases—undoubtedly sacrificed by it; that syphilis can be, and is, transmitted by vaccination; and that children from whom the vaccine lymph is taken may be syphilitic, the doctor at the same time having no means of discovering the fact."

Is it not a reckless presumption to insert into the pure blood of human beings, especially sensitive children, corrupt matter thrown out from the sores—the diseased parts of the beast? And what adds to the malignancy of the presumption is the fact that this cow-pox virus may have, unknown to the purchasing doctor, passed through the veins of those tainted with erysipelas, scrofula, cancer, syphilis, and various skin diseases.

As sphere touching sphere, atom infringing upon atom, as in the case of a grain of musk appreciably scenting a room for a century—so a particle of vaccine virus, infused into the blood, affects the whole physical organization, producing physical changes and mental disturbances; thus more or less injuring the spiritual structure, which in turn corrodes and tarnishes the moral nature. Vaccination has not a redeeming trait. It is the total depravity of medical science and ethics.

Every atom, every particle of blood or nerve aura, contains the essential nature of the poison to whom it belongs. The poison from the bite of a rattlesnake induces hissing. Persons mad with hydrophobia often howl. And so the aural poison from a tobacco-smoking, beer-guzzling psychic is worse than a nuisance; it is a disease-breeding stench. The cures, or apparent cures, wrought by such, will prove later to be curses. Liars boasting of success along this line are moral failures. They collapse and thinkers drop them.

Interjecting animal blood—calf-lymph virus, into the human skin, and thus by absorption into the veins, induces individuals to feel, to act animal-like. So great is the disparity in the degrees of life that such inoculation can only be most disgustingly degrading. The Old Testament law refused the Israelites gratifying their thirst by drinking bullock's blood, and imposed severe penalties upon persons guilty of commerce with animals; for the reason that such an inoculating intimacy induced psychologically a "descent of the species."

It is apparent then, to the most superficial student, that one of the chief mischiefs in vaccination arises from the promiscuous mixing of natures, the brute and the human—amounting, in fact, to an artificial adultery of compulsory blood-poisoning. There is, however, an inoculation worthy of our confidence, and that is the healthy magnetisms from refined unadulterated sources, beautifully designated in the Scriptures, the baptism of the Holy Spirit—that is, the influx of sweet spiritual and heavenly influences. Sitting many times in agone years by the side of the sainted Lucretia Mott, I uniformly received a calm, peaceful baptism of the Holy Spirit. Regenerate and exalted spirits, understanding the psychic law, understanding this spiritual engraftment of the forces connected with the finer auras of the concrete degrees, are ever insinuating their etherealized effluences, celestial sunbeams, into our brains, working psycho-chemical changes and building up more etherealized, full-orbed characters.

MALTHUS AND SMALL FAMILIES.

If memory serves me it was Mary F. Davis more than a generation ago who said, "Fewer children and better ones." It is an indisputable fact that the lower down in the moral scale the more numerous the offspring. A pair of spiders, they and their broods, will produce millions in a single season. The queen bee, so it is said, lays about 50,000 eggs in the course of a year; while the elephant brings into the world but one of her offspring at a time. The world's greatest men and most highly unfolded women of culture have had few or no children. It is not to be inferred from this, however, that large families are not desirable where parents are healthy, harmonially married and have both the capacity, the morals and the finances to properly educate them. There is no music like the pattering of children's feet in the family home. But, considering the indiscreet marriages, insinuating diseases, heredities and other environments, there are altogether too many children born into the world.

And this reminds me that when lecturing several years ago in Honesdale, Pa., a good-hearted, conscientious German farmer in humble circumstances came to me and said with a sort of tear in his tone: "Doctor, I am a poor man with a family of thirteen, the eldest a daughter of twenty-one, all unmarried, and we do not want any increase at present in our family."

Thoughtfully, meekly, in subdued tones of tenderness, I responded: "No, I should think not! How is your wife's health?"

"It is poor, very poor; I tell her she nurses each baby too long."

"Quite likely," was my gentle, pathetic reply.

"Well, doctor, I came to see if there's any legitimate way to prevent having large families; and, will the remedies you prescribe, if you do so, be injurious to us?"

"Not in the least," was my enthusiastic response.

"What will be the expense, doctor?"

"Nothing, nothing, sir."

"I had heard, doctor, that you were kind-hearted and very benevolent. Thanking you in advance, will you kindly inform me?"

"Certainly—and that without the least hesitancy! Labor hard, sir, during the day, use a diet of fruits, grains and vegetables, take a cold water bath each night before retiring, keep your mind on intellectual and spiritual affairs, and have a cool, well-aired sleeping apartment in your house especially for yourself—yourself only—remember that! In the higher circles of Germany and France, and I may add England and America, each person of the household has a room by himself and herself. This is not only a wise but a healthy arrangement."

Listening to me seriously, and sadly too, this poor, unsophisticated farmer went away exceedingly sorrowful. It may be added that though quite poor and a large family on his hands, this German farmer had money enough to furnish board for several cats and dogs, and enough also to purchase plenty of coffee, tobacco, lager beer and other nonessentials to health and happiness. There's no poverty so morally pinching as the poverty of intelligence.

Nature's laws are just and inexorable. The least infringement has its penalty. Purposed abortions are murders. Many physicians walk the streets of our cities with the blood of unborn innocents upon their hands. Nature never ruthlessly tears the bud from the bough, nor permits the peach to fall before fully ripe. It was the stern old psalmist who so bluntly said, "Fools because of their transgressions are afflicted."

MARRIAGE AND DIVORCE.

Child-marriage prevails extensively in India. Even babies are betrothed. Parents being wiser and older conscientiously believe themselves more competent, knowing the ancestral line, to select marriage-mates than the young themselves would be. And considering family broils and divorces this method of mating has been encouragingly brouched in America.

Divorces, sad to say, are growing more numerous each year. During one week last year in Los Angeles, Cal., there were nine divorces granted by the courts and there were issued eleven marriage licenses. What's the matter? Where's the remedy? Marriage on the multiplying plane for propagation is assuredly right and honorable. What is the cause then of the unhappiness in wedlock leading to so many divorces? In a word it is ignorance—gross ignorance of each other's ancestry, temperaments, tempers and oft concealed tendencies. The syphilitic, the epileptic, the drunkard, the consumptive, the nervously jealous and suspicious, the sickly, have no moral right to marry, to breed, and to perpetuate by the law of transmission their physical and mental diseases.

Passion—selfishly inflamed passion—should have no voice in the sacredness of marriage. The majority take this step in life too young. From twenty-three to twenty-eight is the proper time for the young man and from twenty-two to twenty-six, the young woman. Previous to these periods they are not formatively firm and mature. Woman should never part with the ownership of her own body.

The young before entering wedlock should be examined physiologically, pathologically, temperamentally, phrenologically, physiognomically, and sarcognomically by competent committees of medical men and women. These committees should be appointed by the State and amply paid for their services.

Marriage for position, for wealth, for convenience, for policy, for gratification, or any other motive unhallowed by purest love will prove to be a broken reed—a vanishing hand.

Life, manifest in and all around us, proceeds from and depends upon antecedent life. Living souls are not artificial products. Chemistry does not create. Spontaneous generation died in being born. Human babies are not shaken out of chemical test-tubes. They are innocent entities plus moral consciousness and the possibilities of seraphic unfoldment. That souls eternally pre-existed is true. Entities and atoms are equally conscious on their respective planes. The latter attract, approach, marry, separate, because of some stronger electro-attraction. But thinking men and women standing upon the very apex of earth's organic pyramid, are rational and morally responsible. Better things, therefore, are expected of them.

Divorces, uncommon in the orient, pertain to the deceptions and imperfections of civilized life. If inspired by bodily passion they are unpardonably demoralizing. The serpent first charms, then stings. Divorces are the canker-worms of the social fabric. If they do not undermine they at least jar the basic foundation of society. The family, sacred in its best estate, is the unit of national strength and permanency. But there is no marriage where there is not confidence, mutual help and the brooding love of truth, sincerity and purity. When these are wanting marriage is a mockery; and the marital relation prostitution.

Much of pronounced incompatibility is imaginary. Suspicions scorch the soul. Fears and jealousies wrinkle the face. Storms sometimes purify the air; at other times they demolish and destroy. Palliate as the theorists may, it is unendurable for love to be crushed by passion, or burned in the fiery furnace of sensuous lust. It is unendurable for enthusiasm and progress to be yoked to a moping drag, or for an able, genial, aspiring nature to be almost continually taunted by the tongue-thrusts of ill-tempered Xantippes. Suicide is no escape. It does not kill. Under the shield of any combination of circumstances it is an unwise, cowardly act.

God never united as one, oil and water. Though both are liquids and may be temporarily mixed, they are chemically, fixedly incompatible. If the married yet really ununited in soul—in their youthful innocence or through deception, or hypnotic suggestion, unwisely joined themselves in wedlock, making a mistake—a most palpable, painful mistake; no statute law, nor congressional legislature has the right to enforce—to rigorously compel the continuance of this distressing mistake through an unhappy half-dying lifetime. Freedom is the soul's inalienable birthright, and in the enjoyment and practical pursuance of this God-given right it should feel no icy shackles, be saddled with no unnecessary burdens, press no crimsoned thorn-paths, drink no wormwood draughts, nor breathe the socially-poisoned, pestilential air of dark, dismal dungeons. * *

Whatever said to the contrary, marriage on the material plane of being is both desirable and honorable. It is the preliminary step towards co-operation. The family forms the soul's first altar. Here the fires of sympathy and self-sacrifice and abiding trust should perpetually burn. Here should center the heart's warmest and tenderest attractions—a symbol of that higher regenerate family—home—home of equality and purity, where kindness is law, self-sacrifice is worship, and love is as pure, tender and abiding as it is universal.

A SUPREME POWER, BUT NO SUPREME BEING.

We must bear in mind that the majority of men are imperfectly educated, and hence we must not needlessly offend the religious ideas of our age. It is enough for us ourselves to know that, though there is a Supreme Power, there is no Supreme Being. There is an Invisible Principle, but not a Personal God, to whom it would be not so much blasphemy as absurdity to impute the form, the sentiments, the passions of men. All Revelation is necessarily a mere fiction. That which men call chance is only the effect of an unknown cause, even of chance there is a law, there is no such thing as Providence, for Nature proceeds under irresistible laws, and in this respect the Universe is only a vast Automatic Engine. The vital force which pervades the world is what the illiterate call God, the modification through which all things are running takes place in an irresistible way, and hence it may be said that the progress of the world is, under Destiny, like a seed, it can evolve only in a pre-determined mode.—Draper.

FULFILLED.

Margery Avord's Beautiful Dream.

It was a beautiful Sunday morning in June. The earth, and air, and sky were redolent with the spirit of the summertime. The breeze from the lake made its way through an open window in one of the large apartment buildings on Calumet avenue, and touched with its freshness the face of a child just awaking from slumber.

"O, Mamma," exclaimed little Margery Avord, "I have had such a beautiful dream. I thought Papa came, and he was a big, strong man, with eyes and hair, almost like mine, and he took me in his arms and kissed me, and you and he and I all went off in the cars, ever and ever so far away! Do you think, Mamma, that we are going to die, and that Papa will take us both away to heaven with him? Papa is really dead, isn't he, Mamma?"

Mrs. Avord's slender form quivered and her dark eyes filled with tears as she looked at the eager child. "Yes, Margery dear, your Papa is dead—to us," she slowly added, and then, with an effort of self-control, she said in a voice of tender cheer: "Now my little girl must be washed and dressed and made ready for breakfast, for it is getting late."

It was five years since a cruel misunderstanding had come into the lives of Edward and Jessie Avord. Too proud to ask for an explanation, and almost heart-broken with the grief that had come to her, the young wife disappeared from her Eastern home, taking with her little Margery, then but two years old.

Mrs. Avord had often delighted her many friends with gifts wrought by her own hands, and her artistic skill had been the pride of her husband.

To Chicago, the great Western metropolis, she went, determined to win for herself and child an independent support.

There had been struggles and failures and disappointments through the long years—shadows and heartaches, almost too hard to bear had kept her close company, but the strong, invincible spirit of motherhood had inspired her with its conquering force, until now she had, she said to herself, "entered into a sustaining peace."

Many Sunday afternoons Margery and her mother spent in the Art Institute, finding in these visits almost their only recreation.

There was to be a special exhibition of pictures on this particular Sunday, and Jessie Avord and Margery went earlier than usual.

They were standing before a picture of home life in Holland.

The wonderful shades and colorings, the quaintness and simplicity of the scene, crowned by that indescribable charm that speaks to the soul of home's sacred love-world appealed to Jessie Alvord with the strong sense of her great loss, and she stood entranced and motionless, when suddenly little Margery pulled her dress, exclaiming as she did so in a loud whisper, "O Mamma, see! see! There's a gentleman who looks just like Papa did in my dream!"

Jessie Avord raised her eyes, and saw—Edward Avord's eager, startled face.

"At last! O at last!" he said as he stepped quickly to her side.

The crowd parted to let a lady pass, who had almost fainted—no doubt from the over-heated air, it was said. A gentleman supported her and led by the hand a little child.

Calling a carriage, Edward Avord and Jessie and Margery were soon lost to the outer world.

Only a few words and mistakes were made clear, and loving hearts were joined once more.

Awed by the tender caresses showered upon her Mamma and herself, little Margery looked up with wondering eyes into her father's rapturous face, saying, "Then you really are my 'sure-enough' Papa, aren't you? And you've come to take Mamma and me both up to heaven, haven't you?"

"Heaven has come to me, my little Margery," her father said, "and to-morrow we will take the train for our own dear home once more," and Jessie answered back, with beaming smiles, that told of peace and sweet content.

Was the child's dream a mere coincidence, or was it the fulfillment of that higher law of thought-vibration whose infinite currents sweep through the speechless ether? ELLA DARÉ.

Austin Sta., Chicago.

Scoffing Kings.

The editor of the London Spectator says that though there are few kings who are pious, there are fewer who are scoffers at religion, and he can recall but one of the latter kind, namely, Frederick the Great, 1740-1786.

Frederick I., Emperor of Germany, surnamed Barbarossa, reigned from 1152 to 1190. Much of the time he was at war with the Pope. He is credited with saying: "Three prestidigitators, Moses, Christ and Mahomet, that they might rule the world, seduced all the people of their time." The author of "Anatomy of Melancholy" gives the sentence in Latin and says that Henry of Landgrave heard him speak it.

In the year 1451 Albrecht Achilles, Elector of Brandenbourg, in order to settle the question of burial in consecrated ground, issued the following edict:

"Let the corpses be taken to the house of the priest, who must see to their interment at once. Let us fight the Devil with the Holy Ghost."

This historical fact is brought to light by Prof. Thudichum, of Tubingen University, in an essay on Cemeteries.

King Ludwig (Lewis Charles) of Bavaria, was a Catholic and his wife a Protestant. This royal equation of religious profession was necessary to the maintenance of the equilibrium of the kingdom. The king persuaded his special favorite, Moritz Saphir, a distinguished Jew, to become a Catholic. By and by the queen induced the Catholic Jew to embrace Protestantism. His conversion in both cases was easy, but on a festive occasion, while in a convivial mood, he amused the king and his parasites by saying: "When I was a Jew, my God saw me, but I didn't see him; when I became a Catholic, I saw my God (pointing to Christ on a cross), but he didn't see me; when I became a Protestant, my God didn't see me, and I didn't see him."

King Ludwig abdicated the throne in consequence of an unholy alliance with Lola Montes, whom Mme. Diss-Debar affirms to be her mother by the aforesaid royal sire. W. H. BURR.

WE call special attention to The Next World Interviewed, one of our special premiums. We are enabled to furnish it to our readers at the price announced in our premium list, from the simple fact that Mr. Horn donated the plates of the book to us. We have sent out thousands of copies of this book, and it has been well received everywhere. It should be circulated by the millions among all classes of Spiritualists. The seven books that we are offering to Spiritualists as premiums contain a large storehouse of useful knowledge on Spiritual and Occult subjects. You should have them on the shelves of your library where you can have access to them at any time. Read carefully our premium announcement.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER THIRTY-ONE—Continued.

"First, defamation of character. You have, with malice aforethought, defamed all those persons whom you call Spiritualists, although yourself a Spiritualist, as has been amply proved by your own concessions. You have publicly defamed them by the most base and false accusations. You have accused them of about every crime the world knows anything about; and when a supposed follower of the meek and lowly Jesus so far forgets himself, and the express commands of his master, it should be taken up on the plea of justice to the world at large. You have made a public statement to the effect that the insane asylums of the world are filled with those whom you call Spiritualists. This is utterly false, as has been proved again and again. You have borne false witness against your brothers, and your master said: 'He that loveth and maketh a lie shall have his part in the lake of fire and brimstone, where the worm dieth not and the fire is not quenched.' If he did not say so, you believe he did, which amounts to the same thing to you.

"Then, Brother Talmage, as you are proven guilty, your sentence has already been pronounced by your captain. Your sentence is just. You are to have your part in the lake of fire and brimstone, where the worm dieth not and the fire is not quenched.

"Why, Brother Talmage, even I, the 'Infidel,' the 'Atheist,' the 'Great Agnostic'—Bob Ingersoll—have escaped that hell. I really can't help laughing to think that the 'Great Preacher' of the 'Divine Gospel' or 'Good News,' should get into that dreadful place with his eyes wide open, while poor, foolish Bob, with shut eyes, has actually escaped.

"How do you feel down there, Brother Talmage? that is what I shall ask you.

"Give me your hand, my poor fellow, and I will try to lift you out. You may refuse, and not care to associate, or receive help from a 'Vile Infidel.' In that case you must remain until someone else offers you a helping hand.

"Now all the various counts, or accusations, that you have brought against Spiritualists, are, in the main, false and untrue. You have, with malice aforethought, prevaricated the truth, and wilfully borne false witness, knowing it to be so; and you stand accused before the all-seeing eye—and the all-seeing eye is the all-seeing Spiritual World—those who dwell in the father's house, or that place where the emancipated spirits of men dwell. In three or four years, you, also, will be here, for age is already upon you, and I want to tell you, now, before you come, precisely how it will be with you.

"You now expect that God himself will stand ready to receive one of his great vicegerents—DeWitt Talmage—and you will be crowned by him, in person, to the sound of martial music—for you are a soldier, you say—with great honor and glory. Well, that is all in your imagination, my dear brother. You are being tricked by it. It tricks you worse than any fraudulent medium ever tricked at a seance. Oh, I know whereof I speak! You are, really, more gullible than any Spiritualist that ever lived, and are doomed to suffer far greater disappointment than a Spiritualist who has grasped and holds in his hands the medium instead of the spirit of his friend.

"Well, you will come here. After a little while you will be conscious that you have departed the earth life, then, presently, you will be very eager to see God. But no God will appear. Then you will ask to be taken directly to him; but there will be none to respond. Then probably, you will try to get somewhere yourself—you won't have any clear idea where, but you will cry out for God and heaven, for you have told the people, that by the grace of God you are destined to go to heaven. The spirits won't hurry at all, and you will actually get into a white heat of exasperation at their delay. Perhaps you'll shout a little and pound an imaginary pulpit with your fists in a commanding and authoritative sort of way, but the spirits will only smile and say: 'That's Talmage! Wait till he gets over some of that earthly bluff. It is useless to say very much to him at present. Let him shout and pound until he wearies of it.'

"And now, brother, I will tell you what I mean to do. I mean to go right up to you and offer you my hand. I expect that you will look at me in the most scornful way imaginable, and say, 'Can it be possible that my God has consigned me to the same place with infidels and scoffers?' Then I shall make reply:

"Brother Talmage, I simply heard the rustle of a wing and caught a glimpse of the beaming star of hope, and it has really done as much for me and perhaps more than your God and heaven have done for you. And if you read this you will remember these words. Come, brother! I hear the rustling wings now, and the star of hope still leads onward; Come!

"Come where? Do you still tell me there is no God, no heaven, and that I cannot wear a crown and don heavenly regimentals?

"Not yet—not yet. Oh, my brother! But I will tell you something very sweet. If you desire, I will take you to your captain, Jesus, whom men have called the Christ. Perhaps you will say, 'But it is through Jesus that I shall see God.'

"But Jesus himself has never seen God—not God as you understand him. We may and can have an interview with Jesus, and when you look into his sweet eyes all your past follies will rush over you like a whirlwind, yet no word of his will accuse you, still, the sweet truth will strike you like an electric stroke: 'Neither do I accuse you. Go and sin no more.' But the sweet soul will not be able to remain in our atmosphere long and we shall presently find ourselves standing alone; then, all the abusive slanders, falsehoods, and insults you have heaped upon those whom you sneeringly call Spiritualists, will, like chickens—the brood hatched by yourself—come home to roost and your soul will be shaken by remorse as by a whirlwind—aye, you will cower and hide your face, but you can't hide yourself from yourself and the brood will refuse to budge.

"Now, what's to be done? Reparation, Talmage, Reparation. Pay all that thou owest. Repair the wrongs you have committed as quickly as possible, and let me just whisper it now: The sooner you commence the better. There is no need of waiting until you get here. Better leave a portion of the vile brood behind. Take back your insults, falsehoods and abusive slanders, and give the Spiritualists due credit for what rightly belongs to them, as good and pure as you are, perhaps, more so. They are, as a rule, far more modest; and no medium living on your earth to-day, has even received one-half the money—or as you have often called it, 'filthy lucre—that you have; and now I shall hip you a little here. You have cajoled the people into paying you what to a medium would be an enormous salary each year, and nearly every word you have uttered, in all these years on the subject of religion, is utterly false—has no foundation in truth whatever. You are, and have been, a blind leader of the blind. Who is the greater fraud, you or the Spiritualist medium? Who has robbed the public most, you or the Spiritualist medium? As a rule the Spiritualist medium is as sincere as you are and far nearer the truth. He gives his time and services as you give yours. He receives, perhaps, an eighth part of what you do, and many, very many give their time and services free. I do not believe there is a medium in the United States who would have refused to give of his gospel, or goods news, to the hungry people of London, Eng., until he had at first received five hundred dollars in his hand, or a hundred pounds.

"The people of some if those churches were poor, very poor, indeed, could scarcely provide themselves food, shelter and clothing, but they were eager to hear the gospel and so managed to scrape together the money, and nearly every word you told them was false, utterly false. Don't call other men sinners until you cleanse your own soul.

"You may reply: 'Well, I believe all that I say to be true.' In an earthly court of Justice it counts for nothing that you are ignorant of the law and through that ignorance transgressed it. The court exacts the penalty just the same, holding you responsible for your ignorance, saying you should have informed yourself; and we now say to you: Natural Law requires you to pay the penalty of transgressed law, whether it be transgressed ignorantly or otherwise, thereby compelling one in a measure to inform oneself.

"From the spirit of
"ROBERT G. INGERSOLL."

LETTER NUMBER THIRTY-TWO.

We have a friend, still remaining on earth, in whom we are deeply interested.

This friend is worthy of all honor and esteem, and is greatly beloved and revered, as he should be. We visit him often, put ourselves en rapport with him, when his mind becomes to us like a page from an open book, to be read and understood. This friend is called a Spiritualist and believes himself to be one. He is also somewhat mediumistic, but as we in spirit read his mind, we find that he is really more of an evolutionist than a Spiritualist. He accepts evolution without demur or question, but casts aside involution; which reminds us of a man with only one arm, having lost the other, and it being so long gone from his memory, he either thinks he never had another, or, if once he had, he believes it was useless, of no account whatever, and that he is better off without it; this strong right arm of evolution is all he needs, or all that anyone needs or ought to have—it is enough for all humanity. And here he rests, placid and secure, believing he has the truth, the whole truth, and nothing but the truth; and yet this dear friend believes in eternal progression.

As we have said before, we often visit this friend, in spirit, put ourselves en rapport with him, thereby agitating the calm surface of his mind.

Friends, do not allow your minds to become fixed on any one point and think you have the truth, the whole truth, and nothing but the truth, for, like the friend above mentioned, you may have only a part of the truth. We have purposely caused this friend a good deal of agitation of mind, for if the mind is not agitated it becomes like a calm and placid pool and stagnation is the result. We beg of you, each and all, do not stagnate. Do not allow any idea to become unalterably fixed within the mind, for in that case progression is impossible. The meaning of the word progression is, that the mind receives new truths which it had not previously understood or conceived to be true, and when the mind becomes so fixed, it becomes blind to the truth, consequently cannot see it, although it may be very plain to many others.

We agitate the waters of this friend's mind, that we may benefit him—keep him from becoming fixed, stagnant and blind to that which he ought to comprehend, in other words we desire him to progress.

Personalities should be hidden behind truthful principles. Persons are, after all, but like grains of sand on the sea-shore of life, all necessary, yet each separate grain is of little value.

Sarcasm never yet convinced any man of truth, and calling names is rather undignified and childish and is calculated to weaken the position taken by the person who indulges in the, to him, pleasing pastime—that is, it is supposed to be pleasing to the one who indulges in that delectable entertainment; but, to come back to our friend.

This friend is somewhat mediumistic and clairvoyant, but his clairvoyant sight is not always as clear as it might be. He sees things, as it were, afar off, and you are all aware that things look somewhat different off than they do near by.

This friend, who believes in evolution and discards involution, says that he discerns, or sees with the clairvoyant vision, a "Shining City," within the spiritual spheres, where those who pass out of earth life will meet—friend with friend, husband with wife and children—where all husbands and wives, brothers and sisters, children and friends will be re-united and happy together.

Now this is all true, looking at it from a distance, but rather vague and uncertain. The point that we wish particularly to make, is this: This friend believes and teaches that only man, or the human race, exists after the death of the body—only man is immortal. This has become a fixed or stagnant idea with him, which is much to be deplored, for his mind is grand and noble and should not become permanently or immovably fixed, consequently unprogressive. No one can go on and remain stationary at the same time.

Now as we are spirits within the spiritual spheres, we have a right to assert that which is. We may not, and do not, know all there is to know, but there are many things that we do know positively—many things that we are not and cannot be mistaken in, no more than those on earth are and and can be mistaken in much that they know. They know that they are surrounded by a multitude of other living creatures besides man. They cannot be mistaken in it. We here also know that we are, and cannot be mistaken in it. In former letters we have asserted this fact again and again. We also tried to prove it to the earthly world; but, like a sum in arithmetic, we have proved it one way, that is we have proved it by the great truth or rule of Involution; we will now try to prove it in another way, and if it stands the test both ways, we think our esteemed friend ought to accept the great fact, and thereby hasten his progress.

Now this time we intend to prove it—unmistakably prove it—through the very words that he has uttered and written himself. He first tells us that he sees—with the eye of the spirit, or clairvoyantly—a shining city within the spiritual spheres; which is as true as truth can be. He speaks of but one city, but no doubt he believes—as is the fact—that there are millions upon millions of shining cities here; but we will simply examine the one city that he speaks of. By examining one city we can, usually, comprehend, more or less, that which appertains to other cities, for cities are all much alike, both here and on the earth; enough alike to give a true and comprehensive idea of them all.

(To be continued.)

Search for Happiness.

If you are looking for perfect happiness the sooner you give up the search the better. The world is worn by countless paths that seek in vain for perfect happiness. And yet each generation begins anew the fruitless search. The rainbow of perfect joy arches our life, but never quite touches it. The path that leads nearest is pure unselfish work for others.

Some one has truly said: "My own happiness is something to desire; and yet, I know that I must win it by forgetting it in ministry to others. If I make my happiness the motive of my work, I spoil it by the taint of selfishness."

Peace, contentment and a certain amount of happiness may be found, but perfect, lasting happiness is not for earth. Life is not alone for pleasure, but for experience, too. Some wise one has said: "The attainment of happiness is a disappointment, but the pursuit of happiness is happiness itself." Another has said: "All is well that ends well, and all that is not well is not yet ended."

We may write like saints and sages on the vanity of seeking earthly happiness and yet ere our ink be dry the most of us will be seeking and believing with the children, "there is golden treasure buried where the rainbow touches earth."

CALLA HARCOURT.

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We believe in telling the truth even to the young—Ex.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

SOME OF THE STEPS.

I will now endeavor to outline some of the steps up which the student must climb. Colville lays down two great propositions: First; every human being is capable of uniting himself with the spiritual realm or Unseen Universe by means of desire united with expectation, by steadily concentrating upon that particular spiritual reality with which he desires to ally himself most completely. Second, by following out any line of action (even the humblest), it is possible to mentally advance in the direction inwardly desired, while the hands are occupied in performing tasks of a totally different character. Concentration is always easy in proportion to the amount of affectionate interest felt in the object upon which the mental gaze is rivetted. To steadily concentrate the mental gaze upon an object or to hold persistently to the inward pronunciation of a forceful word is to invoke association of the most intimate kind with the reality which lies behind the chosen symbol: "Call upon me and I will answer," is a sentence which philosophers may well attribute to every plane of consciousness in the universe. Thus when we are informed in the Scriptures that whatever we seek with our whole hearts we shall surely find, we are but reminded in the tersest language that whole hearted, that is, undivided devotion to any object secures our union with it. With concentration and expectation must be combined desire or love. We do not desire a thing unless we like it. Love is the impelling force everywhere. Love is the infinite creative agent by means of which all things are fashioned, for out of love springs desire, aspiration, courage, determinate resolve—in a word, all that can enable us to carry projects into effect. There is a wealth of meaning in Swedenborg's utterance: "Thought gives presence; love gives conjunction." We bring into our presence, or we go into the presence of whatever we fix our thoughts upon; but what we love we become, for the act of loving is the cause of becoming. Silent meditation

INDUCES SELF-KNOWLEDGE;

introspection and self examination show us where we stand inwardly, and in no way can we get our bearings more perfectly than by thinking over a list of subjects on which we could concentrate our attention and then pick out the one above all others on which we desire to concentrate. But it may be asked, "How can people concentrate their attention on spiritual subjects when material cares and duties demand their constant attention?" The reply is, always remember there are two requisites to spiritual growth: first, the desire for it; and second, the expectation of it. Humble manual work is not debasing, and honest duties faithfully performed can never hinder spiritual development.

To use an occult term, the "Guardian of the Threshold" always confronts you with the fallacy which you must steadily combat, that your present engagements are so unfavorable to your inward growth that you must abandon either it or them. Inward repose is even more necessary than periodic retirement from the outer world. Always bear in mind

ANDREW JACKSON DAVIS'S

"Magic Staff," "In all conditions keep an even mind." It is only through self-discipline, only through determined, resolute, persistent effort to keep your thought centered on a selected subject that victory can be won over the distracting forces of the earth's chaotic atmosphere. The student in his daily life must gradually train his mind in thinking consecutively and thinking definitely, and he will not permit himself to be led astray by all the manifold temptations to the scattering of thought in every direction. He will read sustained arguments, long lines of argument, which train the mind in going along one definite line for a considerable period, and he will not permit it to leap from one thing to another rapidly, thus intensifying the restlessness which is an obstacle in the path and which will block him utterly until it is overcome. He will learn to choose that of which he thinks; he will no longer allow his thoughts to come and go; he will no longer let a thought come into the mind and fix itself there and decline to be evicted; he will be master in his own house.

If there are any here who regard the scheme of psychic development that I have endeavored to outline as one that is impossible or impracticable, the vain dream of visionaries and mystics, to such I would say: "In the world of spirit all things are possible." Does not every fresh advance of scientific discovery establish the truth that spirit is the real and permanent, and matter but its transitory and changing expression. Do we not find the same truths taught by the inspired teachers of all religions? When Jesus Christ said, "As thy faith is, so shall it be given unto you." "If ye have faith even as a grain of mustard seed ye could remove mountains." "Taking the Kingdom of Heaven by force." What could he mean but that the dominating power of man's spiritual forces (when properly concentrated and directed) over all things material and spiritual. As a clever writer has said, "The curse of the present age is the belief of limitations." This is one of the fetters that bind the human spirit, forged by the materialistic spirit of our age, and which Spiritualists should certainly be the first to shake off. The methods of

PSYCHIC CULTURE

that I have outlined in this paper are condensed in the following law formulated by Colville and which will bring this paper to a close: "There is a law regulating human welfare absolutely plain and straightforward, and that law can be summarily stated in the following precept: Whatever state you wish to attain, that state image forth as a mental picture. See yourself mentally in the present actual possession of whatever you wish to possess; then through the operation of the law of universal attraction you will, through being a magnet to douse, draw to you and find yourself drawn toward exactly that which is the goal of your desire and the crown of your most fervent aspiration."

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THE DAWN, CALCUTTA, INDIA

ASTROLOGY.

The celebrated Nostradamus had also predicted the same fire in London in that year, about eleven years previously, as follows:

"Le sang du juste a Londres fera faute
Brusiez par feu, de vingt et trois les six.

[The blood of the just which has been spilt in London requires it to be burned with fire in '66.] He states that he had made this prediction by "Astronomical Affections." There is a book in the library of the British Museum by a Frenchman, Le Sieur de Pavillon, in which an attack was made by him on his contemporary Nostradamus, and in which he ridiculed the latter's prediction exactly dated, of the French Revolution in 1789 and its duration to 1815. Nostradamus had, it is important to remark, made a public declaration of the fact that the astonishing prediction of what would happen in 1789 was the common property of the mediaeval astrologers, and was first made by the Arab astronomer Albumazar (776—885 A. D.) in his De Magnis Conjunctionibus" (a copy of which is preserved among the archives of the British Museum), nearly a thousand years before the event.

Coming down to more recent times, the testimony of two great men, one, the late R. A. Proctor, the brilliant popularizer of astronomical knowledge, and the other, Sir Edwin Arnold, the singer of Eastern lore and a whilom educationist in India, would be of special interest. That of the astronomer, however, is of an indirect kind, whose value gains by what it opposes or leaves unsaid. The astronomer acknowledged that astrology had a perfectly reasonable basis in theory, but added that "this fascinating theory which has in every age attracted the greatest minds, does not work out in practice and hard fact." And he threw out a challenge in an article entitled "The Planet of Mars," appearing in the Cornhill Magazine for July 1877. The challenge was in these words:

"But if Mars were in truth the planet of war, if his influence poured from near at hand (in perigee) upon the nations of this earth, excited them to war and bloodshed, we might well fear that the coming months would bring desolation in many fair terrestrial fields. For Mars has not blazed so fiercely in our skies since 1845, nor will he so shine again for forty-seven years as during the last days of August and the opening days of September. Moreover, Aurice during his period of greatest splendor, his days will be closely conjoined with those of the malign planet Saturn, the greater Infortune, as Mars himself is the lesser Infortune of astrologic systems."

The challenge thrown out by the astronomer, however, recoiled against him; for the Russo-Turkish war which was at the time when the above-mentioned article appeared regarded by European diplomacy as a mere walk-over for the Russians, soon assumed portentious dimensions; and on the 10th of December "in which," in the language of the Sphinx, "Mars entered his domal dignity, the fiery Aries," Plevna was carried by storm with a carnage unsurpassed in history. In the edition however, of collected papers, "Poetry of Astronomy, 1881," by R. A. Proctor, the challenge thrown out by the author does not find a place, for obvious reasons. Again, in the current number of the Sphinx, there is an article entitled "The Engine of Fate," over the signature of Sir Edwin Arnold, in which he gives a graphic account of a certain disastrous verification of a certain astrological prediction about "Mr. Edward Howard, the Director of Public Instruction in the Presidency of Bombay, under the government of Lord Elphinstone, and immediate chief of the Educational Department," his official supervisor, and directing genius of the Bombay University, and of the Deccan College, of which Sir Edwin was, at the time, the president. Mr. Edward Howard was traveling down by the night express from Poona on important official business, and met his death (at a particular point on the railway previously calculated for him by a Joshi or Astrologer who had cast his horoscope) by the express colliding with a "furious runnaway engine." Not a very long time before the event actually came to pass, the Principal and his Chief had been conversing about Indian astrology, "which is entirely believed by the people of Hindustan, and indeed reduced to an exact system." "Idle as it appears to the Western mind," Sir Edwin goes on to add, "the respect paid to the papers of the 'Joshi' is very deep in India, and over and over again, astounding instances have occurred of correct predictions and timely warnings resulting from them." And then he refers to his Chief having caused his horoscope to be cast, "which was not altogether to his satisfaction." Says Sir Edwin: "Edward Howard had been going into the subject a little, and had caused his own horoscope to be drawn, not altogether to his satisfaction, as he laughingly said, since the old 'Joshi' had told him to be careful about a certain date and locality, with other particulars which now escape my memory." The prediction came out true to the letter, for the actual collision took place "at the point that had been calculated."

The moral of all this, however, seems to us to be that the true scientific inquirer, while not bound to accept astrology as a verified science, should yet be wofully in error if he persists in ignoring facts, is in the spirit of the old Adam in us, he falls back upon the a priori fallacies of the Pre-Baconian days and takes facts or phenomena for fictions, assuming that his present verified knowledge of a particular order of phenomena is the measure of all possible knowledge of all other phenomena. The refusal to recognize or investigate things or events which for the moment is inconsistent with a particular scientific philosophy, is the very antithesis of the scientific spirit; and the shut-your-eyes policy in the scientific domain only finds its parallel in the more pronounced bigotry of theological creeds.

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I remark upon its circulation because letters have come to me from New York to California, from Canada to Texas, elicited by my little rencounter with Mr. Burr Chapel. Some have applauded to the echo and some have "skinned" me to their entire satisfaction in whole pages of bad grammar and indecipherable adjectives. One enthusiastic Hoosier (I, too, am one) is troubled about my veracity. I said in one of my articles that Mr. Ingersoll made certain statements regarding Jesus in his last lecture published in The Progressive Thinker. My Indiana friend thereupon, and moved by the spirit of the antiquarian, delves into a file of the papers and triumphantly resurrects from its paper tomb a copy of our well beloved Progressive Thinker containing the last, the very last, lecture of Mr. Ingersoll, and lo! there is no such statement therein as I have attributed to the great and lamented Agnostic. Hence he falls a-foul of me as at least inexcusably ignorant if not actually a liar.

All of which is very disconcerting to a timid man like myself. However, on closer inspection, I discover that the gentleman from the historic Wabash is referring to a lecture given by Mrs. Richmond, in the city of Chicago, and which she, or they, or somebody, "whether in the body or out of the body, God wot," attributed to the shade of the mighty Ingersoll. So I found a way of escape. When I said last lecture I meant the one about the Devil, delivered by Col. Ingersoll himself, in the flesh, very much alive. I do not recognize the speech made by Mrs. Richmond as an Ingersoll lecture at all. I have a collection of the peerless Free-Thinker's speeches, embracing nearly if not quite all of them, and this mediumistic effort is not included.

Understand. I do not say Mrs. Richmond's address was not interesting, even valuable. I make no invidious comparisons between her alleged Ingersoll speech and others which we know to be his. I simply announce that I do not accept it as a lecture inspired by Mr. Ingersoll.

The same gentleman demanded that I should define my position. He wanted to know if I was a Christian or a Spiritualist? Whether I believed in the phenomena of Spiritualism or not, etc.? Perhaps I should tell "where I am at."

I have seen but little of the physical manifestations—a table tipped a few times. Have heard the raps frequently. Witnessed a planchette move once, but at random and unintelligently. That is all. Perhaps it is enough. I am frank to say that physical manifestations do not especially appeal to me. I believe many of them to be genuine evidences of spirit existence and power and hence important and even necessary. But if I had my choice, to-night, of attending a notable materialization seance or of listening to an address by Prof. Lockwood, Moses Hull or Mr. F. E. Titus, I would unhesitatingly choose the lecture. And, moreover, if the choice was between the most noted "inspirational" lecturer and some sturdy thinker and brain worker, who would give us the results of his own thought and research rather than the (alleged) utterances of a disembodied spirit, I will take the latter every time. You may say my faith is weak. I would say that my "bump of credulity" is not abnormally large. With me philosophy takes precedence of phenomena, and brain motion affects me much more favorably than table motion. To my mind Spiritualism should be spiritual. The sensuous show, the glittering spectacle, the tricks of the wizard, the vending of that which arouses the curious, these seem very far from the ideal. Oh! that we all could drop forms and material allurements and "worship in spirit and truth."

Now a word about the inspirational lecture. I have a friend, a fine, sensitive woman, and she is a medium. She "is a discerner of spirits." She is also clairaudient. She describes a spirit who always accompanies me and she tells me what he says. For all I know to the contrary she may actually see my uncle in spirit by my side, and she may hear what he says and correctly repeat it to me. How am I to know? I do not wish to question her honesty—will not in fact.

But here is my difficulty. My friend is a cultured woman. She is a prominent worker in the M. E. Church. She is district president of the W. C. T. U. She can offer a fine prayer or make us a splendid speech. And when, with closed eyes, she rattles off to me a nice little speech, full of trite and commonplace remarks, announcing that these things are delivered to her for me by the spirit of my Uncle Jackson, "I am in a strait betwixt two." For I know that she is abundantly able to make that speech herself. So, no doubt, is Mrs. Richmond equal to the task of making even an Ingersoll speech. And I do not know if the spirits of the departed really said these things or not.

I know this seems an ungracious thing to say. I wish that I could state it otherwise but it is quite impossible. I do not wish to question the integrity of these ladies. For all I know or can prove to the contrary, they are really only the mediums through whom departed spirits actually address us out of the "pale realm of shades." But I know of no expedient which will banish from my consciousness the fact that these good women are able, without any spiritual prompting, to deliver just such discourses. And as long as this stern fact is in the way I may be pardoned a little incredulity. Somebody, even these mediums themselves, may be deceived.

In fact there is no adage we need to treasure more than this: "Be not deceived." I had a good friend, a teacher, some years ago, a strong Spiritualist, and often after hearing me preach he would say: "You are an inspirational speaker. Some of the spirit friends are impressing their thought and influence upon you." I would feel flattered. And the lady of whom I speak tells me that my spirit uncle—who was a Christian preacher in earth life—is my control, and that, unknown to myself, he has often controlled in the delivery of my most successful sermons. Add to this the fact that I often do feel an uplift in speaking, a sublime ease of speech, a peculiar inflow of beautiful thoughts entirely unpremeditated, and you have the foundation for a nice little case of self-deception. I could no doubt easily have persuaded myself, with a little help from others, that I was controlled by the spirit of a dead orator, and, deceived myself, have deceived others.

But here again my natural element of skepticism saved me a mistake so preposterous. I took myself by the collar, so to speak, and sat myself down hard. With close analysis I sifted my claims to inspiration. I had a shorthand report made of some of the most eloquent and effectual sermons I delivered. Then, calmly, unmoved by the magnetic surroundings or the flattery of friends, I dissected those precious specimens of oratory. I found they did not contain a fact which was not already a portion of my mental hoard; not an apt quotation or poetic pearl which had not already been stored up in memory for such an occasion. In short, the speeches were simply on the level of my own attainments. My work in school, my library, my papers and magazines, my contact with lecturers at various gather—all these explained my very best efforts without the necessity of summoning back the departed shade of my respected uncle. So my only claim to spiritual gifts passed away at a very early stage—it died a bornin'.

For the rest, I am simply an investigator. I like the theory, or, if you prefer, the philosophy of Spiritualism. This teaching of the life here and its relation to that which is hereafter is not only beautiful but it is reasonable. Instead of an arbitrary system forced upon the belief, it is a rational scheme of things which enlists in its support the love of the heart and the thought of the brain. I am impressed with the thought that it is true. And the various kinds of phenomena may all be genuine so far as I know.

I began the investigation of Spiritualism by reading Samuel Watson's book, "The Clock Struck One." I have just finished "The Seers of the Ages," by Dr. Peebles. In between I have read Owen, Davis, Denton, Epes Sargent, and others, a goodly array. And during all these years I have preached, in the name of Jesus, mercy, truth, love, kindness, the hope of immortality and the unending Life Beautiful. Looking back, dispassionately, at those years of preaching, I find but little to regret. I honestly believe that my work, as a whole, has made for the extension of Righteousness. In accepting Spiritualism I am under no painful necessity of retracting a great deal that I have heretofore said and done.

So to my friend—all my friends—I would say: Taking the best there is in Christianity, I am a Christian. Taking the best there is in Spiritualism, I am a Spiritualist. Much that passes and is preached as Christianity I reject; and much that seems, at least, to pass muster as Spiritualism is to me absurd and even vicious. But I judge no man. I am among you for good—especially to get good. If any, like my Hoosier friend, want to know who and what I am, this is my reply. I am sincerely yours,

H. W. B. MYRICK.

Gentryville, Mo.

Briggs Park, Mich.

Sunday was an ideal day at camp. We had the pleasure of listening to Mr. A. E. Tisdale in the forenoon, while at the afternoon and evening meetings Mrs. Carpenter, assisted by her husband, were the workers. More than 1,400 persons turned out to greet them. It was the closing lecture for Mr. Tisdale and the beginning of Mrs. Carpenter's engagement. Mr. Tisdale delivered a fine lecture. It was full of instruction and good advice.

Mrs. Carpenter's lectures were also good. At the close of each lecture Mr. and Mrs. Carpenter gave descriptions and spirit messages. They were all recognized. "Snowdrop," Mrs. Carpenter's control, was as good as she could be. She is and has always been a great favorite with Grand Rapids people. It was due to her work more than anything else that this camp was organized. Mrs. Blake was ordained by F. T. Ripley at the afternoon meeting. On account of the great number of campers and visitors present all the time, it has been decided to hold our conference meetings in the forenoon and have a lecture and test meeting in the afternoon.

Mrs. Merrill was with us on Sunday with her autoharp and favored us with some very nice songs in her own way, which is entirely her own. The singing of Mrs. Claman, Mrs. Wagner and Mrs. Haynes was also well appreciated. At the evening service Prof. Harris and Mrs. Merrill sang with much expression that incomparable piece of Mr. Longley, "When I Go Home." Altogether our camp is progressing nicely despite the wet weather. Everyone seems to be having a good time.

T. J. HAYNES, Secretary.

Swensonia Ranch, Texas.

On July 4 and 5, 1900, we celebrated with a grove meeting and basket picnic the 124th Anniversary of American Independence, on the Swensonia Ranch, near Caddo, Texas. The celebration was well attended and all seemed to enjoy themselves well. The morning ceremonies consisted in Prof. N. N. Rosenquist delivering the address of welcome and Prof. T. W. Brown, of Breckenridge, reading the Declaration of Independence, followed by song and music, when the noted inspirational speaker, James Madison Allen, of Springfield, Mo., arose and delivered an address on independent thought and action in all of our undertakings, which remarks were very appropriate for the occasion.

The time having arrived for our physical bodies to be sustained, all enjoyed themselves from the contents of their baskets. After dinner we had more music and song, after which Bro. Allen again arose and delivered an address about "Spiritually uplifting of humanity and the fatherhood of God and the brotherhood of man." This ended the first day.

On the 5th we had selected music on organ and violin with song, and Bro. Allen spoke on the text, "A True Life," which was very much appreciated. The balance of the day was spent in mutual and friendly conversation, and thus ended our first gathering of reformatory work. We congratulate the managers of the celebration for their noble efforts on their side to make the gathering a success, as well as the people in general for their courteous manner and good behavior when we consider the many different minds gathered together. Their actions were kindly and peaceful, and we extend hearty thanks to all.

Bro. Allen made many warm friends while here who will long remember him for his kind and gentle words that made a deep impression upon all.

PETER SWENSON.

Caddo, Texas.

TOLERATION.

Let Him That Is Without Sin Cast the First Stone.

Many accusations are hurled at Spiritualists and Spiritualism by those who imagine they have all the truth bound in their little bundles, not being overly burdened with toleration, but absolutely fettered with fanaticism. They seem unwilling that we shall have the privilege of "sifting the wheat from the chaff," or of "working out our own salvation." Not being able to meet us in argument, many will fling out accusations, forgetting that when Jesus invited those without sin to cast the first stone, the battle terminated, because the accusers were self-condemned, and they wrapped their robes of self-righteousness about them and departed, so that there were none left to witness against the poor woman, who was one of God's family, though a sinner like unto her accusers.

No doubt there are some who call themselves Spiritualists, who may have unsavory reputations—black sheep in the flock—who are not true to Spiritualism, and cannot claim what does not belong to them, any more than can a member of any other religious denomination, whose life casts a shadow upon everything about them.

We often read of ministers of the gospel proving recreant to their trusts, and actually becoming the very chief of sinners, but such unworthy members cannot be cited as an argument against Christianity. If we listen, we can hear that same voice coming down to us from the hills of Palestine, saying, "Go, and sin no more." "Neither do I condemn thee." How strangely in contrast is the conduct of some of these hot-headed churchites, to the teachings of the Man of Sorrows, who was willing to forgive. These would-be followers of the Master desire swift and terrible punishment to be meted out to those who do not think and act in accord with their contracted vision. Some of the most frightful and bloody wars have been waged because of this kind of fanaticism. This idea of coercing or shooting religious beliefs into people who desire to exercise the liberty that God has given them, should be relegated to the shades of the barbarous past.

The marvelous number of beliefs that humanity promulgates, and then nurse until they actually believe that God inspired every word verbally, is very bewildering to those who allow others to do their own thinking.

The man has not yet been born who can tell us all about the attributes of the Creator, and yet some of the small electric lights, of one-candle-power, who claim to have been called to preach, can inform us exactly along lines pertaining to our duties here and beyond, and measure with great precision the mysteries that confound greater intellects. When these men study with greater care the real life of him who said, "Suffer little children to come unto me, for of such is the kingdom," they must see how wide apart they are from his well-rounded character; see how deficient they are in toleration and in love for humanity.

Surely we must soon witness great changes toward a more perfect brotherhood. We cannot afford to go back to the ages of superstition and bigotry. Let us bear in mind that the humblest member of God's family is entitled to an honorable place in the great vineyard, without money and without price, character being the only passport. The rich men in this world may be beggars in the next. Kings and queens cannot take their earthly crowns beyond the terminal of their physical existence. There they will have to be side-tracked as being classed among the things that perish with the using.

ANNEX.

"Death Defeated."

The literary activity of Dr. Peebles at his advanced age is remarkable, and is itself a signal illustration of the efficacy and potency of the hygienic rules not only taught but practically exemplified by him. If anything the Doctor writes with greater force and vigor than in his earlier years. We may not always agree with all that he says, but we cannot gainsay the fact that he has the courage of his convictions, that he is intensely in earnest, and that his utterances and his writings voice no uncertain sound.

I am under obligations to the Doctor for a copy of his recent book on "Death Defeated." I have carefully read it, and I find in it much, very much, of sound, practical instruction, suggestion and advice. One of the most important things in this world is to understand the laws of right living and to live in accordance therewith; and Dr. Peebles' "Death Defeated" is an invaluable aid in this direction. It is chock-full of excellent matter, clearly and plainly presented. Nature intends that each one of us should live in this world as long as possible and in as good health as possible; and this book tells us how to accomplish it.

In an article in The Progressive Thinker of June 23, Mr. Hudson Tuttle, in an extended review of this work, said of it much that is in consonance with my own views anent it—said it, too, better than I could have said it. This relieves me of the necessity of making a detailed or long review of it at this time, which I could hardly have done in any event, owing to my state of health.

The great press of work devolving upon me, in connection with my duties in the War Department, since the beginning of the war with Spain, and continuance to the present, consequent upon the military operations in the Philippines, has aided in impairing my health, and for the last year or two my health has been such that I have been unable to do any literary work or mental labor of any consequence outside of that which I have to do daily in the office of the chief quartermaster, U. S. Army, in San Francisco. I do not know when I shall be able to engage again in literary work. My inability to do any important literary work was one reason why I made no reply at the time to the various unjust attacks of certain writers in The Progressive Thinker upon my article on Dr. Peebles' "Christ Question Settled." Perforce, I had to leave unnoticed their misstatements about me and what I have published in that work. And now I can only say that I have stated therein nothing but indubitable facts—facts historical, archaeological, linguistic, etc. I ever strive to present the exact truth; and the exact truth, so far as known or ascertainable at the time, is found in my contributions to the composition of the "Christ Question Settled." This every competent, unbiased scholar knows to be true.

WM. EMMETTE COLEMAN.

San Francisco, Cal.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.



THE LAND OF MAGIC.

Modern Miracles and Miracle Workers of Thibet.

MARVELOUS SIGHTS WITNESSED BY TRAVELERS IN THAT PRACTICALLY UNKNOWN LAND—A WONDERFUL BABY.

The country known to English-speaking folk as Thibet bears a very different name among its own people. It is called Bod, or Bod-yul, "the country of Bod." The name Bod probably refers to Buddha, Thibet being the headquarters of what is termed Northern Buddhism, in contradistinction to the Buddhism of Ceylon, which is spoken of as Southern Buddhism. In India proper Buddhism is no longer a dominant cult.

Though ostensibly Buddhists, the people of Bod are in reality slaves to Lamaism, a system of theology which has been defined as "Buddhism corrupted by Sivaism and by Shamanism or spirit worship." Shamanism is the dominant cult of Mongolia, and is a system of demon worship rather than spirit worship.

Thibet is regarded by students of the occult as the home of magic, and whether or no there be "Mahatmas" in that wild and weird land, in which the late Mme. Blavatsky, the high priestess of theosophy, it is claimed, served a seven-year apprenticeship in the magic art, we have it on the most respectable testimony that the lamas of Bod-yul can and do perform feats which have not yet been explained in terms of science and which can only be classed as magical.

The performance of the Bokts, or wonder-working lamas, are quite as astonishing in their way as those of the Indian fakirs, who are Mohammedans, or of the Sanyahis or Yogis, who are Brahmins, but they are usually terrible and revolting. A Thibetan Bokt, who had wandered from his native land and penetrated as far as Benares, gave an exhibition of his wonderful powers in one of the vast temples of the holy city a few years ago. He was accompanied and assisted by a mongrel crowd of half-human compatriots. The exhibition promised by the wonderful magician was truly an astonishing one. He proposed, in view of all beholders, to rip up his abdomen, remove a handful of intestines, display them to the spectators and then replace them again and heal up the wound by a few magical passes, leaving no vestige of the damage inflicted.

Needless to say such exhibitions are not every-day occurrences, and the ordinary globe trotter might traverse India from Cape Comorin to Nepal and not be fortunate enough to witness so marvelous, if revolting, a spectacle as that in question.

When the hour of noon arrived the lama appeared and took his seat before the raised altar, on which candles had been lighted. Before him was a radiant image of the sun, and on either side of the altar were grim idols which had been placed there by the attendants.

The lama was in person a small, spare man, with fixed, glittering eyes, an emaciated frame and an immense mass of long black hair, which floated over his shoulders. He appeared altogether like a walking corpse, in whose head two blazing fires had been lighted, which gleamed in unnatural luster through his long, almond-shaped eyes. He was about forty years of age, and report alleged that he had already some four times previously performed the great sacrificial act he was now about to repeat.

From the moment this skeleton figure had taken his seat the seventy fakirs who surrounded him in a semi-circle began to sway their bodies back and forth, singing meanwhile a loud, monotonous chant in rhythm with their movements. In a few minutes the gesticulations of the fakirs increased almost to frenzy. They tossed their arms on high, bent their bodies to earth, now forward, now backward, now swung them around as if thrown by the hands of others. Meantime their monotonous chant rose into shrieks and yells so frightful that the ears of the listeners were deafened and their senses distracted by the clamor. On every side of the auditorium braziers of incense were burning. Six fakirs swung pots of frankincense, filling the air with intoxicating vapors, while six others stood behind, beating metal drums or clashing cymbals, which they tossed on high with gestures of frantic exultation. For some time the howls, shrieks and distracting actions of this maniac crew produced no effect on the immovable lama.

SAT LIKE ONE DEAD.

He sat like one dead, his fixed and glassy eyes seeming to stare into illimitable distance, without heeding the pandemonium that was raging around him. "Can he be really living?" whispered one of the awestruck Englishmen to his neighbor; but this question was speedily answered by the series of convulsive shudderings which at length shook the lama's frame. His dark eyes rolled wildly, and finally nothing but their whites were to be seen, spasm after spasm threatening to shiver the frail tenement and expel its quivering life. The teeth were set, and the features distorted as in the worst phases of epilepsy, when suddenly, and just as the tempest of horrible cries and distortions was at its height, the lama seized the long, glittering knife which lay across his knee, drew it rapidly up the length of the abdomen, and then displayed, in all their revolting horror, the proofs of the sacrifice in the protruding intestines.

The crowd of awestruck ascetics bent their heads to the earth in mute worship. Not a sound broke the stillness but the deep breathing of the spectators. At length one of them, who had witnessed such scenes before, addressed the living creature—for living he still was, though he uttered no sound nor raised his drooping head from his breast—and said: "Man, can you tell us by what power this deed of blood is performed without destruction of life?"

A dead silence ensued. The living corpse moves. It raises its quivering hands and scoops up the blood from the wound, bears it to the lips, which breathe upon it. They then return to the wound, begin to press the severed parts together and remake the mutilated body. The fakirs shout and send up praises to Brahma; the drums beat; the cymbals clash; shrieks, prayers, invocations resound on all sides. The fragrant incense ascends; the flute players planted on the outskirts of the estate pour forth their shrill cadence; the harps of some European servants stationed in a distant apartment and previously instructed, send forth strains of sweet melody amid the frantic clamor.

The ecstatic makes a few more passes, and after wrapping a scarf previously prepared over the body as if to cleanse it from the gore in which it was steeped, suddenly he stands upright, casts all his upper garments from him and displays a body unmarked by a single scar. Gesticulations, cries, shouts subside; low murmurs of admiration and worship pass through the breathless assembly, and then the Bokt, clasping his thin hands and elevating his glistening eyes to heaven, utters, in a deep, low tone, far different from the shrill wail of the half-dead sacrifice, a short but fervent prayer of thankfulness, and all is finished.

A Florentine traveler succeeded in penetrating in disguise to Potala shortly after the death of a Dalai lama, and describes what he saw in connection with the reincarnation of the Buddha who had taken up his abode in the body of a young child.

"An altar is ready in the temple to receive the resuscitated Buddha found by the initiated priesthood, and recognized by certain secret signs to have reincarnated himself in a new-born infant. The baby, but a few days old, is brought into the presence of the people and reverentially placed upon the altar. Suddenly rising to a sitting posture the child begins to utter in a loud, manly voice the following sentences: 'I am Buddha; I am his spirit, and I, Buddha, your Dalai Lama, have left my old decrepit body at the temple of * * and selected the body of this young babe as my earthly dwelling.'"

The Florentine says he was permitted by the priests to take the baby in his arms and carry it off some distance, so as to satisfy himself that it was no trick of the ventriloquist. The infant opened his eyes and gave him such a look that it made his flesh creep, and then repeated the same words, so there could be no mistake about it. This account is confirmed by Abbe Huc, who states that the child answers questions and tells those who knew him in his past life the most exact details of his anterior earthly existence.

This incident is inexplicable, but it is not without collateral support from independent sources.—Home Magazine.

A STRANGE TALE.

Led by the Ghost of Former Master.

THE SERVANT SAYS HE WAS DIRECTED TO WHERE HIS FORTUNE WAS BURIED.

There is a ghostly phase in the finding of the buried treasure of the late Captain Richard P. Thomas beneath the old log cabin which the aged capitalist built with his own hands just beyond La Loma, his suburban home in the Berkeley hills. John Downey, a workman employed by Mrs. Thomas, is authority for the ghost story. It was Downey who discovered the corpse of the capitalist on the day of his death lying across the steps of the cabin. This is quite close to the log structure beneath which the treasure was buried.

According to Downey, ever since the death of the capitalist, a month ago, strange noises have been nightly heard in the vicinity of the spot where the gold and bonds were concealed. These noises were generally confined to the midnight hours, which is supposed to be the popular time for ghosts to promenade. On several occasions Mr. Downey, on being awakened from his sleep by the noise, peered out into the night, but he never was able to catch a glimpse of the shade of his former employer.

The sounds which emerged from under the log house, he says, were strange and uncanny. He never heard the jangle of chains, which up-to-date spooks are supposed to carry around with them, but he is positive he heard noises that were anything but earthly. He told a number of his fellow workmen of his experience and admitted that he was afraid to leave his house after dark.

It may be a coincidence, but many people regard it as marvelously strange that the gold and bonds were found where the shade of Captain Thomas is supposed to have lingered.

"No," said Downey yesterday; "I never saw his ghost, but I hear him. The noise which always accompanied his presence came from beneath the log cabin just where the gold and bonds were discovered. I found the corpse of the captain lying across the entrance to my cabin on the day of his death. I don't know much about ghosts and I am not superstitious, but I must confess that the sounds which came from under the log house scared me. I told some of the workmen about it, and they tried to make me think I was the victim of imagination, but I wasn't.

In a large stone jar discovered under the log house by the searchers for the wealth of Captain Thomas, $8,100 in $20-gold pieces was found. In a niche of the chimney of this structure was $100 in gold and seven empty purses. In addition to the cash, $10,000 in government bonds was in the stone jar. The sum total of the find was $18,200. Mrs. Thomas admitted this yesterday.

The story of the finding of the buried treasure published in yesterday's "Examiner" created much comment among the friends and former business associates of the eccentric old soldier on both sides of the bay. And now the wise men who were interested in the failure of the California National Bank in 1888 are wagging their heads and stroking their beards as they swap the stories that were going the rounds at the time of the bank's collapse.

Twelve years ago Captain Thomas was the subject of general condemnation, when the California National Bank, of which he was president, closed its doors and posted a notice that business was suspended. There were many who believed President Thomas had retained a fortune.

An investigation followed. There were no end of sensational rumors regarding the developments that would accompany the findings of the men conducting the investigation. But when the work was completed Mr. Thomas was exonorated from all blame.

This whitewashing, however, could not convince the associates of the president that the bank had been properly conducted, and to the time of his death there were many who believed he had buried the treasures which he was supposed to have taken from the bank. The discovery of the gold and the bonds has led to a revival of these tales.

But the chances are that the gold was the money belonging to the Standard Soap Company, of which the captain was president at the time of his death. A few days before his passing away he drew $8,000 of this money from an Oakland bank. His widow believes that this was the money found under the log cabin.

For some time before his death, Captain Thomas acted strangely. He was a very secretive man and objected to anyone questioning him about his financial affairs.

For the past month a search has been under way in quest of this wealth. The servants of the house were not told about the search and everything possible was done to keep the work secret.—The Examiner, San Francisco, Cal.

Catholic Before Anything Else.

A few days ago the New York Sun had an editorial on Bishop McFaul's declaration that it was time for Roman Catholics to make themselves felt politically. The Sun editor professed to be unable to explain why the Catholic church sticks so close to the Democratic party. A correspondent enlightens the Sun in a letter which that paper prints, as follows:

"Your editorial on Bishop McFaul's proposition hardly does justice to the intelligence of your readers, the majority of whom know by observation why the Roman Catholics vote the Democratic ticket.

"The bishop says there are twelve million Catholics out of a total population of seventy million. The absurdity of running a Catholic political party while in this minority is plain on its face—more ice can be cut, more benefit to the church received by allying themselves with the party which offers them the largest inducements.

"An examination of the payroll of Greater New York, including the employees of the city works, police, fire, charities, and correction—all the city departments without exception, will show that a majority of the employees and heads of departments are Roman Catholics and out of proportion to the numbers in the population. The city works department and charities department are notoriously so.

"If you will step across the park from the Sun office into the City Hall you can readily convince yourself of the facts."

Catholics are Democrats wherever Democrats have the patronage to dispense, and they are Republicans where that party governs. New York Catholics are Tammany men at present, because Tammany is in the saddle, but apparently they were Republicans in 1890, when New York went for McKinley. In his own vicinage the Catholic prelate is a Democrat or a Republican, according to prevailing sentiment. If he takes a hand nowadays in national politics he is an administration Republican, like Archbishop Ireland. Everywhere he is a Catholic before he is anything else—even a man.—Truth Seeker.

OUR PREMIUMS.

There are many Spiritualists who know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonderful magazine of thought on Death in its multifarious phases; in fact you can not find in all the libraries of the world as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost $1.10. The aggregate cost of the three books to the trade is $4.50. At this price, these three books ought to be in every Spiritualist family.

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SATURDAY, JULY 28, 1900.

The Missionary, Then War.

Lord Salisbury is reported to have lately said: "Too often the army follows the missionary."

The Chinese have a proverb: "First comes the missionary, then the consul, and then the general." They could have added with truth: "And in the trail of the general comes all the munitions of war, with destruction of cities, desolated homes and a slaughtered people."

The New York Times says: "The missionary is disliked, especially in China, not as a Christian, but as a 'drummer,' as an advance agent of a Manchester firm, to force goods at the cannon's mouth, if need be, on the native population."

It is in the disguise of "traders" the missionary gained access under the treaty to China. It was that fraud practiced on the Chinese authorities which made their presence so very obnoxious. Then they gained by later treaties favors which the native population did not share, and this inspired the formation of secret societies, known to us as Boxers, which are threatening the overthrow of the Chinese empire, first shown in a racial war on all foreigners.

The indiscriminate slaughter of foreign legations to China, and possibly of all foreigners, if true, is a terrible calamity which shocks all of us, but if present advices can be trusted, it was not the work of the Chinese government as such, but that of an organized mob, otherwise a revolt, threatening the overthrow of the constituted government. It was an event which is liable to occur in any country during periods of great excitement.

When we see the violence our own labor strikers exhibit on some occasions we dare not write that the United States is not in danger of being subject for a time to mob rule.

A whole people may become temporarily insane, as do individuals, under grievous afflictions, as has been shown repeatedly in the acts of Southern mobs, liable to duplication at any moment in our own North under like provocation.

Then let us moderate our hatred of the Chinese mob, however numerous it may be, until we learn the extent of their grievances, real or imagined.

Churches Draw Lightning.

So many church buildings have been struck by lightning during the last few months the wiseacres ministering in them have set out to ascertain the cause. They have finally come to the conclusion that "churches draw lightning," probably because of the sacredness of the structure, and the great moral worth of those who worshiped in them. It was only a few days ago a bolt of Jove crushed through the walls of a church, entered the head of the preacher as he had just engaged in prayer, and left him a blackened corse, the spirit fled.

The old theology maintained that God employed the elements as the messengers of his will, and executors of his judgments. The priest killed at his devotions, in the presence of his awe-stricken parishioners, in their philosophy, had been guilty of some secret sin which deserved public punishment, as an awful example to other offenders. It is hoped the lesson will have a salutary influence in the direction suggested.

As drinking saloons rarely suffer by cyclones, or electric storms, on the hypothesis that churches attract these messengers of evil, because of their virtues, so we suppose the saloons repulse them because of their vices.

Were we to advise in the premises, both church and saloon are good places to shun in a storm, and the greatest safety will be found in keeping outside of them on all occasions.

Made a God by Royal Decree.

In Hungary, so early as 1598, Unitarianism—the worship of one God only—was legalized in the province of Transylvania as one of the four great religions. Trinitarianism was established by vote, according to generally received history, at the Council of Nicea in 325, when Jesus was deified and declared equal in power and glory with the Father, yea, that Father himself. The Emperor Constantine, Supreme Pontiff of Roman Paganism, by royal decree, confirmed this action of the overseers of heathen temples, known in our vernacular as Bishops, and there has been no sovereign with power or inclination since that date to undo the great wrong, so all the self-styled civilized races now worship the son of a Jewish maiden, save the few people who have intelligence and independence to discard such silly idolatry.

Who Will Answer Prayer?

The inquiry heading this article was the subject of the morning discourse lately preached by Rev. Wm. T. Brown, in the Plymouth Congregational Church. The Progressive Thinker has maintained for years that prayers are but idle wishes, to which no response comes outside of himself or his fellows. It did not hesitate to ridicule the claim of Evangelist Moody that the winds and waves were arrested in their movements, and that the great ship in which he was crossing the ocean was saved, with all its cargo of humanity, in obedience to his agonizing request. But extreme as were and are our views on this subject, we own to delight while reading this discourse. That our readers may share with us in this joy and know how the world of thought moves we extract some of the preacher's strongest points. Quoting:

"This is a world of prayer. Our hymns are all prayer. Our Sundays are days of prayer. At least once every seven days millions of voices are mingled together in prayer for almost every conceivable thing.

"* * At this very moment, while we are under this roof where hundreds of prayers have been uttered, all over our world are men and women of all races and religions pouring out their souls in an agony of prayer; the millions of starving people in India praying for food; the Boers praying for their independence; the Filipinos praying for deliverance from what they regard as oppression; fathers and mothers with streaming eyes and breaking hearts beseeching God to spare the lives of their dying loved ones. * * Prayer rests, as we all know, upon a pure superstition. No amount of prayer will make the slightest difference in the lot of the starving people in India. There is no judge of all the earth to do justice for them. They will echo this cry in vain. Millions of them are dying, and many millions more in the years to come are going to die of famine, and their prayers are no more effective than the blowing of the wind. No God can do anything for them. If they are ever to find relief, if they are ever to find the fulfillment of their hopes and prayers that fulfillment must come by human hands. To many millions of them such fulfillment can never come. No God has so far put in an appearance who can hear the cry of starving India. No God exists who can do anthing for them.

"The prayers of the Boers are also vain. Had they not perfected themselves in the use of the rifle, they would have been reduced to subjugation long ago. All their praying is of no avail. Their nationality is a thing of the past. No such thing as a Boer republic will ever again be heard of. A few years hence not a hundred men will be found outside the survivors of the two African republics to regret their extinction. The faith of those men is a delusion. No one questions its sincerity. No one will dispute the depth and earnestness of their religion. But it has no foundation laid deep in eternal truth. The God to whom they have prayed does not exist.

"Here are men and women praying for rain, beseeching the Almighty to save them from drought! And they still remain outside our asylums for the insane! Does anyone believe their prayers will have the slightest effect on the weather? Certainly not. And yet, it lies within the power of the nation, in the power of organized society and nowhere else, to determine that question, to answer those prayers. We are only reaping what we have sown. In pursuit of gain we have not hesitated to denude our land of its great forests, and we are slowly coming to see that by that process we are making disastrous changes in the distribution of moisture over this continent. So have flood and drought and cyclone followed in the footsteps of our national avarice, until we find ourselves face to face with many grave problems. But we are also discovering that it is perfectly possible for us to remedy this condition of things and solve our problems.

"We are discovering slowly, and it is entirely probable that we shall in the future make far greater progress in that respect, that man is the real master of nature, that Nature has been waiting for man to assume his rightful place before responding with her greatest resources. No sensible person believes that we have gone beyond the kindergarten stage in the discovery of the forces of this world and in the mastery of those forces. The coming centuries are no doubt to witness the operation of a vaster chemistry than any that has so far been dreamed of. It is a mistake to say that we are the servants of Nature. Such a position is contrary to all reason. And we shall sometime know that it is truer that men make climate than that climate makes men. The science of forestry is in the near future to answer our prayers for protection against at least two great calamities. A knowledge of the laws of health and of the laws of sanitation and the establishment of normal and just conditions of labor and recreation and leisure will, beyond all question, solve many another problem over which men and women in other days were accustomed to pray.

"What this world needs to-day, and what each individual in it needs, is sanity and light. We need to put it far from our minds that we are violating some divine law when we affirm the supremacy of man. We are simply asserting the divinest law the human mind can conceive of. We men and women can make the sovereignty of love and the reign of justice a reality. Within ourselves and not elsewhere does that sublimest possibility lie. Not in the skies, nor in the life to come, not in any deputed representative of Jehovah, for no such representative exists or ever did exist, but in humanity. We men and women have it in our power to determine and establish what is right. We men and women are clothed with the only divine attributes that exist or ever can exist. We men and women are in our corporate capacity as the people, as humanity, as a nation, as society, the manifestation in time and on the earth of Omnipotence and infinite benevolence. In our hands, on our souls, rests all that tremendous responsibility which we have been wont to invest the being of a God with. To human association, and to that alone, are we to look for the accomplishment of any just or loving purpose in this world."

The War Spirit Rampant.

An Arkansas paper before us mentions the enlistment into the United States army of two braves from that region, whose ambition and hope prompted the act, "because they were sure they would be sent to China." Their greatest desire is "to wipe out the heathen Chinee," as one of them expressed it.

Great wars are the agencies the Fool killer employs to keep his subjects in subordination, and prevent their multiplication so peaceful people can occupy this earth. Given complete control, and power equal to their will, no person would be allowed to think, act or demean himself other than as the Boss Fool demands.

Mohammedism as a Civilizer.

As the mind is enlarged by a wider knowledge of the world, and of the persons in it, the early conceptions of childhood disappear, and we grow more tolerant of opposing thought. The more we know, the less selfish we are—the more ready we are to concede others have rights which must be respected, if we do not wish ours to be infringed upon.

At the time of the Protestant revolt from Romanism there was but one Christian church, and that church was supreme. Governments and peoples were its vassals, and prelates and priests, professing to be vicegerents of heaven, lorded it over everything. The masses accepted the priestly claim as law, taught it to their children, and the whole Christian world was virtually enslaved.

Outside the church all was evil. There was no good. It was Christian on the one hand, and heathen on the other. Every other system of religion was of the devil, and was to be destroyed, and God, it was claimed, had commissioned his ministers to bend all their energies for the complete destruction of those who denied the church authority.

The African slave trade was specially sanctioned by the Pope, because the inhabitants were heathen, and he cited Bible authority as justifying the act. And the texts were conclusive in the premises. No attempt was made to Christianize the negro; but Protestants, when they sprang up, accepted the Pope's opinion, and all joined in converting the black man into brutes, and compelling him to toil as such.

Fifty years ago the press, not under church control, showed up with all its horrors the African slave trade, as it formerly existed.

Until prohibited by law ships were fitted out in open port with rum, and manacles, and Christian officers, and Christian seamen, and under direction of a Christian trader they steered for the western coast of Africa. Arriving at their destination they would incite native chieftains to war on neighboring tribes. The captives taken by either party, without regard to age or sex, were bought for a trifle, and shipped to the American colonies. Here they were bought by Christian planters and converted into slaves, they and their posterity, for all time.

In a late issue of Ainslee's Magazine, there was an interesting article which recalled with great force this Christian method of Christianizing "Darkest Africa." In the course of it, reference was made to the brutalizing part rum and gin played in the slave trade as practiced by professedly Christian traders, and then:

"It is pleasing to turn from the revolting spectacle of some of the West African tribes who had been bestialized by their devotion to trade gin, to the picture which travelers draw of the great Hausa states of the Soudan [embracing some 15,000,000 of people] under Mohammedan dominion for a century, where such a thing as a bottle of spirits is never seen. For 100 years the Mohammedans of North Africa have been pushing across the Sahara and the Soudan, bringing all the barbarous peoples they have met under the influence of Islam. Mohammedanism has thus far more profoundly affected the lives of many millions of black Africans than the Christian influences, which are only just beginning to make large headway. It cannot be said that this influence of Islam is wholly salutary, though many observers, like the learned Dr. Blyden, of Liberia, regard Islam as the greatest civilizing agency yet introduced into Africa; but these Moslem proselytes have made the natives better than they found them, and have stimulated foreign trade with 'Darkest Africa' to a remarkable extent."

Dr. Blyden, of Liberia, in a position and location to have full information on the subject, thus recognizes Mohammedism as "the greatest civilizing agent yet introduced into Africa."

Think of it, good reader. There went the slave trader, intriguing with the barbarous kings for captives, and there went the Christian missionary, with rum and gin and the slave driver's lash in his trail, and here comes a regular Doctor of Divinity, a Christian teacher, resident in the American colony of Liberia, on the coast of Africa, recognizing Islam as "the greatest, best, civilizing agent yet introduced into Africa."

With such facts respect increases for the cannibals, provided they will limit their meat diet to roasted missionary.

Seeming Truth from China.

If what seems authentic advices as we write from China can be trusted, the foreign legations at Pekin were unharmed so late as July 1; possibly so late as July 6. When information reached the Boxers, who were in revolt against the established government, that the allied powers had bombarded Taku, destroyed the fortress, and killed hundreds of natives, the anger of the mob was aroused, then the terrible slaughter followed.

Suppose the condition had been reversed, and the great war ships of China had bombarded an American port, with results similar to those accompanying the bombarding of Taku; is it possible a single Chinaman, in any part of the country, even those so humble as laundrymen, would have escaped with his life? We think not. Admiral Kempff, of the American navy, wisely abstained from participating in the war on China, hence Chinese blood is not on our hands. But it is probable the American minister to China suffered a common fate with the other allied powers, simply because he was found in bad company.

It seems, and we hope it is true, the slaughter of missionaries was not so general as was apprehended, but they have had a big scare and would show good sense—a thing many of them do not possess—if they would withdraw from the disturbed country.

New Fields for the Missionary.

Advices from Victoria, British Columbia, tell of the action of a body of cannibals on the coast of New Britain—two mountainous islands in the Pacific—who captured and dragged alive to the scene of the feast a boat's crew who visited the shore for trading purposes. They were clubbed into insensibility, then baked or roasted and eaten. There, certainly, is a fine field for missionary effort, and there would be no danger of national complications, however numerous the missionaries or multitudinous the converts.

Explanation Satisfactory.

It has been discovered that the reason there are no marriages in heaven is because there are no priests in that locality to perform the ceremony. They have all gone to the other place.

THE WORLD'S HOROSCOPE.

Thomas Lake Harris, poet and seer, during his active life, wrote many startling things. The following, said to have been penned by him over forty years ago, will be read with deep interest:

The reappearance of spiritual manifestations, after an obscuration and seeming recession of centuries, has produced throughout the world a mingled feeling of astonishment, delight, terror, and incredulity. No branch of the Christian church is now exempt from such visitations. The two extremes of Evangelical and Unitarian Protestantism alike are influenced, and Rome is shaken in the midst of her compact, well-guarded citadels.

But while the footsteps of spirits thus reappear, not alone upon the fossil beds of history, but in the luminous ether of the thought-world of to-day, the church, through its accredited ministers, with few exceptions, scoffs at the doctrines presumptuous, or repels the approach of the Immortals as an impious intrusion. The buccaneers and the filibusters of the Spanish Main, the forces of Morgan, and the brigantines of Drake, sacking wealthy cities and plundering the galleys of the plate fleet, could not have excited a more bitter hate among the Spaniards of Panama and Lima, than is aroused by the approximation of spiritual phenomena to most of the religious organizations of the age.

While we have the confessions of eminent divines, that all religious parties, except the party of Spiritualism, are numerically either on the wane or stationary, the influx of numbers to the standard of a faith in spiritual communication, is unparalleled. In spite of the cavils of the secular press against the intellectual value of literary productions emanating from spirits, some mediums who suppress the origin of the writings which they receive from spirits, and care to use them as their own, find a ready market among the venders of literary wares. Sermons are preached in the most aristocratic churches which are actually written out from the dictation of spirits, and prayers, which have the same origin, are memorized, and spoken by clergymen of the first distinction. It is true that the eminent divines to whom we refer conceal from their audiences the true sources of their efforts, but their ability remains unquestioned, and their popularity suffers no diminution. Spiritual visitations take place in the library of the clergyman no less than in the parlor of the parishioner. The church of the day is like a Swiss village shaken by the tremor which announces the first tremor of the avalanche.

A hundred years ago the most eminent European thinker of that day, one of the most calm, temperate, cool-blooded and best balanced in the world's list of heroes of the pen, withal a devout, conscientious, thoroughly just man, beheld in a spiritual vision what he styled "the last judgment."

He saw Christ encompassed by an innumerable multitude of angels, making his appearance in the midst of the spiritual world inhabited by the departed nations of Christendom. Minds but partially free from the superstitious fancies with which the middle ages had overlaid the essential truth of Christianity, priests and congregations of all sects of Christendom, living in that partial twilight of the spirit life, beheld the long-expected reappearance of the Son of Man. Marshalled in societies, according to the predominance of good affections or impure lusts, they were divided into two great, yet opposite congregations, the wheat being winnowed from the chaff, and the sheep separated from the goats.

Wrapped together as a fiery scroll, the broad realm of the apparent but fictitious heaven of spirits, who, without the Christian element, usurped the Christian name, the evil doers of every grade and caste of crime were drawn into one association and assigned to a locality in the world of shadows corresponding to their own insanity. There was heard a sound of universal thanksgiving from all men of good affections. There was a descent of spiritual spheres to purity and peace and deliverance. The world was open in its interior significance, and Christians, who on earth had been divided through the varied interpretations of the letter, were united in the reconciling truth of the divine spirit. This was just a century ago. Now it is a remarkable fact that ever since, a corresponding change has been taking place in the natural world, as if the events beheld by the seer were throwing out their waves of influence, and reproducing among us the same phenomena. As when a man's soul is delivered from avarice and hate, and lust, and all the deadly passions, the body feels it, and changes to a new expression, so the advent of a new life into the great spiritual family or collective soul, made up of the separate souls of Christendom, has signalized its incoming by throwing out to the surfaces of our terrestrial human brotherhood a correspondential myriad of thoughts and facts. As the obtuse boulder may be uplifted by the tidal-wave, so the most sensual intellect, however fixed in old superstitions, is rolled up gradually to a new level by this great ocean of incoming light.

Within that hundred years, cotton has entered to clothe the world, and steam and its giant successors to lift the Atlas burden from the shoulders of the giant Industry. As the sculptor of old proposed to Alexander to carve Mount Athos into a statue with a city in its plain, so Christ has come to shape the rocky den, the bleak summit, the desert solitude of earth into a glorious image of a Maternal State, holding in her right hand the New Jerusalem. Similes apart, the epoch of the Coronation of Labor has broken upon the world. God himself has come to every hut in Christendom in the guise of a beneficent material providence. There is more bread, more clothing, more fuel, more physical comfort of every sort, than the world has known since Eden faded from its traditions. Men live longer; hygienic laws, of which the best men of the past century did not dream, are not only discovered, but begin, through the press, to instruct and save the millions of the lowly. The physical renovation of the race has evidently began; for truth comes as the herald of reform; and there is a material John the Baptist, who baptizes the outward, and announces the coming of the Spiritual Christ.

There is a richer moral vegetation, an outgrowth of humane ideas covering the heartsoil of Christendom, so long ice-bound is bigotry, as with a sweet perennial verdure of charity. War is less barbaric. Ancient battles were sanguinary from the inflamed passions of the individual. It was a scene of conflict between men fighting from the love of blood, and delighting in ripping up the bowels of old men, and cutting off the breasts of women, and dashing out the brains of infants upon the hearthstones. Now mark the contrast. During the recent wars men have fought from public direction, and, as in the Crimea, have improved the hours of truce to interchange humane personal courtesies. The soldier is outgrowing his trade. Before many years have elapsed, the material interests of men will have become so inter-united that instead of seeking greatness through the destruction of life and property, the rulers of the world, in self-defense, will be forced to change the entire system of foreign policy. The railroad is a great civilizer. Children are now born who will live to see, in all probability, Asia intersected by railroads, and the standard of civilization carried back to the primeval garden of the race.

During the century which has passed, the civil institutions of the world, broken up in their old forms, have been undergoing universal transformation. Our own Republic is a monument which rises like ancient Ararat, above the subsiding waters of despotism. The new air of liberty fills the lungs of the world. Already the federation of all the people in one cosmopolitan republic, looms up gradually among the possibilities of the future. Already it is firmly believed that vice and want, moral and intellectual depravity, have no permanent foothold upon the planet. And again, sweetly as dawns the May morning after a night of storms, amidst the singing of birds and the blossoming of orchards, a Spiritual Spring breathes rejuvenating breath upon the human soul. The spiritual laws, hidden from the wisest of uninspired men, are rediscovered and legitimatize the wildest hope of the idealist. The heavens and the earth commune together. The spirit world is bared for human introspection. The law of the elimination of the divine truth of the Scriptures from its spiritual sense, has been made known. Christianity henceforth is made the crowning science. Regeneration is brought within the domain of accredited and established principles. The faith of the Christian, and the truth of the philosopher are one. With what wonder we behold the world returning to sanity. It shall awake in the coming future, and discover itself sitting clothed and in its right mind, at the feet of Christ, the Lord.

A spiritual crisis evidently has taken place in the interior world of the planet, the ultimations of which are fast merging into light. The vision of the seer was not hallucination but a sublime reality. The old Heavens and the old Earth have passed away, and we look for a new Heaven and a new Earth where dwelleth righteousness.

Is He a Prophet?

A gentleman of large observation and experience, for many years a representative of the American government in the extreme East, wrote us soon after the destruction of the Maine, in Havana, that that event marked the beginning of a long series of disturbances which would follow, and result in changing national boundaries, and the formation of new social conditions all over the world. The same writer has just called our attention to that letter, and now adds:

"The present disturbance in China will lead to national complications which will astonish those who have been hugging the delusion that religious tolerance is one of the most firmly fixed features of the Occidental social system. An issue will arise between the professed Christian and non-Christian nations growing out of the present turbulence, which will result in the fiercest war the world has ever known. The aggressions of Christian missionaries, leading to the revolt of the Boxers, are but straws showing which way the wind blows in the East. The fires of righteous indignation, long smouldering, will burst into flame when patience ceases to be a virtue."

We hope our friend will prove a false prophet, but we place him on record, and shall watch with great earnestness the general trend of events. The whole Christian world united against China will give rise to insurrections at home which will be difficult to suppress. And then strifes and heart burnings, with conflicting nations temporarily united in a common cause, will inevitably lead to discord instead of harmony. We tremble for the outcome.

Living Without Nourishment.

Nikola Tesla, the great inventor and rival of Edison in electrical discoveries, in a late article in the Century Magazine, gives indication that he is in sympathy with Spiritualism. We quote:

"There seems to be no philosophical necessity for food. We can conceive of organized beings living without nourishment and deriving all the energy they need for the performance of their life functions from the ambient medium. In a crystal we have the clear evidence of the existence of a formative life principle, and, though we cannot understand the life of a crystal, it is none the less a living being. There may be, besides crystals, other such individualized, material systems of beings, perhaps of gaseous constitution or composed of substance still more tenuous. In view of this possibility—nay, probability—we cannot apodictically deny the existence of organized beings on a planet merely because the conditions on the same are unsuitable for the existence of life as we conceive it. We cannot even with positive assurance assert that some of them might not be present here, in this our world, in the very midst of us, for their constitution and life manifestation may be such that we are unable to perceive them."

They Multiply.

A new Christian sect, with the Bible for its guide, has sprung up in Georgia. It is known as the Fire Baptized Association. Its object, of course, is to escape the flames of hell, a good thing to do. H. L. Irwin, of Lincoln, Neb., is the reported progenitor of this latest candidate for immortal glory. The organization claims five distinct and essential works of Grace, first, Conversion; second, Santification; third, Baptism with the Holy Ghost; fourth, Baptism by fire; fifth, The heavenly Dynamite, whatever that may be. The sect is also known as the "Holy Roller Dancers."

Sects come as the waves come
When navies are stranded;
They'll go as the tides go
When their mission is ended—
The gaining of pelf for their founder.

Located at Last.

A Rev. John Gibson, down there in Memphis, has now located hell for sure. It lies just two miles below the surface of the earth, occupying all the intermediate space to the other side of the globe. The divine says "the gospel and g'romotry" confirms him in his location, and that "there is no foolishin' about it."

Hell being so near it is hoped the clergy will be on the constant lookout for danger and escape the eternal roast.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

Valuable Information About China.

The probabilities are a long contest of arms between the Western nations and China has commenced. It may last for years, and ultimate in changing the boundaries of a great empire, perhaps cause its destruction. As this war has its foundation in an attempt to Christianize China, it is well for all our readers to understand the situation, that they may not be misled by any faction, whether religious or political.

Gen. Julius Stahl was for ten years officially connected with China. He visited that country in the capacity of American Consul-General for China and Japan. In a letter over his own signature, published in a late issue of the Washington Post, he makes the following statement, which we copy to the exclusion of less important matter, omitting his introductory:

"The young emperor and his tutor are in sympathy with the reform movement; in fact, they might be said to lead it. The better element stands for reform and progress, and I found among the merchants of Shanghai and other places I visited a full spirit of sympathy in this effort. The other element is headed by Tuan and his son; with them, I see, are the Boxers and a strong following of the lower element. The dowager empress has been an anti-reformer, and, while I do not think she would have been willing to go as far as Tuan, she has contributed by her influence to the present situation. Should anything have happened to the present emperor, she would, I think, have been perfectly willing to see Tuan's son on the throne. Li Hung Chang and at least one other of the viceroys are with the reformers, but I am unable to say how many, with their armies, are to be found on either side.

"With these differences inside the imperial family, it was an easy matter for Tuan to take advantage of the feeling existing against the missionaries. I do not mean that this feeling is against the individuals, but among every people interference with religion is a sore point, and the people of China do not like the effort to convert the people. A Buddhist is particularly sensitive on this point.

"I am, therefore, distinctly of the opinion that this religious interference is the chief contributing cause to the uneasiness, and the organization of the secret society known as the 'Boxers.' Tuan is the head of the organization. He has used the influence of the religious feeling with great effect, because by this means he brought to his side and his ambitions a tremendous influence, both in point of numbers and sentiment, in this way increasing his own power, by which he hoped to gain his own ends in the administration of the affairs of the government.

"When this 'Boxer' society had spread, without the knowledge of anyone, except the promoters of the organization, until it involved, let us say, millions of people, it was impossible to prevent outbreaks. Mobs are disorderly things, and the people had been purposely inflamed against the religious influence working in the country from the outside—against the foreigners.

"Then came the next terrible mistake, the bombardment of the forts at Taku. It was a fatal error. Admiral Kempff showed wisdom and good judgment in not taking part in that bombardment. It was a mistake, because the forts of Taku were not in the hands of the Boxers, but of the government of the country, and what greater lever could Tuan and his leaders have than to point out that these foreigners had not only interfered with their religion and tried to control their country, but had actually commenced the war themselves by open hostility against the government of their country. You can readily understand, then, how these smouldering embers of revolution suddenly burst into a flame.

"I cannot speak authoritatively as to the strength of the two forces. The federal army is comparatively small. I do not know its numbers. Each viceroy has his own army, and I do not think anyone can tell the number of soldiers in any or all of these.

"I do not know how many of these viceroys stand with the reformers as against Tuan, the 'Boxers,' and the disaffected troops. No one knows. China is a sealed book to everyone. Everything now depends upon the strength of these two factions. Everything in Peking depends upon what force has stood for the protection of the foreigners and what is opposed to them.

"When the relief comes to these people in Peking, I do hope with all my heart the cry for vengeance will not prevail. Why wreak vengeance upon an ignorant mass of people, misled and influenced by unwise leaders?

"It is a mistake to say that the Chinese will not fight. They are brave soldiers when they are well led. They are intensely imbued with a love of country and their religious rites. The armies of the viceroys are well armed. Many guns have been manufactured in China and immense numbers have been imported. Plenty of the people are well armed and know how to use their weapons. It is a mistake to underestimate that fact.

"I do not think there is any serious idea on the part of the powers to disrupt China. Why should they do so? Disrupt a nation and you ruin it. Let us of the United States leave Russia out of the question as an ally. In what regard would the civilized world be benefited by the acquisition by Russia of territory in China? Why, Russia herself is not civilized, and in what regard would she advance these people? It is a question of the Slav against the Anglo-Saxon, and the latter must control.

"It would be impossible to make an effectual and wise partition of China. You cannot make a Chinaman anything but a Chinaman. After a lifetime spent in this country—he may have been born here—a Chinaman is a Chinaman still. Part the country and you will have nothing but 400,000,000 Chinamen. They will hold to their religion, of course, and I doubt if any country or any people have the right to interfere with their religion."

"Launched in Life."

Many readers of this paper will be pleased to learn that Mr. Victor Vogel, who is well known among the Spiritualists of Chicago, has been devoting a part of his time to the publication of his musical compositions. We have now before us a copy of his latest composition, a wedding march entitled "Launched in Life." The music as well as the title page is very unique in character. The title page is very handsomely engraved and printed in three colors, representing the most important event of one's life in three scenes: The central figures representing a courtship scene, and the others the wedding ceremony and the happy home. The music is very pleasing and attractive. Mr. Vogel has kindly dedicated this composition to the officers and members of the "League of Eligibles" of Chicago. Copies for sale at Lyon & Healy's.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.

WHAT IS SPIRITUALISM?

Dr. Geo. A. Bacon Answers the Question.

A clever correspondent in the issue of May 12, asks "What is Spiritualism?" though evidently with no intention of answering his own query.

He makes use of it, in the first place, to exploit his orthodoxy with reference to the Bible; and in the second place, to exploit his heterodoxy as to Spiritualism.

In the latter case, however, he simply displays such a lack of any real knowledge of the subject as to render what he says wholly ineffective.

Every intelligent observer knows that the majority of Bible believers are so because of the bias given to their early instruction in Biblical teachings, and not from personal or independent examination. The impressions made on the mind in childhood or in early youth, because of the impressibility of the child nature, are most enduring and difficult to efface. Hence their hold, even while the very teachings are seen and felt and known to be apocryphal.

The correspondent evidently belongs to that large and respectable class who take their theology with a spoon. To digest it requires such extreme doses of pepsinolds, in the form of superstition, as to destroy the power of assimilation.

Instead of doing a little original investigation and thinking for himself, he has accepted indiscriminately the offerings of interested parties.

To traverse his opening sentence, it is known that men and women who are too skeptical to accept the evidence of their own senses, in matters occurring in the sanctity of their own homes, through members of their own family and under circumstances fatal to deception even if such a motive existed—often exhibit the greatest credulity in a wholesale acceptance of analagous events, alleged to have occurred nobody knows when, recorded or witnessed by nobody knows who, under circumstances totally unknown, with each and every step incapable of verification.

One who "strains at a gnat and swallows a camel," becomes dignified by comparison.

He is indeed a bold contestant who in the light of to-day, having "all eyes and no sight," seeks to defend the Biblical account of creation; the origin and destiny of man; who upholds its astronomy and geology of the cosmos; or its horology, necrology, chronology and the theology of the scriptures. Science has shown these to be but religious fables, the conceptions of primitive men in the infancy of the race.

While the Bible is freely acknowledged to be a wonderful compilation of religious writings, it was never intended to be what some are disposed to make it, an object of fetich worship.

When ecclesiastically representative men throughout the world both in Catholic and Protestant churches; men like Prof. St. George Mivart, the eminent Roman Catholic scientist, Prof. Briggs, Prof. Phelps, Dr. Lyman Abbott, Rev. Doctors Smith and McGiffert, Rabbi Fleischer of Boston, Rabbi Wise of Cincinnati, Rev. Dr. Hillis, Dr. Parkhurst and many another—whose utterances to-day are as essentially radical as were those of Paine a hundred years ago; when good men and religious men, yet in the churches, publicly assail certain portions of the Bible and deny the authenticity and inspiration of other parts; when a prominent pastor of the great Methodist Church, Rev. Dr. Cadman, before an assembly of 400 clergymen, including bishops of that body, can assert that "The inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men," and be applauded for it—ordinary laymen may be pardoned if they question the verity of not a few Biblical statements.

If as Milton says:

"Creation feels through each minutest pore
The genial influence of the season"—

so similarly do leading minds in all the churches respond to the progressive spirit of the age; to the demands of the Higher Criticism; to the spirit of truth; to the knowledge which science reveals.

The term "infidel," which our friend uses so contemptuously, has long since lost its power to frighten intelligent men and women into believing or claiming to believe, any story inconsistent and improbable—however contrary to every principle of natural reason and justice! When in the mouth of any half-informed, narrow-minded person it is applied to those who refuse, at the dictation of every bigoted churchman, to believe that the moon is made of green cheese—it becomes a badge of honor.

When in the sacred name of religion, self-respecting men and women refuse to accept fancies for facts, or ecclesiastical assumption, childish conception and unreasonable speculation, for the demonstrations of exact and verified knowledge—the term stands for loyalty to truth.

But answering his enquiry, "What is Spiritualism?" we respond that it is demonstration to-day, under circumstances that can be easily established, of the truth of Angel Ministration, a doctrine clearly taught in the Bible and accepted by the Church for centuries.

Indeed, the belief in immortality, in the nearness of the spirit world, and in some form of conscious intercommunion between the two worlds or states of existence—are beliefs as old as man. Modern Spiritualism gives proof of these realities through its various phenomena. The manifestations occurring in the past, not being now subject to verification, have to be accepted, if at all, solely upon faith. To-day, however, tens of thousands upon thousands of honest investigators, of every shade of religious belief, and many of no belief, are glad witnesses of the glorious fact of a present demonstrated immortality.

These include many of the most renowned and scientific men known to the world. Space alone forbids their enumeration here.

Recently the Psychical Research Society of England and America, composed of eminent clergymen, and scientists, and independent investigators, have published some of the results of their work. Despite the prejudice of these men, such was the overwhelming evidence, presented in numberless instances, that original opponents like Prof. Hodgson and Prof. Hyslop, the latter of Columbia College, and others like unto these, have publicly acknowledged their conversion.

When the highest scientific authority in England, and in the world for that matter, declares that the facts of Spiritualism are as clearly established as are the facts of any science—he who seeks to deny or decry these facts, only shows his own failure to enter into a comprehension of their stupendous significance.

Apart from the evidence furnished through spiritual phenomena, what solid and accepted proof have we of a continued life beyond the grave?

Washington, D. C.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price $1.

Ego in Nature's Kindergarten.

By Charles Dawbarn,
San Leandro, Cal.

There are attempted changes in the meaning of words that grieve the soul of an old-fashioned thinker, like myself. I had always supposed that an "atom" was matter divided innumerable times till it could not, even in thought be divided any more. That, to me, was the ultimate of matter. And it made no difference whether this speck was a whirl of ether having a good time all to himself, or just a chip of the old block in which life around me is everywhere embedded. Now I find certain scientists of to-day talking about splitting and splintering atoms and calling the new fragment "corpuscle." So I want it distinctly understood that when these mind-disturbers get all through, and have chipped their last corpuscle to its ultimate, that is what I mean, every time and everywhere, by the word "atom." They may bore holes through their atoms, and smash them into smithereens to their hearts' content, but my atoms won't stand any such usage. They cannot be tampered with. They are the foundation fact of creation, and always a compound of intelligence, energy and what we call "matter." I have never calculated how many such atoms could dance on the point of a needle, for my atom stands on the very verge of the unthinkable, albeit it is the foundation fact of existence, on which the student reader and I will now take our stand, regardless of size.

The atom has a most remarkable and inherent quality. It delights in addition, subtraction, multiplication and division, thus infusing itself into every problem of the universe. As I have said, the atom itself is all but unthinkable, but the moment it clasps hands with another atom we have "form." It is a case of matrimony. The twain have become one molecule. Of course this is followed by bigamy innumerable. In fact molecular existence is a series of domestic rows, frequent separations, and renewed loving embraces pervaded by a flavor as of first love. As "form" it becomes quite thinkable, and not much more mysterious than poor human nature itself. We can discern the intense individuality of the atom. It is perpetually trying experiments. It thinks it is in love with another atom, and it forthwith blends into form. More and more loving atoms join the group, till the scientist becomes intensely interested, and grows learned in what he calls biology.

We have seen in our last article something of the process out of which the genus and the species are born, for the monerula of humanity was only a type of the monad that is the ultimate of every living being. But the student reader will find herein a key to some of the so-called problems of life. They are problems only because the scientist is so terribly afraid of getting too close to First Cause. He knows that Infinite Energy may destroy form in an instant. The lightning's bolt that springs from earth, or flashes from heaven, has taught him that. But blending his own intelligence with that of the electric mass, he gathers and subdues to his will and his need, facing the risk with a courage born of experience. He has crept as close to First Cause as the nursing child to its mother's breast, every time he compels infinite energy to his service. As he grows he toddles into a selfhood that can do much more than harness lightning and compel electricity. But he must keep close to First Cause. Herein is the fundamental thought on which our success as explorers depends. Every atom is an Ego. The total aggregation of atoms is First Cause, or if you please, God Senior. There is nothing more, and no less is possible to Deity than the whole of intelligence, energy and matter. If we keep this in mind we break every theological fetter, and stand absolutely free to explore through all eternity.

We now, once again, repeat the thought already expressed, and declare that every atom is an Ego, divinely gifted because himself a fragment of the divine, but with personal limitations because he is only a finite fragment of the whole. As Ego he is not only an atom but remains absolutely without form or size that mortal mind can grasp. He has, however, an individuality that can compel heaven and earth to his service. Some of my readers may have seen a steam hammer deliver a blow of a thousand tons, and the next moment gently crack the shell of an egg. So man may spend his whole career as a race in cracking egg shells, if he so choose, but the potentiality of the mightiest power is always present.

We must now make a little study of the powers of Ego in this realm which we call "below man." It is a question of form. We have said that an atom knows nothing either of size or of form, and that it is absolutely indestructible. It is Ego, always and everywhere. Ego is thus a formless, sizeless entity, containing in his own right matter, energy and intelligence. Energy in activity is vibration, so Ego's field of action has no limit save the utmost outreach of his own vibratory force. We are not now concerned with what may be his highest limit, but propose to descend into the lowest depths at which life becomes conceivable to scientific imagination, and there watch some of Ego's experiences in Nature's vast kindergarten.

It is a feature of Ego's life history that while standing alone he makes no record of which mortal man can conceive. He must mate, and thus assume "form" by blending with another atom, before we can even picture him as an entity. Yet it is Ego, who, as a solitary individual atom, is really God Junior. All that is outwrought by form is the result of individual atoms combining their forces to produce effects impossible to one alone. Science deals only with forms. It can usually tear them apart. When it fails it calls the form an element. But all life history, from our side of life, is a struggle with form. If we keep in mind the indestructibility and unchangeableness of the atom we will perceive some of the illusion which halos earth history.

Life appears to us to have lived upon life from the very beginning. But if we can imagine a realm where atoms rule in unblended individuality we can see them smiling at our pictures of life. All that takes place is that one form unblends another form. The atomic form that has conquered and swallowed another form attracts to itself certain of the atoms by a process which we call nutritive assimilation. The rest of the atoms fled away absolutely unharmed. Everything in life of which we can conceive is an output of the growth or destruction of form. Love is a blending, and hate an unblending of form. Cruelty and suffering can only unblend form. Love and wisdom magnify form. We only perceive mind at work in form. Whether Ego acts by intuition or reason he is alike manifesting in and through form. And his manifestation is the united will power of a number of Egos acting together through forms we call bodies and organs. Whatever tears apart and destroys form is simply an episode for Ego, who has thereby harvested an experience, but is just the same eternal, indestructible atom he was when flashed into intelligent individuality.

In that Ego realm of which we have spoken, what pitying smiles, and hearty but unparticled laughter there must be among its citizens as they discern mortal attempts to save forms from eternal destruction by theological dogmas and faith. The orthodox God and the savage's fetish are founded on fear of form. The miser's greed, the politician's lust are expressions of form impossible to Ego as a divine atom. Man's sorrow, joy, remorse are nothing but form experiences. Unblend form and they are gone. Nothing remains save Ego the atom, whose divinity is untainted and untouched by such experiences. The reader must remember it is no part of our task to hunt for motives or object in the existence of Ego. The theological dream that a form man was created for the glory of a form God is a large-sized sample of the nonsense that would befog us if we made such an attempt. The one fact that Ego exists, and is necessarily an individual atom is our fundamental point, and, so far as we may, we will try to discover what Ego may have to gain or to lose by his adventures in form life. But at every step we must keep hand in hand with science, which is really the orderly arrangement, and common sense use of accumulated facts.

Ego while alone is unthinkable and unwatchable by mortal eye. So is his father God Senior. We are forms, and can only think of forms. God Junior wields the creative power in finite degree. He wills, and his potential energy becomes kinetic or active. To use an everyday word he "vibrates," and instantly attracts or repels according to the rate of his vibration, and his own positive and negative will. A moment before he was just a cosmic speck—a homeless old bachelor. He had no wants, no desires, neither likes nor dislikes, but just idled in the unparticled mass we are taught to call "ether."

God Senior himself has vibrated. It was then that a speck came out from the ether, and Ego was born. The point I want to emphasize is that the only children of the Infinite are these speck atoms. Everything else in the universe, of which we can conceive, is in form, and therefore nothing but a gathering of speck atoms into molecule and mass. I know this is sadly untheological, for inspiration, working through Holy Writ and ordained priest, has been saving and damning form. And form has seemed to ignorant man as the ultimate of soul life. And why not? If God created man—who is form; and if, to save that form from hell, a divine form died on the cross, then form is the all important fact in human existence. But the reader must remember we are walking hand in hand with science—together exploring new fields and science asserts and proves that form tumbles into pieces. Nothing remains but indestructible atoms. Those atoms are united exactly as couples mate into married life. Two human beings are said to become one, and sometimes a dozen, but, all the same, the forms remain absolutely distinct, and are separable by legal process and death. There is not a form in the whole universe which is not composed of speck atoms, each with an individuality of its own, proclaiming its freedom to come and go.

The later evidences of life beyond death have been framed in this same ignorance of this fact in natural law. The mortal has loved form. It is form he worships, and his whole fear has been that death took the loved form from him forever. And when form has actually reappeared this man of ignorance immediately bubbled into a form of ecstasy called Modern Spiritualism. The mortal looks at himself (or herself) in mirror or photograph, and thinking of himself as form watches anxiously the changes that mark the passing years. At last he (or she) evolves a system, called New Thought, which is really directed at, and confined to form. It consists of an effort to compel, or induce, Ego to keep form in repair without drugs, or even hygiene.

The one biological record that must ever remain unstudied is the life history of Ego and his father First Cause. Our studies must begin and end with the atom blended into form. But since that atom is always an Ego therein is the truth we are seeking, and the key to many of life's mysteries. Surely the student reader will now realize that he has a solid foothold for his climb to a higher manhood.

Ego is a reflection of First Cause. The student is a reflection of Ego. Or we may put it another way. God Senior, being all there is, is too large for human comprehension. Ego being an atom of the divine, and therefore, God Junior, is too small, and is beyond our powers in the other direction. So we must, perforce, leave the unblended Ego and his sire and direct our thoughts and investigations to the multiples of Ego we have been taught to call "form."

When intelligence becomes active something happens. The unparticled ether becomes particled. How many, or how few of these particled Egos are individualized at any one time is beyond our arithmetic. If we call ether "substance" then each of these particles is an expression of intelligence and energy in that substance, and science tells us that energy is showing itself in the form of motion. This motion is believed by leading scientists to manifest itself as a hollow whirling ring, and so small that millions must blend before the human mind can grasp the fact and call it "matter." No cutting, splitting or smashing is possible to that whirling speck. It is the first manifestation of movement in the otherwise immovable ether, and is born without surgeon or midwife. Nay so far as mortal intellect can grasp such a fact, we may assume, if we choose, that it has been an eternal and particled expression of the Infinite Whole. Or we may logically go yet further, and picture to ourselves, without scientific protest, the universal ether as itself composed of these minute whirls, each alive with intelligence and energy, and each with a separate individuality. So much being assumed we now find ourselves in the midst of a universe of Egos, each a fragment or fraction of the Infinite Ego.

At the very first glance we perceive a marvelous exhibition of intelligence. It is life itself, varying only in degree from atom Ego up to First Cause. We must not, however, think of Ego as a speck who is to grow in size and power, all by himself, as he gathers experience. For as we pass outward from the atom we find intelligence selecting companions from the crowd around him, and driving off unacceptable company. In these humble beginnings this faculty of selection is called "negative or positive," or the principle of attraction and repulsion out of which form is born. The astronomer tells us he is watching in yonder nebulae the birth of a universe. That means that Egos innumerable are there in active association, and with their united intelligence all directed to one end. In that association is what we call "life," for life is the expression of intelligence amid the conditions of Ego's surroundings.

If matter be the result of the gathering of Ego atoms into the groups called molecules then "dead matter" is an impossibility. Every atom being alive every molecule is necessarily permeated by that life. The molecule being composed of individual atoms becomes itself an expression of individual attraction and repulsion. It has likes and dislikes, the same as the Ego atom, for they are the expression of its intelligence. And this intelligence having, in untold eons, passed through the conditions of creative process the scientist finds it now manifesting as gas, liquid and solid.

Attraction and repulsion are themselves evidence of life, manifesting as conditions may permit. Molecules are only combinations of Ego atoms, with intelligence always present, because intelligence inheres to every separate Ego. In the rock Ego has selected his companions, and to each grouping the scientist gives a name. This choice of associates may at first only manifest as "attraction of cohesion," but it is life. It is the life of God Senior and God Junior expressing itself just as conditions demand and compel. When the crystal has been born there is an outlet for a further display of intelligence. Form now sparkles with beauty, while intelligence is also manifesting law, order, and a creative power which can even repair injury to form. Life is present, because life is the essence of divinity, of which every single atom is a fractional manifestation. Ego is always himself. He has neither brain nor any other organ. They are as unnecessary to Ego as they are to God Senior. Presently, by association with others he achieves form. He has discovered that by association with others he can do things impossible to him while alone. He was alive and had power as an atom. As a molecule he shares in the united life and the combined power. There is, as we now discover, no step in the process of world creation at which life appears. It was always present; and the scientific hunt for the beginning of life on our planet has thus been ever a ludicrous attempt to discover the impossible. This discovery that every form contains life, and is the expression of living Egos, will presently be found to give us a foothold by which to reach other truths in the manifestations of life out of which manhood has been evolved.

We want to keep in mind that the live atom, being ultra microscopic, that is to say, far beyond mortal ken or instrument, will never become an object for study. Yet it remains as an eternal fact. It is life, always and everywhere, and always ready with its creative power to multiply when conditions will permit. It is perpetually ready to attract or repel, and conditions will determine the form its intelligence must assume. If crystal be the highest possible at one era then crystal will be the then ultimate of intelligence and life. The planet itself is but a molecule of the universe, and, in its turn, dominating by its conditions its own little groups of atoms. So the time comes when these conditions permit some molecule to exhibit a new form, which at once becomes a fact in nature. It may be, yes must be, microscopic, but the life Ego is almost infinitely smaller. But Ego is its creative father all the same. Or rather a group of Egos combined their intelligence and power into the new form. It is born with and from intelligence, matter and energy, and brings with it the all essential feature of life which is the power to attract to itself other Egos, and thus reproduce the new born form.

Just here comes in the essence of this special study of Ego in kindergarten life. We see that life not only does but must multiply its forms according to prevailing conditions. And the life so born will be in harmony or discord with other life forms according to those conditions, and must take new shape when conditions demand. Herein is certainly the key to the mysterious forms our scientists are chasing with their microscopes, declaring they are deadly foes of humanity. The microbe and bacillus are certainly facts, and may be identified among their fellows by an individuality as marked as that of any other form life. But such microbe is only a half-way house between Ego and poor Homo dying of plague or cholera. That form is as much the child of Ego as every other form of life. Of course it propagates its own, as does every other living thing born of Ego and blended into form. It may have been centuries or ages before it reached even microscopic size, and it will die away as surely as mammoth or cave hyena when conditions change, and not before. Homo is waking to his power. He has discovered that amongst other wonderful faculties he can change conditions within his own organism.

I am not proposing to discuss what is called "treatment" whether by drugs, hygiene or active mental energy. The point I want to emphasize is that Ego in his degree, and Homo in his degree, are each wielders of creative force. Their emanations which we call "thoughts" are alive, and take form as ultra microscopic specks like Ego himself. Such specks are of little might for good or ill until they have blended like to like. There was a time when the planet's whole expression of life was that of monsters whose fossil forms now decorate our museums. Life was fed by life into such forms under the then existing conditions. And so life must be fed by life till it has evolved from the atom into these microscopic foes before the form of Homo can be made to writhe amid plague fury, and presently dissolve into its unharmed Egos.

Let your Ego and mine, reader, think thoughts of love, peace, justice, truth, each and all become form specks amid which an inharmonious microbe could find no mates out of which to develop that tiny form. There will always be microscopic life seeking mates and finding them, but most of them become creations that not merely harmonize earth life but presently evolve into forms too refined and spiritual to express pain, suffering and death. The effect of this change we must trace or our study of Ego's experiences will remain imperfect, and of very little real value.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

VEDANTA PHILOSOPHY.

Lectures by the Swami Vivekananda, on Raja Yoga; or Conquering the Internal Nature, and other subjects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms. Revised and enlarged, 12mo., Cloth, $1.50. Raja Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three years following the Parliament of Religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized. His teachings are universal in their application. The book is cheap at $1.50. For sale at this office.

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BY MATILDA JOSLYN GAGE.

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RIGHT LIVING

— BY —

SUSAN H. WIXON,

Author of "Apples of Gold," "All in a Lifetime," "The Story Hour," "Summer Days at Onset," "Sunday Observance," etc., etc.

"Living is an art, a method of expressing great conceptions; in fact, the highest method, the noblest of the arts."—Thomas Starr King.

This book gives an admirable course of study in ethics, and supplies a long-felt want of an ethical text-book especially adapted to the comprehension of children, as well as older persons whom it is wisely and appropriately designed to interest while teaching them valuable ethical lessons.

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CONTENTS:

Right Living. What Is Morality? What is Ignorance? Knowledge the Great Treasure. Concerning Education. Conduct; or Right Doing. Virtue, the Illuminator of Life. Prudence, an Economy of Life. What Know Ye of Justice? Fortitude a Noble Possession. Temperance and Intemperance. Is the Use of Tobacco Dangerous? Cultivation of Individuality. Character, a Jewel of Great Price. Idleness, Another Name for Loss. Industry, the Staff of Life. Value of a Trade. Recreation a Necessity. Games of Chance. Truth and Falsehood. What is an Oath? or the Worth of a Promise. Fraud a Crime. The Poison of Slander. What Is Hypocrisy? Conscience, or Moral Sense. Selfishness, the Menace of Society. Gratitude, a Fragrant Flower of Life. Is Reverence a Duty? Self-Reliance. Self-Control. Self-Respect. Foolish Pride and Silly Prejudice. Anger, the Distorter. The Angel of Forgiveness. Observation a Great Faculty. Perseverance, the Friend of Man. Punctuality, a Promoter of Success. The Difficulties of Life. Temptation, the Demon on the Highway. Habit, Second Nature. Power of Will. Courage, a Necessity to Right Living. In Regard to Concealed Vice. Beautiful Charity. Fidelity, the Giver of Strength and Honor. Value of Wealth. Avarice, Not a Means to Life's Best End. Good Nature, One of Life's Best Blossoms. Reason and Free Inquiry. Free Speech. A Free Press. Rights of Animals. Rights of Children. Human Rights; or the Equality of Man. Moral Cleanliness. Politeness—The Gentleman. Politeness—Continued—The Gentlewoman. Best Society. Progress; or Enlightenment. Wisdom.

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GHOST DANCING.

Coming of the Messiah—Its Underlying Idea.

CIRCUMSTANCES THAT LED THE NORTH AMERICAN INDIAN TO ADOPT THIS CURIOUS CUSTOM.

Ghost dancing among the Sioux Indians is a thing of the past. The Messiah craze, which led to fierce battlings with the whites in the years gone by, has died out. Such was the unanimous opinion of the ranchmen and former Indian fighters who were among the delegates to the recent Nebraska Republican State Convention. Among these delegates was one who was neither a ranchman nor an old Indian fighter, and yet he knows more perhaps of the history of the senseless craze that lured to death many of the braves of the Northwest tribes than does any of the ranchmen. This man is Gen. L. W. Colby, for five years Brigadier General of the Nebraska militia, but now a lawyer of Beatrice. It was Colby who led the State militia to the frontier in the winter of 1890-91, when ghost dancing was at its worst, and his connection with that campaign prompted him to investigate the reason for the Indian outbreak and the basis of the queer illusions that prevailed in the tribes.

Ghost dancing, according to Gen. Colby, was nothing more nor less than an adaptation of the frenzy dances of the whirling dervishes of Turkey and Egypt, an exercise undertaken for the purpose of placing the physical being in a state of exaltation wherein the spirit gains intimate communion with the dead and with the Messiah. It is a curious fact, attested by the better educated Indians, that this idea of an Indian Messiah was an adoption of the Christian idea of the Savior, doubtless traceable to the teachings of the early missionaries. The expected advent of an Indian Messiah has been among the traditions of the Indians of North America almost from the beginning of their contact with the whites, and when the failure of crops in 1889 and 1890 left the Indians without the subsistence upon which they depended—the government failing to furnish all of the supplies demanded—their minds naturally turned to thoughts of the Messiah's advent. In the summer of 1890 the idea became widespread and was followed soon after by the announcement that the Messiah had actually come. Medicine men from the Shoshones, the Sioux, principally Brules, the Cheyennes and the Arapahoes journeyed into the desert of Nevada and there claimed to have seen the Indian Christ. When they returned they told to great tribal meetings what they had seen—a man with head bowed in sorrow and with scars on wrists, feet and face. He told them of his coming to redeem the whiter race from sin and suffering, of the cruelty that race had practiced upon him, of his crucifixion, suffering and death. He instructed them in morality and taught them certain religious dances and songs, the ghost dance among them. The medicine man told them that they had been punished by the white races for evil deeds done by their forbears, but that their time of travail was about ended. They said that he had told them that all the dead Indians should return to life; that the great herds of buffalo, antelope, elk and wild horses were to be reincarnated; that thereafter the white man would be unable to manufacture gunpowder or bullets that would penetrate the dress they were to assume; that he would cover the earth with thirty feet of additional soil, well sodded and timbered, under which the whites would be suffocated, and that any white man who escaped would be turned into small fishes in the rivers of the land. All that was asked of the Indians was that they believe and organize.

These medicine men described the Christ as a man of forty years of age. They said he gave them certain signs wherewith to work miracles and these they had tested and found effective. One chief professed to have seen and talked with his son, killed years before in war.

The men and women began to make holy shirts and dresses. White muslin was used. Blue and yellow stripes were placed on the back and front. On many were rude pictures, some of eagles and some of buffalo. Eagle feathers were worn on the shoulders, sleeves and head. Nothing made of metal was permitted except guns. First a man stood in the circle of dancers, then a woman, until a large circle was formed. They danced round and round till, one by one, the dancers grew tired and dizzy. They fell to the ground and foamed at the mouth, then lay as dead. When they returned to consciousness they told of wonderful things they had seen and heard. The song they sang while dancing was in the nature of a chant, with some variations from a monotone. Emphasis was given at about every second beat of common time. The refrain was at times a wail, which, once heard, the old-timers say, was never forgotten. At times the song would be an incoherent, disconnected conversation between the Great Spirit and the ghost dancer, supposed to take place after the latter, having fainted from exhaustion and mental excitement, had mounted upon wings and entered into the realms of the sun.

Twenty miles from the Pine Ridge agency about 2,000 Indians gathered, many of them belonging to the band of the famous old medicine man, Sitting Bull. They believed the Indian millennium would come with the next spring when the new grass appeared. Soldiers were hurried from all parts of the country. They herded the Indians into the agencies, and pursued the wandering bands of fanatics into the Bad Lands, and there proved to them that their ghost shirt was only painted muslin and incapable of turning the bullet of the white man. The ghost dance was held for six days and nights at the beginning of every new moon, by command of the Messiah. Month after month in 1890 the dance was kept up.

By the influence of the agents and the Indian police, backed by the soldiers, all of the Indians except the Sioux were brought under control. The Sioux were numerous and defiant. They refused to quit dancing and treated the agents' orders with contempt. The collision came at Wounded Knee Creek, on December 29. Several companies of soldiers had surprised and captured Big Foot's band, the leaders in the devilry of the times. They were lined up while a search of their tepees was made for arms. This proved fruitless and a personal search was ordered. The first detachment of searchers was shot down by the Indians, who had their guns concealed beneath their blankets and ghost shirts. There were 140 bucks, and 250 women and children in the band. The signal for hostilities was given by the medicine man grabbing a handful of earth and flinging it above his head. The soldiers were of Custer's old command and soon rallied. The Indians retreated to their tepees after they had lost fifty-two men. Before the battle ended 116 Indians, including Big Foot and sixty or seventy women and children, hiding in the tepees, were killed. The soldiers had twenty-five killed.

This demonstration of the worthlessness of the ghost shirt as armor had a powerful effect upon the other dancing Indians, and they sullenly submitted, after weeks of protest. The ghost dance belief died hard, however. So alluringly did the Messiah idea present the future to the simple-minded braves that they were loth to give it up. The following year ghost dancing was again started, but was soon stopped by the Indian police. Periodically since then have the followers of the craze sought to revive this dance, but each time it was sternly repressed. The end came last year when only a score of believers in all the Sioux could be got together. Then, and then only, was it finally abandoned.—New York Sun.

THE WHITE ROSE GRAVE.

A snow-white rose upon a grave—
Long may its blossoms bow!
The sweetest flower God ever gave
To deck a saintly brow.
Its purity is like your face,
Its golden heart your hair;
And in its perfume I can trace
A symbol of your prayer.

Dear friend, count every leaf that grows
A loving thought of you;
And every snowy bud that blows
A memory wet with dew;
And every root that rests in gloom
A heart-string twining dust;
But all the rising sweet perfume
As higher hope and trust.

I'd envy this fair plant its place
So near your folded hands,
Did I not feel your angel face
Looks down and understands.
Each time you seek these green retreats,
O count my spirit near;
For in a rose's heart there beats
The heart that placed it here.

Fair rose, thro' summer's drouth be brave,
And through the winter's strife;
The dearest dust sleeps in this grave—
O garland it with life!
Make fragrant all the summer air,
And with your dying breath
A message unto heaven bear,
Of love that knows no death.

CALLA HARCOURT.

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"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

KINDLY CRITICISM.

Loveland on the Influence of Christianity.

To the Editor:—After five months of illness caused by a serious accident, I am again able to read and write a little. To-day when The Progressive Thinker was handed to me, I read it with great interest until I came to J. S. Loveland's article on "The Influence of Christianity," the perusal of which pained me. I fail to see the use or good to any cause or individual, in continuously trying to berate and belittle the works and workers of other spiritual eras or of our own. Sensitive as I am, I felt the Professor's bitterness, especially toward Jesus of Nazareth, etc., and that he wished for yet stronger language, if it were possible, with which to express himself.

I remember to have read a similar article from his pen, in the Banner of Light, some time ago. I mused over this in this wise: "Why does a man who claims to be intelligent, put his intelligence to such ill use?" when suddenly one of my spirit teachers became visible to me and said: "Why marvelest thou concerning the expressions of this man? His language demonstrates his status in progression. He has been a student on many lines of thought and has mounted some summits, but lacks true spiritual unfoldment and growth to give him the necessary counterpoise, true light and understanding of things spiritual. However, he fills a niche in God's plan with man. His point of view for some time past and at present is egotistical and rendered oblique through the selfish shades of which his personal aura is composed. However it will soon be disturbed and changed, then he will see the same things of which he now speaks so ill, from another point of view and behold of a truth what his part of service in the past and present should have been to the progress of the world and the weal of the people. He is gifted with talents for the use of which he must give an account."

Then a sad expression came over the face of the angel, and he continued: "It were well if all mortals did consider more seriously their own duties as factors of the whole human family and expected contributors to the progress of the world and the weal of all its people. Alas! too many clog the wheels of Progression's car and are dead weights to it."

He disappeared, and again I mused like this: What have I been contributing and what am I now, to the progression of the world and the weal of the people? True, I have always done everything I could in my humble way to comfort those in distress, and aid those in need whom I could reach—to the limit of my strength and means. Still perhaps more could have been done sometimes, yet I see not how. When we send out none but good thoughts and wishes and do in word and deed what our strength and means permit, we certainly contribute our share to the great cause of humanity.

I have long since learned under the tutorship of angels, that our divinity must prove itself by our humanity, and too often my ardent desires and efforts to do good and help others have brought me very sorrowful experiences, which have taught me that services of love for the weal of others, unselfishly bestowed, are, as a rule, not appreciated at the time by those so aided, which condition then makes it hard for the benefactor, whoever he may be, for the reason that there are no reciprocal currents established to bring back expended energy. It is a give all and receive nothing service; but I have also learned by observation and experience that all comes right in time.

We pass through afflictions to triumphs, we journey through the shadows to the light. Our spiritual sight and discerning powers are quickened to behold and to gather treasures of great price in places that seem barren to the physical sight.

In contemplating what we owe to the world, we should place before us this motto, viz.: "The world is my home; to do good my religion," and in the effort to live that religion we will have no chance to go wrong, for we will be too busy to search for the faults of others while looking only for the good in all and striving to promote it.

MRS. M. KLEIN.

Van Wert, Ohio.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Ferdinand Fox Jencken writes from New York: "Will you kindly grant me space to thank the friends of the Advanced Spiritual Conference of Brooklyn, especially Mrs. M. Robinson and her little band of 'Willing Workers,' for their kind assistance to my family during my recent illness in Seney Hospital. To each and all we are truly grateful."

Virginie Barrett writes: "I am at Lake Brady for a few weeks of rest. I have open dates for winter and camps on reasonable terms. Please address all letters to Lake Brady, Ohio, by way of Kent, care of hotel."

J. Martin writes: "I have just completed reading that wonderful work, 'The Arcana of Spiritualism,' and it has been nothing short of a revelation to me, and a source of information little dreamed of. It is truly a marvelous rendition, and bespeaks its angelic authority in every line."

Cornelius Van Buren writes: "I wish to correspond with some good, honest psychometric reader or test medium, who has at heart the work of an evangelistic nature, and who can give readings or tests in public after lectures. I wish to have such a person accompany me in a new evangelistic work in the Western states. Steady employment. Address at Waterloo, Iowa."

Harry Moore writes from 2979 Wabash avenue, Chicago, Ill.: "As my wife will take charge of the Avenue Spiritualist Society the ensuing fall and winter, I will be open for engagements with societies after the month of August, and anyone addressing me at the above address will find out my terms and the nature of my work."

The New York Press says: "A man and his wife, Christian Scientists, have been arrested in West Virginia on a charge of murder. The Humane Society ordered them to provide medical attention for their sick child. They refused to do so. The child died. This capital charge is the logical outcome of these conditions, and the trial will be interesting as defining the point to which the law will redress wrongs committed under the stress of religious mania. The parents did not intend to kill their child. There is, however, such a thing as accessory to a crime after the fact, where the criminality is not direct, but is limited to mere concealment. In this case there was an actual command which was disobeyed. The strangeness and unreasonableness of such cases lie in the fact that the use of medicines under pressure is not incompatible with a belief in the nonentity of disease. Faith might be supposed to exist and be supreme and a physician's treatment taken also. But never do you find a Christian Scientist who is willing to take a soupcon of medicine with his overmastering faith. And the pity of it is that he is not content with enforcing his theories when he is sick himself, but his helpless children must suffer for his error."

The New York Times says: "Christian Science was arraigned in strong terms yesterday by William A. Purrington in a lecture delivered before the class for the discussion of present day problems at the Broadway Tabernacle. Speaking on 'The Sophistries and Dangers of Christian Science,' he characterized the so-called faith as a product 'of ignorance, irreverence, vanity, vulgarity, inconsequence, incoherence, and greed,' and charged that its textbook, 'Science and Health, With a Key to the Scriptures,' was written in a jargon at once irritating and comical in the eyes of intelligent and educated persons not under the spell of the delusion."

E. W. Church writes from Harveyville, Kas.: "Having a small inheritance in land, and feeling the need as a worker for the public, of some retreat for quiet rest, I decided to found such for all who should prove congenial to myself and to each other. My desire is to hold public meetings where addresses upon advanced lines of thought will be presented free to the people. We began with Spiritualist meetings. One such meeting was arranged last fall, and the Town Hall engaged, but the directors learning the purpose of its use, utterly refused to allow the exercises to take place there, as they declared them unfit for a place which was sometimes used as a church. Application was then made for the M. E. Church without success. There have been thus far two meetings held this summer with fair attendance. Our next meeting will be Saturday, July 28, and the subject 'Good Roads.' These have been grove meetings, and the others have been held on Sunday. The desire is to establish Sunday grove meetings during the warm months. The effort might well be copied elsewhere, since the 'groves were God's first temples,'"

S. H. West writes: "On the 21st ult. I was in Chicago, and went to see the Bangs Sisters, and had a reading. I wrote questions to four friends in spirit life, folded them with four sheets of blank paper, in a plain envelope, sealed it up and placed it between two slates, holding them in my hands while the medium sat away. In due time she removed the slates, and I opened the envelope and found the four sheets of blank paper were covered with seven pages of closely written answers, in ink, to my questions."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Occult Temple, Detroit, Michigan: Speakers—Rev. B. F. Austin, of Toronto, July 23; Lyman C. Howe, August 2. August 21 and 22, dedication of newly rebuilt temple, by Rev. Moses Hull, of Buffalo."

A Band of Harmony benefit will be given at the home of Mrs. Slosson, No. 19 Elizabeth street, Thursday, July 26, afternoon and evening. The ladies are requested to bring lunch, and Mrs. Slosson will serve tea and coffee at six o'clock. Social in the afternoon, and a progressive euchre party in the evening. A cordial invitation is extended to all their friends.

A late dispatch from Baltimore, Md., says: "A score or more women of this city are now mourning the loss of gold watches, diamond rings, and other valuables which they handed over to Spiritualistic sharps to have their troubles removed. Detectives are looking for the two 'mediums' or 'professors,' who went by the names of Milton Ellis and Harry Leroy. They are charged with obtaining money under false pretenses." We advise Spiritualists everywhere to look out for Spiritualistic "sharps." They can be found in all our large cities, and they are well patronized, showing how easy it is to deceive a certain class.

Mrs. LeSieur writes: "The Band of Harmony holds its sessions every first and third Thursday of the months the whole year around. We are not having vacation as many suppose, because Mrs. Richmond is away for the summer. We are having very pleasant meetings and the good work is going on. Our place of meeting is No. 40 Randolph street, room 608, Handel Hall Building. We begin at 3:30 o'clock for afternoon session. The ladies bring refreshments, and we serve tea and coffee at six o'clock. Evening session begins at eight o'clock."

The following is going the rounds of the press: "A movement against Spiritualism has been started in Germany by the court preacher, Stoecker, the great Christian social reformer. It is said there are no less than six hundred mediums in Berlin, the most of whom are bodily defective. They carry on frauds and humbugs in the name of ghosts. They are reported to have 60,000 followers in that city, who show great variety of character. Some are serious; some seek spirits for sport; some let weak nerves lead them to seances and visions; while most regard Spiritualism as a new way of calling up the dead to teach the living."

Mrs. Hamilton Gill, the well-known test medium, will visit the following Michigan camp-meetings: Island Lake, Briggs Park and Vicksburg. She will also attend Clinton and Marshalltown camps, Iowa. The friends will please note that the usual Thursday evening circles have been discontinued, as Mrs. Gill will not be in Chicago until after September 15.

The Muncie (Ind.) Herald says: "The Mediums' Protective Association of Indiana has been organized wit a membership of over 100. The purpose is for mutual protection against so-called unjust discrimination by the directory of the Indiana Association of Spiritualists, who have issued an order that no medium will be permitted to do business in the Chesterfield camp unless invited by the board. Heretofore the mediums were wholly unrestrained." We can not see wherein honest mediumship is injured in any way by the Chesterfield camp board. The speakers are invited, and why not extend the same privilege to mediums? True mediumship never suffers in such a case as this.

Wm. Scheth writes from Kansas: "Brother Mathis' suggestion in the last Progressive Thinker is a very good one, and I hope that every subscriber to The Progressive Thinker will take notice and carry out his plan. I have been practicing Brother Mathis' suggestion ever since I was a subscriber to The Progressive Thinker. I never allow one to go to waste with me, but I send them all out to do missionary work wherever I think they will do the most good with people who are as hungry for truth and knowledge as I am, but less able to pay for the same. By practicing this method we are enabled to bring light and knowledge (at very little cost) to a large number of people who would other wise remain in darkness. Let us put aside selfishness, and be liberal with our papers when we are through with them."

Joseph E. Benjamin writes from Bennington, Vt.: "The books and papers received, with many thanks and much gratification. They constitute an immense amount of good reading matter for the sum invested. Of course it is surprising until one stops and thinks and sees that you are doing it on the Divine Plan with the help of kindred spirits, all for the betterment of humanity. May the strength of all good and true spiritual power abide with you forever. I am something of a Pantheist; I fail to find any God but man. The more I read and think and reason, the more I find out that I don't know, and I know that I don't know. Self-creation and self-destruction is what I find uppermost."

Prof. J. Madison Allen is at Mineral Wells, Texas, a famous watering place and health resort. He was the principal speaker at the grove meeting at Caddo, Tex., held on the 4th and 5th of July, in celebration of American independence and in behalf of universal mental liberty and true civilization. His next points will be Fort Worth and Dallas, Dennison, and Indian Territory.

The Westminster Review says: "There is no doubt that a person may apparently see objects and hear words which another person close by cannot see and hear. Such impressions are to be referred not to actually existing objects, but to the action of the subject's mind. Dr. Abercromby tells us of one patient who could, by directing his attention to an idea, call up to sight the appropriate image or scene, though the thing called up were an object he had never seen, but had merely imagined. When meeting a friend in the street he could not be sure whether the appearance was his friend or a spectral illusion till he had tried to touch it and heard the voice. Goethe saw an exact counterpart of himself advancing toward him, an experience repeated by Wilkie Collins. Sir Walter Scott relates that soon after the death of Lord Byron he read an account of the deceased poet. On stepping into the hall immediately after he saw right before him in a standing posture the exact representation of his departed friend, whose recollection had been so strongly brought to his imagination. After stopping a moment to note the extraordinary resemblance, he advanced toward it and the figure gradually disappeared."

M. E. Kelley writes from Williamsport, Pa.: "The First Church of Spiritualism has for its pastor, Mrs. Helen Taylor, of Philadelphia. Mrs. Taylor has served the society for nearly two months, and has been successful in proving her worth. Her lectures are interesting and instructive, and her test work is very fine."

Mrs. L. N. Claman writes from Shelby, Mich.: "I have completed a very successful seven weeks' engagement with the Englewood Spiritual Union, 63rd street, Chicago. My stay among the dear old friends was a pleasure. Our audiences were large and appreciative. The lectures and messages were very kindly received, and it is my desire to express her good speed in all their work in the Union. I was at the camp meeting at Grand Rapids yesterday, July 15, and in the morning I listened to one of the most scientific lectures I ever heard delivered, by A. E. Tisdale, the blind medium. In the afternoon Frank T. Ripley ordained our sister and co-worker, Mrs. Emma Blake. Following this Mr. and Mrs. Carpenter took the meeting in charge, and that great audience of hundreds of people sang, and dear Mrs. Carpenter's guides did the rest. Oh! it was a glorious day, full of love and spirituality. Much harmony is exercised on the ground among mediums, and all seem to be glad of this camp, and we are sure of success in every particular. I have National day in charge, aside from my week's engagement. We from Grand Rapids send greeting to all other camps, and hope you are getting along as well as we are in Grand Rapids."

Londoners (England) fought their way to Christ church, Westminster, lately, to hear the Rev. Charles M. Sheldon, of Topeka, Kans., but only three thousand persons were able to wedge themselves in, and so the preacher-editor was compelled to address an overflow meeting in the adjoining hall, and still another that congregated in the the streets. The vast audience forgot the sacred surroundings and burst into frequent applause at his arraignment of the liquor traffic and the trusts and his optimistic prophecy for the world's religious future. Mr. Sheldon startled his hearers by the statement that he had seen more drunken men and women in England and Scotland in a month than in Topeka in twelve years. He followed his home thrust with an expression of horror at his discovery that many ministers of the Gospel and church dignitaries in Great Britain were stockholders in British breweries. Speaking of the dawn of religious brotherhood, Mr. Sheldon announced that a great evangelistic propaganda would soon be undertaken in the United States by Dr. Newell Dwight Hillis, of Brooklyn, and other prominent American divines. To the Christian Endeavorers of the world, whose convention Mr. Sheldon had come to attend, he suggested that politics was one of the most inviting fields of activity that lay open. He said that the present mayor of Topeka was elected by the Christian Endeavor vote, and declared that organization was all that was needed to make the society a political power.

Henrietta Straub writes: "The following message and prophecy by spirit Fred Straub may seem preposterous, but I promised to send off what I received, to be recorded, if possible, in The Progressive Thinker, even should it all be erroneous. It was received July 7, 1900: "Dear mother, once more I was in China, to make sure that I was not mistaken in my yesterday's observations. Alas! it is the clear truth, and not one of our poor boys left to tell the sad news or bury his comrades. It is a weird, it is an ominous sight. War will now be precipitated. China will succumb and be divided, and our States will be a prominent factor in these events. It will receive a large share and become one of the foremost powers in the affairs of the world and stay so until defeated in a war with Russia. Then the United States will be wiped out in her turn, as she wiped out China, but the climax will be put upon her fate by Japan, who, after defeating Russia with the help of the English, will make the best of what she finds in the United States. Japan will carry commerce and culture much farther than the United States, and her empire will even last longer than China's. Those future wars will be less bloody than the present one, as Japanese are milder and not as cruel as the Chinese. Average people will then become better and also more friendly to the higher world. They will then listen to our advice and information, and the two worlds will draw nearer together and work in unison to the common benefit of the human race. And so, good will come out of evil, and this present cruel war will after all be the first step towards a final blessing to all humanity.'" It is exceedingly easy to "predict;" and some spirits seem to indulge in it freely—too freely, perhaps. Amid these innumerable prophecies some can not fail of hitting the mark, just as ordinary guessing on a horse race—some one is bound to predict correctly.

Mary C. Von Kanzler writes: "To the friends who read 'The Progressive Thinker and have been writing me to learn which of our state camp-meetings I will visit, I desire to inform them through the columns of The Progressive Thinker that I now intend to be in Freeville (N. Y.) as long as that camp is open; after that go immediately to Lily Dale. I will be at my country residence near Fulton, N. Y., during the intermediate time, where all correspondents desiring to engage my services either for platform work as speaker and test medium, or to officiate at funerals can address me."

"Minister Conger, his family, and lady guests are safe. They are confined with other foreigners in a subterranean passage between the imperial palace and the British legation. They are suffering somewhat from lack of food, but no bodily harm has come to any of them." This is the communication sent to the President's mansion, Washington, D. C., by Dr. J. C. Ellis, a physician in good standing, and claimed to have been received by him direct from Pekin through a secret but entirely authentic source. "I am not yet prepared to announce the source of my news," said Dr. Ellis at his residence in K street "but it can be depended upon as entirely trustworthy. I expect another message soon, and will take pains to inform the authorities and the public." When asked how it was that he could receive messages from Pekin when the government could not succeed in receiving official communications, Dr. Ellis replied: "That will be explained in time. My informant is an American lady residing in Peking." According to Dr. Ellis, the present is the third message received by him from his informant. He said he knew positively that Minister Conger and his family were absolutely safe up to 6 o'clock July 21, and were under the protection of the dowager empress. The latter, the doctor says, desires it to be known that, though she is powerless to prevent the revolution in the capital, she will protect the foreigners at all hazards.

Geo. W. Matthews writes from Vancouver, B. C.: "I am pleased to inform you that on the 22d of June, George Campbell, of Nanaimo, B. C., organized a society in this place to be known as the Vancouver Psychical Research Society. We now have twenty-two members on the roll, and expect to double in the next six weeks. We are going to try and get Mr. Hull to speak here when he comes to Nanaimo in September, if he can find the time. We expect to have Mrs. Reese, of Nanaimo with us next Sunday."

The Religio-Philosophical Journal says: "The liberal press of this country moralizes over the death-bed confession of Rev. Geo. Gibson, of San Francisco, Who, they say, was guilty of the murder of the two girls in Emmanuel Church of this city, for which crimes Theodore Durrant was hanged. Save your energy and your ink, friends. Mr. Gibson is alive and well, and is still the respected pastor of the Bartlett street church, where the crimes were committed. 'Be sure you're right; then go ahead.'"

J. K. Bubb writes: "I need The Progressive Thinker in my business. In its columns I find facts explained. I find truths therein, grand and sublime, which children and older ones should know."

An exchange says: "A remarkable attribute of the psychologically-developed soul is the art of acquiring knowledge by what might be termed interior penetration; that is, the nature of the thing resolves itself into one's inner consciousness without any apparent effort of the mind. Thus a letter may be held unopened in the hand or laid on the breast and yet read with perfect clearness by the mental vision of an adept. Even more strange is the art of transferring the body, yet it is asserted that those who have delved deeply into the secrets of nature can and do project their astral bodies to any point they wish. A person in Madrid wishing to communicate in New York can thus throw out not only mind, but his astral body, which can be seen as one would perceive a magnetic aura. This, it is said, is done by the adepts of the East at any time, and from the interior of Thibet—a land in which no white man has penetrated—there comes wonderful stories of the science of the Mahatmas, or men learned in Brahminical lore."

Willard J. Hull will open the Clinton Camp with a stirring address.

Mrs. S. Augusta Armstrong writes from Lake Villa, Ill.: "I left my California home with its sunshine and flowers, and my dear soldier boys, for my eastern home, two weeks ago and am stopping off en route to fill an engagement at Deep Lake camp. This is a most delightful site for a camp-meeting. Nature has been bountiful in her gifts, and with the will power and the determination to succeed of our co-worker, Mr. G. V. Cordingley, the other camps about the country—north, east south and west—will have to look to their laurels. I lectured to an appreciative audience last Sunday afternoon, and shall again occupy the rostrum, Sunday, July 22. Mrs. H. Downing's home tent seems to be the magnetic center of the camp ground. She welcomes all with a sweet smile and a cordial grasp of the hand. Her strong healing powers have already been felt here and the wonderful water that her guides prepare is a balm for suffering humanity. I shall be at Central New York Camp, the first of August. I bring greeting from the golden state to all eastern friends."

S. M. Tucker writes: "The Arkansas Valley Spiritual Association held its annual camp-meeting in Island Park, Winfield, Kansas, commencing July 7, and closing July 16, 1900. While the attendance was not as large as it might have been, we had a good time and paid all expenses. Our speakers were Mrs. Hinsdale, of Fort Worth, Texas; Mrs. Mabee, of Topeka, Kans.; Mrs. Bessie Bellman, of Howard, Kans, and S. M. Tucker, of Wichita, Kans. Their lectures were well received. Our platform test mediums were Mrs. Steward, of Kansas City, Mo.; and Mrs. W. W. Aber, of Spring Hill, Kansas. W. W. Aber, materializing medium, held several seances. All manifestations were well received. At the election of officers for the ensuing year, the following were elected: President, S. M. Tucker, Wichita, Kans.; vice-president, Mrs. Bessie Bellman, Howard, Kansas; secretary, Chas. O. Bethel, Winfield, Kans.; treasurer, Mrs. Harriet Eastman, Winfield, Kans.; trustee, Dr. A. S. Martin, Cedar Vale, Kans. The association is in a prosperous condition and determined to continue in the good work."

Pon-she-wa-ing, Mich.

Sunday, July 8, was closing day of Pon-she-wa-ing Camp-meeting. The day being cold and rainy, the audience was not so large as on former Sundays, but those who were in attendance enjoyed two grand and soul-inspiring lectures. The address by Mr. O. A. Edgerly in the forenoon was highly appreciated by all present, and in the afternoon Mr. A. E. Tisdale held the audience spellbound with his profound lecture. Miss Gladа Kellam sang in a pleasing manner "Whatever is is Best," a poem by Ella Wheeler Wilcox, with music by Mr. Maxham, and with her permission, dedicated to Mr. Tisdale.

Owing to the illness of Mrs. Martha Root she could not be with us on Woman's Day. Dr. Rosamond Conger, of Chicago, addressed the meeting in the afternoon. Dr. Conger's talk was very impressive and shows to us that she has worked and thought on this subject for many years. Drs. M. E. and Rosamond Conger were with us two weeks, delivering lectures and teaching a class in practical medicine. They are genial and pleasing people and were greatly missed by all after their departure. All regret very much the absence of Mrs. Root and hope at some future time to have her with us.

IDA CORA FULLER.

Hell on Earth.

It has been said that "whom the gods wish to destroy they first make mad." I was reminded of this while reading "The Opinion of a Distinguished Chinaman," on page 4 of The Progressive Thinker, July 14th.

Are the so-called Christian nations mad and likely to have their religion destroyed by the Chinese for trying to kill some of them to make others pretend to believe what they know by many thousand years experience before Christianity was born, is a false religion, not in harmony with the Golden Rule.

Is John Bull mad in trying to kill the Boers, Chinese, Hindoos, Egyptians, Irish and others? Is Uncle Sam mad in killing Philippinos and Chinese?

William Penn had great success with savages without an army, or force. He only used common sense, as Mr. Gladstone said. General Sherman said that war is hell—he knew it by experience to be a fact. General Grant said, "Let us have peace"—which is pure Christianity.

The authors of war make hell on earth, and purgatory for themselves in spirit life, if there is any truth in the New Testament.

B. FRANKLIN CLARK, M. D.
Belvidere Seminary, N. J.

A QUESTION.

Is Man Mortal, or Immortal?

Hope of immortality is not a conception of race infancy. The idea is an after thought of his more adult age.

Aeons of ages rolled away during which abnormal man frisked from bush to tree, disporting and utilizing his caudal appendage, giving no thought of immortality.

Primitive man believed that the visible body constituted the man; and seeing the body become lifeless, decay and ultimately vanish, he logically concluded that extinction was the finality of all animates.

But there came a time when apparitions were seen and recognized as old acquaintances who had formerly lived in flesh bodies, whereupon man jumped to the conclusion that he was immortal. This original idea was not a case wherein the wish was parent to the thought. The idea was wholly suggested by apparitions; by the reappearance of those supposed to be extinct.

In discussing any controverted question, the essential factors leading to reliable conclusions, are sound premises, otherwise false conclusions are ineyitable. In this practical age of analytic and sympathetic methods of procedure the true scientist first makes sure of his premises, after which, if he is careful of the logic of his premises and doesn't use ambiguous terms and ambiguous forms of speech, his deductions and conclusions may equal demonstration. Hence, in discussing the mooted question of man's immortality, the paramount factor is to ascertain exactly what constitutes man? What, if any, are the peculiar traits of character that distinguish him from other animates?

Now, in viewing animates collectively we fail to find in man one trait not possessed by others. Man excels in some traits and is excelled in others. Man, however, possesses a greater number in a higher degree than any other animated being but his excellence is wholly a result of fortuitous environments whereby greater evolution is obtained; not from any original design or impress.

Fossil thinkers claim that man alone is endowed with reason, and yet it is well known that many species of animates forecast, and store food for future use, thus clearly evidencing a high standard of reason, implying memory, sensation, consciousness and deliberation.

Instinct is not applicable in such cases, inasmuch as animates accustomed to store food for future use where nature fails, as in frigid and temperate zones, if removed to the tropics cease to store food after a short experience.

Again, it is claimed that man alone has hope of immortality. This, too, is wholly conjectural. We have seen that immortality is wholly a suggestion of apparitions. It is well known that the dog, horse and donkey recognize apparitions. Each of these animates have long memories. Hence it is highly probable that in apparitions they recognize old friends, suggesting continued existence. The fear they often manifest on such occasions is evidence that they discern apparitions to be different from ordinary animates.

Thus we learn that the difference in the higher species of animates is so little that it is safe to assume that if any are immortal, all are.

It is an axiom conceded by all, that any phenomenon that had a beginning must have an ending; that all animates have been and are being evolved from primal elements of crass matter, by the reciprocal and antagonistic action of cosmic forces; that the primal condition and primal form of matter is gaseous, consisting of hydrogen, oxygen, nitrogen and carbon. These are the potential elements of matter. Subordinate gases—argon, for example—may not be considered in this connection.

The cosmic forces inherent in matter are gravity, heat, electricity, magnetism and life.

These premises are so absolutely sound, they may not be controverted. However, as electricity, magnetism and life never manifest except when heat is present, it is possible that each are only differentiated forms or properties of heat, thence it would follow that gravity and heat are the dominant factors by which all phenomena are evolved. Heat and gravity are antagonistic forces, originate and perpetuate all motion, without which all motion would cease. Motion from gravitation is always centripetal; motion from heat is never centripetal. Vital motion (from heat and life combined) may be in any direction. Sensation is present only in vital motion; all others are insensate, without design or purpose, hence disastrous, destructive phenomena equal the beneficial productive. Destruction and production go hand in hand adown the eternal ages. Therefore as crass matter alone—including its cosmic forces—is eternal, it follows that all evolved phenomena, differentiated, must ultimately be resolved back to primal elements, whereby extinction of distinct phenomena becomes absolute. No other conclusion is possible.

In a previous paper it was shown that mind, in which individuality is manifested, could only evolve from its latent, quiescent state when matter was undergoing evolution; that when matter was undergoing dissolution back to primal conditions, all special phenomena previously evolved therefrom must also be disintegrated, whereby individuality is extinguished; that any number of apparitions and communications, however obtained from those invisibles who have obtained the second birth is no evidence of immortality. The second birth is wondrously mysterious, still apparitions and communications prove that they remain in the earth's material sphere of cosmic forces and are subject thereto, consequently possess material bodies, without which no individual manifestation could ever occur. Now, as mind was evolved into action by cosmic forces, it follows that a reaction of these forces would cause dissolution. Worlds evolve and dissolve with the same certainty as the frailest flower. Surely puny man may not hope to escape.

When speaking of man, mind is always included as one attribute of his evolution and constitution. Prior to which mind had no recognition. Mind is an expression of life through evolving matter. When evolution ceases, mental expression ceases.

If mind was not thus subordinate our intense love of abode in flesh would never submit to eviction. If matter was subordinate to mind immortality would be assured. All nature, however, shows that mind is the toy of insensate forces, otherwise everything would be lovely and lightning would kill (evict) nobody.

Now then, if it is true(?) that Prof. Loeb has produced animates from unfertilized eggs; also twins and triplets from the single egg at will, by varied proportions of various salinous solutions, it must be conceded that manifestations of life, including mind, result from chemical action of cosmic forces and virtually exist only in chemical combinations that are evanescent.

However, in conclusion, we may not forget that as something never comes from nothing, it follows that mind must inhere in matter even when not capable of expression, but when the essential forces (heat and life) are no longer co-related with matter in the requisite combinations wherein man is involved and whereby man is evolved and finally resolved, each and all again becomes subject to evolution. But as dissolution of phenomena extinguishes every trait of individuality, subsequent evolution is in no logical sense a reincarnation.

Prayers and tears, my dears, will not change it. GEO. M. RAMSEY.
Washington, Pa.

IN EVIDENCE.

Reasonableness of Immortal Life.

To the Editor:—With this I send you a copy of a communication I received through the agency of some occult intelligence. The original was found among my private papers where, to me, it seems it could not be placed by human hands. Therefore to me is in evidence of immortal life. To others I think the reasoning and sense to be of value. Respectfully your,
Topeka, Kan. J. N. ADAMS.

One of the strongest arguments for a future life is a necessity for it, to supplement the imperfections of this one. We see the wicked flourish and the good languish in poverty; the selfish win success, riches, honor, and the leadership among men; while the generous altruist fails in business and is universally execrated; the useless and vicious vagabond who cumbers the earth, and whose only possible claim to filling a useful purpose is that he may serve as a frightful example, lives to a green old age; while the widow's son, the only support of a family, dies; or the woman who walks the earth a being too noble to be classed among her kin, is cut down in the flower of her days, her career of usefulness cut short. If there were no hereafter we must needs create one, to even matters up and make of such things a harmonious comprehension.

The economy of nature teaches the same lesson, nothing is wasted; every dead leaf, every surplus seed, the decaying bodies of plants and animals are utilized, to the ultimate particle.

Nothing rests; but from the moment when death occurs the process begins by which the dead material is worked up into new forms of life. But would it not be an anomaly if everything is preserved and utilized and the spirit wasted? The noble qualities, the possibilities for usefulness, developed in man or woman by education or thought, are these lost when the owner dies? What is there in the universe of so much value as moral worth combined with mental strength? In all ages this has been admitted by all men of all religions. The stars swerve from their course; the sun stands still; yes, even the Son of God comes down from heaven and dies to teach men the way to moral rectitude. Admitting the eternity, the indestructibility of matter, we must admit no less for that which alone renders matter valuable, "the spirit."

Here as elsewhere, the soul which deserts its material domicile, continues its conscious individual existence; else the cosmos is chaos and blind, chance uselessly rules a purposeless aggregation of matters and forces. In the Garrisonian philosophy death is but an accident, and not a very momentous one. Every action in life has its influence necessarily upon the future. There is no heaven and no hell in the sense that the "saved" are indiscriminately sent to swim in never-ending bliss, and the "damned" are plunged into eternal torment. For "there is no God dares wrong a worm." Justice demands what observation teaches, that every good or bad deed must receive its due recompense, must be followed by its inevitable consequences. This is the inexorable decree of the "Father," whom even the gods themselves could not influence.

And so by pure reasons, apart from the authority of revelation or inspiration, we are led to the conclusion that the being who inhabits the body of every man or woman, is eternal and must continue to live after separation from the material envelope, and to live as an individual; for life without consciousness is nothing but annihilation.

But this compels still further admissions, for such a life would be of little value were the associations formed in this world not continuous in the next. The faith that sees in death the way to rejoin the loved ones gone before, is too beautiful, too precious a thing to be baseless. What would Paradise be worth without it? Nothing in the imagination of man is worth as much. No scheme of happiness can be conceived that would not be valueless if this feature were omitted; this thought alone soothes the grief of the mourner and robs the grave of its terrors. What are all your golden crowns and harps, your houris and happy hunting grounds, your elysian fields and your Valhalla, beside the privilege of once more clasping the hands of her who for a quarter century walked the earth by your side?

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable information, and every person should have access to it. It should be in every home. Read the premium terms carefully, and then send for the Three Volumes of the Encyclopedia of Death.

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MAN'S INFLUENCE OVER MAN.

Remarkable Words on Personal Magnetism From An Eminent Divine.

No subject has excited so much interest or awakened so much discussion among thinking people of late as that of Personal Magnetism. It is worthy of note that clergymen, doctors, college presidents and men of science everywhere are giving it deep thought. Many of them have openly certified to its wonderful powers. The outspoken words of the Rev. Paul Weller, of Gorham, N. Y., in this connection will call forth no little additional comment.



REV. PAUL WELLER.

In answer to a personal letter from an intimate friend, asking if it was true that he (Rev. Weller) had become a firm believer in Personal Magnetism and Hypnotism, Rev. Weller wrote:

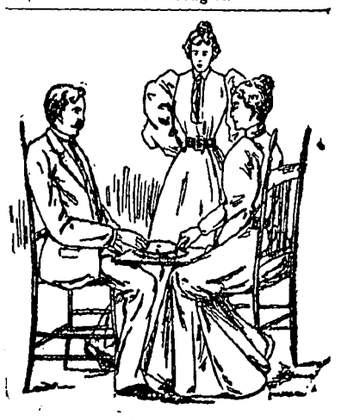
"The facts are: The subject of Personal Magnetism or Hypnotism, to which I have devoted many years of study, was recently more forcibly than ever called to my attention through reading a scientific work on the subject, now being circulated by the New York Institute of Science, Rochester, N. Y.

"I am a minister of the gospel, but I do not hesitate to say that the reading of that book and the subsequent study of its contents have worked an all-powerful, important and good influence over me. My recommendation of Personal Magnetism, a subject which every man and woman may study with profit, is made after thorough investigation and with complete knowledge of its great value. I make this statement deliberately. The study of Personal Magnetism, as set forth in the admirable books I have mentioned above, should be next to the study of the Holy Bible.

"Personal Magnetism embodies all the laws governing man's influence over man. It is the power that makes men mold the minds of men. It turns life's failures into successes. It develops the latent powers of the will and makes one capable of the accomplishment of great deeds. I have received many letters on the subject, and to all writers I have answered: 'Write to the New York Institute of Science, Rochester, N. Y., asking for their scientific work on Personal Magnetism and Hypnotism. It will be sent to you free of charge. If its perusal does as much for you as it did for me, you will thank me the longest day you live for having called your attention to the book.' Yours truly,

(REV.) "PAUL WELLER."

It will only be necessary for you to send your request to the New York Institute of Science, Dept. N. B. 18, Rochester, N. Y., and you will receive the volume Rev. Paul Weller recommends by return mail. IT IS FREE. A postal card will bring it.



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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Mrs. C. G.: Q. Can a person by concentrating the mind on others, influence them—as to be well or ill, or act as they desire?

A. As a general expression the answer is No. That it is possible has been widely taught by those who pretend to teach the art and these claim to give the occult means whereby anyone can hypnotize whomsoever they please. It is utterly false, and they who pay for such lessons are defrauded of their money and doomed to disappointment. It is true that certain ones can influence certain others who are in accord with them. There is just this molety of truth in the so-called "absent treatment," which in the main, benefits by suggestion. It is possible for a person who is harmoniously related to another, by concentration of mind to transfer not only ideas, but strength and life. As such intimate connection cannot exist where the thoughts and purposes are evil, the tremendous power which might be placed with irresponsible persons, is confined to exceedingly narrow limits.

The "evil eye," and the influence of incantations, charms, and the dreaded "hoodoo," which like a spiritual vampire absorbs life at its source, are from suggestion, and self-hypnotism.

In the few cases which may be classed as genuine, direct contact between the operator and recipient exists or has existed in the past.

S. A. Aykroyd, D. D. S., Kingston: Q. A warm friend who has given a great deal of attention to the study of Spiritualism, became insane, and was removed to an asylum about two miles from us. My wife, writing automatically received this message from him: "Oh, God! what an experience I am going through, partly in the body and partly out. Oh, if the physical body could only die and let me loose, what a a relief it would be. What would you think of me if I should do something desperate? Not much! I will not. I have strength to control myself.

"Go to my wife. Help her if she will accept it. If she will not take from you, send it unknown, and I will return it to you ten fold. POOR JACK."

How can such phenomena be accounted for? Does the spirit actually leave the body, or is it by telepathy.

Can the spirit leave the body and appear at a distance?

A. The great number of instances of "double appearance" which have been recorded, leave no doubt that the spirit can leave the body, and appear at a distance.

With all the conditions favorable, and an intense desire to communicate, it would appear the most plausible and reasonable explanation of the method by which the foregoing message was received, to accept it just as it purports; although the walls of the asylum confined the tortured body, the spirit went out to communicate with those to whom he was most strongly drawn.

R. R. C. Mack: Q. In case of a person buried alive, and signs of great struggle are apparent when the casket is opened, can you say as a medium that the persons thus buried revived sufficiently to realize their condition; or was it the final death struggle?

A. While there are many cases of premature interment, the displacement of the body often taken as evidence that the coffined dead had revived to life is not trustworthy. The escape of gases by the decomposition, may throw the head aside and change the position of the body. Hence conclusions should be carefully reached from such evidence.

A person in the stupor or trance which simulates death, does not require an appreciable quantity of air for the oxygenation of the blood, for all processes are at a stand-still. Even a hermetically sealed casket contains sufficient air to preserve life. But when the awakening comes, there is instant call for air, as all processes in the body are resumed, and life cannot be sustained beyond a few minutes.

As those who have passed through the dreadful ordeal of having been supposed to be dead by their friends, almost invariably say that they were fully conscious of everything occurring around them, should they fail to arouse before being consigned to the grave, they would be still conscious, and if they awoke they would know exactly where they were and their awful fate. Yet the torture could only endure for a brief moment.

M. C. G., Hartford, Mich.: Growth in mediumship may be assisted by sitting in a carefully selected circle, or sitting apart an hour for communion, by one's self.

Mrs. M. A. S.: The "explosion of a ball" in your circle is not a rare occurrence. Similar phenomena have been presented in a great many circles. It is imply one form of manifestation, and a very convincing one. It would be much better for you if you could induce one or two others to join you in your seances.

G. W. Post: Q. What became of the body of Christ after it was buried in the sepulchre?

A. If the strict meaning and interpretation of the text of the New Testament as it is given us be taken, then the body of Christ was resurrected. He simply came to life, and he is said to have showed his wounds to prove his identity. In fact the literal resurrection of his physical body is considered an astounding miracle, the purpose of which is to prove the resurrection of all believers! Until the story of the sepulchre is proved to have historic authenticity, speculation as to the body placed therein is not demanded.

Subscriber: Q. I wish you to answer first in regard to my family: How many of us are dead? Am I married or single; how many brothers and sisters have I? How many dead, how many living. How about my health? What is the matter with me, and what will cure me? I loaned some money to a medium, and I don't know where this medium now is. Can you tell me how I can get the money? If you can I will divide with you.

A. This is an example of a very great number of letters received, differing only in the fact that it contained 12 two-cent stamps, and the promise of a division of the spoils. Should all these questions of family be answered it would be no test beyond mind-reading, at least it might plausibly be so-called, and as for the process of getting his honest pay from ——, this department has had many difficult questions, but none as inexplicable. It is better for "Subscriber" not to know where this "medium" is, for it saves him the worry of the attempt "to get blood out of a turnip."

To all these letters, of interest only to their writers, we have given as far as possible personal reply as a matter of courtesy, as only questions having a general interest are admissible to the columns of The Progressive Thinker.

Mrs. M. D. Peterson: Q. Why do my spirit friends appear in different ways; sometimes luminous, at others just as they did while in earth-life?

A. A spirit by the well-known laws of magnetic control can appear in any form it desires. Such appearance is subjective, depending on mental impressions so vivid that they are received by the mind as objective. Surely such unexpected and characteristic appearances, are valuable in evidence of the genuineness of their source.

Nora Batchelor: Q. Will you kindly suggest some book, or books, containing short essays or articles on the philosophy of Spiritualism, which would be suitable to read at the meetings of a small society which is not able to employ a lecturer? The Spiritualist journals are taken and read by most of the members, hence articles in these cannot be used with profit.

A. One of the best books for your purpose is A. B. French's Lectures and Addresses. Write him at Clyde, Ohio. Price $1. If you wish something to read and discuss, you will find Religion of Man and Ethics of Science valuable. The Arcana of Spiritualism may possibly fill both places.

No Creedism for Me.

"When Freedom from her mountain height
Unfurled her standard to the air,
She tore the azure robes of night,
And set the stars of glory there."

Let us be free, rightfully, religiously, altogether gloriously free, bound only to the truth that maketh free. I believe in a free, changing, progressive religion, just as I believe in a free, progressive man. I disbelieve in creedism, just as I disbelieve in slavery. I cannot concede the right of any former age to make a religion for this. I prefer a meal cooked to-day, rather than one prepared four thousand, or two thousand years ago. My appetite affects me now, and calls for the truth and best thoughts of our time, dished up in improved vessels, all burnished and bright with the light of the present.

I believe that every one should think and live their own free thought, independent of any creed or set religion. The advancing mind must of necessity change in its conceptions and belief; otherwise there could be no progress, and life would be without advantage or purpose. So surely as life is a school we must change as fast as we learn; and perfect liberty to think is essential to the best activity and development of mind. Hard and fast creeds are chains to the wheels of progress, and hold them down in the time-worn ruts of unreasoning superstition. It is our privilege to be free, easy, and happy in conversational exchange of thought, and so entertain and profit one another; but sectarianism is a hindrance in the way of free communion, and can find no place in the great true heart of Liberty. Why restrain and fear to give me your religious thought? And why must I be guarded lest I offend? Whence the discordant vibrations that disturb the love, joy, and peace of the soul? It is creedism, my friends, not truth, that hinders reciprocation and cramps expression. Let us be free in the truth, and then we may grow and be happy; inviting the sunshine, while sowing flowers for ourselves and others, in the great free garden of the world:—

Be free and progressive, in the light of
to-day;
In the shine of the present, is the time
to make hay.

WILLIAM J. HILL, M. D.
Petoskey, Mich.

SOUL QUESTIONS.

Oh, my friends in earthly temples,
Can you hear what spirits say,
From the realms of life eternal,
From their homes in endless day?

Can you catch the gleam of sunlight
As our thought-waves outward roll?
Can you grasp the thoughts, the blessings,
As they flash from soul to soul?

Can you read by intuition
That grand truth from heaven above,
Teaching mortals that 'tis given
For each other here to love?

Can you search the endless record
Of the light and love divine,
As throughout the rhythms of nature
It, from sun to sun, doth shine?

Can you bring to mortal dwellers
On this earth, that truth sublime,
Teaching that the souls of mortals
Will exist through endless time?

Oh, ye noblest ones of earth life,
Oh, ye true and kind of heart,
Teach all mortals here and with you,
From the truth ne'er to depart.

Guide the erring, bring this blessing
To all others, to each youth,
Let them know that justice, honor,
Are but records of the truth.

Help them gain the blessed knowledge
That by pure platonic love,
They will gain the best reward
In the summer land above.

And, oh, let all earthly mortals
Read and learn the lesson grand:
Earthly purity and kindness
Bring true joy in summer land.

May the blessings of the angels
Now fall fast on every head;
Let not one in all creation
Think a single soul is dead.

H. L. CHAPMAN.
Marcellus, Mich.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

THE CAMP-MEETINGS.



Ashley Camp, O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Ezra Carpenter, secretary, Wellsville, Kans.

Freeville Camp, N. Y.

Opens July 29 and closes August 12. B. L. Robinson, president, Freeville, N. Y.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 19 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 266 Twenty-first street, Detroit, Mich.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic camp-grounds, Niantic, Conn; season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Los Angeles, Cal., Camp.

Arrangements have been made to hold a camp-meeting at Sycamore Grove, Los Angeles, Cali, September 2 to 20, inclusive. Address Elton T. Brown, secretary, 341½ So. Spring street, Los Angeles, Cal.

Franklin (Neb.) Camp.

The Northwest Kansas and Southwest Nebraska Spiritualist Association will hold their fifth annual camp-meeting at Franklin, Neb., from July 20 to August 6 inclusive. No pains will be spared to make it a success. For announcement, circulars and other information, address the secretary, C. H. Simpson, Franklin, Neb.

Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1900. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Iowa, September 2 to September 16 inclusive. Grounds open to campers after August 27. For information or programs address W. H. Wilson, 301 N. Center street, Marshalltown, Iowa.

Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich, August 2 to September 4, 1900, inclusive. For programmes address J. D. Richmond, secretary, St. Johns, Mich., or G. F. Ottmar, Riley, Mich.

Lake Brady, O.

Mr. and Mrs. G. W. Renner, materializing mediums here from Pittsburg, have given several interesting seances on the grounds. In one just witnessed, the writer was permitted to examine the cabinet and every article of clothing worn by the medium. Not a shred of white could be detected anywhere. The cabinet was merely a curtain hung across one corner of the room. Mr. Renner, who was managing the seance, did not reach the cabinet until three white forms had appeared. Then "Fly," the Indian cabinet control, announced himself. He claimed the name of Fly had been given to him by his tribe because he was their swift-footed medicine man. He called each person in the circle some appropriate fanciful name, such as "Black Locks," "Bright Eyes," and even "Pumpkin Skin," to one of sallow complexion.

Another grotesque cabinet spirit was "Bowery Bob," who graphically described his earthly life in which he had supported his widowed mother and little sister by selling papers.

French, German and Spanish were all spoken by the ethereal visitors. A gentleman in the circle at the spirits' request sung a German song and she danced the accompaniment. Another gave a Spanish skirt and sleeve dance, the long, wide "angel" sleeves" of her white robe in the semi-darkness resembling wings as she waved them over and around her head. Part of the time the room was comparatively light, when the color of eyes and hair could be easily distinguished, and several claimed to recognize familiar faces in the cabinet visitor and exchanged loving kisses with them. One lady recognized "Mother Sadie," of the Sun Order Angels of Light. The writer was greeted with one who claimed to be a former pupil. When the lights were lowered the spirit robes sent forth a soft illumination that made them very plainly seen. One form coming out, passed all in the circle, asking one after another, "Where is my baby? Oh, give me my baby," stretching her arms out to each. She then stooped beneath the writer's chair. There was a sound as though a child suddenly cried out, and she retreated into the cabinet, hugging something to her bosom.

Mr. Renner explained that this was an earth-bound spirit who had once been the nurse of a little child which she killed by letting it fall accidentally. From this she became insane and had died in that condition.

Spirit lace was produced in the following manner. A white illuminated figure came out and stooping, appeared to pull something from the shoe of a young lady in the circle, saying, "What makes you keep lace in your shoe?" This she pulled and tossed about and it seemed to grow in size under her manipulations until the size of a lace window curtain. She then called a lady and gentleman forward and throwing it over their heads, covering them almost completely, declared they were "bride and groom." MRS. M'CASLIN.

Lily Dale Camp.

The session of 1900 was opened by President Gaston, in a few well-chosen remarks, at the close of which he turned the meeting over to the chairman, Mr. Brooks, who in his happy manner assumed the duties of his position. Carrie Twing was the first speaker on the programme, and gave a racy talk on "Temperance in all Things."

The usual camp routine has begun, consisting of conferences, lectures, thought exchange in the evening, dances Wednesday and Saturday evenings, and last but not least, the classes par excellence conducted by J. Clegg Wright.

The Hull training school has closed, and we hear much praise of the work done, and talk of its continuance another year. Too much cannot be said in support of such school and classes as an adjunct to the usual routine of camp work.

The lyceum starts out under the auspices of Miss Austin, of Grand Rapids, Mich., and Miss Peterson. Miss Austin has been engaged here in this work before, and her coming this season bespeaks for the lyceum, beforehand, success.

There are excellent bathrooms under the management of Mr. and Mrs. Winchester, now ready. These rooms are neat and clean, and every way conducive to the comfort of the public.

The bowling alley under the management of Mr. Reed is an attraction to young and old, and helps develop the muscles while resting the brain. The management at Lily Dale deserve great credit for their painstaking efforts to secure comfort and pleasure for their guests.

The Marian Skidmore Library under the care of Mrs. Cowan, is another feature not to be overlooked.

The Northwestern orchestra comes back with even greater power of attraction than heretofore; and all in all, this camp never opened with larger attendance or greater attractions—on the rostrum and off—than it has to offer this year. There are mediums of every phase, and to many no doubt, this is the chief attraction; but there is food for all given here in abundance, and no one need turn away hungry.

MARY WEBB-BAKER.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

THE THOUGHT GARDEN.

The Promotion of the Weal of Humanity.

The promotion of the weal of humanity at large, is a theme which has heretofore been relegated to the philanthropist, whose quiet work was placed in the form of a quiet book and quietly laid away, where as a rule it was sure to do the least possible harm to the enemy whose power we are seking to overthrow; to wit, the wrongs which are now so rapidly increasing the woes of mankind. The time has now come when each one concerned must be his own philanthropist. If the essence of philanthropy consists in seeking to promote the weal of the race at large, then to become a philanthropist on general principles, is but to carry out the most primitive dictates of common sense. That is to say, since the wrongs we are seeking to right, affect the great mass of humanity in the same way and almost in the same degree, it is necessary in correcting these wrongs, that the suffering masses shall see the exact character of the evils that are to be dealt with; to see that the removal of these wrongs means the relief, not of one nor of a few of the sufferers, but of all of them.

What has heretofore been merely dreamed of as a beautiful theory, enforces itself upon our common sense as the most practical of all practical problems in this practical age in which we live: namely, that each individual of the suffering masses—the great body of humanity—must know that to make it the supreme object of life to throw off the great burden of injustice from his neighbor, is the only possible salvation for himself; that the external conditions of life throughout the civilized world to-day are such that the same process in general which tends to the relief of one, tends in like manner to the relief of all.

The principle of self-protection is brought to bear. The necessity for the speedy relief of the race at large, instead of being merely the utterance of an occasional dreamer (elept philanthropist (as in the past), becomes the demand of every man and woman in this vast army of suffering ones. We seek the good of all, in order to our own individual self. Thus as it were per force we become philanthropists, whether we are aware of it or not.

We reason the case with our neighbors. We conclude that it is time for this frightful injustice to step down and out. We become philosophers, without suspecting the fact. We are gradually approximating that degree of development in character that is sure to triumph in the end.

WHAT LACK WE YET?

Let me whisper in your ear, my good brother, my gentle sister. The habit of lazy indifference in the realm of thought has been the great curse of the world throughout the past. The convenience of paying some one to do our thinking for us, has been the bane of civilization in all ages until now. One of the first things for each one to do, therefore, is to wake up and be sure we are awake to the exigencies of the case in which the welfare of so many millions is involved. Reform, which was once the uncertain task of an occasional enthusiast, has now become the business of the hour, in which every thinking man and woman is concerned. This includes the uncounted millions of sufferers in general; it includes you and me as Spiritualists, in particular. If indifference heretofore has been a crime, it is henceforth the bloody dagger with poisoned edges, which is to cut short our career in speedy self-destruction.

Let me whisper in your ear again. Let me say to you that there yet remains

ANOTHER FOE,

which menaces our individual peace, as well as our fraternal welfare, both present and prospective. That foe is jealousy. We must learn to size up this foe, which with skulking step has trod the earth both night and day, and when least suspected, has done his most deadly work. Life is too short to permit this monster to longer lord it over the peace of so many millions unresisted. Jealousy in the heart of man, is as the worm at the apple's core. However fair and smooth may be that apple on the exterior, it is yet being constantly destroyed by the devouring ravages of that malignant canker worm at the core. Jealousy demands a thousand times more of serious attention from earnest thinking men and women than it has ever received. Jealousy is as universal as life itself upon this planet. It did not originate with the dawn of written history, but millions of years previous to that time. Jealousy has for its causes, all the springs of action that the human imagination can conceive of. Jealousy has been the occasion of more mischief, inharmony, unhappiness, war, bloodshed, and pandemonium generally, than all other causes combined since time began. The most important thing yet remains to be said about jealousy. The real victim of this destructive passion is ever the individual who exercises it. It crushes the soul: squeezes it into a compass, as it were, as small as a grain of wheat; destroys its happiness for this life, and unfits it for the enjoyment of that home of the soul in the sweet by and by, the elysian dream of every genuine Spiritualist, and of every so-called Spiritualist as well.

THESE TWO

mortal foes of the human race—Indifference and Jealousy—must be weeded out of the garden of our future prosperity: not merely crippled with the scythe of organic regulation in the enforcement of constitutional power. Organization, however, in its place, is the great essential factor which is to win for us material success, and place us ultimately on a basis of financial independence of our present masters, the great monopolies, which to-day are robbing us at will. But the two foes I have named must be dug out, root and branch, from the constitution of each individual, by the power of self-discipline. Each one must do it for himself. Another cannot do it for him.

"Greater is he that ruleth his own spirit, than he that taketh a city." Put this proverb in one end of the scales of thought value, and all other proverbs combined (bearing upon development of character) in the other end of the same scales, and this one will outweigh them all. Herein lies the foundation upon which alone the superstructure of perfect character can ever be built.

Yours for the speedy triumph of right.

THOMAS H. B. COTTON.
San Francisco, Cal.

WE are trying our best to establish libraries in every Spiritualist family of the United States, hence we are offering Seven valuable books as a premium. Those seven books have been sold for $10.75. A single one has sold as high as $25. The first edition of Art Magic sold for $5 per copy. As high as $15 has been paid for a single copy of Ghost Land; yet we furnish these seven books to our subscribers for $2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

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—BY—

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"The Unknown" created a marked sensation in France when first published and can scarcely fail to arouse the greatest interest in this country. It is an eminent scientist's study of the phenomena of the spirit world. In touching upon the various physical manifestations the author cites many absolutely authenticated instances, and chapters of his book are as weirdly fascinating as the most fantastic of Poe's tales. It treats on incredulity, credulity, hallucinations, psychic action of one mind upon another, transmission of thought, suggestion, the world of dreams, cerebral physiology, psychic dreams, distinct sight in dreams, actual facts, premonitory dreams and divination of the future, etc. 487 pages, cloth bound. Price $2.00.

For Sale at the Office of The Progressive Thinker.

DEATH DEFEATED,

—OR—

The Psychic Secret of How to Keep Young,

BY J. M. PEEBLES, M. D., M. A., Ph. D.

It certainly is just what is needed as here always, they should know how to a book of good suggestions and instructions along the line of health. He treats the subject in his own matter-of-fact style. The book comprises a practical subject handled in a practical manner by a practical man. Even if people do not wish or expect to live always, they should know how to live right and enjoy the life that belongs to them. This is undoubtedly the most useful book for the masses the Doctor has ever published, for it strikes at the root or cause of disease, and tells how to avoid it. 212 pages, cloth bound. Price, $1. For sale at this office.

Three Remarkable Books!

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"The Law of Psychic Phenomena."
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LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

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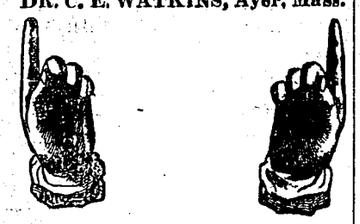
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"Man will not then wantonly destroy the life of any animal, or give unnecessary pain to any conscious being that nature has produced by her, at present, mysterious means, and for her, at present, mysterious purposes.

"By the previous appliances explained in this book, man must become intelligent, charitable, and kind to man; and when he shall have been made intelligent, charitable and kind to all of his own species, he will become truly good, and he will not merely ardently desire to remove pain and suffering from all that have life, but he will earnestly exert himself to secure for all animal creation as much enjoyment as his existence and this will at the same time admit.

"Man does not yet know how much his ill-formed habits contribute to create animal misery and produce sufferings to beings as sensitive to pain as himself, or in some cases, perhaps, more so, while in others it may be less. He has been trained in principles and practices which have made him cruel to his own species and to the animal creation generally. To be made rational he will be trained in principles and practices so different that he will be always kind and charitable to his own species, and, so far as is consistent with the progress and well-being of the human race, to all that has conscious existence. His desire will be made to be to withdraw the causes of misery from all that is conscious of pain, and to be an active agent upon earth to produce the most happines to all that have life.

"A rational being can never have pleasure in seeing or knowing that any other being is unhappy, and much less can such a being be a willing agent to cause the misery. Nor can man, while he knows there is pain experienced which he can remove or assist in removing, or pleasure unenjoyed which he can give or assist in giving, ever enjoy the full extent of the pleasureable sensations which he is capable of receiving. Man has been expecially formed with powers, when he shall be made rational, capable of giving and receiving, on a most extended scale, compared with his present position and proceedings, a high degree of happiness and enjoyment to his own and to other species; as in his irrational state of existence he has been equally well adapted to create and inflict misery on his own and other species.

"The difference between man being an active agent to produce misery or to produce happiness, is the difference between a most inferior and a most superior being, or, in the language of superstition, between a terrestrial demon and an angel.

"As soon as man shall be made rational, his pleasures, his happiness, his highest and most exquisite enjoyments, will arise from his active agency to produce happiness upon earth, not only without considering of what class, sect, or party, country, or color, his own species may be, but without considering of what species the living existences may be, so that the greatest amount of earthly enjoyment may be obtained for all that have life.

"To effect this result, high intelligence and sound judgment will be required, as well as a spirit of universal benevolence. But the training and education to accomplish all that can be expected upon our globe will be secured to all by the superior acquirements and rational minds that will be given to every infant from birth. 'There shall be none to hurt or destroy throughout the whole earth.'

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(To be continued.)
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Note.—To those persons who have expressed a desire to obtain a copy of this book, I will remark, that it was printed 55 years ago and given to an unappreciative world; and, so far as I know, not another copy is in existence.
C. H. M.

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[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to higher life, from her home at Matteson, Mich., Feb. 3, 1900, Mrs. Celinda Cushman, aged 95 years. The funeral services were conducted by the Congregational minister of Matteson, and Mrs. Emily D. King, of Butler. Mrs. Cushman has been a Spiritualist for many years. She was a medium, and has written many beautiful poems.
MYRTLE D. KING.

Passed to higher life, from her home at Jonesville, Mich., June 19, 1900, Mrs. Electa Culver, aged 76 years. The deceased has been an avowed Spiritualist for many years. The funeral services were conducted by Mrs. Emily D. King, of Butler, Mich. M. D. KING.

On the 14th inst., the infant child, Emma, daughter of Dr. E. I. Jacobson, 2654 Eberly avenue, Chicago, passed to spirit life, whither her mother had gone only three months previously. As on the previous occasion, Mrs. M. Summers conducted the public services. Many children present tenderly strewed evergreens upon the casket, in token of their sorrow. The remains were laid at rest in Forest Home cemetery.
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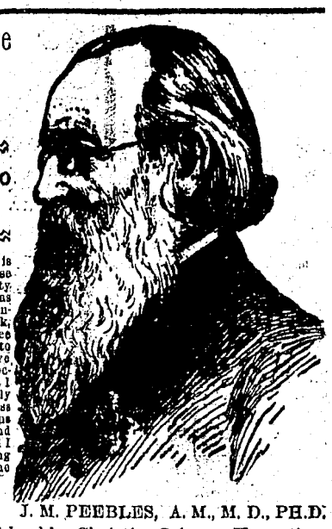
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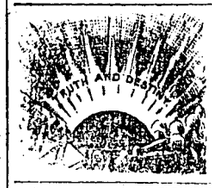
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THE RESURRECTION

A Lecture by G. W. Kates, Giving a Spiritual View of the Subject.

Text: "God is not the God of the dead, but of the living."—Matt. xxii:32.

I use the Gospels to-day in order to show that they teach much that is contrary to the accepted ideas regarding the resurrection of the dead.

It is necessary to the people to-day that light be thrown upon the Scriptures for so many accept them without thinking, or accept the interpretations of their ministers. All interpretation of the Testaments is human—hence every intelligent person has as much right to decide upon the meaning, as have the clergy. Scholars are learning what the theologians have covered and thus new truth is dawning. You may say that the Spiritualists do not care whether the ancient record is true or false; but I say we need to prove that the spirits' teaching is sustained by the Bible, in order to reach the minds of them who are controlled by the book. You may not accept what the Bible says, in order to believe that the dead are resurrected unto life, but many others do so believe and would accept the facts in proof if reconciled by the apostolic history. To reach Bible worshipers, and thus liberate them from faith by adding knowledge is truly a necessary word. We must try to unfold humanity from the plane where we find it, instead of upon the highest possible unfoldment. We teach progression in life as the mode of nature—nothing goes quickly from the lower to the higher; all growth is accomplished by slow processes. We cannot force people from ignorance, bigotry and intolerance into knowledge, reason and liberality. We should not hold meetings for Spiritualists alone, but for all possible people to hear what the spirits and reason have taught. We owe a duty to the public. If we have a truth it belongs not to us alone, but to the world. Let us meet people upon their planes of thought and endeavor to lead them to the higher truths, which are always provable and not the result of dogmatic teaching.

The Bible is not an infallible book so far as I can determine—it is to me only a history written by men who could not possibly have literally recorded, much has been interpolated and is inaccurate—but, whether false or true, it stands as record influencing human life and accepted by many millions of people. We cannot pass it by with the assertion that it is not true, or is incompetent. It is not possible to prove it all erroneous—but parts in error destroy the value of the whole. I am criticised for using the Bible critically, and accepting only what proves our claim for spirit life and communion. If it will not stand critical analysis, then it is far from infallible.

Every creed or sect based upon the Bible is sustained only by parts of the record—and contradicted in other parts. Every theologian quotes what sustains the subject being considered. Most anything can be proven by the Bible. We do not accept Spiritualism because the Messianic and apostolic records sustain it—but we are glad to have it so sustained. We do not misquote the Bible like many devotees do, nor stretch a scene by the power of imagination, as Talmage lately did in describing the appearance of Samuel, materialized before Saul through the mediumship of the woman of Endor. Literal quotation is good enough for us, because it serves us so well. The Bible is full of Spiritualism—and the balance is a horrible history.

Being so recorded and accepted, let us take whatever comfort and help we can from its pages; and let us reject what is bad or erroneous.

To-day is the beginning of the week that commemorates the anniversary of scenes preceding the crucifixion. It is one week early to preach the annual sermon about "The Resurrection," but I want to get ahead of the rest and to prepare you for the sermons of Easter Sunday. Talmage is likely to again tell of the day of judgment to come, when the graves will give up the dead, and parts of bodies will float through the air to join their natural parts, whilst the spirits flutter on immortal wings ready to pop into their old bodies, then to be rehabilitated. Out upon such ideas of the child-life of humanity! A physical resurrection is impossible, and every force and form in nature proves it so. Matter is indestructible. Earthly forms are destroyed, but spiritual forms are evolved. All matter possesses spirit, hence such elements are liberated by the destroying processes of fire or decay, or any possible mode.

Dogmatism builds upon assertions and not from facts.

Jesus said: "I am the resurrection and the life." (John 11:25) Does his saying so make it so? Perhaps he meant differently than the words in English convey to our understanding. Possibly in his intent he used the personal pronoun as many speakers do, in order to convey a universal truth. Thus he may have intended to say we are all the resurrection and the life. At least, we think this to be a truth. Every person partakes of the life and the resurrection. Because of similar dogmatic statements preached by Jesus, the apostles preached of a resurrection through him.

The apostles preached a physical resurrection of the faithful at their Lord's coming, which they expected in their time. See I. Thess. 4:14-18 and 5:23. Read also verses 15 to 22 in the latter chapter and see what good acts are necessary for the expectant of the Lord's coming. They are worthy of our acceptance, and would likely help our spiritual growth. The appearance of Jesus was fulfilled, as he materialized unto his disciples, according to the record. No further coming is necessary, nor probable. He demonstrated his claim of ability to reappear; and it was in the time and life of those who were contemporaneous with him. Possibly he now lacks the earthly force to do so, having progressed into the higher spiritual spheres after this long lapse of time. What folly, then, to look for the Lord's coming! Without doubt Jesus taught a spiritual resurrection as he proclaimed his mission to be to develop a spiritual kingdom. The ideas of death were with reference to a spiritual and not physical death—they were comparative and not literal. The statement, "For as in Adam all die, even so in Christ shall all be made alive," I. Cor. 15:22, was probably intended to convey a spiritual death by sin and renewal of life by repentance and good works. It certainly does not warrant the idea of salvation only by the vicarious atonement through Jesus; for, Adam lived to develop and become wise and useful. Thus Adamic ignorance dies and the Christ-life (light, truth and purity) is ushered in. They are typical because they illustrate the same plan and process for unfoldment. The statement evidently means the similarity and direct relationship of Adamic death and the Christ life. Remember that Christ is a condition and not a person. It is applied to Jesus as an attribute and title instead of as a proper name. It is an attribute possible for all people. Thus we are beginning to see meanings that hitherto were not conveyed to our dull understanding. "And to them which sat in the region and shadow of death, light is sprung up," (Matt. 4:16) applies to us to-day as well they of the olden time. They rejoiced in the "light" of truth with regard to death and the resurrection. The age was materialistic, and the idea of heavenly bliss in the after-life came as joyful news to a people heavily burdened with earthly trials and miseries. The teaching of "that wonderful city" was specially inviting to the multitudes of over-burdened people. No wonder they gave life as a sacrifice to such expectancy! But many would not then accept the truth even when demonstrated, as now in this materialistic era, they are like the Athenians: "And when they heard of the resurrection of the dead, some mocked." (Acts 17:32.)

We are told much about the impossibility of a personal resurrection in a spiritual embodiment. "Why should it be thought a thing incredible with you, that God should raise the dead?" (Paul to Agrippa, Acts 26:8). This applies to-day as well as then. We are considered by some to be "fanatics" because we teach, and, we think, prove an immediate resurrection. There is no lying in the grave waiting for the Lord's coming. Nature knows no vacuum, and never stops her work waiting for a future epoch; but always goes forward to achieve the best she can. There is never an absolute rest period for nature. She is tireless! Progressive life is the condition of futurity, and the predicate of all the primordial past

The day of resurrection is the day of physical death (dissolution only). How do we know? Because clairvoyance has proven it! Modern mediums (perhaps hundreds of them) have seen the birth of the spirit. The testimony of many is collateral and convincing; and they are present day witnesses. We do not need to be sure that some one or more long ago saw Jesus ascend into heaven. There are living witnesses of spirit birth. A. J. Davis records such evidence of personal sight. Mrs. Kates is on this platform to-day and will verify my saying that she has seen the birth of a spirit man immediately at the time of dissolution, or death. This flower is to have a birth in spirit realms. How do I know? By evidence of the fact. Proof can be brought, but I produce only one witness: Mrs. Kates is controlled by a certain spirit frequently who loves flowers; and whenever the medium wears one when this spirit controls, the flower immediately withers. Is that only the result of magnetic contact with the medium? I think not; because I am sure the spirit controls her, and she says that she "takes the spirit flower." This is evidence to me. And it shows to my convincement that the material planes of the spirit world are builded from the spiritual elements of this and other crude material worlds. It is materiality in evolution, and is the predicate for human continuity in a positive and natural sphere or habitat beyond the period of death. There cannot be continuity for some, unless it is so for all. Paul said, "And have hope that there shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15). That is good Spiritualism! It is exactly as the spirits teach to-day, except to hope they add evidence. But every one, the just and unjust, rich or poor, are resurrected into the spirit life.

"For he that is dead is freed from sin," (Romans 6:7) is a statement born out of the apostolic idea of supreme bliss and positive salvation for the resurrected. We have learned its error; for sin entails its positive consequences. There is no escape from the natural results of our thoughts and acts. We must pay our debts to the uttermost. Law is eternal and ever potent. Nature works from cause to effect. We have heard much about "natural law in the spiritual world," and there is much truth in it; but there is also "spiritual law in the natural world." The latter we should try to discover first, and then the former will need no argument.

I will quote a few passages from the 15th chapter of I. Corinthians, for your consideration. They are startling statements! Paul certainly had ideas of his own, or else was controlled by spirits; and if the latter, then the evidence is of great importance. As Paul is the acknowledged high authority of the Christian churches, his words are of great value.

"But if there be no resurrection of the dead, then is Christ not risen."

If I rise to say that in my own words, I would be called a blasphemer; but Paul said it, hence it is a gospel truth. It is somewhat opposed to the idea that through Jesus the Christ, there was brought to humanity the power of the resurrection.

Again: "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain." That Jesus was raised from the dead was accepted by the people who believed the apostle's say so; but Paul could not reconcile it unless all of the dead should rise.

"If in this life only we have hope in Christ, we are of all men most miserable." The comma after the word life is not in the book and it makes a vastly different reading. Who authorized the punctuation? It makes a great difference in the rendering. With the comma there it makes a bad case for us if we have hope only in Christ. May it not have been the apostle's idea that we have also added evidence by spirit communion and by a knowledge of natural law? Who knows with what accent and punctuation the apostle uttered these remarkable words? If there were a comma after "only," the meaning would be vastly different; but would then only express ignorance of the truth and not a positive affirmation of an idea or fact. Without the comma the sentence means about as I quote it with the above punctuation point. So it becomes startlingly convincing that Paul had other proof than the resurrection of Jesus, and it seems that his sentiments prove he possessed evidence positive of spirit-life. He further adds: "For since by man came death, by man came also the resurrection of the dead." This clinches the argument and proves his meaning of the statement regarding misery by hope in Christ only.

"The last enemy that shall be destroyed is death." This seems to apply now, for death is yet held as an enemy. Our spirit friends are constantly trying to destroy our fear of death, and are telling of its joys, beauty and beneficence. "I protest * * * I die daily." So do we. This is decidedly the evidence of matter—and the means of all growth from the molecule to the human ego.

"That which thou sowest is not quickened, except it die." This is scientifically proven to be true. "There is a natural body and there is a spiritual body." The spirit body is not "to be," but "is." Upon that Spiritualism throws much light. We have discovered that spirit is the reality and matter the expression. Thus our spirit bodies are in process of development. Our duality is well proven. And the self-hood is continually evolving a better body. We will not obtain a spiritual body as a "gift," but by inheritance. We are creating it. We now have a spirit body.

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord," (II. Cor. 5:8). That shows how Paul knew the possibility of spirit projection, or leaving the body temporarily. We have considerable evidence of this fact occurring in our day and time. Hence it shows the dual self is true, and that the spirit self is a reality. "For we must all appear before the judgment seat of Christ; (not necessarily of Jesus, but of your own Christ-self) that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II. Cor. 5:10).

And that is Spiritualism as the spirits teach it. It is the result of that resurrection which all shall know. Be then careful to do such things as shall surely bring good results to your souls.

It is commonly supposed that Jesus ascended bodily into heaven. The proof is not to be found. The gospels do not supply positive information upon this subject. Two of the gospels, only, refer to it. The other two are silent. Surely such an important thing should have been witnessed by those who relate the life incidents of their Master. Who wrote the Gospels will likely always be a mystery—but the fourth gospel is in dispute as authentic—even by the theologians. They find it is impossible to be reconciled with the others, and may become very necessary to be eliminated before long. Theology stretches only as knowledge and truth elongates. Mark records with regard to the ascension of Jesus: "He was received up into heaven." Luke: "He was parted from them, and carried up into heaven." This is not convincing. They do not say "we saw him go," but he was "received" and "carried." They could not see him received in heaven—nor possibly could they see him carried very far toward such a destiny. We speak thus of our spirit friends leaving our circle, and particularly of the materialized spirit. They often say: "Now I must go to heaven." Jesus did not, then, bring immortality to light by his physical ascension into heaven, nor do we suppose he did so go. We think it to have then been, as it now is, a physical impossibility for flesh and blood to enter the kingdom of heaven," or in other words the spirit spheres or habitat. We are no longer left with the hope born of this unsatisfactory revelation of spirit power or Messianic power. We need better evidence than the record furnishes, and it is forthcoming from the spirit realm by positive communication, and revelation. We are proving the continuity of life and the power of nature to resurrect us into a grander existence than the earth gives us. Why do the churches of to-day refuse what Paul was surprised that the churches and nations derided and deemed incredible in his time? It is history repeating itself. It is a non-Christian church that does not "do the works" that Jesus did. They lack faith. They who believe not the truth and have "not the love of truth," are they who "for this cause God shall send them strong delusion, that they should believe a lie." The anti-Christ are they who refuse to do "the works" of Christ. Thus we are beginning to see the needs of the church. We hope to press forward in bringing "immortality to light," so that all peoples shall have positive knowledge. Then only will faith pass away—for "to know" is our birthright.

Then Easter will not only typify the resurrecting power of nature and we celebrate its life-giving and life-proving forces, but from revelations made by the spirits of once mortal man we shall realize the spring solstice is indeed the fructifying season, for there was brought to us at this time, fifty-two years ago, the true knowledge with regard to life, death and the resurrection.

CANADA.

Rev. Dr. Austin's Work for the Cause.

You will be pleased to learn that during the past few months the cause of Spiritualism in Toronto, Can., and I might add all over the Province, has received such an impetus that it will be difficult for those who are opposed to the movement to stem the rising tide that has set in its favor. Continuous meetings which have been fairly well attended throughout have been kept up in two large halls, in different parts of the city. One of these, seating about four hundred people, has been well filled nearly every Sunday evening with earnest listeners, into whose minds seeds have been sown which will cause them to think and eventually bear fruit for the cause of Spiritualism, if it is not apparent now, the Rev. Dr. Austin having been instrumental in doing good work on that line.

I presume the old time Methodists little thought of the good they were doing to the cause of Spiritualism when by their action in conference, about a year ago, they expelled from that body one of their ablest teachers and professors, for preaching what ought to be considered one of the most sublime truths that can be uttered, but which they deemed to be "heresy." Those creed-bound sectarians probably had no idea that by expelling Dr. Austin they were aiding the cause of Spiritualism by adding to its ranks such a scholarly and earnest worker as he has proved to be; and the supporters of the movement must feel highly gratified with the result of his labors during the short time he has been spreading the truth abroad among the people. Nor will the frantic efforts of the editor of the "Christian Guardian," the organ of Methodism in Canada, avail to prevent a spread of the knowledge of a life beyond the grave, such as Spiritualism affords—by allowing the columns of the Guardian to be used by a fakir medium to expose Spiritualism with his "experiences," which was done recently in two issues of that journal, and paid for at the rate of two dollars and a half per column, wherein the writer attempted to prove by implication, if not explicitly stated, that all mediums were frauds, for he asserted that after ten years of investigation he has yet to meet with a genuine medium. Had the editor of the Guardian taken the precaution he ought to have done to find out who the correspondent was, that had such ready access to his columns, he might have saved himself the humiliation of being the accomplice and the dupe of one of those "frauds" he was so anxious apparently to warn his readers against. Had he done this he might have also discovered that this same Mr. Scott, whose portrait the Guardian published, was the very man who three years ago was advertising himself under an assumed name as a Spiritualistic medium and professing to do what he says in the Guardian was only fraud and trickery, and because he practiced it wants the people to take his word and believe all mediums do the same thing.

I mention this to show the fairness or rather unfairness of the attitude of the editor of the Guardian on this subject, in accepting the "experiences" of this man whom in justice to the editor we must assume he could not have known his real character, though he would prefer and pay for his communications, and reject the experiences of one who presents another side of the question, though this writer has had continuous business relations for the past ten years with the Methodist publishing book room where the Guardian is issued. And still those experiences, which was the simple truth, and like the Gospel which the Guardian is supposed to be the exponent of, though offered without money and without price, is refused with the explanation that it was not available for their columns. But it was always thus—

"Truth forever on the scaffold, wrong forever on the throne,
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."

Toronto, Canada. W. H. EVANS.

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In Darkest England.

Illustrating the Grandeur of Philanthropic Work.

His Religious Belief All Wrong; but His Humanitarianism All Right.

BY GENERAL WILLIAM BOOTH.

WHATEVER THE RELIGION PHILANTHROPIC ACTS ALWAYS STAND FOREMOST WITH THE ANGEL WORLD—A DIVINE LESSON FOR SPIRITUALISTS TO CONSIDER.

When first announced, "The Darkest England Scheme" certainly made a mild sensation, says the Chicago Times-Herald. It had not only the recommendation of being a somewhat novel departure from the prevailing methods of dealing with some of our social problems, but it promised some little relief to the conscience of the community on a subject which could not fail to trouble it whenever its attention was turned in that direction.

It was pretty well known that there was a "Darkest England," the helpless and miserable condition of which made it almost, if not altogether, as deserving of benevolent consideration as the "Darkest Africa," about which there was a considerable amount of talk at the time. Such unfortunates as paupers, criminals, drunkards and other helpless slaves of vice were known to exist, but the announcement that something like 3,000,000 of men and women were down in this horrible pit or were on the way thither created a genuine commotion in the public mind. And when in addition it was boldly affirmed that many of these "miserables" might be assisted, nay, delivered from their wretched condition, and that without any great trouble or ruinous expense, the announcement was very agreeably received. Some who had hitherto hardly ever raised a hand to help these perishing multitudes gave my proposals a hearty welcome and breathed a little more freely in consequence.

What then has been the outcome of the experiment? How far has it realized my own anticipations? How do we stand in the matter of practical application to the actual needs of the case?

FORTRESSES OF HOPE AND MERCY.

First, let us look at the outcome by way of established institutions. By an institution I mean efforts regularly organized at some given center for the accomplishment of one of the objects contemplated by the scheme. Such institutions are usually situated in the very haunt of destitution and vice; they are, in fact, fortresses of hope and mercy planted in the devil's darkest dominions. When the plan was first published my eyes were fixed all but exclusively on the United Kingdom. But a closer examination of the social conditions prevailing in other parts of the world, made during my more extended travels, revealed the painful fact that there was no nation under the sun, whether Christian or heathen, to which the principles, and in a large measure the methods, devised for this country, would not apply, although no "Darkest England" funds were sent from England.

Taught, therefore, by the early description of the scheme, and encouraged by the first stages of the experiment in the home country, the leaders of the Salvation Army set themselves, with my approval and under my direction, to work in other lands for the attainment, as far as possible, of the merciful objects we are aiming at and accomplishing at home. The whole of the operations realized up and down the world, growing and expanding as they are every day, are thus the outcome of the original conception. To convey an adequate idea of the results as a whole by any statistics is, I fear, impossible, still some approximate notion may perhaps be gained from the following summary:

We have now 158 shelters and food depots for homeless men and women, 121 slum posts, each with its own slum sisters; thirty-seven labor bureaus, sixty labor factories for the unemployed, eleven land colonies, ninety-one rescue homes for women, eleven labor homes for ex-criminals, several nursing institutions, two maternity hospitals for deserted women, an institution with branches in forty-five countries and colonies for finding lost and missing persons, together with a host of allied and minor agencies, which I am not able here to enumerate.

The total number of institutions named above is now 545 under the care of more than 2,000 trained officers, and others wholly employed, all working in harmony with the principles I have laid down for helping the poorest and most unfortunate of their fellows, and all more or less experts at their work.

Nearly 20,000 destitute men and women are in some way or other touched by the operations of the scheme every day.

No less than 15,000 wretched and otherwise homeless people are housed under our roofs every night, having their needs met, at least in part, with sympathy and prayer, and the opportunity for friendly counsel.

More than 300 ex-criminals are to-day in our homes of reformation, having before them another chance for this life, and in many cases the first they have ever had for preparing for the life to come.

More than 5,000 women taken from lives of shame and darkness are safely sheltered in our homes each year, on the way—as we have abundantly proved in the case of others, in respect of a large proportion of them—to a future of virtue, goodness and religion.

Over 1,000 men are employed on the land colonies. Many of them are working out their own deliverance, and at the same time helping to solve one of the most difficult problems of modern times, and proving that many of the helpless loafers of the great cities can be made useful producers on the soil.

Over the gates of every one of these homes, elevators, labor factories and colonies, there might be written: "No man or woman need starve or beg, pauperize or steal, or commit suicide. If willing to work, apply within. Here there is hope for all."

APPRECIATED BY THE POOR.

It is all but impossible to estimate the extent to which this network of benevolent agencies, controlled by Godly and unselfish men and women, is, day after day and night after night, alleviating the miseries of the poor. There are few, if any, reflections more calculated to give real consolation or afford me truer joys as I turn my eyes to the approaching horizon than the recollection of the sorrows and loneliness and misery which these efforts have at least softened, if they have not healed. In a London shelter the other night a number of homeless women, finding a temporary covering from the blast and a bit of warmth and pleasant association and some kind words, sent me a touching message of gratitude, accompanied by a small collection of farthings and half-pennies to aid in providing another like harbor of refuge for their less favored sisters. Ah, believe me, gratitude has often her home in the midst of the deepest penury. And when a very little effort will go so far—will produce and reproduce so much in the way of comforting the despairing and the outcast—it is a sad, sad pity, that so few embark upon the business.

In our rescue homes there are always about 2,000 women. Instead of idleness and drinking and blasphemy and imprisonment and unnamable impurities and passions, there is the sound of song, of prayer, of wholesome labor, of industry—above all, there are the marks of confidence and love. If there was nothing but this in their lives it would be something to rejoice over—just that six months' vacation from wretchedness and vice.

Take the shelters. Think of the torture that must be endured by any poor creature driven to sleep in the open air in this climate for half, you might say three-quarters, of the year, and yet ten years ago, in this city alone, there were many hundreds of men and women, and alas, not a few children, who were condemned to this fate. This terrible state of things has been considerably alleviated.

RESCUE WORK HIGHLY PRIZED.

But what I prize most highly of the Darkest England scheme is the actual benefit it has bestowed in the way of rescue. To mitigate the suffering and improve the general tone of the sick man is good, but to cure his disease and send him home "every whit made whole," must be more desirable still. That is, of course, the highest aim of the Darkest England scheme. Our dealing with the submerged has all been directed to the end of making him willing and able to relieve himself, and so render future relief unnecessary. Indeed, some of our plans of alleviation are, so to speak, only a kind of ruse to catch the unwary sufferer, affording us the opportunity to open his eyes to see better things, to draw out his desire after them, and so familiarize him with some one of our methods of escape that he shall embrace it and find deliverance. This is how it works:

A few months ago one of my officers was accosted in the street, some 200 yards from the mansion house, by a well-dressed man, who raised his hat and said: "Mr. ——, I believe?" "Yes," was the reply. "You don't know me, but I occupy such and such a position"—mentioning a post of trust in a commercial house in the city. "I had fallen," he went on to explain, "through misfortune and my own misconduct, to the very lowest depths of penury and want. In my extremity—I had never heard of the Salvation Army before—I went into one of your shelters; I had only 2 pence in the world, which I paid for that night's lodging, and while I was preparing myself for rest one of your officers came up and put his hand on my shoulder and spoke to me. He drew from me my story, told me there was hope for me, and next morning obtained employment for me temporarily, and although I have never been in the Salvation Army building since, and I only went to the shelter one night, it was my golden chance. I took it and have been climbing up the ladder ever since."

But many who are down in these depths need no coaxing. Show them the ghost of a hope of deliverance and they spring at it with an energy that is delightful to behold. To such in thousands the scheme has already proved a way of salvation. Up this stairway they can climb not only to good citizenship but higher still—to the golden pavement of the celestial city.

PATHETIC STORY OF BETSY.

In a certain city in this country, highly respectable and crowded with churches, was a woman who was a horror to the inhabitants and a terror to the police. Justice, so-called, had done for her all that lay within its ability. Forty-nine times she had been in prison, and forty-nine times she had come out a little worse than she went in. On the fiftieth occasion, to which my story refers, it required the services of six stalwart policemen to take her into custody, and they only accomplished the work by strapping her onto a stretcher and carrying her off like some wild animal.

Deposited in her cell, as the door shut on her, mad with rage at being mastered by these limbs of the law, and having no other way to manifest her frenzy, she took the rags off her bare bones, tore them in pieces and scattered them over the floor. Poor Betsy, for that was her name, however did she come to this pass? Well, her father was twenty-nine times in prison; her mother was a drunkard, and died when drunk; at 16 Betsy was introduced by her elder sister to a life of shame as an easy means of earning a livelihood.

In their despair the police turned to the Salvation Army, the superintendent sending for an officer, and asking him if he would undertake the case. Of course he would. To deal with such cases was his delight. Accordingly his wife hastened to the prison, entered the cell with a bundle of clothes, put her arms around poor Betsy's naked shoulders, and with lips of love assured her that she had come to be her friend. Betsy was speechless with astonishment. But the first battle was won and she surrendered unconditionally. The next morning the magistrate handed her over to the Salvation Army, and the officers marched off with her as though they had found some great treasure. They took her in hand. They told her of One who could forgive the black past and change the habits of a lifetime, and help her to live a good, sober and virtuous life. Betsy believed the good news and cast herself on the mercy of God, and he who 2,000 years ago cast out the devils from the soul of the Magdalene did the same for her. Since then, which was several years ago, Betsy has been living an industrious and godly life.

IMPORTANCE OF WORK HABIT.

The Darkest England scheme has also proved the genuineness of the principles on which we affirmed at the outset that work for the outcast poor should be carried on. I am not sure that this is not after all the most valuable result of the experiment. What are these principles?

Character must be changed in order to assure a change of conduct. It is folly to expect that any alterations in the environment of the individual will affect any abiding improvement in his moral condition. It is the man you want to alter.

Every man must work out his own salvation, or it will not be worked out at all. The drunkard, the loafer, the unfortunate, must be a co-worker in effecting the deliverance desired.

Industry is necessary to reformation. Where there has been the ability we have acted on the apostolic injunction, "If a man will not work neither shall he eat." "Nothing for nothing" is the rule vigorously carried out through every branch of our operations. Where idleness has been the cause of their misery industry is the cure.

Then, also, without discipline little can be done with these classes. To take hold of men and women who have from their childhood been Ishmaelites, whose very ruin has come about because they would not be subject to any decent rules of living or working, and make them not only willing but cheerfully obedient to orders and regulations, has been one of our most difficult tasks. But it was a necessity and we have accomplished it with multitudes.

UNDER GENERAL BOOTH'S WING.

Hope must be restored. "I wish I was dead," comes with dismal frequency to the hearts and lips in those moments of reflection that intrude themselves unasked in the intervals of their dreary lives.

Instances by the thousand have come under our notice in which the tidings of what had been done for others had revived the dying hope of better things in the hearts of the lost. The subject of the following little story is now in a position of trust in the world.

A man comfortably brought up, decently educated, happily married, and blessed with several children, fell in trouble. I don't know what it was, but it drove him to drink for consolation, and he gradually became a drunkard. By degrees business, friends, home, and everything worth having were sacrificed; last of all, his wife left him and he went down as low as human nature can fall this side of the grave.

He wandered about the country picking up a coin here and there, existing on charity and his wits in the most miserable fashion.

In this condition and clothed in rags, he happened one day, in the north of England, to hear a man tell how he, too, had been down in these depths, and how, through General Booth's social wing, he had been rescued and made a man once more.

Stimulated by what he heard, the man started to walk to London, 300 miles, without a penny in his pocket. Begging his way up, sleeping in stables, outhouses or on the shady side of haystacks and the like, he was three times arrested and taken before the magistrates charged with being a vagrant, and on each occasion, when asked what he was doing and whither he was bound, he answered that he was "going to London to get under General Booth's wing." He finished the journey, found the shelter, was taken in, bathed, clothed, taught a business, reunited to his family, and is now doing well. He has got under General Booth's wing.

ENLISTED IN A NOBLE WORK.

That over 2,000 men and women have already consecrated themselves to this humane and Christlike business, actuated by that tender pity and burning enthusiasm which keeps them going amid all discouragement, is, taken alone, worthy the great example they seek to follow, and calls for our deepest gratitude. Most of them are children of the poor. Some have themselves been restored by the work they now engage in, while many are the sons and daughters of good families, born and bred in ease, if not in luxury, who have exchanged the pleasant surroundings of abundance for the service of the lowest, and for association with the vilest of the vile. All alike live the life of the crucified Son of Man for the sake of the unwashed, unblessed, unloved for whom he died.

With my closing words I want to say how deeply grateful I am for the practical sympathy shown me in connection with the origination and working out of the scheme.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER THIRTY-TWO—Continued.

Now, what we want to know first is, what is a city? And we do not think that any will disagree with us when we say that a city is an extremely large collection of buildings, and you are all well aware what kind of buildings make up an earthly city. But our friend saw a spiritual city, if he saw a city—which he certainly did, for we have taken great pains to inform ourselves correctly on this important subject—he saw a large collection of buildings, he does not say what kind of buildings they were, he merely tells us that they were shining—shining buildings or a shining city of buildings. Now we all know that a city is made up of houses or homes, public buildings and schools, institutions of learning, and so forth; halls, temples, in fact, everything that is needed for the welfare of its inhabitants, consequently, this shining city seen by our friend, must be made up by all that we have mentioned; and we do not believe that he can deny this great truth himself.

He says it was a shining city, and he certainly tells the truth as we can vouch, for all our cities here are shining and very splendid indeed, much more so than those of earth. Now, in order to be shining, nearly all the buildings must be constructed from precious and shining materials—there must be something to shine, you know, else it would not shine—so our friend is all right there. We all know that a shining city, or extremely large collection of buildings, must necessarily have something to stand upon, else it would be an extremely shaky shining city, or, perhaps, a mirage of the imagination.

Our friend did not say what it stood upon, but we all know that a large city cannot, in the nature of things, stand on ether, it must have something a little more substantial than ether, it must and does necessarily have spiritual earth or ground to stand upon, and that spiritual earth or ground must be as substantial, correspondingly, to the shining spiritual city as the material city, which does not always shine. We don't believe our friend can gainsay this point.

Now if the city stands on spiritual ground—as it certainly does and must—no one can think for a moment that the ground does not extend beyond the city limits. We don't believe even our friend could cherish that thought for any length of time. It certainly would be a very peculiar-looking city, perched up in ether, on a plat of ground just large enough to hold it. Oh, no. There must be in the very nature of things an extensive surrounding country, and this is true. Of course we have all heard about spheres upon spheres—spiritual spheres surrounding your globe—and this also is true, but we will try to confine ourselves to the shining city of which our friend speaks, and the surrounding country. Now, if our friend were in that city and looking out over the surrounding country, he would not expect to see the end of it. he really would expect that it would extend as far as the spiritual eye could reach and he would not think it ended there, either. We have now got a great extent of country, together with the shining city, spread out before us, of firm, spiritual ground, on which stands a large and shining city unshaken. Now our friend certainly does not mean that this is all in his imagination, or that he sees and enjoys it as crazy or insane people of earth do, simply in the imagination; no, oh, no. These are real spiritual things. We can vouch for it. Friends, it is as true as heaven is true.

Now we want to know something about this large extent of country, firm and substantial enough to hold a large and shining city. Is it a barren plain without trees, shrubs or flowers—a dreary, endless nothingness? Tell us, my evolutionist friend. You believe heaven to be far more beautiful than earth. Would a barren nothingness be more beautiful than earth? Or even if—as is the case—this extensive surrounding country, or spiritual ground, was dotted over with little villages and sequestered homes, you would not like to see them standing upon a barren desert, without a tree, vine, flower, or shrub anywhere throughout the whole expanse? No, your eye would grow sick and weary of such a sight—and this throughout eternity! Oh, how you would long for the green old earth. You would be, methinks, like a nun who had been confined in a dungeon for twenty years or more, on escaping she threw herself down on the grass, kissing it again and again, hugging the ground and bathing it with her tears; but, my friend, although you did not say so, this vast extent of country, dotted over with villages and lovely sequestered homes, is as green and beautiful as possible, covered with trees, shrubs, flowers, groves and forests, as much more beautiful than earth as the shining city is than a city of earth. It is all sublimated and spiritual, to be sure, and therein lies its beauty. It has left all coarseness, disorder and grossness behind.

Now your shining city has led us directly into this most beautiful surrounding country, and from your own lips we have proved every word as we went. In order to give this up, you must necessarily give up the shining city, and call yourself a falsifier, and that you are not, as we shall still continue to prove. Now we have grass, trees, vines, and flowers, a shining city, villages and sequestered homes, for without them you can have no shining city.

Now over this endless expanse of country, is there not a drop of water? Can a green and beautiful country exist without a drop of water? Oh! my friend, how you would long to quaff a little of the sparkling nectar—how you would long to bathe your face in its cool limpidness. Why, we think that to be without water would make us quite insane, indeed. Our imagination would become so heated we fear that we should see fire instead of the truth as it is, pure, sparkling, clear, cool, limpid water. Well, now, nature is ever bountiful and we are not confined to a few drops, but this vast extent of country is intersected with pools, ponds, rivulets, rivers, and far out there in the distance a large lake, and farther on still rolls a restless ocean. The water is ethereal and spiritual, corresponding to the spiritual earth, grass, flowers, villages, homes and shining cities. See where your shining city leads, and you cannot gainsay it without giving up the city? You said the city was in the spiritual spheres, or one of them, and the surrounding country is a little part of one of them.

You told us that within the city dwelt man the immortal, and that he came from the earth, or that his spirit rose up from the earth. You did not say that the sublimated spiritual spheres also rose up from the earth, and you did not tell us who builded the shining city, or how it was built. There are only two ways that a city can be built; either God must build it with his own hands, alone, or it must be built by those who inhabit it. You, my friend, will surely repudiate the idea that God builded the shining city with his own hands, personally, for you do not believe in a personal God; and herein you are right.

We have been here twenty years or more and we are as far away from a personal God as ever we were, and we have never met an angel who knows anything about a personal God. Then this city was builded by those who inhabit it, and the villages and sequestered homes were builded by those who inhabit them; otherwise, the angels and spirits built their own homes and houses, schools, colleges, halls, and temples of learning, and being a shining city, they builded them of beautiful and shining material—so we will pass on.

We have also told how by the great law of involution, all things were evolved—the involuting of spiritual germs of that which was to be evolved.

Now, man was involved as the germ of a man, and then evolved as a man—the germ developed and perfected within matter—from thence evolved into the celestial spheres. The shining city, the villages and sequestered homes are works of art, existing within man, which he clothes with sublimated or spiritual matter, but not the spiritual ground, nor the grass, the trees, the flowers, the water; these were evolved from the earth as was man, first by involution and then by evolution.

Now we are here in this vast expanse of country which has been evolved from the earth, together with man. Did nature, when she evoluted these forests, trees, shrubs, flowers, grass—and man evoluted cities, towns, villages, sequestered homes, and so forth—did nature, we ask, make such a sad blunder as to leave out all other living creatures except man? Did she strike out the intermediate link between the vegetable and floral kingdoms and man? You say distinctly and emphatically, that she did. If so, it is the first and most awful blunder she ever made. The vegetable, floral and grassy kingdoms are, as you well know, below the living and breathing animal kingdoms. How did it happen that the lower was brought up and the higher left? That, surely, was the strangest freak that nature ever performed.

Look over the vast expanse of country; according to what you say, there is not a living or breathing thing in all this enormous expanse but man; and this is only the smallest little portion of one of the spiritual spheres, holding only one city and a few villages and homes; and throughout the spheres are millions upon millions of similar cities, towns and villages, and they are but dots in the limitless expanse of the spheres, mere, simple dots, According to you, not a bird sings, not an insect chirps, not a particle of life anywhere, for bacillus and scarlet fever germs might exist if anything were to be admitted here in the form of an insect or animal. The carnivorous would feed upon the herbivorous, and yet it is well understood that spirits do no gross feeding. If that were the case the spirit of man when he had no animal here to kill and feed upon might be obliged to eat grass, for he is exceedingly carnivorous as well as herbivorous. If no life can be taken within the spiritual spheres, no animal can take life any more than man. If man cannot slay his brother here, he cannot slay an animal. Life is life, whether in man or animal, and if man cannot slay an animal, animals cannot slay each other, neither do they desire to. It is simply hunger that causes them to slay each other on earth, and, yet, even there, they slay nothing but the gross body, the sublimated spirit lives as does man's—the life, the form.

But, my friend, although you have made a great mistake, nature has not. Thanks to the grand old dame, she has brought them all here without a single break. Bless her dear old soul! She never forgot one, but gathered them all up like a wise and bountiful mother. She knew beforehand that to leave out a vast link would spoil the whole chain.

As for the bacillus and scarlet fever germs, given a chance and they would be as active as ever, but having no longer matter to feed upon, and being too minute to think about, they do no harm whatever. As for fleas, they can be found here as upon earth—but the dogs are not troubled, and their feeding days are over. We have not the slightest objection to anything that nature has seen fit to involve and evolve, and if we had, nature would certainly overrule our objections. You seem to get along very well on earth without the insect and animal life being left out, and as you come up higher they can do you no harm whatever.

Nature loves a toad just as well as she loves a man. She does not stop to ask whether one has a little more intelligence than another. She loves intelligence, but she loves form and beauty and life, whether in man or animal, flower or tree. She never stops to ask the tree whether it is intelligent or not, or the flower, or the shrub, or man; but she makes the best use possible of them all. The smallest thing that lives has a certain amount of reason. There never lived an animal that had not its share of reason—not a bird that flies nor an insect that chirps.

Man is the crown, you say, but nature does not think so. Man thinks that of himself. But whether he is the crown or not, he is no more immortal than the rest of living and created things. Nature is as careful of her lowest treasures as she is of man.

And now, my friends—together with my particular friend, who by telling us of the shining city, without knowing it, admitted all the rest—cast your eyes over the large expanse of spiritual territory and let us see what we see: Singing birds are flying about among the trees—beautiful, exquisitely beautiful! Their songs are far sweeter than they were on the earth. Look at those homes. Do you not perceive that there is, as usual about such homes of earth, cats and dogs, rabbits, poultry, horses, cows and so forth? But these are all pets, and they are not numerous. The spiritual realms are exceedingly spacious, not cramped for room at all. Now glance into those waters—fish? Yes, fish. Now let us enter the forest—wild animals? Yes, wild animals. Not wild now, however, but exceedingly beautiful. As nothing propagates within all the great realm of spirit, the earths can give no more than is needed to give life and beauty to its great fields, forests, oceans, seas, rivers, and so on—to give life and beauty, pets and living companionship to men, women and children.

Old Mother Nature is far wiser than man, and knew best what was for his good, better far than he knows himself.

Now we hope that we have amply proved, from the very utterances of one who does not believe in the immortality of anything but man, that he has made a mistake, as all men are liable to; for if there were no mistakes or errors there could be no progress. The very fact that man is a progressive being, is evidence within itself, that there is something to progress toward, that truth is veiled like a coy maiden or a modest woman, likewise that she forever flies onward leading the way to higher ground; man follows after but never quite overtakes her. She often turns her radiant face and form toward him, presses a few jewels into his hands, then flies onward with beckoning hand. Don't stop, O man! but follow her as closely as possible.

Nature has never asked man whether he would have serpents, reptiles, noxious weeds, bacillus, scarlet fever germs, yellow fever germs, small-pox germs, carnivorous animals, birds of prey, sharks, whales, sea-serpents, crocodiles, asps, cobras, or anything else which he considers obnoxious. She never consulted him about it but placed his life in the midst of all other teeming lives. Their lives are just as sweet to them as his life is to him. Their lives are just as necessary in the great ocean of life as his is. The animals that man slays and feeds upon, object strongly to being murdered and eaten by him, as he objects strongly to being eaten by some of them. Man objects to being stung by a cobra. The cobra objects to the man's crushing heel and has nothing but a poisonous fang to protect herself with, together with her young. The cobra and the man are antagonistic, that is all. Mother Nature sees to it that her most helpless ones shall have some means of defending themselves.

Man talks of wild animals while he goes to war with cannon, shell and gatling-guns, slaying his fellow-men by the thousands. He talks of himself as being the only creature worthy immortality, while he invents the most horrible tortures, such as no animal ever did or could inflict upon him.

Ah! the egotism of it!

People wish to be settled. Only as far as they are unsettled is there any hope for them.—Emerson.

Natural religion today means what the most enlightened reason reads in nature.—E. P. Powell.

I know of no great men but those who have rendered great services to humanity.—Voltaire.

It is well to consider a little whether in our zeal to suppress one form of immorality we may not be forging chains which may in time be fastened upon the neck of some great but unpopular truth.—Loring Moody.

The order and energy of the universe I hold to be inherent, and not imposed from without; the expression of fixed laws, and not of arbitrary will exercised by what Carlyle would call an almighty clock-maker.—John Tyndall.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

THE EVOLUTION OF THE SPIRIT.

The special need of the hour is clear thinking concerning the genesis of the human spirit, and in the light of the fundamental fact that Evolution has produced mind as well as body by a process of modification through experience and environment. This alone will enable us to escape the grip of Materialism and to thread our way amid the entanglements of Theosophy. Science, we are told, is the handmaid of Religion; and Science may be and one day will be the best friend of the Spiritualist. Through a right understanding of the doctrine of Evolution, we shall arrive at an understanding of the way in which God is creating man a living soul.

Now there are, of course, various planes or stages of mind—from the stage occupied by the sensitive plant to the stage occupied by a Plato, a Mozart or a Tennyson. Man has been rather egotistical and arbitrary as to mind. The human animal has long hesitated to grant the possession of mind to his poor relations, "the lower animals," as he is fond of calling them. He has consented to attribute to them "instinct"; and, because he could never attach any particular meaning to the word, he made a present of it to these "lower animals." But does he know what reason is, or mind, or spirit, or soul? Our wisest and most logical course might be to make these words very flexible, and, for instance, to recognize mind wherever we perceive receptivity and responsiveness. From the insectivorous plants which seem to display many of the characteristics of mind, and of a curiously subtile mind, up and on through countless grades to our great philosophers, musicians and poets, we may trace the marvelous unfoldings of this mystic power. Who or what it is that starts the process we do not know. We call Him or It, "God," or "Nature," or "Father," or "The Power, not ourselves." What does it matter? What matters is that, behind all this seeming tangle of antagonistic forces and semi-tragic experiences, there is a seeming Purpose and a Will—and a Purpose and a Will which seem to be quite adequate for all that "Evolution" means.

The soul has not pre-existed, but all the powers it possesses, and all the vital experiences of which it is the embodiment, have. If anyone chooses to say that the soul proceeds from God, no fault can be found with that so long as God is identified with that infinite ocean of life-forces from which all modes of manifestation of life proceed. "The soul, as such," says a modern thinker, "does truly arise for the first time in man. But its elements have pre-existed, originally as simple mind-stuff, and at a later stage as lower mind-structures: and finally, so long as we bear in mind the material character of mind-stuff, we may in this sense correctly speak of the soul as a product of universal spirit." In that sense, God is a necessary inference; but Evolution is his instrument, and the unbroken earthly order indicates his method; and reincarnation is only the return of, or the persistence of, fresh complexities of character, acquired by heredity, by means of which God slowly secures the creation and education of the race.

This view was most significantly set forth some time ago at the University of Glasgow by Dr. John Cleland, Professor of Anatomy, as the following very original passage will show:

"The largest feature in the evolution of both plants and animals consisted in that which was simple passing into the manifold, and the manifold being compacted together in a higher unity. And, however imperfectly zoologists might yet agree as to the evolutions in detail in different parts of the animal kingdom, it is plain that in the human form an organism has at last appeared constituting an abode of intelligence such as existed in no other, and that in man alone intelligence reached the capability of ascending beyond the wants of the physical organism in the contemplation of abstract truth. That organism has not improved with the progress of discovery in modern science, but is at least as complete in the heroes of antiquity as in those of recent times. It is surely, then, an assumption to suppose that evolution as distinguished from variation in animal forms must go on unchecked till astronomic change shall have ended the capability of this world to support life. It is far more probable that the evolutions of the future are to be sought in realms with which the zoologist acknowledges that he has nothing to do."

But this notable passage takes us at once farther afield, for it pictures not only the emergence of the soul on the earth-plane but its evolution out of and beyond the body into a more congenial sphere. And is not this eminently reasonable? On any theory of Nature or God, the laws of Evolution and Continuity come out as the certainties of the Universe; and these, anyway, are unspeakably grand as unfolding the successive acts of a stupendous progressive Drama. But what a ridiculous absurdity the whole fizzles into when we conclude that as the whole began without plan so the whole will end without purpose—alike beginning and ending in mindlessness! It has been well said: "In Schopenhauer's quasi-Buddhistic philosophy we find an apparent breach of continuity in the chain which begins with the unconscious, and which goes on, evolvingly, until quite suddenly the flash of conscious intellect lights up the universe. Schopenhauer's ethics are sublime and pure, but dogmatically his system is like most forms of Buddhistic philosophy, not only atheistic, but also akosmic. If the unconscious is the beginning, and the nirvanic unconsciousness the end, what is the use of going through the farce of this evolutionary waltz, which ends where it began, and which ought not to have begun at all, and which can only be pardoned in consideration of the unconscious not being accountable for its primordial fidgets?

Surely the only rational conclusion one can come to is that "human consciousness is an unfolding in response to a brooding consciousness higher than itself, and creative, towards which it ever tends, and up to which it is destined to climb."

So then, the whole of the intellectual, ethical and spiritual self has been evolved, and the immortal spirit is as much a product of evolution as the mortal eye. But, just as the evolving of the eye came as the result of stimulus from without—a world of wonder appealing to be seen—so the evolving of the spirit came as the result of stimulus from without and from within—the heaven of God appealing to be desired and loved. And just as the eye, in being evolved, and in trying to see, was a constant prophecy of the world awaiting it, so the spirit, in being evolved, and in trying to aspire, is a constant prophecy of the God and heaven awaiting it. This is not poetry and rhapsody; it is science and common sense.

Heaven is never deaf, but when a man's heart is dumb.—Quarles.

THE SPIRITUAL REVIEW, LONDON, ENG.

Power and authority are

NOT ALWAYS IN THE RIGHT,

they are often to be found on the side of privilege. The strong arm may crush the individual, and may suppress the truth for a time, but like the fabled phoenix it arises from its own ashes, and ultimately forces the world to a due recognition of its claims.

Thus the pantheon of the Greeks is now resolved into the laws of nature, stripped of all personality. The teachings of Copernicus and Galileo are taught in our day schools, and are generally accepted as true, despite their disturbing the old traditions of the Bible. The heresies for which Bruno and others died are accepted by modern thinkers. The discovery of Harvey revolutionized the teachings of surgery. While the printing press has proved itself to be the greatest civilizer of mankind, and the science of geology has given us a newer and grander history of the earth than dreamed of in the Bible.

These facts should cause the people of to-day to pause before condemning any discovery of latent forces and powers inherent in the physical and psychological constitution of man. Silence on the subject of Spiritualism is eloquent until they have tested the claims of the same. But who should essay its investigation? Those who have already condemned it as fraud, or of the devil, and who shut their eyes and hearts to all that does not tend to confirm their preconceptions. We have already shown that such bigots have strewn the pages of history with martyrs. No; the frame of mind that is essential to the attainment of truth is the one that has an earnest desire to know the truth for its own sake and worth.

THE DIVIDING LINE.

The dividing line comes in at the point where we must conform in our work to the methods proper to the world we live in, when from believers we become propagandists, or when we attempt to organize our forces for active work, either for ourselves, or to present our facts and philosophy to others. If we undertake to create a "movement" designed to affect our fellows, then we must organize, and present some clear statements of our aims, and objects, and say how we propose to accomplish them. If Spiritualism is not a public movement, but merely a private study, then organization may be deemed unnecessary, societies, lecturers, a press, and a propaganda, can be dispensed with. Many say that Spiritualism will propagate itself, but experience contradicts the statement, otherwise our public work will be but wasted effort. Concerted action on practical lines, the necessary machinery to ensure the proper direction of such action, with the raising of the needful financial backing, do not imply any sacrifice of spiritual principles, but, when duly safeguarded, secure us a position in the world, compel the respect of those outside our work, and eventually make for the triumph of the cause at large. To ignore the need of organization is to repudiate the teachings of history and experience, for no permanent success can be secured without it.

A PSYCHIC HOSPITAL.

The disciples of Mental Science will assuredly be gladdened if the suggestion of "An Anglican Clergyman," as made in Light, should become an accomplished fact. To establish an institution for the treatment of disease by psychic methods would conceivably be a blessing, but at the same time it could possibly be turned into something quite the opposite. That there are forms of mental and nervous trouble that can be successfully treated by psychic processes no one will deny, but the question arises what is meant by psychic processes? Some letters subsequently appeared in our esteemed contemporary upon the matter, and to judge by their tenor the said processes may include Magnetic healing and mental science. Healing mediumship will also, surely, have a place?

N. S. A. CONVENTION.

Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall. Business sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. F. Peck, Mrs. Helen Palmer Ressegue, Carrie E. S. Twing, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaule. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme. Mrs. Z. L. Eise, the talented musician will have charge of music.

Further announcements will be made in the Spiritual papers.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obtained of the N. S. A. secretary, at 600 Penna avenue S. E., Washington, D. C.

MARY T. LONGLEY, Secretary.

HARRISON D. BARRETT, Pres.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

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We have been swindled out of a large amount of money by postmasters, who knowing a person desires The Progressive Thinker, sends his money, deducting a large commission. The Progressive Thinker is one dollar per year. The great rise in print paper renders it utterly impossible for us to give any commission to news agents or postmasters. Any person with ordinary common sense can see that it is impossible for us at present to furnish the paper at 75 cents per year. Our patrons are requested to always deal directly with this office. Any subscription received from whatever source will only be entered on our list for the amount sent. Please take notice of this fact.

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An elegant pamphlet containing an account of the exercises at Rochester and Hydesville, N. Y., at the celebration of the Fiftieth Anniversary of Modern Spiritualism. It contains the addresses of some of the most noted speakers present. It contains the picture of the Hydesville cottage, wreath, etc., Price 15 cents.

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BRIEF NOTES

From the Pen of Busy Moses Hull.

It is the same old story. I have had too much to do; could not find time to write. Even now I probably would not write were it not that the following is going the rounds of the press; in fact it has been sent out as an associated press dispatch. It has come to me in the last twelve hours in something less than a dozen papers. Here it is:

"Harrison D. Barrett, of Boston, president of the National Spiritualists' association, lectured yesterday afternoon at the Spiritualist camp at Chesterfield. He has been president of the National Association for nine years, and for the past four the editor of the association's paper, the Banner of Light. Moses Hull said yesterday that forty-nine out of fifty mediums connected with Spirfitualism are frauds, but President Barrett went even further and said that ninety-nine out of every hundred are frauds."

This dispatch goes on to give much more of similar stuff to the above. Now I am free to admit that there are frauds playing mediumship. Perhaps one great reason of it is that there is not just now room for any more liars in the editorial and reportorial profession. The number of fauds who have found their way among mediums compared with those connected with daily and weekly journals is indeed infinitesimal.

Somehow or other, by some unaccountable mistake the writer of the above got two lonesome truths mixed into his article. One is, that Brother Barrett had delivered a discourse at Chesterfield, Ind. The other is that I had delivered a lecture at the same place. That either of us made any statements whatever as to the proportion of frauds acting as mediums is absolutely false.

I did not hear Mr. Barrett, but I have talked with more than a dozen persons who did hear him, including the president, secretary and treasurer of the association; they unite with all the others in saying that Mr. Barrett said nothing at all about frauds. He urged a higher Spiritualism and purer lives, that we might have a higher and purer mediumship. His address was said to have been eloquent, rhetorical and logical. It contained no denunciation of frauds. This is not because Brother Barrett is unwilling to tell the truth about frauds, but because it did not happen to come up in his discourse. It is, of course, the duty of every speaker to lift up his voice against the charlatans who are trying to run Spiritualism. In doing this duty Mr. Barrett is never deficient.

As for me, my subject was, "Joan of Arc, the Mediumistic Heroine of Orleans." I talked an hour and forty-five minutes. Even then I had to greatly abridge my discourse or leave it unfinished; I had no time to say a word against fraudulent mediums. The fact is, the average newspapers are like the Yankee peddler's razors—"they are made to sell." With many newspaper owners the question is not what is truth? but what will sell the newspapers?

The same Associated Press dispatch informs its readers that Mr. Barrett has been president of the National Spiritualists for nine years; that is three years before it existed. It also imparts the information that he is now editor of the Association's paper, the Banner of Light. Won't the Association be startled to learn that it owns a paper? And will not the grand old Banner be surprised to learn that it has become an organ for any association? The average newsmonger not only gathers all the news, but when there is a paucity of news he actually manufactures the article to order. I will conclude on this this subject by individually offering a chromo to anyone who will find a fraud in Spiritualism that will beat the editorial or reportorial fraud who manufactured the items of news in the above clipping.

The first session of the Spiritualists' Training School at Lily Dale has met and done its work, and is numbered with things that are past. The school was not, in point of numbers, and in some other respects, all we could have wished; yet it was a comparative success, in so much that we have decided to run it on nearly the same lines at least one more year. While the school has paid very small wages to its teachers, each teacher has felt repaid in something more valuable than dollars and cents. Mrs. Hull and I fell so in love with Lily Dale—its location, surroundings and inhabitants that we went up on "Mount Pisgah," nearly the centre of the grounds, and the highest point we could find and purchased one of the neatest cottages on the grounds. Our son heard of it in Cleveland, and came on and dressed it up in two nice coats of white paint. Wherever we may chance to be, we expect after next May to call Lily Dale our home. We say this because it is now our intention as soon as camps are over next year to take a trip to England. We can store our household goods in our cottage and feel that we have a place to which to return when hard labor has worn us out.

Of course I took part in the opening of the Cassadaga camp. It never before opened with so many people on the grounds as this year; nor was there ever more interest manifested in what was going on at the rostrum.

At the present time I am at the camp-meeting of the Indiana State Spiritualist Association, at Chesterfield. They never before had half so many people on the grounds at the opening of their services as this year. The Association has made many improvements in the shape of new buildings, alterations in old ones, etc. The auditorium has been greatly improved and somewhat enlarged.

This year the Indiana Association treats speakers and mediums alike in one respect at least; that is, they invite those they think they need; if others come they come on their own hook, and the association does nothing for them. They think that if all associations would do that, no one camp would ever be overrun with mediums while others would be almost without them. The association secures no medium that it cannot endorse, and that it thinks the people do not need.

None now deny that there are frauds in our ranks playing medium and speaker; those known to be such are not among those invited at Chesterfield. By this means they hope to decrease the number of unworthy persons, who attend camp for what they can make out of it.

From here I go to assist Willard J. Hull and Mattie E. Hull in opening and conducting the camp at Ashley, O. It opens next Saturday and closes August 19. I am booked for a speech nearly or quite every day during that time. After that I have two Sundays and the interim between them without appointments; that is August 26 and September 2.

After September 2 I start for Nanaimo, B. C., for the purpose of holding a public discussion with a Methodist clergyman by the name of Baer. Nanaimo is, as near as I can figure, about three hundred miles north-west of Seattle, Wash. I had no idea of the length of the journey when I agreed to go. I shall, perhaps go via Chicago and St. Paul, and thence via Canadian Pacific railroad, and return by the Northern Pacific. I shall pay more than the regular rate of railroad fare, for the express purpose of stopping off at such places as may want to hear one or more of my lectures.

Those who wish my services on the way going or coming should let me know immediately so that I can arrange a string of appointments. If the discussion comes off, it is to begin about September 14, and there will be four nights of it in all. It now seems exceedingly doubtful whether there is to be any discussion. The man, it appears, has been misrepresenting and abusing Spiritualism and Spiritualists for something more than a year; though he has challenged Spiritualists to bring on someone to debate with him, now that they have their man he is disposed to throw in so many impossible conditions that perhaps the debating will all be on one side.

I write my friends to accept none of his unfair conditions; we will either have a fair and honorable debate or none at all. We had much better put the time in in lectures than to give him half of our time unless we can have something to say as to conditions. Our friends have gone to a great expense, and our work must be well managed in that part of British Columbia.

On this matter I will post the readers of The Progressive Thinker from time to time.

Mr. Figuers, a test medium, from Cleveland, Ohio, is to officiate in the First Spiritual Church in Buffalo in September. I resume my work in October; the last half of the month F. Corden White will give messages from the spirit world. He remains, I believe, through November.

MOSES HULL.

UNIVERSAL UNITY.

The Religion of Humanity.

Were I in position to do so, I would devote my time and energy toward unionizing mankind in the simple principles of love, justice and charity, freed from superstition and useless and unnatural hopes.

I would use my influence toward effacing from the world forever Christianity, Buddhism, Mormonism and all other isms which have a tendency to develop prejudice and fanaticism, they engender hate and heartlessness, and entail woe and misery. In many cases when their fiendish claws are extended, they sever cords of love and affection, they destroy peace and kill happiness, because they are founded on falsehood and ignorance.

In their place I would establish the religion of Humanity pure and simple, unfettered by "faith" or "belief" except such as would be the natural outcome from a religion based on natural laws and common experience.

The religion of Humanity would instill in the minds of mankind an enduring faith in natural laws, in right thinking and right doing, based upon those things which bring the greatest amount of peace and happiness to man.

It is the fragments of this humanitarianism that has kept other religions in existence so long as they have been; take from them these universal principles and none of them would have anything left worth considering; take from all everything except these universal principles and they would grow as they have never grown before.

The Church of Humanity would invite, and welcome into its fold all mankind regardless of what they believed or disbelieved, it would worship God, whatever God may be, by love and tenderness one toward another; it would hold in loving remembrance all the great teachers by promulgating their lofty and humane sentiments.

Hope for happiness beyond the grave would be based entirely upon man's actions on earth. Efforts would be made to bring into each individual life more knowledge of natural laws, thus enabling man to be of more use to others as well as to himself; this would also assist in preventing injurious results which are now caused because of the lack of this knowledge.

The religion of Humanity would urge a higher and nobler development in art, literature and scientific knowledge based upon humanitarianism; it would use all knowledge attained, for good.

All through the ages it has been a noticeable fact that in the search for truth—rational truth—there have been differences of opinion, but the only blood that has been shed was shed by the followers of fanaticism and superstition in fighting against the possible discovery of truth which might interfere with their illusions—ignorant dupes were used as tools by those who feared loss of temporal power.

The religion of Humanity would not favor a war of conquest, but would urge a peaceful arbitration of all disputes. It would advocate absolute personal liberty of each individual so long as the rights of others were respected and held sacred; it would defend the oppressed and assist the suffering; it would go out of the God-and-Savior-making business and devote its entire time and attention to the needs of humanity. J. C. BELL.

Glenville, Ohio.

OUR DARLINGS.

Oh, I feel their angel presence,
And I hear their voices too,
Like the purest spirit essence
From the land beyond the blue;
And I stand and watch the doggy
And the dollies and the drum,
And my eyes grow wet and foggy
As those blessed angels come.

As I gaze upon the dishes
And the little stove and things,
I can hear them lisp their wishes,
And their lisping pleasure brings;
For I know their darling faces
Are about us, though unseen,
And their playthings in their places
Brush away the clouds between.

Sweetest treasures, sweetest flowers
Shall adorn your playthings her,
And will shorten weary hours
When your faces shall appear;
Weary, waiting in our sadness
Just to feel again your hands
We will try to sense your gladness
Where your cabinet here stands.

You may have a home up yonder
That is fairer far than this,
Where your little feet oft wander,
But you'll come for mother's kiss.
Yes, our darlings, come quite often
To the home you held so dear,
And your mother's anguish soften
With your presence and good cheer.

DR. T. WILKINS.

"Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy." By Hudson Tuttle. A spiritual text-book of rich and inspired thought. An excellent work. Finely bound in scarlet and gold. Price $1.50. For sale at this office.

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THEOLOGY.

A Well Spiced Dish of Salmagundi.

Men are but children of a larger growth, and Professor Loveland reminds one of the street Arab who joined Sunday school. The first day he admired a little boy who answered pat to every question. On the following Sunday he noticed the absence of this good boy. The clergyman looked in that day, and attracted to the ragamuffin, asked, "Who made you?"

"I don't know."

Rolling his eyes in "a fine frenzy," the D. D. said, "I am astonished that such a bright looking youth does not know that God made him."

"Say, mister, you think I am some one else; the boy God made is not here to-day."

With admiration of much and abhorrence of much more personified in the various gods evolved as man worked his way back to a fearless consideration of spiritual problems, I make way for the dispensation under which people would look within to find the divine law written on their minds and hearts, and should cease to teach every man his brother theology. Either logic or theology must give way, and we need only guess once which it shall be. Perhaps it will not be long until some Fennimore Cooper shall write a story of "The Last of the Theologians."

I will not debate whether the invention of the personal localized god was a necessity. Crutches are a necessity to the broken-legged, but we rejoice when he is able to dispense with them. Like every invention it has been used to wise and unwise purpose. The potency for evil lies in the ease with which we can endow this factitious character with inhuman traits, and compel his sanction of our desire to enslave our fellow man and gratify our lust for revenge when he asserts a right to independent thought or action.

With fluctuations the general trend of all effort is toward the light, and I admit a steady improvement in the gods, but the most significant phase of the matter is that such improvement only came as they were endowed with attributes simply human and robbed of the melodramatic and unnatural. And as man advanced the gods receded until of an immense galaxy there remained but one. Now we come to the "jumping-off place" and must cease progressing, or dispense with that one. He belongs to the subjective, or world of shadows, and can not exist in the noonday light. We are at last driven by logic and revelation both to acknowledge him the personification of an abstraction.

Religions have displayed side by side with the most lovely that which is most repulsive. In every creed and ritual we find Beauty and the Beast, the vulture and the dove, the hyena and the lamb. In close association with the most adorable we find the utterly monstrous, and seeing that after all the best in human nature comes uppermost it is hard to persuade people that advancement is not due as much to the one as the other. The sophist impressively points to the tares among the wheat and "darkening counsel with words" convinces the simple that wheat will not grow unless supported by tares and that bread lacking a mixture of ground tares is unwholesome.

You can point on every side to religious people of every sect who exemplify the most lovely characters and argue that it springs from the God concept they publicly worship. This proves too much, as we can select non-worshipers and even atheists who compare favorably. I was raised in a Calvinistic community. In my youth they had not yet learned to equivocate, and it was a certain fact that my father having turned after Campbell and his children not being "sprinkled" in case of dying must go with other heathen direct to the pit. But if you knew those kind people you need not be told that they believed nothing of the sort and the Calvinistic god was never enthroned in their hearts. Their theology was of their life a thing apart, and the dear old women when I would go on an errand in a humane and natural protest against the "decrees of God" would put more jam on my cake than on that given to the children of the elect. The "god within" fought against the creedal god without; the god of love against the god of hate and "there is no discharge in that war."

But it would be great error to conclude that it makes little difference what religion or dogma you accept, since beautiful flowers grow in every bog and the divinity inherent in human nature is too strong to be restrained by any invention.

"Most subject is the fattest soil to weed," and after paying every honest compliment to those good people they were saved from much by their dullness—by being so well intrenched behind the flesh. It means another thing for you a sensitive to take the viper into your bosom. You cannot, because of that sensitiveness, make of your religion a thing apart. The serpent's egg that remained dormant in the colder atmosphere and which the sophist declared the egg of a bird of paradise, will hatch in the warmer brain. I recall that when quite young I once cornered one of these amiable people "not a whit behind the chiefest apostle." He confessed that according to the one and only "word of God" most of his friends, some of his own children, and probably his wife, would suffer through all eternity such pain as no mortal could conceive. Yet in five minutes after he burst into a joyful song as free from anxiety as that of a bob o' link. Can you do this? If so you are not spiritual, no matter how you boast of your virtues.

It is a great temptation for Spiritualists, seeing that it is so easy to invent a god, to fall back into the old habit. If this were only from a desire of one to lean upon the strong in his distress, I would be silent, but often it arises from another cause. We aspire to control the life of our brother. We are ambitious to run the universe and cannot do it without dazzling the eyes of the simple. To them it seems far more impressive to write "Infinite Intelligence" or "Mother Nature" says so, than to state the simple fact that Bill Smith says so, but it means the same thing, for this new god personified nature being an artificial creature pompously repeats such words as her creator and worshiper Bill Smith puts in her mouth.

But the worst of it is that personified nature is generally represented as a cold and heartless schemer who in pursuit of an assumed purpose modified by the imagination of Smith or Jones, juggernaut-like swerves not an inch from her course though she break the heart of the last of her own children, and has no bowels of compassion though all the worlds be wet with tears and red with blood. Her maker and chief priest endows her with an intellect but without emotion, with infinite craft and strength but without sympathy and tenderness, and any personification of this sort must be a demon. It is another thing viewing nature in the impersonal or scientific sense to discover coarseness and violence, for there we find beings who are not yet finely organized and so unresponsive to gentler methods. The wind is tempered to the shorn lamb. We assert our superiority and by right of our advancement demand and receive other treatment. But like an old man of the sea on our back, these theological impersonations hold us down to an unnatural and unhappy level, awing us into a recognition of arbitrary rules and artificial moral laws. They are used to compel the elephant to race with the deer, to harness the rhinoceros and the horse in a team, to obscure the fact that the operations of nature vary without guilt on every plane, and that the requirements of a harmonious life are modified by the environment and the peculiar traits of every individualized being; that the true moral law is no inflexible code engraved on tablets of stone, but a generous one written on sensitive human brains, with variations for constitution and environment.

With apologies to all the muses let me papaphrase Kipling:

Make ye no truce with Adam Zad
The Spiritualist that talks like a theologian.

J. T. MACDONALD.

Vancouver, B. C.

Spiritualism and the Lutherans.

To the Editor of the Sentinel:—I noticed in several recent issues of your fair, impartial and instructive paper that the Lutheran synod very recently held a meeting in your city, and that one Mr. Pieper, at that gathering, took upon himself the task to confront Spiritism, while from his compilation of authors on that subject, he agrees in a measure with the advanced scientists and scholars that their phenomena cannot be explained in any other logical way than by occult science. He then goes further and from his Biblical deductions attributes it to witchcraft and claims it all to be the work of demons. It is a sad thing, indeed, that we find in this advanced stage of civilization and enlightenment, individuals who attribute to demons more power than they allow the Almighty Supreme Ruler of the universe in Spiritualistic philosophy. It appears to me such a weak and superficial argument that any thinking man could only look upon it with derision and scorn. I am, I must confess, amazed to find it budding forth in an institution that has given the world so many progressive thoughts in the past, and will, I doubt not, continue to do so in the future, as the great Lutheran Church, and I no doubt would continue to be puzzled and surprised at the conclusion drawn by one of its members, were it not for the knowledge I possess regarding spirit return; but knowing as I do, that spirits that pass out in ignorance and vice do not make rapid progression and are in an earth-bound condition (some for generations), I naturally conclude that one of those spirits (perhaps one who assisted at burning some poor mortal at the stake in ages gone, for witchcraft) is now exercising such influences over my Brother Pieper that has led him to his erroneous deductions.

I have wished while writing this communication that I possessed occult science and its phenomena sufficiently strong to materialize Martin Luther in their midst, so that he might speak to them from his intellectual heights and advanced educational attainments and describe to them the ever grand and glorious precepts of continued progression beyond the grave; in the land where each and all must take their place from actual merit; but could I only accomplish this feat, I feel certain there would be many doubting Thomases that would still insist it was the work of the devil, and even Martin Luther thus materialized was his latest production.

I am very corry that superstition has so far permeated the human race and will be exceedingly happy when the time arrives (as it must arrive) when dogmas and superstition will be things of the past; when reason asserts its throne and mankind does its own individual thinking. The writer of this article must confess that not very long ago, he was bigoted as the blackest and sought by every honest means to successfully confute their philosophy, even thinking it might be the work of demons, before he let his reason get the better of his superstition; and might even now believe this nonsense had he not derived so many benefits from the sainted instructors from the higher realms and received so many evidences of their noble characters, and he now asks their forgiveness and makes this public apology before the reading world, in the hope that others may investigate and become familiar with this beautiful philosophy.

Now, Mr. Editor, I would suggest that my Brother Pieper take a peep out from under his canopy of superstition into the clear sky of honest, impartial investigation, so that he may become conscious of continued existence, receiving absolute knowledge of mankind's environments beyond the grave. Let him attract to himself as teachers some of the eminent scholars and professors that have passed beyond earthly conditions, who would be only too anxious to assist him to lead a life of charity and brotherly love. Let him look higher into the mysterious developments of human progression and assist the sainted eminent scientists in giving to the world a fuller knowledge of Spiritualism. It is an old adage and a true one "that a stream can never rise higher than its source," and it is plainly evident that the fount from which my Brother Pieper derives his knowledge is not located upon an eminence; indeed, far, far below the source from which Martin Luther's spirit derived its inspiration. Now therefore let him seek by his own enlightenment again to raise it out of the marshes, bogs and quagmires of superstition and ignorance to a higher standard, so that it may flow serenely on through fertile fields of unbiased investigation, on through lands productive of higher civilization and enlightenment, on and on through beautiful cultivated fields, ever golden with the ripened fruitage of absolute knowledge, in the border land of eternity, that the stream may be worthy of its source. Let him come out from under the shadow of ignorance, superstition and bigotry, into the sun-kissed sky of universal intellectual religious liberty and breathe the pure atmosphere so productive of inspirational growth and development, so that in coming years not only himself but the people who look to him to-day for their guidance may be properly led to the goal of continued existence, fully educated in Spiritualistic philosophy, and they and future generations will have every reason to praise and bless him for having grown out of the narrow, contracted channel of creedal prejudices and entered the broad fields of progressive scholarly manhood all embodied in the simple precept, "the Fatherhood of God and the Brotherhood of Man," all guided by the Golden Rule. HIGHER LIGHT.

Fond du Lac, Wis.

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OUR PERSONAL IDENTITY

Views of a Prominent Physician.

To the Editor:—In the Medical Brief for July I find an article with the above heading which is at once so able, scientific, philosophical and spiritual that I am strongly impressed that your readers would enjoy and be instructed by it. The author, J. L. Wolfe, M. D., of Cedar Falls, Iowa, is a prominent physician and medical writer, and the fact of such a paper appearing in the most popular medical journal in the world, is a significant fact, indicating the progress of Spiritualistic thought among scientists. Fraternally,

Chicago, Ill. T. A. BLAND, M. D.

To my mind the inception and progressive development of worlds and organisms is absolutely upon the same general plan. It is the blending of atoms of the different polarities, thus forming a nucleus with power to attract single atoms, and grow and increase. In the beginning the central attraction is always greater than the repulsion, and will continue until these forces are equal, when increase will necessarily stop. In the inception of organisms, vegetable or animal, this plan is apparent. A germinal atom of the male positive blends with one of the female negative; thus they form a nucleus, with power to attract single atoms from their concomitants or their environments, and grow and continue to grow until attraction and repulsion are equal, when the maturity for the organism is attained, of whatever kind it may be.

Every adult person requires, on an average, about six hundred and fifty pounds of semi-solid, and the same amount of fluid matter, and about seven hundred pounds of oxygen annually, to maintain the organism in a normal state, while the annual waste of semi-solid and fluid matter is only about six hundred and fifty pounds; but all of the two thousand pounds consumed by the individual is thrown in a chemically changed state by being differently compounded—the elements that form never lose their peculiar characteristics, their properties only change, as above stated.

It will be noticed that the thirteen hundred and fifty of the two thousand pounds annually consumed of semi-solid fluids and gaseous matter, is in an extremely attenuated form. That which is applied to mental operations is in an etherealized state, and may be called thought matter, by way of distinction. That thoughts are composed of the material consumed, is a fact made manifest in persons who live in localities where the elements that are known to be necessary to true intellection are wanting, as in some of the valleys of the Alps where cretinism prevails. Scientists have proven that iodine and phosphorus are wanting in these localities. The brain of the idiot contains only one and a half per cent of phosphorus, while that of some persons contain two and a half, and in decidedly eccentric persons, it is often three per cent.

Ordinary adult persons do not gain in weight, notwithstanding they consume two thousand pounds of matter annually; it is thrown off after having supplied the wants of the organism, whose chemistry has changed six hundred and fifty of the thirteen hundred pounds of visible into invisible matter. That this fine matter is constantly thrown off, and that it retains its distinct personality, is well demonstrated by the acute olfaction of the dog, enabling him to follow his master hours after he has left a certain place for another.

Now, as there are annually taken into the adult organism two thousand pounds of matter, which amount is necessary to maintain it in normal working order, of course the same amount is thrown off in various forms, as stated. Here the question that presents itself to the inquiring mind is this: Has this vast amount of matter that has passed through each of us been part of our identity? If we answer this question affirmatively, then at sixty we would have our identity impressed upon sixty tons of matter, because that amount has passed through our organisms in the time mentioned; but if this amount is only necessary to represent our identity in our present environments, then the withdrawal of it would not destroy our identity, but would simply put us in different environments, which would require different means to sustain our identity. It is a well-known fact that anesthetics and hypnotism will, for the time being, annihilate all the developed phenomena of the nerves of sensation and of voluntary motion; only the organic nervous system remains uninfluenced and prevents the organism from reverting to its cosmic origin. Yet while in the hypnotic state, when all the ordinary senses are in absolute abeyance, there is a train of mental manifestations often appearing which seems to be latent in individuals, and only becomes manifest in extraordinary states of the organisms; but they exist and must be intended for use somewhere and at some time.

I have seen persons in the hypnotic state who could not hear a loud report close to the ears, but would readily answer mental questions proposed by any one present, and always give a correct answer. Others who could not see with their eyes in the usual way, but could read a book or write correctly in absolute darkness, with their eyes bandaged in addition, neither could they feel. I once had a dentist extract a decayed and aching tooth for a person while hypnotized; the operation was entirely painless. These are the most puzzling phenomena that confront the student of living organism. Is there a finer organism in this that will survive the wreck of this through which we now manifest our identity? This is, at least, a philosophic and scientific possibility, if not yet a proved certainty. I have endeavored in this to demonstrate that this refining process of matter is constantly going on through the various organisms, and in whatever state we may find it, it is simply cosmic matter progressed, refined, and more etherealized.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is $1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for $1.25.

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Lake Brady, O.

Will C. Hodge, of Chicago, has been the platform speaker here for several days. One of his best discourses was given in answer to questions propounded by the audience. In answer to the question, "Will we recognize our friends in the spirit world?" he said: "Yes, surely. Heaven would not be heaven to me without my dear mother. I would rather see her face than that of the Gods. They can take care of themselves but I want my own."

Question.—Do ancient spirits come back to earth?

Not always when mediums see them. The guides frequently make a picture of the spirit which may be now in a higher sphere.

Are mediums ever controlled by the higher spirits?

Granted that Jesus Christ ever had an earthly existence, no matter what mediums may claim, I do not believe he has ever controlled one of them; for with his exalted life, he is now too far away.

Do spirits ever lie?

Yes, spirits are like mortals; they do not always tell the truth.

How can we produce harmony at Lake Brady?

By harmonizing yourselves. However, there is never complete harmony, except in a graveyard.

What is the judgment day?

Every day, and each is his own judge, for we cannot judge another unless we are sinless. I want everyone who has committed no sin, to hold up the hand. (No hands!)

Is there punishment after death?

Yes, reformatory. No man would punish unnecessarily, and no decent God would, either.

Mr. E. W. Sprague, who is employed here for the season, has made a number of eloquent appeals from the platform in behalf of Lake Brady, that has resulted in adding considerable to the treasury for the running expenses and also for the purchase of the grounds to be used wholly as a spiritual encampment. Several hundred dollars are pledged and the management feel greatly encouraged.

To-day between thirty-five and forty young people took advantage of the Lyceum's free bathing school. Mr. Ebertshauser, of Sandusky, a scientific, experienced swimmer, has charge of the bath-house and is an apt teacher. Mrs. and Miss McCaslin give personal instructions and other good swimmers are always ready to assist. Yesterday the whole school, pupils and teachers, were photographed in various graceful attitudes in the limpid waters.

The best entertainment of the season was one just witnessed under the management of Chairman D. A. Herrick and Mrs. Genevera Haines, manager of the Haines orchestra. The readings of James McFadden and the violin solo by Prof. Frederick Fabricand were both repeatedly encored.

Pretty things are in process of construction for the Woman's Fair which takes place on Thursday and promises an elaborate entertainment with a dance in the evening.

The various phenomenal mediums on the grounds report good business and everybody is happy.

Mrs. Virginie Barrett, psychometric reader and inspirational painter, is now on the grounds.

MRS. M. M'CASLIN.

OUR PREMIUM BOOKS.

The Views of a Denver Lady.

To the Editor:—The Progressive Thinker and three volumes of the Encyclopedia of Death, and Life in the Spirit World arrived some time ago, and they are more than satisfactory in every way. I expected something cheap, but was more than surprised when I received them. I have partly read Vol. 3, and I am more than pleased with it. It contains some grand and noble thoughts. The three volumes should be in the home of every progressive mind. MRS. MATTIE SMITH.

Denver, Colo.

The above is only one of hundreds of letters being constantly received. We wish we could impress upon the mind of every Spiritualist the necessity of having these three books in the family circle. They contain more information in regard to Death probably than all the libraries of the world combined, inasmuch as a great deal of the information imparted has been obtained from sources independent of them. The aggregate price of these three books to the trade is $4.50. They are furnished to our subscribers for $1.10, far below cost. Remember, please, that your order for any of the premium books must be accompanied with a year's subscription for The Progressive Thinker.

The Spiritualist Training School.

The fourth session of the Spiritualist Training School, which was conducted on the grounds at Lily Dale, N. Y., terminated on the 13th ult., after a successful term of eight weeks.

The election of officers took place at the annual business meeting as follows: President, Moses Hull; vice-president, Mrs. Sarah Comstock Ellis; secretary, Mattie E. Hull; treasurer, A. J. Weaver. The board of directors is as follows: E. W. Sprague was elected for two years; Mrs. Carrie E. S. Twing, for two years; Mrs. Elizabeth Aiken, one year.

It was decided that the school term open early in May, 1901, and hold a session of eight weeks. Particulars will be published later. For information address MATTIE E. HULL, Secretary S. T. S.

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SATURDAY, AUGUST 4, 1900.

Who Are the Barbarians?

A mob rises in New Orleans, and under the excitement of the moment slaughters a dozen, more or less, of Italians. The civil authorities gain the ascendency, suppress the disorder, and the general government does all it can to quiet the distant nation of which the murdered people were subjects.

Another mob gains control and shoots down a large number of Chinese in the Rocky mountain region. Their offence: They cheapened labor, by working for smaller wages than Americans. China complains of the outrage, and in due time we atone as far as possible, by paying in dollars and cents for the unfortunate victims of mob violence and Christian hate.

Behold the contrast:

The Western nations sent a body of men to China to undermine and supplant the established religion. They plant colonies all over the empire, and erect fortresses in which they entrench themselves for fear of violence from the people whose "souls" they are anxious to save.

Those people feel outraged. When they can endure the insult no longer they organize and determine to abate the nuisance. The foreign representatives attempt to protect the missionaries, and draw upon themselves the hate which, originally, was incited against those who would destroy their religion. The end is havoc and bloodshed. The mob, too powerful to be suppressed by the civil authorities, finally determine to overthrow the government, and it becomes a rebellion.

Now Christian civilization:

The emperor of Germany declares the German flag shall wave over the Chinese capital, and dispatches his fleets and soldiers to make good the threat.

The Cologne Gazette urges a war of vengeance, and the razing of Pekin to the ground.

A Paris journalist asks the powers to rush on the Chinese capital, hang the dowager, and destroy the graves of the ruling classes of China.

And right here in Chicago, an influential public journal borrows from the Bible the language of barbarism: "Vengeance is mine; I will repay saith the Lord," and quotes it as authority, and wants the Western nations to become the scourge of God to the great Chinese empire, with its vast domain, its dense population, its older, and so far as its influence is reflected on the people, a better religion.

The beginning we have seen. The end no man can know.

Let the Church Push.

The New York Observer, Presbyterian, an organ of the church militant, voices the war spirit in a late issue, from which we extract the following:

"The world will only believe in an aggressive type of Christianity. If the churches desire to win respect for themselves and so for the cause of their founder and Master, they must evince a vital interest in the extension of the kingdom which he came to establish. Men are apt to believe in the things which have go in them. This is a pushing age, therefore let the church push, too, if it would obtain custom for its spiritual wares.'

The church has been "pushing" its spiritual wares on China, and exhibiting its "aggressive" character for a series of years. Since the late disturbances, resulting in great loss of life, it is stated the Presbyterian Missionary Board, instead of relaxing the "push" forwarded eighteen additional missionaries to take up the work their late associates have laid down.

If persons wish to become martyrs to a cause, and go out to gain a martyr's crown, we have no right to interfere. If they fall, like the fellow who places his head in a lion's mouth, he takes the risk; and if found a little later minus that useful appendage, it is his misfortune, and we shall not weep on that account. We did not invite him to put his head in danger. Let those shed tears who did.

It has been known for years that there was great hostility in China against the missionaries. That hostility has been gaining in intensity, and threats of a general rupture have followed. Under the protection of the great powers, their ministers and consuls, they made Pekin the center of their movement, and there were congregated the heads and teachers of the Christian propaganda for the empire. The list of those from Chicago alone was reckoned by hundreds. Scarcely an American city but was represented at this Chinese capital.

Were they all slaughtered? If so, who are responsible after eliminating the instruments of that slaughter?

Harmony To-day, Discord To-morrow.

Most of us have witnessed union movements of the churches to gain recruits for heaven. While bound together by a common purpose, and inspired by hope of gaining the principal share of new converts they work in harmony, and frequently with great success. Their protracted proselyting labors ended, then comes the strife in dividing the spoils. Each leader is intent on swelling his own church list of newly made saints at the expense of rival claimants. Then comes the caterwauling and the acrimonious bitterness of rivals whose own church doors open heavenward. These things—divisions and discords—are incidents almost universal to the dividing of the trophies won in "contests with the devil," as the godly designate revival services.

And discord among criminals in the division of plunder frequently leads to exposure with conviction and punishment as the outcome. In this honest men frequently get justice, and crime is punished.

For a long time the press has been telling its readers that there is a determination among the Christian powers of the West to subdue and divide between themselves the great Chinese empire, with nearly a third of the population of the entire globe, alleging in substance that they are heathen, with no rights Christians should respect. Each power has indicated the share desired in the grand division. Russia is ambitious to possess Manchura on the north; for that will open to them a highway to the ocean, with open ports for winter commerce. Great Britain, having already a footing at Hong Kong, would like more northerly ports, so as to extend her railway system through Farther India to the Pacific, and complete her mastery of Southern Asia. Germany, Austria and Italy are of course ambitious to share in the division. While Japan and the United States, more modest, silently look on, each sure of a lion's share.

Parties are said to make strange bedfellows. Discordant nations, united for public plunder, present the same anomaly.

With the exception of Japan there seems at first glance a common bond to hold the aggressive nations together, and that bond the Christian religion, all desirous to extend that faith as widely as possible. But this element is a sure harbinger of contention and strife. Russia and the Greek church cannot fellowship Latin Christianity. And Great Britain has no fellowship for either.

Should the Western nations succeed in a war of conquest against China, a war in which millions of lives will be sacrificed, and the wealth of the world will be wasted, the contest, like the wrangle of the churches to gain converts, will then commence, and the end will come when the people, weary of the strife, abandon their ambition for conquest, change their policy and their rulers, allow China to regulate her own institutions, including her religion, in her own way, and each usurping nation shall set itself to the task of rebuilding her own dilapidated ruins; just as Spain is now attempting for herself after four hundred years of folly, in trying to make her empire coextensive with the globe; an experience Great Britain will soon share; as will Russia in due time; and every other country that attempts to gain empire by the usurpation of another.

As a Heathen Sees It.

The Chinese Minister to the United States, Wu Ting-Fang, has lately contributed to the press of England his views of Christianity. The Western World has been flooded for centuries with the opinion Christians held of the heathen. Now for the other side. He wrote:

"It is difficult for a man of education and reflection to give credence to all the Bible stories. The account of the creation of the world and the story of Adam and Eve and the Garden of Eden seem to me funny. I see, too, that in these days of enlightenment many thinkers in Europe and America take a similar view. I must acknowledge that the teachings of Jesus Christ seem to establish a standard of conduct as highly ethical as that established by Confucius. Jesus Christ, in fact, goes a little farther than Confucius. If your enemy smites you on one cheek, he bids you to turn the other also. Confucius is more practical. He says: "Requite justice with justice, favors with favors." If we requite our enemy with kindness, how, indeed, can we reward our friend...

"I have no quarrel with any religion that is based on a foundation of virtue. If they all bid one to do good and deter one from doing evil, I say let them all go on. If there is a reward in some future life for the good deeds done on earth, if there is a heaven for the righteous, there surely must be many ladders leading up to it, just as there may be many staircases in a house. To say there is only one ladder is too narrow for me. If there is reward for any, I believe it will be for all good people. Some Christians say, unless you believe in Christ you cannot be saved. I am broader than that doctrine. My religion comprehends all.

"I have read the history of Europe during the Middle Ages, and the account there given of persecutions caused by difference of belief fills me with horror. We have no such records in China. Jews, Mohammedans, Buddhists have lived there peaceably side by side. It is only when indiscreet Christian missionaries go to extremes and excite the people that they have any trouble. Christianity owes most of its converts in China to the fact that it is more alluring than any religion we have there. The idea of a future life and rewards for the righteous is tempting to many. Confucius taught no such doctrine. He was once asked if he believed in a future life, and he answered: "If I don't know what will take place tomorrow how can I know anything about a more remote future." Confucius exhorted men to do their best to-day with no thought of reward. That seems to me the higher view."

Such is the heathen side of the story, and it doesn't sound very bad.

The True Source of Help.

For the spectacle of a people, entirely able to help themselves, appealing to the Almighty for assistance, is one step removed from the sublime; and we know where that one step leads to. —Chicago Journal.

The spectacle of a people appealing to God for anything, whether they can help themselves or not, is only a "superstition," according to the Plymouth church orator, and all experience shows he is correct. "Jupiter helps those who help themselves," said the Roman maxim, and that is the only way he was ever known to help. Sambo was right. His prayers to God brought him no chickens; but when he went for them himself he always had them for breakfast.

Where Are We Drifting?

A Republic is a government of the people, by the people and for the people.

A Hierarchy, as defined by Webster, is "A government administered by the priesthood and the clergy."

The Progressive Thinker had innocently supposed the United States a Republic; that sovereignty is in the people; and that we are subordinate to no king or potentate. Such, certainly, was the kind of government the fathers of the Revolution designed to frame, as has been repeatedly shown in these columns, and is confirmed by all the state papers which have descended to us. The national flag we all love so well, was designed to emphasize our independence of church rule, and self-reliance in periods of peril.

The Union Signal, an organ of the Woman's Temperance Publishing Association, in a late issue with the head of "Under Two Flags," makes the following statement:

"It may not be generally known that on Sunday morning on our ships of war, as the hour of worship approaches, the national flag is lowered from its place at the top of the mast and the church pennant—a blue cross on white ground—is raised to the peak, remaining there until the close of the service, when 'Old Glory' is again hoisted to the top. Thus is proclaimed in the language of flags the subordination of our nation to the king of kings."

Is this statement true? If so by what authority is our national emblem lowered, and a church pennant raised in its place? When and where was this government first diverted from its purpose of protecting the people to the upbuilding of the church.

Are the mis-representatives of this government attempting to do in detail what they cannot do as a whole? On our national coin was inscribed the false legend, "In God we Trust," without authority of law. Invasion after invasion of our chartered rights has been made from time to time, and those guilty of such trespasses have not been rebuked. The first false step was the pensioning of an army of chaplains. With really nothing else to do they have joined with their fellows outside, to subject the government, and convert it into a kingdom subordinate to a supernatural myth.

The editor of the Union Signal, in the article from which we quote, says:

"We are imperialists working for a federation of nations under the flag of the cross."

That cross was originally an instrument of torture. After Alexander had battered at the walls of Tyre for seven weary months, and finally gained control over the city, he selected 2,000 of her leading citizens, who had resisted his authority, and hung them on crosses. Since that event, 332 years before our era, the cross had been an emblem of authority. It has virtually denoted that death on its extended arms await those who resist its rule. In all the Middle Ages it was faithful to its mission, and now it rises above the Stars and Stripes on our national holiday and on Sundays, if the paper from which we quote can be credited, and it is to float until "all the world becomes a kingdom of our Lord and his Christ, and he shall reign forever."

Is this the feast to which we are invited? Instead of continuing to make America the home of a great, prosperous, contented, happy and free people, leading all others in the pursuit of peace, are we to change front, belie our entire past, and become willing tools of an ambitious priesthood whose motto is "Rule or ruin?"

Worthy Enterprise.

A grand project to preserve the languages of the world, and perpetuate the voices of statesmen, philosophers and scientists, is now being agitated by the Academy of Sciences at Vienna, by means of the phonograph. A committee of scientists has been engaged for some time in elaborating details, the design being to make the phonograph tablets, which can be preserved for all time, a record of life at the close of the 19th century for the benefit of coming generations.

The world has lost much, everything, for the want of such a record. Just imagine the seductive language of the serpent to Eve, preserved by the phonograph to the present time; the inquiry of the Lord God to Adam, "Where art thou?" the wheedling words of the faithful Jacob, begging a blessing from his father which was designed for his brother; Moses' father-in-law, Jethro, the priest of Midian, instructing the deliverer of Israel how to play boss, while the Lord himself told him to be to Aaron as God. Several tablets would be required to preserve the story of our Savior, commencing with the address of the angel of the Lord to Joseph to quiet his jealousy. It is regretable the words of that "mighty angel who came down from heaven" in the vision of the revelator, who, with uplifted hand, swore, "Time shall be no longer," cannot figure in the tablets.

Defective as these tablets may be in past history, we do hope the words of Rev. Hillis will be preserved, in which he threatened to "shake his fist in the face of the Eternal, and fling every vile epithet toward the stainless throne," before indorsing the Presbyterian creed with its damnation of infants.

A Puzzled Jap.

The editor of the Tokyo Orient has been posting up on Christianity, says the Chicago Journal. Japan doesn't go in for much of that sort of thing, yet Japan finds herself an active member of the International Dismemberment league, which is composed of Christian nations. The Tokyo editor is quite sure that the respect accorded to his country is not shown because Japan has made wonderful progress in the arts of peace, but because of the achievements, not long ago, of the Japanese army and navy.

What puzzles the ingenious Tokyo gentleman is this: Why should non-Christian Japan receive the respect of Christian nations because of her military prowess, when the New Testament, the basis of the Christian religion, contains precepts against war, and against according honor to any nation or man on the mere grounds of success in the exercise of brute force, much less of success in slaughtering enemies." "We can," he says, "very well understand the old Hebrews respecting us for success in war, for the old Hebrew god was a god of battles." But he confesses himself puzzled that Christians should respect the benighted heathen of Japan, who have earned that respect by success in slaughtering enemies, and by that alone.

The Tokyo editor would like Christians to explain the puzzle, and there are many of them that can explain it in a jiffy. They will say that the Japanese gentleman is mistaken in his premises; that Christ came not to bring peace, but a sword, as is set down in Holy Writ. As the Orient's editor, however, has diligently searched the Scriptures, and has found therein many ideas of peace and good will, he will be more puzzled than ever by the explanation. We of the west have become so accustomed to reconciling black with white that we can easily explain things that bring the simple and logical oriental mind up standing.

Mrs. Freitag in Iowa.

The Ottumwa (Iowa) Courier says:

"Spiritualism though advanced to pronounced stages of success has always been received with more or less skepticism, due, perhaps to the fact that frequent exposals of the schemes of so-called mediums, have established a well-founded precedence that there is much fraud in the practice of a great many persons who claim to possess superhuman ability in that direction.

"Conversing with spirits and the various seances in which so-called spirits are made to appear either in person or by rappings, to a great many are taken as being what the medium claims for them, reality. Spiritualism is a religion adopted by many, and to those the mysterious performances of mediums is considered as a direct relation with the spirits that are supposed to inhabit the other world.

"During the past few weeks the citizens of Ottumwa have been entertained from time to time by the remarkably clever work of Mrs. Von Freitag, of Los Angeles, Cal. Mrs. von Freitag has lectured to crowded houses every night she has announced her seances. Following her lecture each evening she has given what she terms an exhibition of her ability to call up and converse with the spirits of departed persons, the spirits replying by rappings, just where or in what manner, has not been fully explained. Mrs. von Freitag has, on every occasion on which she has given such exhibitions, requested anyone in the audience to take a position on the platform where she stands, and to skeptics or unbelievers was this invitation especially extended.

"Last Sunday evening it is claimed that she was detected in her method of so-called communion with the spirits, and the persons who have interested themselves in what they term an exposition of the same, are willing to proceed with the same if Mrs. von Freitag will consent. The persons above referred to believe that the deception as they term it has been practiced on the people of Ottumwa long enough, and publicly challenge Mrs. von Freitag to prove that they are not correct in their theory of the solution of her methods of operation.

"At the beginning of each seance Mrs. von Freitag requests anyone in the audience to write upon a piece of paper the name of some departed friend with whom they desire to communicate. The little slips of paper are carefully folded and placed on a stand on the platform, and from them she is supposed to extract a particular name, and deliver a message from the person supposed to inhabit the spirit world, being directed in all her movements by the mysterious rappings.

"These notes sometimes contain only a name and in others questions are asked. The fact that Mrs. von Freitag repeats word for word what is written on these notes without opening them is what makes her doings seem wonderful. That is she makes a solemn vow that she is honest and does not open the notes.

"This fact, the committee asserts, can and will be proved false. They say she does open and read the notes on the table by extracting one at a time from the table and when read replaces the note and then proceeds to tell her audience that she has a spirit present by name as appears in the note.

"This committee states that it will put up a forfeit of $25 to be donated to the Ottumwa hospital if they fail to expose the deception practiced by the supposed medium. An answer to this office will receive attention by the committee."

While we have unbounded faith in the genuineness of Mrs. Freitag's mediumship, we hope she will take special pains to convince these skeptics that she is honest throughout. She has been long before the public and is highly esteemed as a lady.

Denies the Statement.

The Pittsburg Dispatch lately published a statement that an exposure of a medium lately occurred at Avalon, Pa. A letter from there states the account is false throughout—a base fabrication. As no name was mentioned by the Dispatch no particular harm has been done. The secular papers would do well to confine themselves to the truth when reporting a seance.

WOULD YOU? WOULD I?

When we are full of ignorance,
And time's occasions misapply,
Can we expect to learn by chance—
Would you? Would I?

If we are full of slander's bane,
And speed the wrong of every lie,
Should we expect unsullied name?
Would you? Would I?

When we are full of spite and hate,
And pass our brothers frowning by,
May we expect a peaceful fate?
Would you? Would I?

When we are full of selfishness,
And others' efforts fain decry,
Can we expect the world to bless?
Would you? Would I?

If we are full of worldly greed
And clutch at all that cometh nigh,
Should we retain the toiler's meed?
Would you? Would I?

When we are tempted sore with gold,
And worship it in song and sigh,
May we withhold from poor and old?
Would you? Would I?

If we are full of vice and sin,
When comes the time for us to die,
May we expect a heaven to win?
Would you? Would I?

If we have lived a life of shame,
And spurned the good, and truth deny,
Could we ask Christ to bear the blame?
Would you? Would I?

B. F. SLITER.
Grand Rapids, Mich.

GUARDIAN ANGELS.

With us in our wanderings;
With us when we rest;
Ever waking thought most holy,
Purified and best.

Roaming where'er we may,
O'er the sea or land;
Ever strengthened, led and guided
By a helping hand.

Ministering angels now
Are the glorified;
Heavenly comforters are those
Whom we say have died.

Watchful care they give us now,
Tender love bestow,
Drawing nearer, nearer heaven,
Helping us to go. —Selected.

A Fruitful Field of Work.

That our Spiritualists should awake and work is one of the things no thoughtful, observant mind will deny. There is at hand a work that should be done, done with alert, active, persistent energy and tactful "push," and firm endeavor to effect noble and generous results. It is a work in which all Spiritualists should feel ardently interested. Lack of interest therein must and will prove a hurtful source of spiritual languishment and retardation, in any locality.

Our cause cannot grow and prosper as it might and should unless our people take hold of the lyceum, our Spiritualist Sunday-school, and "work" the same to purposeful result.

The orthodox Sunday-schools are the fruitful nurseries of the orthodox churches. Without these active nurseries, constantly molding plastic minds to the orthodox pattern and standard, the churches would soon dwindle and mostly disappear. Within the lapse of one generation, with the passing away of their present membership, the churches, but for their Sunday-schools, would lapse into nonentity. The training and culture received in the Sunday-schools mold the minds of the young into orthodox grooves of thought and very naturally as a result they "join the church."

In these Sunday-schools, too, it is too often the case that children of Spiritualists learn to despise and contemn Spiritualism, and they, too, drift into the church on the orthodox tide that bears them along. They become infected with the prejudices engendered by their orthodox surroundings, their minds become steeled against the proofs and reasons, in favor of the spiritual philosophy, and they are lost to our cause, in the foggy miasm of orthodoxy.

What the Sunday-schools are to the orthodox churches, the lyceum should be, and may be made to be, to Spiritualist societies. They may be made successful recruiting stations and training schools to induct the young into the knowledge of the facts and the philosophy of Spiritualism. By proper instruction along the lines marked out and exemplified in Tuttle's Lyceum Guide, which is full and comprehensive in its elucidations and instructions to teachers, the children may be thoroughly imbued with Spiritualism as other children are imbued with orthodox notions and beliefs in the Sunday-school. And the work may be as lasting and permanent along Spiritualistic lines, as in the other, and even more so, as being more consonant with mature reason and judgment.

As the facts and philosophy of Spiritualism are more reasonable and more in concord with enlightened common sense and ethical principles, more in harmonious accord with pure and natural human affection and love—so will instruction in these things that distinguish Spiritualism from orthodox teachings and beliefs, be more lasting, more fixed and permanent in the mentality of those blessed with lyceum privileges and training. Not many children trained in Spiritualistic thought in the progressive lyceum will ever become perverts to the horrible, unnatural dogmas of orthodoxy.

To become thoroughly orthodox, one must traverse human nature and humanitarian sentiment, must dehumanize his thought and his belief, and set aside that knowledge of truth that may be gained by careful experiment and honest investigation.

The work of the progressive lyceum directly tends to cultivate humanitarian sentiment and strengthen thoughts and feelings in accord therewith; it trains the moral sense to keener perceptions and conceptions of right; and it enlarges rather than smothers the natural human scope and fullness of the affections planted by Nature in the constitution and being of humanity. Spiritualism does not ask of human beings that they be willing to consent, either in this world or the next, to the damnation in endless hell misery, of parents, children or friends, who may chance not to have been "converted" and "saved" before passing into the Beyond. Nor does it require that we become so dehumanized as to forget the "lost" ones, or have no unhappy thought or feeling for them—which we must do in order to be happy in "heaven."

The spiritual philosophy accords with nature, with reason, with highest, purest and noblest human thought and hope and aspiration.

Herein lies the scope of the work of the progressive lyceum—to inculcate the spirit of our philosophy in its purity and beneficent potency, thus molding the minds of the young and fixing in them the pure saving ideals that shall fit them for pure and noble lives here and in the hereafter. Are not these things sufficient reason for Spiritualists to awake and work?

What Is the Trouble in China?

Doesn't she have enough religion? Are not her maxims and philosophy equal to the best? Out of some three dozen saviors, sixteen of whom were crucified, she had in Buddha a savior born of a virgin some six hundred years before Christ; one who, in his life and teachings, was the equal of any.

It is said of him: "Rejoice at the glad tidings! Buddha, our Lord, has found the root of all evil. He has shown us the way of salvation. Buddha dispels the illusions of our minds and redeems us from the terrors of death. Buddha, our Lord, brings comfort to the weary and sorrow laden; he restores peace to those who are broken down under the burden of life. He gives courage to the weak when they would fain give up self-reliance and hope. Ye that suffer from the tribulations of life, ye that have to struggle and endure, ye that yearn for a life of truth, rejoice at the glad tidings! There is balm for the wounded, and there is bread for the hungry; there is water for the thirsty, and there is hope for the despairing; there is light for those in darkness, and there is inexhaustible blessings for the upright."

Stop and think! What more could a savior promise, or in what way could he bring greater comfort to his followers? Buddha himself said: "Ignorance only can make men prepare festivals and vast meetings for sacrifices. Far better to revere the truth than try to appease the gods by the shedding of blood.

What love can a man possess who believes that the destruction of life will atone for evil deeds? Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim take away the sins of mankind? Purify your hearts and cease to kill; that is the true religion. * * * But to abandon covetousness and lust, to become free from evil passions, and to give up all hatred and ill-will, that is the right sacrifice and true worship."

Why force upon the Chinese a religion of doubtful origin and more doubtful quality, taken as a whole? Why force upon them a civilization that makes mankind greedy and heartless? Why goad them on to a state of frenzy which urges them into doing acts of violence? Going beneath the surface and taking into account all the wrongs, are the Chinese altogether to blame for the affairs in China? Would you submit to the wrongs and injustice heaped upon them? Is the gratification of greed and fanaticism of more importance than life and happiness? Think a moment! Are you a Christian? Read your Bible: "Vengeance is mine; I will repay, saith the Lord."—Romans 12:19. (See Matt. 10:23, Mark xvi:15-18); also, "Forgive thine enemies." This ought to be doubly true, where by our greed, our injustice, our folly and our fanaticism, we have made them enemies, preparing conditions for what is taking place in China.

No one regrets more than the writer the suffering and the death of the innocent. It is because nations are not civilized that a great wrong has been done.

"Man's inhumanity to man
Makes countless millions mourn."

Cleveland, Ohio. FAIR PLAY.

CHESTERFIELD CAMP.

Explanation of Some Difficulties.

The Chesterfield camp-meeting of the Indiana Association of Spiritualists began its annual session on July 10. The attendance and general interests thus far exceeded that of any camp-meeting held here since the birth of its organization, and the prospects for a highly successful meeting financially and otherwise are promising.

President Barrett of the N. S. A., who had been called to Anderson, Ind., to conduct the funeral services of Mrs. Dr. G. N. Hilligoss, was here on the opening day of the camp, and by request delivered the opening address for the association.

As will be seen from the associated press reports, all has not been sunshine in Chesterfield camp, but now that the executive board has assumed to manage the camp in a way it deems necessary to secure the best results to the association and to the general public as well, it will be in order to explain the origin of the difficulty which has given rise to a number of sensational reports published in the papers concerning the action of the executive board during the past few days.

In the first place there has never been any restriction placed upon persons who come here to practice mediumship.

The result was that at some of the camp-meetings in the past, many persons claiming to be mediums put in an appearance, and attempted to give seances. Some came under assumed names, others who had never been heard of by any of the Spiritualists in this section called themselves mediums. The result was that fraud was practiced. The people were swindled out of their money. In one instance the conduct of one or two of these scamps was such that it became necessary to drive them out of the camp.

Now to regulate the practice of mediumship upon these grounds, and to protect the public against these frauds and other disreputable persons, and at the same time to limit the number of mediums to the requirements of the camp, the executive board adopted a rule to accomplish this end. The sum and substance of this rule is that no medium shall be permitted to practice his or her mediumship upon these grounds without the consent of the executive board. Accordingly invitations were sent out to such mediums as the board deemed proper to present the phenomena at the session of the Chesterfield camp-meeting. Now it appears that the board did not invite certain mediums who had previously practiced on these camp grounds. Some of them were regarded as honest mediums, but it was deemed best to limit the number, and hence they were not invited. The board desired it to be distinctly understood that because a medium did not receive an invitation that he or she should not feel that they had been branded as dishonest. But it appears that a good many mediums took the other view of the case. There were two of whom special note will be taken. They are Austin D. Koch and his wife, Mrs. Lizzie Koch. The latter is a trumpet medium. The former has recently engaged in the practice of magnetic healing. They were here last season, and were voted a few days ago members of this association. At the opening of the meeting, Mrs. Koch opened a seance room upon the camp-grounds and engaged in the practice of mediumship. This was in violation of the rule above named. She was notified to desist, but paid no attention to the request of the board. At length charges were preferred against both Mr. and Mrs. Koch, and they were accordingly expelled from membership in the association without a dissenting voice of the members of the board. Now, this is the whole matter in a nutshell.

The board desired it to be understood that it will enforce all of its rules and regulations—in a word, it proposes to supervise its own affairs—that physical mediums are to be under its supervision the same as lecturers or other persons who may be employed in any capacity. The State Association is not at war with the National Association of Mediums or any other organization. In fact a number of mediums belonging to the association were invited to attend the camp-meeting. But there is one thing that may be counted upon, and that is that the Indiana Association of Spiritualists will manage its affairs in a way which it believes will be for its best interests, for the best interests of Spiritualists, and for the best interests of the public in general.

The attendance last Sunday exceeded 3,000, which marks the highest figures ever known here on the first Sunday of a camp-meeting. The electric cars are running from Anderson direct to the grounds.

Moses Hull has just closed his engagement, and goes to Onset Bay. E. A. Tisdale begins his engagement Saturday, and Swami Abhedenanda is the next on the program, and begins his engagement Sunday, August 6. Ignatius Donnelly speaks Sunday, August 12.

Chesterfield, Ind. J. A. WERTZ.

WE are trying our best to establish libraries in every Spiritualist family of the United States, hence we are offering Seven valuable books as a premium. Those seven books have been sold for $10.75. A single one has sold as high as $25. The first edition of Art Magic sold for $5 per copy. As high as $15 has been paid for a single copy of Ghost Land; yet we furnish these seven books to our subscribers for $2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1.

THE CAUSE OF WARS.

From the Standpoint of Elder Myrick.

HE PRESENTS SOME IMPRESSIVE FACTS TO SUSTAIN HIS POSITION.

Occasionally a writer is moved to arise, "with righteous indignation filled," and say to us that "religion has been, and is now, the cause of all the wars, bloodshed, etc., that humanity is heir to." See, as an example of this kind of writing, an article by Dr. William Cleveland in The Progressive Thinker, No. 556. I supposed, the first time I read this charge, that some person of limited attainments, with a very meagre knowledge of history, had slipped into public print through some strange oversight of the editor. But as the assertion has been so often repeated I conclude there are people actually possessing a fair degree of intelligence who believe it. Let us kindly lessen the tension upon their susceptible nerves and sympathetic hearts.

The Revolutionary War. What about that event, brother? Try to imagine (and you evidently have a very robust imagination)—try to imagine Fiske or Bancroft in their immortal historical works gravely asserting that the mighty struggle which established the republic of the United States was a religious war (?) Most everybody has been led to believe that our respected forefathers found the casus belli in "taxation without representation," the "Stamp Act," or some other worldly consideration. We have heretofore held it to be a fact that the patriots of 1776 were striving to achieve national independence and political liberty. I have carefully re-read the Declaration of Independence and by some inexplicable oversight those sages failed to set forth the fact that 'religion" was causing all the trouble. They talked of "life, liberty and pursuit of happiness," but said not a word about foreordination or the inspiration of the Bible.

And when the war was ended those same fighters, statesmen all, fell to work and made a constitution. Strange to relate, they "left God out" of that immortal document, and all the ingenuity of Rev. Wilbur F. Crafts and his puissant hordes of pious sectaries has been unable to get him in. They never said one word about religion—not one. Worse still, the very first amendment to the Constitution forbids congress to "establish" religion or have anything to do with it. A curious war caused by religion! The "Declaration" that produced it and the Constitution that embalms its results both silent as the grave concerning religion. Somebody owes the shades of Washington, Jefferson, Putnam and Patrick Henry an apology. And Thomas Paine, arch-infidel, with his "Crisis" and "Rights of Man," who played so great a part in the Revolution! Say, brother, the greatest wars of the world, those that have elevated the race and made freedom possible, have not been "religious" wars at all. Honestly, would you blot out the record? Did Washington fight in vain? Was anything secured for humanity at Bunker Hill, Trenton and Yorktown? Is there an eye so full of the film of prejudice, so bleared with anti-religious sentiments, as not to see in the great historic struggles of the world something greater than mere religious imbroglios? Freedom, love of home, education and commerce, these are the magic words that lead men to war, and the extension and establishment of these things have followed and justified the "wars, bloodshed," etc of which we hear such a wail. And a man who can gaze upon the battle-fields of the world and read no greater message in their gory workings than "religious wars and bloodshed" is an object of commiseration.

And our tilt with Spain. War declared because of the divinity of Christ I suppose? The destruction of Cervera's fleet an incident in the development of infant baptism! Roosevelt's charge up San Juan hill a piece of "higher criticism!" Dewey's triumph at Manila established the Mosaic authorship of the Pentateuch?

For shame! Let those who say religion—Christianity—causes the wars hide their diminutive heads in the presence of a nation's glory. Let them seek in humility for the spirit of human liberty, for the sense of justice, for the feeling of resentment against wrong, for the glorious ideals which have carried forward the race to present civilization. In these things, or rather the opposition to these things, may be found the roots of the world's greatest wars.

H. W. B. MYRICK.

Gentryville, Mo.

THE BEAUTIFUL GARDEN.

(With apologies to the author of the song with that title.)

They lived in the beautiful garden,
The children of high degree;
The one was the wife of the other,
The "she" was a rib of the "he."
Up above, with his face at the window,
Was their heavenly father, J.;
He wanted to catch them tripping,
So he watched them day by day.

He'd planted some trees in the garden,
And loaded the boughs with fruit,
And said: "You can gather from that one
And that one, and that one, to boot;
But the tree that you see over yonder
I shouldn't advise you to climb;
It is bearing some capital apples,
But to eat them's a capital crime."

"Old Harry" came into the garden,
In the form of an upright snake;
He'd instructions to try and induce them
To pluck of the fruit and partake.
He offered them some, and they took it,
And the Lord at his window spied,
For the ways of the Lord are "narrow,"
And his range of vision wide.

As soon as they'd eaten the apple
It opened the eyes of the pair;
Each one of them looked at the other,
And they saw that they both were bare.
"The voice of the Lord they heard walking
In the cool of the day"—so they "guyed";
For those that he loveth he spanketh,
And the palm of his hand is wide.

* * * * * * * * *

They were "chucked" from that beautiful garden,
And the gate of the garden was slammed;
And you're all well aware of the sequel—
We are most of us doomed to be damned.
A few will be "crowned" and "feathered,"
But the rest will all be "fried";
For the gates of heaven are narrow,
And the mouth of hell is wide!

—Ess Jay Bee, in London Freethinker.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

Spiritualism and Science. = = By Sar'gis.

To the Editor:—It is some time since The Progressive Thinker has had anything from the subscriber, for one reason at least—there being no need for addition to its many-sided contents. Nor is there now, but habit sometimes asserts itself regardless of necessity or fitness.

But being all the time a close reader the fact induces compliment so far as to say that The Progressive Thinker is distinctively the one Spiritualist newspaper, with emphasis on the first syllable. In this line it has no rival and cannot have until others get new editors. There is of course a personality about a book, a magazine or a newspaper, but one trouble is, there is often too much of it. It requires a more than average amount of egotism for a person to put forth individual opinions as guides for others equally intelligent, hence as a rule we find authors and literary folk tinged with vanity. But when one learns the printer's trade as a means to a living by laboring at it, publishing a newspaper is relieved from this disability—and he may be as hard-headed as a rock-crusher, and yet make a readable paper by judiciously printing the productions of the self-inspired writing guild. Begging pardon for the liberty of speech involved, this may account for the excellence of The Progressive Thinker—in part.

But though each of the many has its excellence, The Thinker has many, each number being a symposium of opinion, thought and all good things. Its chief merit in a representative sense is its freedom from dogmatism, fault-finding, scolding and pessimistic utterance as to the future of "the cause." Neither does it indulge in partisan politics as do some of its contemporaries. Above all its editor does not seem to disagree with his hatter.

It is amusing to see so many of these writers alarmed over the decay and downfall of Spiritualism. One class says it is doomed because of the tendency to make a sect of the movement. Another bemoans its decline from the fact that the mass does not rally around a formulated creed—or to declare "what we stand for." Next the tendency to make and run organization and levy tithes is regarded as signs of degeneracy, while on the other hand we are scolded because funds are not supplied to secure real estate, and to furnish, after ecclesiastical methods, a fund for the propaganda of our truths. And just by way of parenthesis: Every time these scoldings appear officially, there comes up before the memory the picture of a noble edifice at the corner of Exeter and Newberry, costing in the coin of the realm ten times the sum for which these objurgations are given, dedicated to "the cause," and maintained by personal liberality—yet its open doors are never alluded to, and these scolders of their fellows never darken them. The fact is there and that is all that need be said. Has it never occurred to some people that things open to observation can be seen even if they do ignore them?

Yet despite all these prognostics as to the moribund condition of the good cause, on both sides, the fact exists that never has Spiritualism

SPREAD ABROAD

among the people more than it is doing to-day. Only twenty years ago there was but one camp in America—Lake Pleasant. In The Progressive Thinker before me are notices of twenty-seven, and a dozen more not noticed occurs to the memory. And it may be pleasant to these despondent mourners to be assured that never before has it been so favorably regarded by "respectable" people—of all shades of opinion.

Again, has it never occurred to one class of these augurs of ill-omen that the decline of the churches about which so much is said, has been from this very "money" policy and greed that has taken possession of them to the deterioration of what they call the evangelist spirit that in the beginning built them up. To-day the converts made by this so persistently quoted liberality of the churches to their cause are being killed by the zealous adherents of another religion—another sect. It is the universal fact in all human history, that a propaganda of religion, backed by the

POWER OF MONEY

has resulted in disaster, decay and ultimate collapse. If Spiritualism has an apparent mission, so far as the civic or temporal conditions of the race are involved, it is to demonstrate that a propaganda of beliefs, doctrines or dogmas pertaining to a future life, is hindered, retarded, or destroyed by such methods as have been employed by most of the religious organizations of mankind—from the very beginnings of history until now.

Christianity began as a protest against organized religion and flourished until it became itself an organization. Protestantism was so until it too became a thing of enforced authority, and then its sects were protests until strong enough to collect revenue. And to-day the effort that built them up has degenerated into ways and means for the support of a

TOP-HEAVY STRUCTURE

by an idle priesthood. The old time Methodist camp-meeting is a tradition and the itinerancy, a feature that encircled the world with its zeal, has given way to the size of the purse that can command the best pulpit orator, and the love-feast is fast being superseded by the innovations of religious club life. And, too, baptism by immersion, instead of being performed before witnessing thousands in the Jordans of every neighborhood is now seen in the retired aquariums under the pulpits of palatial churches, while the dove of consecration is symbolized by the image on stained glass windows. How long, Mr. Editor, would it be before Spiritualist organization would follow in the wake of these did it prefer fat contributions, a "permanent pastorship" and official conferences to declare "where we stand" on—what?

Aye, there is the rub: On what? On an Infinite Intelligence on the one side, or on a Know Nothingism on the other? To the clear progressive thinker one is as much a thing as another. What is the difference, practically, between the infinite and the unknowable? Yet the world has been cutting each other's throats over this impractical thing for ages—collecting money to keep it up.

Now, Mr. Editor, do not put all this down to the credit of fault-finding, for at bottom it is only philosophic. It is not from a God, Jr., nor from a devotee of San Leandro vibrations, only an effort to look at two sides of the situation. There is no alarm for the outcome of "the cause," as these things under consideration are all matters of personal idiosyncrasy and previous education. For ages we have seen people making their bread and butter out of their beliefs, or out of other people's beliefs. Theology has grown into the largest

SINGLE INDUSTRY

in our civilization—neither railroads, steamships or banks can overmatch its aggregated wealth. The Roman Catholic church once dominated the revenues of the Western world. As soon as Luther, Henry VIII., Calvin, Knox, Wesley or Joseph Smith succeeded in getting enough followers, they began to organize and collect revenue, and there they are—at it yet.

Now the ranks of Spiritualism have been and are being partly recruited from the church educated people, and with most of them the force of tradition and habit impels them to attempt its cultivation by familiar methods—with some to make a living from it. Hence all this friction, this levying of contributions and this scolding at the stinginess of us folks who earn the means to contribute by planting corn, or some other pursuit that brings in marketable things. It is all right for us to quit the churches but wrong to quit the church habit of paying people for telling us what we know, or talking about what they do not understand. If our "leaders" who fret the quiet of our mental waters with their arguments and disputations about creeds, vibrations, organization, money, real estate, frauds and half-fares, would take a vacation and run over the doings of the common world and people with the spirit world, they might get an inkling of the wonderful field before them. In the season of quiet referred to in the opening of this screed the reading has extended over both the spiritual and material fields, and the impression more than ever grows as to the coming together of spirit prediction or forecast and scientific demonstration.

For example: In chemistry the close of the century witnesses almost a new science and the laboratory is on the eve of a forward step that bids fair to recognize the equivalent at least of what we avow as spirit in the evolution of life forms. The

DOCTRINE OF "VALENCE,"

or equivalence, has revolutionized the science of chemistry and brought it to the borders of spirit. In common parlance it is the discovery that substance, atoms, molecules or elements, as you can best grasp the idea, when they meet in proper proportions instantly unite in the new or different form. In this way all substances, and forms of the planet in all its so-called kingdoms are "created"—even atoms are the results of this law of equivalence. It is a tremendous step in advance when the intensely materialistic concept of the atom as the primal form has to be abandoned by physical science. Yet it is no longer the gate keeper at the door of our laboratories. The laboratory is creative when this "valence" can be commanded.

Apply this "law" as the chemists call it to the materialization of spirit forms, faces, hands, etc. All that is required is that the spirit chemist understands this

LAW OF EQUIVALENCE

and give it conditions and instantly the form is present. That this is the process painstaking students have witnessed in the rapid spiral movement of the column of smoke-like substance, as if the laboratory power was in action, followed by its instant transposition into a form. Those who have not witnessed this phenomenon should refrain from urging opinions on materialization. If our primary predicate is true—that the spirit state is per se superior to ours, and their knowledge of forces beyond what we can attain, why not know how to so manipulate the elements as to produce these equivalents, that with our crude acids, alkalies, blow-pipe and electro-magnetism we have found to be the conditions precedent in the realm of form production? Is there anything unreasonable in this proposition?

In a masterly review of the progress of biologic science a disciple of the great Haeckel, who declares the missing link in the evolution of man has been found, closes his paper with a remarkable declaration, which as an admission of science at the close of this wonderful century, ought to challenge the attention of all thoughtful Spiritualists. Speaking of the great achievments of the eminent German, he says: "But may there not be other factors, as yet unrecognized, that supplement the Lamarckian and Darwinian principles in bringing about this marvelous evolution of beings. That, it would seem, is the most vital question that the philosophical zoology of our generation must hand on to the twentieth century. For to-day not even Professor Haeckel himself can give it answer."

Thus we see how the latest discoveries of the great masters and students of physical science are nearing the border where by the logical demand of their own conditions, a force, a power, a constructive intelligence must answer the question asked by their own instruments. And there is only one force recognizable by human intelligence that responds to that demand—spirit. So much for the position of science at this writing. And it really seems to be that while our Jeremiahs are crying out for a Spiritualism made respectable by scientific recognition, the real science of the closing century is reaching out spiritward for its help in the solution of its problems as to perfected systems of cosmic conditions. It has exhausted the knowledge of its earth professors and hands over to the near-by century to arrange the coming together of the professors of the two schools.

Among the reading in the interval of writing has been the new work published in England, "The Arcana of Spiritualism," by our own countryman, Hudson Tuttle. It is a book an intelligent, thinking Spiritualist cannot afford to be without. One great excellence of Hudson Tuttle as a writer is his human common sense. Possessing the immense advantage over the mass of us of personal mediumship, he doesn't assume the role of the oracle, but keeps closely in touch with every-day thought and people. He seems to realize that while there is a spirit world, yet we must accept that knowledge and utilize it under the conditions of the life we are here living. That though we may talk with Moses and Elias, yet must have our supper before we go to bed. I shall not here attempt a review of this standard work, only to note one or two things: One is to ask the student to read carefully chapters VI and XIII. If the author had never written anything else this would have justified his reputation as a thinking Spiritualist—living on the earth.

But what was in mind in referring to the book in this connection is the suggestion of the meeting ground between the physical and spiritual scientist, and where the want of one is to be met by the other. As long as we deal with angels and in the rhapsody of the emotional, so long will the cold, cynical man of the laboratory give us a wide berth—and so long will we be at sixes and sevens over the limitations of mediumship and the mixed methods of intercommunication and imperfections of the messages given. All this comes from the traditions of theology—that we came from somewhere and lit here from our "eternal home" or some other body's home.

But when we can realize that we are the children of the planet we are on, that mother earth is not a poetic fancy, but a fact, the primal fact; then we are at the starting point for physical science to seek us out, or rather the meeting ground for the two schools of thought, out of which some new Darwin will be enabled to evolve a true story of life, here and hereafter—or at least a working hypothesis that will answer all questions we are capable of asking. As has been more than once said in these screeds: This material planet had to be from which spirits could go, before it could have a spirit world to send them to. And a well authenticated immigrant from any spirit world than the one inhabited by human beings from this earth has never yet been presented for naturalization.

Two quotations from the book is all that will now be given: "If man exists for the purpose of the evolution of the immortal spirit, the contemporary birth and development of body and spirit is a self-evident truth. * * The physical body evolves the spiritual being. In individualized spirit, creative nature culminates. Individualization of spirit can take place in no other manner. The most exalted angel was once clothed in flesh; and through the flesh only can such existence be obtained."—pp 102 and 106.

Again: "The ideal of creative energy through all the vicissitudes of the past from the chaos of the beginning has been the evolution of the perfect man; that through him in a direct line might be evolved an immortal spirit. Evolved from and by the forces of nature, being their concentration, or rather centrestantiation, man is an integral part of the universe. In him the history of the past is written. He is capable of comprehending all, because a part of all. In his mind are laid the orbits of solar systems and galvetic universes."—p 288.

But this talk is long enough—only this suggestion will not down: Would it not be well for those who are day in and day out—research societies included—exhorting for a scientific Spiritualism, to turn their faces toward real science and meet its masters on their own ground—nature? All this wrist and ankle shackling, eye bandaging, ear and nose stuffing, mask-wearing and giving false names to mediums, and hearing about little brown knives and initialed canes, is the very tragedy of the farcical. And to call it scientific Spiritualism is to invite the tears of both mirth and sadness. Science is really knocking at the door of Spiritualism for light on its ultimate problems, and are we to offer it these? No, no, real spiritual science is not there, but it will answer for us in good time—it is already responding.

SAR'GIS.

Cruelty, like every other vice, requires no motive outside of itself; it requires only opportunity.—George Eliot.

Our lives are universally shortened by our ignorance. In attaining complete knowledge of our own natures and of the natures of surrounding things—in ascertaining the conditions of existence to which we must conform, and in discovering the means of conforming to them under all variations of seasons and circumstances—we have abundant scope for intellectual progress.—Herbert Spencer.

WOMAN'S ABILITY.

A Woman's Keen Reply to Hon. J. W. Bailey.

"Women fail as parliamentarians because they have no legislative business of sufficient importance to compel them to master the methods of parliamentary procedure.

"Women fail as parliamentarians because, generally speaking, they lack the mental calibre necessary to perfectly comprehend the technicalities of parliamentary law.

"Women fail as parliamentarians because, assuming their knowledge of abstract parliamentary law, they have not the opportunity to acquire the skill only to be had from much experience in parliamentary practice.

"Women fail as parliamentarians because the feminine temperament is constitutionally opposed to the perfect mental poise absolutely indispensable to succeed in governing a deliberate body.

"Finally, women fail as parliamentarians because parliamentary practice is wholly outside of woman's sphere."
—J. W. Bailey in Harpers' Bazar of February 24, 1900.

We do not deny the truth of the gentleman's first statement, at least as regards the past history of woman, but it is only a matter of time when such an assertion will stand without a foundation and for the very reason that proclaims the falsity of his second statement, that the recognition of her own mental power or compass has more than any one thing pushed her out into the world as a champion of the rights of humanity; and while his third statement is true of women as a class it is not true in many individual cases, and the same charge may be laid to men as a class, though in a less degree of course, remembering, as we do, that men have had centuries of study and practical application, while it is only the present generation of women who have attempted to become parliamentarians. In answering the fourth proposition I say decidedly it is untrue, for very many women have clearly proven their "mental poise" to be equal to that of their fellow-men under many other conditions as severely trying as governing a deliberative body. His fifth proposition prompts me to read from the pen of Dr. Anna H. Shaw:

WOMAN'S SPHERE.

"There is nothing," said Rev. Anna Howard Shaw a few evenings before she left to attend the council meeting in Washington, "which I like so much as the phrase 'woman's sphere' when applied to intellectual women by the average man, but I cannot understand why he does not endeavor to protect that sphere. Thirty years ago thousands of poor women made a good living by 'day's washing.' It is a very humble work and requires but little intelligence. Yet to-day we find the business monopolized by men. They have even organized a national association of American laundrymen, not male washer-women, mark you, and glory in their success at driving women out of the field.

"Dressmakers and seamstresses were formerly all women, but now a man does the sewing in a filthy tenement, a man takes your measure and a man sells wear and underwear to you across the counter. To cap the climax, if you want to be stylish you must patronize some man tailor. In fashionable society not a pretty maid, but a coarse, ignorant man opens the door to you and serves you at dinner. In the kitchen a masculine chef replaces the good old woman cook. Men make mittens, socks, and comforters on the knitting machine, and have driven the old lady and her needles out of the market. In flats and apartments the male janitor brings up your coal and wood, scrubs your halls and windows, feeds the dog, and does two-thirds of the menial work.

"Everywhere men are usurping the place of the waitress, the chambermaid, the scrub woman, the shop girl, the dairy maid, the governess, the music teacher, the singing teacher, the ladies' hair dresser, the dishwasher, the preserve maker, and the maker of homemade bread. It really requires a magnifying glass to find a part of woman's sphere which is not occupied by a lot of superior male beings. The average man is certainly a coward, as well as a simpleton, to glibly descant upon our sphere and deprecate our leaving it for a second, while at the same time he calmly permits it to be parceled out and appropriated by his own sex."

Evidently the Constitution of the United States is open to variableness of construction or interpretation, since the suffragists claim a right and the anti-suffragists deny a right under the same instrument. And the charge he brings of an "illogical mind," because woman accepts and uses for the betterment of the race the rights granted by some of the states in their statutes, is untenable for the very reason that she sees that all evolution comes step by step. And while she feels the injustice of the lack of general recognition of her rights, unlike man she is willing to labor and patiently wait for complete results. Perhaps the gentleman does not know that woman is not working for her "glory," but for her just rights, and she does not exhibit any signs of embarrassment where she does exercise those rights, but a womanliness and dignity in discharging them that proves her loyalty to her country and the human race. When he speaks of woman as "losing her character as wife or mother in primaries, at the polls, sitting in common councils and in congress, becoming thus mere sexless political factors," etc., the gentleman forgets that we cannot be women and be sexless. We may be genderless on the creative physical plane, in that the enlarged minds and intellects of women who work for all of humanity may cease to create physical bodies for babes and create mind products that will become monuments in the history of the race that shall reflect more glory upon their creator than badly fathered children ever can.

There is no case known of any woman who has purified or elevated any man or condition being thereby coarsened or degraded in any degree. It is a well-known fact that she has never fallen without a masculine companion in guilt. The prime motive that guides the noble women who lead in this movement is not a desire for a "political preferment and squabbling for spoils of office," and if the Creator did not create them for such ignoble strife, did He create men for it either? And if parliamentary privileges can be distorted into a travesty upon one sex, then why not upon the other also? "Broad charity" bids woman show man where his error lies, and many strong-souled women are bending all the energies of their being to the task. They perceive the great needs of humanity, the gross injustice under existing laws that have oppressed woman and enslaved her for ages, the dreadful results to the children they have borne, both male and female, by this "travesty" on manhood that has enacted laws that militate against the one and promote and cultivate brutality and criminality in the other.

It has been my pleasure to note in my observation of the discussion of this subject, that the man who is fair and just to woman, who sees her rights and grants them as such, is the son of a determined, independent, self-respecting mother, who truckled neither to husband nor any other authority; a mother who demanded her rights as far as she saw them because her inherent principles commanded them. Thank God for every such mother. It is usually the narrow, ignorant mind that opposes equal suffrage. The apathy of the American women themselves has been one of the potent factors that have hindered the movement, and I am glad to have such a benefactor as Mr. Bailey, and a few more well directed blows like this will will at least awaken many of our sleeping Southern women. This has stung them to the quick, but they assume the pedestal of womanly dignity and say nothing, because they have no recognized rights which such as he must respect. When the women of Texas become a part of Mr. Bailey's constituency, then his tune will change, and where he dares to criticise and insult now, he will be cringing and servile and his acrimonious tongue will become smooth and oily.

I am glad he is a young man. The time will come when woman's ability to "comprehend the technicalities of parliamentary law" will remind him of this article, but it will be too late then for him to try the chivalry dodge. There has been so much prating about the decline of man's chivalry to woman that I cannot refrain from mentioning it right here. It is a pretty word, but it means very little to a thinker. Taken literally, it simply refers to deeds of valor that belonged to the days of knight-errantry; courtesy and empty homage that mean absolutely nothing to thoughtful women. There are many men who are chivalrous in public to women who are their abject slaves in private. It is a notable fact that with the decline of chivalry man's respect for woman has gained steadily. Why has chivalry decreased? Simply because men of sense perceive that women of brains see through the shallow pretense, and in proportion as their perceptions grow to wider range in contemplating woman's character they become more honest with themselves and with her; and when woman sees that man has found a lever wherewith to lift himself, she gladly stands ready to place block or stone to prevent a slipping back till he finds other vantage ground at a still higher point on which to rest the lever again.

The gentleman's attempt at facetiousness in referring to the lack of seriousness, or viciousness, in the organized proceedings of women, and the substitution of the club for the "quilting-bee and tea-party," and the "wielding of a pretty gavel" and "administering parliamentary law," etc., shows that he has not his fingers upon the mental pulse of American women. He but proves his utter inability to perceive that this outer movement on the part of the women of the nation and race is but the surface ripple of a deep undercurrent of unrest that is the result of the accumulated forces generated by a lofty altruism, that is but another name for the maternal instinct of woman. He shows clearly that he is incapable of sensing the mental hunger of women, and the deep-seated desire to bring better conditions for all of humanity that is rooted within the heart of every true woman. Women have at last awakened to the fact that while they have frittered away their valuable time in "tea-parties and quilting-bees" the ship of state has been manned by incompetent men who have cared little for the precious freight with which she has been burdened.

In referring to the experience of a man who becomes a member of a legislative body and the practical needs "that compel him to master not alone the theory of parliamentary law, but the history and rules of the particular body," etc., and his reference to "rocking cradles and reading Ibsen," and woman's "losing her temper and her head," all tend to show his very limited acquaintance with the real women of real life. History and the experience of many intelligent people in private life are replete with noble examples of grand women who have throughout a lifetime exhibited far greater generalship extending over a much broader area than that of a legislative body, and that, too, without losing either temper or head. Women, far more than men, have trained in the school of self-repression and control of the belittling destructive emotions. What of some of the women of the early days of America? What of noble Elizabeth Cady Stanton, Frances Willard, Susan B. Anthony, and many of their earnest coworkers in a field that had not even one furrow ploughed until they with their strong, brave hearts—with all the world against them—dared to prepare the way for the coming of woman. Dared to plough and harrow and sow that all of humanity might reap—for the interests of both men and women are inextricably the same.

There are many excellent parliamentarians among women to-day; notably, Mrs. Zara A. Wilson, of Nebraska; Mrs. Stoddard, of Texas; Mrs. Ellen Ferguson, of Salt Lake City; Helen Gougar, Lillian Cole Bethel, Mrs. A. S. Benjamin, Mrs. Lillian Hollister, Mary E. Lease, Anna L. Diggs, and many others who might be named, but space forbids.

As to what woman's club work leads to, the records of our country are beginning to show in better conditions already wherever they have insisted on being recognized in municipal affairs.

When it comes to the practical bread and butter question, the last census shows that there are 2,647,157 wage-earning women in the United States, and there are in New York City alone 50,000 women who support their husbands! Think of Chicago, who never allows New York to excel her in anything; she must have at least 50,000 more.

Then all the other cities will contribute their quota, and this man of limited vision, who is too short-sighted even to perceive that possibly he has laid the ax at the root of his own political career by this act, dares to insult the women of this state and nation.

I dare appeal to the women of Texas. Though you have not the privilege of voting, you can, by united effort, through your federation of clubs, open Mr. Bailey's eyes to the fact that, while there is no "viciousness," there is seriousness, and power too, behind your play at administering parliamentary law, and that though you may be strongly stirred by a just indignation at such unwarranted and unmerited insult from a man who molds public opinion, you will retain such control over your heads that he shall feel the seriousness and power when election day arrives.

To the women of the United States at large; every woman who is laboring for better conditions for all humanity; I say, make it your business to defeat Mr. Bailey. You can do it. He is unworthy to represent the interests of the wives and mothers of Texas, for our interests are identical with the interests of sons and husbands. Make him feel the weight of a "woman's club," the instrument which he so derides and belittles.

VIRGINIA F. H. PHELPS.
Houston, Texas.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable information, and every person should have access to it. It should be in every home. Read the premium terms carefully, and then send for the Three Volumes of the Encyclopedia of Death.

Wales' Faith in Science.

One of the most honored and conspicuous figures in the public life of Great Britain during the lost half-century was Lord Playfair, of whom a sketch appears in the North American Review. The vast sanitary improvements which have taken place in England within 30 years and the evolution of the whole sytem of scientific and technical instruction are due to Playfair more than to any other man. He originally suggested the adoption of open half-penny letters, now known as "post cards," and he was largely instrumental in suggesting the basis of an equitable agreement between Great Britain and America when President Cleveland's Venezuelan message had brought the two countries into dangerous antagonism. Among Playfair's students at the university of Edinburgh was the prince of Wales, of whom a curious anecdote is told:

"It was while the Prince of Wales was living in Edinburgh, as Playfair's pupil in the application of science to industry, that an interesting incident occurred. The two were standing near a cauldron containing lead, which was boiling at white heat.

"'Has your royal highness," asked Playfair, "any faith in science?"

"'Certainly,' was the reply.

"Playfair then carefully washed the prince's hands with ammonia to get rid of any grease that might be on them.

"'Will you now place your hand in this boiling metal and ladle out a portion of it?' said Playfair.

"'Do you tell me to do this?' asked the prince.

"'I do,' was the answer.

"The prince instantly put his hand into the cauldron and ladled out some of the boiling lead without sustaining any injury. It is a well-known scientific fact that the human hand, if perfectly clean, may be placed uninjured in lead boiling at a white heat, the moisture of the skin protecting it, under these conditions, from any injury. Should the lead be at a temperature perceptibly lower the effect would be, of course, very different."

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.



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Taken from the Code of 1650, and the public records of the colony of Connecticut previous to 1655, as printed in a compilation of the earliest laws and orders of the general court of Connecticut; also an account of the persecution of witches and Quakers in New England. Some extracts from the Blue Laws of Virginia. Price 25 cts. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Progressive Thinker goes to press early Monday morning of each week. Camp-meeting reports should always reach the office on the previous Friday or Saturday at the very latest. Bear that in mind.

J. W. Dennis, of Buffalo, N. Y., is engaged at the Freeville camp for the season.

Dr. Charles Butt of 43 Bryan place, Chicago, attempted to commit suicide lately by taking four ounces of laudanum in Battery Park, New York. He was taken to the Hudson street hospital, where he died. Dr. Butt gave his age as 80 years. The only reason that could be found for desiring to take his own life was that he was discouraged. Dr. Butt was a well-known Spiritualist in this city, and at one time an excellent healer. Probably extreme poverty drove him to the rash act.

The Messenger of St. Albans, Vt., says: "The ghost still walks at the round house of the Montpelier & Wells River railroad in Barre. Night Watchman Sicard saw the dim outline of a spirit form there one night last week, fired three revolver shots at the phantom and then ran for his life."

W. H. Apperly writes the following to Bishop A Beals: "I thank you for the many beautiful and soul-inspiring poems with which you have delighted the readers of The Progressive Thinker so long. It would give me much pleasure to subscribe in advance for your poems if you could publish them in book form. I thank you again for the beautiful gems of thought you are giving to the world. May your days be filled with happy thoughts, and the silent hours of the night bring you the sweetest repose."

J. W. Dennis writes from Buffalo, N. Y.: "The Buffalo Spiritual Church society holding meetings at corner Mohawk and Main streets, Buffalo, N. Y., are having good attendance at all their meetings. E. J. Chase president; J. W. Dennis, speaker; Mrs. Catherine Chase, test medium. Mrs. Chase deserves more than a passing notice, for she is an excellent platform test medium, and crowds come to hear her give the truest of tests of spirit presence."

Dr. J. M. Peebles writes under date of July 26: "I leave to-day to attend the camp-meeting at Island Lake, Mich.; then to Freeville, Camp, N. Y.; then to Maple Dell Camp, Ohio. These will occupy nearly three weeks, but I return a day or two at a time to consult and prescribe for the most complex diseases."

Mamie Selleck writes from Santa Ana, Cal.: "We were entertained by two lectures this week from the guides of Allen Franklin Brown, who is to be chairman of our camp at Los Angeles, in September. The people were well pleased both with his lectures and psychometric work."

The Democrat of Anderson, Ind., says: "Spiritual mediums are beginning to roll into Anderson with gripsacks and other paraphernalia peculiar to their calling. They are the advance guard of the crowd which is coming to attend the annual meeting of the State Spiritual Association. The camp ground is filling up at a lively rate, many cottages being occupied by Spiritualists from all parts of the state. President Millspaugh has gone to the grounds to take up his residence during the meeting."

Mattie E. Hull is engaged for the entire session of the Ashley, Ohio, camp. In connection with her lecture work, she has been engaged to take charge of the lyceum. If desired, she will form classes for psychic study, also for instruction and drill in physical culture. She will resume the lyceum work in the Spiritual Temple, Buffalo, N. Y., the first Sunday of October. She is at liberty to make engagements either for lyceum work or lectures during the month of September.

J. S. Harrington writes: "The Church of the Spirit Communion, 4308 Cottage Grove avenue, will continue to hold services through the summer. The conference meetings at 3 p. m. are very interesting. Professor Hallowell gives a very able scientific and interesting lecture every second week, in the evening, and each alternate Sunday he answers all questions on Spiritual subjects. The services are followed by spirit messages through H. F. Coates and others, which are so convincing as to leave no ground for the skeptic to stand on. The picnic held July 21, in Jackson Park, was a very enjoyable affair. The Ladies' Auxiliary will give an ice cream social on the evening of August 4, at the home of Mrs. La Mont, 233 Thirty-second street. Admission 15 cents. All are invited."

Lillie A. Keepers writes from New Mexico: "I took The Progressive Thinker for six months on trial, and like it so well that I want to continue taking it. My mother and I have just returned from Spring Hill, Kansas, where we went to attend the Aber Intellectual Circle, after reading the book, 'Rending the Vail.' The manifestations which we witnessed there were wonderful. We went there perfect strangers. A number of our dear ones in spirit life materialized. I received a beautiful crayon picture of a sister on the other side, which I saw the spirit artist draw with both hands, he having called me up to where he was standing."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Mrs. G. H. Morris writes: "I so dearly love the beautiful truth of Spiritualism I wish to let the outside world know how I became a Spiritualist; it was through a magnetic healer, A. L. Drumm; I was healed by him and I then saw the light; my eyes were opened with spiritual truth."

J. Osborne Lunt writes: "Will you please mail me ten copies of The Progressive Thinker of July 21. The first page of that issue is a wonder. That article, 'Some Excellent Thoughts,' is worthy of being published in a pamphlet for circulation."

The following is worthy of note: "The unfortunates who suffer from hay fever will soon be dragging out a wretched existence at their homes or flying to places where they can find immunity from this annoying ailment. All such will find a gleam of hope in the announcement made by Dr. H. H. Curtis in the Medical News. Dr. Curtis found that two girls employed in a drug store, handling ipecac, were rendered immune from 'ipecac cold' by taking doses of the tincture. This led him to try the effect of hypodermic injections of the extract of roses upon a lady who could not even pass a florist's shop without taking 'rose cold,' with the result of effecting a permanent cure. He then experimented in a similar manner upon patients suffering from ragweed, golden rod, and lily of the valey, with like success. This 'like cures like' remedy is a simple one and worth a trial."

The Grand Rapids (Mich.) Herald says that July 22 was the largest day in the history of the Briggs Park Spiritualist camp-meeting since the presence last year of Mrs. Isa Wilson Kaynor. Over 2,000 persons paid admittance to the grounds during the day, and the attendance at the evening meeting taxed the capacity of the great tent to its utmost. The sensational feature of the day was the sudden collapse of Oscar A. Edgerly, the afternoon lecturer, who, in the middle of his address was taken with a case of heart failure. He was revived and his place on the programme taken by Mrs. Marion Carpenter. George Holmes, of Grand Rapids, held the stage at the morning meeting and Dr. Knowles, also a local medium, gave the descriptions. In the afternoon and evening Oscar A. Edgerly and Frank T. Ripley furnished the entertainment. The music was in charge of Mrs. Haynes. Mr. Ripley, in one of his descriptions, created a sensation by delivering a message from Detective Powers, who was shot several years ago while attempting an arrest at the Detroit & Milwaukee junction. Mr. Powers was happy in the spirit land and set at rest in the minds of the faithful all doubt as to the identity of his assassin.

H. A. Coffeen writes: "I am glad to see a Spiritualist paper going ahead with the best thought of the age. Too many of them fail to catch the theosophic and true idea of the continuity of life in the future as in the past, and in the past as in the future cycles of the soul's progress. The law of soul progress in the future is and must be the same law that has brought the soul to its present stage of evolution. Mr. Titus seems to be an able writer, and also others you are utilizing in The Progressive Thinker."

A. F. M. writes: "The society evolving out of Prentice Mulford's philosophy is quite in accord with existing things. The aim of life is to know self, and self-knowledge makes God a scientific problem, solvable according to individual aspiration (purification). It also demonstrates that morality is a science."

The Boston Times says: "James Snee, of Haverhill, lost his life at a railroad crossing in that city a week ago last night. In the household of Mr. and Mrs. George Jennings, on Temple street, the 15-year-old daughter of Mr. and Mrs. Jennings had been seriously ill for some time, requiring constant care from her parents and the attending physician. Saturday evening, shortly after 10 o'clock, while the young girl was resting in her room under the care of her mother, she suddenly appeared to lose consciousness to such an extent as to cause alarm and the sending for the physician, Dr. George E. Goodwin. Suddenly she seemed to be aroused from her unconsciousness and cried out, 'Papa, do not cross the tracks. One is enough. You will be killed.' She repeated the warning cries in various forms several times, and then subsided. Mr. Jennings was away at the time, having been absent on a fishing trip, but returned a few minutes later, and when he was told of the strange occurrence, offered an explanation which in part solved the mystery. He had just come through the street and was at the railroad crossing when James Snee attempted to cross the tracks and was killed. At the time he was about to attempt the crossing also, but somehow or other he was restrained. He was a witness of the terrible accident, but himself escaped."

The noted California medium, Mrs. Freitag, is in Iowa. The Review, of Sigourney, says: "The meeting on Friday was not very well attended, owing to the threatened storm. The lecture was full of interest to those present, however. Mrs. Freitag referred in the course of her talk to the criticism in the Review of her 'fierce attacks on other beliefs,' and said she was sorry for that, as she knows there are just as good, upright and conscientious people in the churches of all denominations as there are who call themselves Spiritualists. And there are some of truth in each denomination, else it would not exist at all. The giving of names and answering of questions from the tightly folded billets then followed, raps designating the proper billet in each case correctly. Everyone seemed satisfied with the answers. On Saturday evening the house was well filled and the lecture was even more interesting than on the former evening. At the beginning of the seance, after the slips of paper had been collected and before Mrs. von Freitag had touched them, she asked some skeptic or skeptics to come forward and examine them to see if all were tightly folded. Two men went up, and after examining them at some length, announced to the house that they were satisfied that no one could read the papers as they were folded. The lady then requested the two gentlemen to remain on the rostrum a little while, as her guides told her there was a question not properly addressed. According to her instructions they divided the papers into piles, and guided by raps soon selected the proper paper. This was opened and read by the committee of examiners, after Mrs. Freitag had given the substance of the writing. It was found to be something like this: 'Let me hear from all my relations and some of my friends.' The absurdity of the question was made plain by the speaker, who said all the relatives of a given individual would mean the family ties for generation after generation, untold ages back. Several very interesting incidents occurred during the evening which would take up too much space to tell. But suffice it to say, expressions of satisfaction and wonder were heard on all sides. It is hoped that the lady will return at no distant day and give several more meetings."

The Beacon Light Spiritual Church has adjourned until September. Mr. and Mrs. Perkins having engagements in Milwaukee Sundays, they will not hold any other hall meetings during August except the Wednesday evening at Larrabee and Garfield, which will be continued; also Friday evening circle at their residence, 3558 Cottage Grove avenue, Chicago.

The Chicago Chronicle says: "Imbedded in the slimy bottom of the Jackson Park lagoon, weather-beaten and not looking as proud as they did one sunny day in the summer of 1893 when the revenue cutter Andy Johnson and the ancient battle-ship Michigan went up to Milwaukee to escort them to Chicago, the Columbus caravels Santa Maria, Pinta and Nina are now the abiding places of ghosts, tramps and whistling winds. Late strollers in Jackson Park who haunt the place where stood the peristyle at the east end of the Court of Honor have been giving the relics of Columbus' day a wide berth. They have shuddered as they counted ghosts skipping up and down or dropping from the fast rotting rope ladders of the quaint sailing trio. Wails, too, they heard, and with the appearance of the ghosts of supposed Spanish sailors there was enough to send chills traveling up and down the spines of the affrighted beholders."

J. H. White writes: "I attended the first Sunday meeting of the Island Lake Camp. I found the buildings and grounds much improved, making it one of the pleasantest camps in the State. It is well located in a pleasant shady grove, surrounded by beautiful lakes of clear water and pure air. As a health locality it cannot be surpassed. The rostrum is presided over by Mrs. Nellie S. Baade. Prof. P. O. Hudson is musical director. The auditorium was handsomely decorated, and a profusion of flowers. Meeting opened by Mrs. Baade. The president welcomed the campers with a few remarks. The Rev. B. F. Austin, of Toronto, gave two lectures, morning and afternoon, ably defending the truth of Spiritualism in an educational and scientific manner. He is a master of the situation. The cause has gained by the action of the Methodist Conference. He is an educated gentleman, and good thinker, speaks earnestly and well. The audience was not large, but a good, intelligent class of women and men who listened attentively. The music was excellent and the meeting a success, thanks to the earnest effort of Manager Brown and others. Mr. J. D. Boyd between meetings gave descriptions and prophecies to a large number, some of them surprises yet to be realized. He is a gifted and honest man—plain and simple. Everyone was pleased. The camp made a good strat."

E. M. Voorhees writes: "Oscar A. Edgerly lectured at Traverse City, Mich., recently two evenings to full houses. His lectures were well received, particularly the last one, at which he gave tests, most of which were recognized. Traverse City, a fine young city of 10,000 or 12,000 inhabitants, had never before listened to a trance lecturer. Mr. Edgerly comes from camps at Oden and Belleaire, where he has been fulfilling engagements with marked ability."

The Herald, of Grand Rapids, Mich., says that the Spiritualists of the Briggs Park Camp-meeting are busy in preparing for the State Convention, which will be held August 12 to 19. This is the greatest gathering of Spiritualists booked for this part of the country this year. The officers of the State organization will be elected and a gathering of mediums and lecturers from all over the United States will be an attraction, which is hoped to be the magnet to draw the campers in crowds. So far this season the stockholders of the Briggs Park Association have had no reason to think that their efforts in providing the attractions have been unappreciated. This year, as last, Mrs. Marion Carpenter, the inspirational and descriptive lecturer, has been and still is the leading speaker. She is undoubtedly the leader in her specialty in Spiritualism in the Eastern States. Mrs. Ferris, the trumpet medium, and Mrs. Emma Blake, Mrs. Barton and Frank T. Ripley, descriptive mediums, are all of unusual power. The present officers of the association are: President, Roselle Rose; secretary, Thomas Haynes, and treasurer, Frank A. Baldwin. The officers have arranged for other attractions as the season progresses, among the mediums who have promised to be present being Mrs. Sheets of Grand Ledge, Mrs. Barton of Minneapolis, Mrs. Claman of Chicago, Harry Warner of Chicago, Mrs. Burland of Muskegon, May Cecil Lincoln of Buffalo, D. P. Dewey of Grand Rapids, and many others. It has been the intention of the management this year to avoid as far as possible the sensational features and to raise Spiritualism to a standard where it will be respected and considered a philosophy worthy the consideration of all thinking men and women.

S. R. Spates writes: "Since the China war and our subjugation of the Philippinos and our glorious duty of giving them the improved code of Christianity, and making of them a great and mighty nation according to the orthodox standing, there has been much controversy about the religions, philosophy, etc., of these Oriental nations. I take the ground that India, China, etc., were the birthplace of religious ideas, and that Christ was a reformer versed in the philosophy of those countries and teaching along the same line, bringing in love and brotherhood of man as taught by Buddha and others, of course adding his own inspired thoughts and his grand personality into his teachings. Our Bible is made up of matter the substance of which had been taught ages before. Of course I have stirred up a hornets' nest by making these statements. Did not Christ study in Egypt, also in India, and become familiar with the occult sciences of his day? I say it is simon pure egotism in us as an infant nation to take our religion to those countries as something direct from God, when in the main it is almost entirely absorbed from the religio-philosophical works of so-called heathens."

The Tribune of Tipton, Ind., says: "Thursday night there was an interesting meeting at the Spiritualist temple in this city, and the reports that come from the meeting are such as to arouse the greatest curiosity. At the temple on West street the followers of the faith have the room fitted up in the most approved manner and the medium of the meeting Thursday night was Mrs. Thomas, of Ohio. She is a trumpet as well as a materializing medium and her friends say the results of her meetings here have been of the most satisfactory nature. At the meeting there were half a dozen well-known gentlemen from Kempton present. They have been investigating the phenomena and they were more than mystified by what they saw. The materializations were numerous and forms flitted about in great number. Some who were present claimed to have recognized departed friends and relatives. They were able to converse with them and assert that they were given other proofs of the genuineness of the affair. These meetings are held at regular intervals and some very prominent mediums have visited Tipton."

Mrs. Hart desires to start a Christian circle for development. Our object, spiritual knowledge and upliftment. Thursday nights. (Free. No. 3436 Rhodes avenue.

The Chicago Chronicle says: "By a coincidence two sailors, George E. Eyre and William Spottiswoode, who formerly sailed on the Canada, were found in Young's boarding-house at 89 Roosevelt street, New York. They say that when they sailed on the Canada they could hear three men singing in the mizzen upper topsail yard, but that they never could see them nor could others of the crew, who also heard songs. When the mysterious trio talked in the dark, as they sometimes did, it was impossible to distinguish what they said. Three men were once lost from the Canada, these sailors say, and their ghosts have haunted and hoodooed the ship."

G. W. Kates and wife closed their first year of service in Minnesota, with the month of July, and will spend the month of August at the camps. They are engaged for another year in the above named state and will resume the missionary work September 1. They organized a local auxiliary society in Fergus Falls, Minn., July 20; held meetings in Verndale, 21 and 22; Cokato, 26 and 27, and at Bederwood, the 28th. The State Association of Minnesota is in a flourishing condition, with much promise for the future. The state is yet young in the cause of Spiritualism, but is showing the good results of systematic effort. The annual convention will be held in Minneapolis, September 7, 8 and 9, in the elegant Unitarian church, for which some noted talent has been engaged.

The Chicago Journal says: "The ghosts which are said to frequent the precincts of Hampton Court palace are more or less known by reputation, but their ramblings have been promiscuous and uncertain. Great interest in their movements has, however, been newly aroused by the strange experience undergone by an artist who, during the past few weeks, has been visiting certain rooms of the palace for the purpose of sketching the old Flemish tapestry on the walls. While engaged in the guard watching chamber in broad daylight this gentleman, Mr. Haynes of Surbiton, positively asserts that a specter hand, white and delicate and richly jeweled, has persistently intruded between him and the tapestry. At first he imagined the disturbing element must be one of the many hands so beautifully inscribed on the tapestry, but the limb, he says, moved slowly from one stage to another, and pointed downward. Mr. Haynes was much agitated, and told several friends of this curious visitation. They, not unnaturally, perhaps, advised him to dismiss the subject from his mind and return to the chamber and his work. But the hand reappeared before his startled eyes; and on the last appearance of the phantom the artist made a hurried sketch of the outstretched hand, the rough outline of which depicts a brilliant marquise ring on the forefinger. The effect of these continued visits of the supernatural on Mr. Haynes is very visible; he is unnerved, and he has suspended his sketching. These are the plain facts, but there is, it would seem, a weird and historic connection between this hand and the hand of the Queen Catherine Howard, one of the wives of King Henry VIII."

Frank T. Ripley writes: "I have the last two weeks in August and September open for engagements. Address all mail in care of Briggs Park Camp, Soldier's Home, Mich.

A. S. Houck writes: "The absence of truth is darkness; it is the stamping-grounds of the Agnostic, where he waits for the light of a more glorious day; the dawning light, another resurrection morn when the soul shall receive the light of nature's illumination; but the ignorance, the cunning, the duplicity and the downright dishonesty that seeks to give false colors to truth they cannot hide, is deplorable. The mind of man, when left true to nature, has a natural affinity for truth, without the shading of dismal creeds or those religious follies that blight humanity with the mildew of spiritual stagnation. I have practiced medicine for forty years, seen people die from almost every cause; but in that time, I have never seen a ghost or a spirit return, or had the slightest evidence of such a fact. I cannot see how it occurs at the death of the body, that the subtle powers of nature, in natural law, brings together the senses and inner consciousness and all the faculties of soul life."

Geo. M. Ramsey writes: "I wish you would call attention to a bad slip of the type in the article you kindly published, viz., 'Is Man Immortal?' Read 'arborial' man, not 'abnormal' man, and 'synthetic methods' not 'sympathetic methods.'"

Mrs. Lettie G. Keller writes: "The premium books you sent are grand, and so says my friend, Mrs. Stout. She has loaned her books to others and they are delighted with them, and I am very glad I sent for them, for she takes solid comfort reading them."

D. D. Duncan writes from Kansas: "I can do without a great many things better than I can without The Progressive Thinker, for it has turned darkness into light for me. It is almost like living in another world to me."

W. E. Bonney writes: "We have just concluded arrangements for a ten days' camp-meeting to be held at the Crete Chautauqua grounds, Crete, Neb., commencing August 16 and closing August 26 inclusive. We will have good speakers and mediums. The grounds are eminently adapted for the purpose, and we hope for a grand success. James Campbell, president; W. E. Bonney, vice-president."

H. C. Bordewich writes from Christiania, Norway (Box 160): "Quite an interest seems to be awakening in spiritual matters just now. While there is no apparent boom, the growth is steady and sure, and I am aware of a number of circles that are being held, not only in this city but in several smaller towns in the country. Of mediums we have several under development; one Mr. G., who is controlled to speak in foreign tongues which none can interpret; several professors of psychology, history, language and philosophy, at the Christiania University, have many times been present at our circles, but they are at a loss to find out which the languages are; they are quite puzzled. One Miss S. is a fine trance medium; sometimes she also gives good tests, and another one, Mrs. C., is a wonderful medium for automatic writing, etc. The most beautiful poetry and messages from the departed ones are given through her, and often splendid tests are given, that are recognized. I would like to correspond with some mediums in the United States with a view of getting them over here."

G. W. Flavell writes from Pennsylvania: "In renewing my subscription to The Progressive Thinker, I desire to express the earnestness of my spirit in being perfectly satisfied with the contents of each number. I have learned many truths therefrom to meditate and ponder over the past year. In fact I have been illuminated in the cause of Spiritualism in its true interpretation."

J. W. B. writes from Island Lake Camp, Mich.: "A new medium will be introduced here on the 11th of August by the name of Madame de Leamout, of Detroit, a native of France. She will deliver an original poem, given by her guides, historic of Joan of Arc. Dr. J. M. Peebles is now on the grounds and will speak on the 28th and 29th. Lyman C. Howe, Carrie E. Twing, Rev. St. Omer Briggs and Mrs. Baade are among the talent to follow."

Mrs. Le Sieur writes: "The second benefit for the Board of Harmony took place at the home of Mrs. Slosson, No. 19 Elizabeth street. We had a full attendance, and the exercises in the afternoon were deeply interesting and instructive, a day long to be remembered by all who attended. In the evening eight tables for progressive euchre were occupied by players and everything passed off very pleasantly. The supper was ample and a real feast. Further notice will be given, when the next benefit band will be held."

Mrs. Bachham writes from Allegheny City, Pa.: "I received the seven premium books all right, and was very much surprised to think you could send so much for so little money. I have paid as much for one book alone as you ask for the whole seven."

R. M. Jones writes: "I have all of your splendid volumes of premium books, except volume three of the Encyclopedia of Death. I have read them through and re-read them, and am proud to have them in my library, as I consider them all excellent. I consider them a gift, for The Progressive Thinker has been worth vastly more than its cost to me."

D. G. White writes from Watertown, N. Y.: "I have read so much lately of Infinite Intelligence and Divine things, that the question has frequently come to me as to the propriety of you using the 'Divine Plan' in the very laudable project of furnishing your subscribers so much valuable reading for so little money. I really think the project is entitled to a far better title; it would please me and thousands of others to 'Christen' it the 'Humanitarian Plan.' How does that strike you?"

E. W. Sprague writes from Lake Brady, Ohio: "Everything is working nicely here and we have a good prospect of the Spiritualists buying and owning Brady Camp. Harmony prevails and we are happy. Oscar Edgerly just arrived this morning. Will C. Hodge left yesterday for Clinton (Iowa) Camp. We are engaged for the season. Our psychic class is well attended, and much interest is manifested in its work. The Progressive Thinker interests are attended to by Mrs. McCaslin, and its good work is appreciated by the campers as they who take it testify. May your good work go on forever."

John W. Wray, a leading lawyer of Fort Worth, Texas, writes: "I enclose you a one-dollar bill to cover a subscription to The Progressive Thinker, which please send to Samuel Stewart, Medicine Lodge, Kansas. This subscription has a history. Before leaving home in June, I was trying an important case in the Federal Court at Dallas, made an argument, and after concluding it, on my return to the hotel, I was greeted by the above named gentleman, and the speech very kindly spoken of. He was down from his home awaiting the disposition of another case, in which at the time I had just been engaged by his adversary, but without his knowledge that I was of counsel. The case was disposed of, and on my stepping into the sleeping car to come North, I was greeted by my street acquaintance kindly, and he expressed pleasure that he should have me as a traveling companion. It is my usual practice to endeavor to be silent as much as possible in traveling, and I was not quite pleased to think that this strong, active, vigorous man should be wanting to talk to me when I desired silence, but I recognized the rights of civility and sat down with him. I soon found him a vigorous thinker, and the conversation developed the fact that he had a favorite daughter, whose little history he gave me, indicating that she was a girl of fine mentality, good judgment, and possessed of fine elocutionary powers. He regretted to me that she was not a boy. I said to him: "You should be satisfied. Had she been a boy, in all probability he would have been very mediocre. You ought to be content with the good things that the Gods give you." He further said that with her mentality and her splendid elocutionary powers, were she a boy, she could make her way in the world so much better. I said I doubted that; that the field for intelligent women with splendid capacities was perhaps greater than the field for young men, and spoke to him of our mutual friend, Mrs. Brown, whose excellent capacities as an oratress gave her a successful way wherever she went. I had in my valise at the time a carbon copy of the lecture that I sent to you for publication. I read him the invocation, which as you will perhaps remember, is one of particular strength and great beauty, and I may say, oratorical power. He was charmed and delighted with it, wanted to know the history of the woman, the history of the cause she represented, and the philosophy which she undertook to inculcate. This, of course, was a pleasing thing to me, and I entered upon it gladly. He then asked me what would I take for the lecture and invocation. He said, "My daughter must see that." I told him he could not buy it with all the wealth in the universe, but he could have a copy of it. I said, "It will be published in a paper, and you can become a subscriber to it and get it." He wanted to know the price and I told him. He handed me a dollar." The lecture to which Mr. Wray alludes will be published in The Progressive Thinker next week.

Helen Berry writes: "The South Chicago True Spiritual Society will hold a picnic at Pullman, August 5, to which all are cordially invited to attend, bring luncheon and have a spiritual revival in real earnest. Get off at 119 street and Portland avenue."

B. B. Hill, of Philadelphia, is now having a good time at Lily Dale, N. Y.

G. V. Cordingley writes of Deep Lake Spiritualist Camp: "We are having great success here, at the present time owning all our property, such as tents and auditorium, dining-room, etc., and the prospects are that we will own the grounds in a very short time, as we have formed a syndicate which is to number 140 people at $100 each, as stock-holders. Each stock-holder is entitled to a lot 25 x 50 feet, which is to be deeded to them; the balance of the ground is always to belong to the syndicate. This consists of 125 acres. One member of the association has donated one thousand dollars. To-day we took in twelve signers at $100 each, and many more are expected during the month of August."

Charles Brockway is on the Pacific Coast again. He is now stopping at Los Angeles, Cal., 328½ S. Spring street. He will attend the Spiritualist camp at Sycamore Grove during September.

A grand excursion will be given by Chicago Liberal Society, George B. Wheeler, Chairman, Sunday, August 12, 1900, on the new steel steamer America, to Michigan City and Alaska Beach. Steamer leaves State street bridge at 9:30 a. m. Fine bathing, boating and fishing. Three hours at the beach. All are invited. Bring your family and have a good time. Tickets may be obtained from members of the organization. Tickets 75 cents. Children, 40 cents.

MARRIED.—At the home of the bride's brother, in Akron, Ohio, on July 16, 1900, Mr. Charles W. Lentz and Miss Mertie Morgan, both of Columbus, Ohio. The service was performed by E. W. Sprague, of Jamestown, N. Y., assisted by Mrs. Sprague, and was very beautiful, being a truly Spiritualistic service in every particular. Mr. and Mrs. Lentz will make their future home in Columbus, Ohio. WILMOT.

Lily Dale Camp.

The week has been crowded full of interesting events. Monday evening there was a reception tendered to Mr. and Mrs. J. Clegg Wright, at the Auditorium, in which there was some interesting speech-making by Prof. Lockwood, Mrs. Mattie Hull, Mr. Grimshaw and others. This is the last week of Mr. Wright's work here this season, and he will be followed by the regrets of the thinking minds of the camp that he could not have remained the entire season. Tuesday and Wednesday evenings were held the usual thought exchange, where the question of woman's progress—socially and politically—was discussed pro and con, mostly "pro" however, as far as her right to vote is concerned. When education is made the standard of eligibility for voters, woman suffrage will be made easy; until then it is questionable, I think, whether enfranchisement would be wise.

Wednesday Mr. Wilde gave a lecture on "dreams" which was well received, followed by Miss Gaule as test medium. Miss Gaule is giving excellent satisfaction in her descriptive clairvoyance.

We hear gratifying reports of manifestations given at Mrs. Wreidt's trumpet seances, also good reports from Mrs. Bartholomew and Mrs. Moss. There are visitors from the South, the East, Canada and the far West; and all who come express delight in finding such a lovely camp. The greatest harmony and good order prevails, and everything is running smoothly.

Thursday afternoon Clegg Wright gave a masterly lecture in answer to one delivered at Chautauqua by Prof. Coe, on "Hallucinations." A synopsis of Mr. Wright's lecture was published in the Buffalo Express, but the entire lecture was taken by a stenographer, and could be printed in pamphlet form.

Friday afternoon Lyman C. Howe gave one of his exceeding fine lectures, the subject being Mind and Its Relation to Matter. Those who have listened to Mr. Howe can imagine the feast he spread before his audience. At the close of the lecture, Mr. Macdonald, of London, Ont., rendered a fine musical selection which was heartily encored. Mrs. Connor assisting as pianist. The lyceum gave a fine entertainment which was highly appreciated. Miss Austin reports over sixty little ones in attendance and she is admirably fitted to train them, assisted by Miss Peterson.

Thus far the meeting has been a success in every way, and the management may properly congratulate themselves on having one of the best camps on record. The masterly lectures which have been given on this rostrum every year is a fair index of the high ideals which actuate the minds of those having control of the programmes which have so long been set before the public at Lily Dale camp.

MARY WEBB-BAKER.

Lily Dale, N. Y., July 26, 1900.

Freeville Camp, N. Y.

The Central New York Spiritualist Association, Freeville, N. Y., fifth annual camp, opens Saturday, July 28, closes Sunday, August 12. J. C. F. Grumbine, Syracuse, N. Y.; J. W. Dennis, Buffalo, N. Y.: Dr. J. M. Peebles, Battle Creek, Mich.; T. Grimshaw, St. Louis, Mo., and other noted speakers and mediums will be present during the camp.

Mrs. Brewer, of Belmont, N. Y., will act as test and platform medium.

This flourishing camp now owns ten acres of a good location for a camp a few rods east of the Lehigh Valley railroad station. It has a nice auditorium built within an area of 70 x 90 feet, capable of seating about 1,000 people. J. C. F. Grumbine of Syracuse, is the speaker for Sunday, July 29. Dr. J. M. Peebles comes the Sunday following.

B. L. Robinson is president, and J. W. Dennis and the president will act as chairman and conduct the meetings as the occasion may require. We invite the attention of all central New York people to this camp where all are free to express their views in a liberal manner without hindrance or restraint.

J. W. DENNIS.

Deep Lake, Ill.

Since the 10th of July, (the opening day of our camp) we have been enjoying the pleasures, both spiritually and materially, that a camp can afford. Our beautiful situation which nature has so bountifully designed seems to be one of the main attractions. During the first week the inclement weather somewhat retarded our programme; also the attendance, but during the last ten days there has been a splendid increase of arrivals and the programme has been filled without any hindrances. During the past week we have had the pleasure of listening to several lectures delivered by Mrs. Augusta Armstrong, of Buffalo, N. Y. Her lectures were not only instructive but sublime. This lady has made many warm friends among the Spiritualists and others of our camp. One important feature of our success is the dancing parties held Wednesday and Saturday evenings in our spacious and beautiful pavilion. These call many from the neighboring towns and awakens their interest for investigating our thought.

H. W. MILLER,
Cor. Sec.

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Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

R. R. C. Mack: Q. What is the condition of a suicide, who as a medium became under evil control and unbalanced mentally at times?

A. It depends entirely on the mental condition of the suicide. There may be circumstances which make this life such a torture that it is a pleasure to escape and enter a new existence. There may be no causes for regret. Yet in the great majority of cases, there will surely be regrets, so intense that the spirit in its attempt to escape the ills of earth-life finds itself overtaken by greater pain. The mind unbalanced by physical causes, will become chaos, and the fact that it is sensitive to evil control, is not a factor to be considered. Exceptions are so few that it may be stated as a rule, that to cut short the thread of earthly life is loss to the spirit. To bravely and courageously meet the affairs of life, bear one's burdens, fulfill obligations, and preserve over all a serene mind above temporal failures, and chaffing cares, is the law of our existence.

"Student": Q. Can one who often has prophetic dreams, which invariably are fulfilled, cultivate this talent?

A. The more attention one gives to such dreams, the more vividly they will be presented. Such dreams are impressions from spirit friends, who find the recipient more sensitive during sleep than while awake.

R. R. C. Mack: Q. In the apparent struggles and pain sometimes accompanying death, is the spirit conscious of pain?

A. However painful the approach to death may be, the final passage is free from pain. The spasms which sometimes are observed, are caused by the disturbed balance of nervous energy, in the motor tract, and are not felt by the sensory nerves. The spirit has fallen into an unconscious state—like trance, from which it awakens freed from the physical body.

T. A. Mervin: Q. Mr. Darwin claims that soul-germs are distinct entities, and never evolve one into another; that the negro race can never be evolved into a white race. Now what cross of a soul-germ is that, that from involution produces the mulatto, and why no soul-germ can be found to continue the evolution? Are the Negro and Indian races cut off from progression? Or is their spiritual birth necessary to it? Have the spiritual realms higher and lower spheres of soul-germs, or does the germ have to depend upon the conditions of the matter from which it evolves in its process of involution?

A. This correspondent has an erroneous understanding of Darwin's theory of evolution. That theory has no place for "soul-germs," and hence all speculations or questions taking that view are irrelevant. Evolution recognizes no foreign influence acting on matter. It simply follows the lines of growth in the world of living beings. The physical germ and "soul germ" are one, and neither existed, or could have existed until generated by a parent, organic being. The theory of evolution has no place for this incarnation of independent "soul-germs," or for their reincarnation. Such views of nature are the outgrowth of the superstitious ignorance of the past, when as there was no accurate knowledge, imagination was allowed free rein. It is easy to accept fancies for data and draw conclusion therefrom, but such castles from foundation to dome are as valueless as nightmare dreams.

What are the facts of individual life from germs! Not "soul-germs," for they exist only in the imagination. There are two germs, neither of which is capable of more than an ephemeral existence. They are produced in countless millions and countless millions perish leaving no trace. Perhaps one in a hundred millions comes in contact with a germ thrown of from the opposite, and uniting, growth along the lines of the species of plant or animal to which they belong, at once begins, and if favorably fostered an adult individual after its kind is the result. Every grain of pollen is a male germ, and nature is so prodigal of that they furnish food for innumerable insects, and seeds, which are united germs, are the food supply of the human race.

If man require a "soul-germ" so would of wheat, for the vital inception, the starting point of both, is in the union of two germs. If these germs do not unite, they perish, and after union and commencement of growth they may, if conditions are not favorable, blight, and have no trace.

Columbus Camp, O.

Worthington Park Spiritual Association wishes to state to the public that there is a change in the management. It is now running under entire new management, only retaining A. W. Dennis as president. There is every prospect here for a progressive camp, and under the right management we feel sure of success in this beautiful park. Will all of the talent that has been employed from August 5, kindly write to me, stating the terms on which they were to come, at once? This camp will continue until August 27. Address all communications to A. W. Dennis, Worthington Park Box, Worthington, O.

A. W. DENNIS.

A FARM HOUSE.

It Is Certainly Haunted.

The "truly" ghost is still at large and may be met occasionally, sometimes indeed helping to form another of the many attractions of this most attractive state.

There is nothing particularly romantic or pleasing, however, in the tale of this ghost to be chronicled for the first time. It has existed for several years, a nameless horror in an otherwise peaceful neighborhood, and the house itself, the haunted house, has been as long a time tenantless, save for its unearthly inhabitant.

The story was told your correspondent by a most reliable young man, and is as follows:

In the northern part of Franklin county, the name of the town is not necessary, there stands a farm-house, rather remote from its neighbors, empty and deserted, with broken doors and shutters swinging in the wind. The owner of this farm lives in a distant village and one summer not long ago a young Irishman and myself hired to cut hay for him. He advised us to board with one of the farmers in the place, rather than attempting to stay in the house, and finally after a little hesitation, informed us that the house was haunted, no person having been able to sleep there over night since the former owner had been killed during a neighborhood dispute in his dooryard, by being stabbed in the abdomen by a dull knife, his wife being present during the struggle of the two men.

We were not superstitious, however, and insisted upon spending our nights in the ghost's company, and when our first day's work was ended, we sat in what had been the family sitting room and enjoyed a peaceful smoke, laughing at superstition and explaining away all the absurd notions and supernatural theories of the too credulous people.

When our pipes were out we decided to "turn in," Our bed was a sort of straw bunk in the corner of the room, no doubt made by former haying crews and into this we threw ourselves after carefully extinguishing the lantern and kerosene stove.

Pat was soon asleep and, though his snoring was anything but ghostly, I felt uneasy and lay on my back wide-awake and staring straight into the darkness. However, I must have dropped asleep after a time for I was suddenly aroused by a sound as of someone unloading boards in the yard, and a thrill of horror run over me as I remembered that the murdered man had been unloading boards at the time of his difficulty. But by the time I was fully awake the sound had ceased and Pat lay sleeping peacefully, so, deciding that I had been awakened by a hanging shutter, I turned over and composed myself for the night. But just as I was beginning to enter the borders of dreamland, a shriek—if shriek it could be called—rang out, that brought me onto my feet in an instant. And simultaneous with my own spring to the floor came Patrick.

"Mother of God, preserve us! What was that?" he exclaimed in a shaking voice. And while I lighted the lantern with trembling hands, the wild despairing moans and sobs of a woman could be plainly heard from the yard. But that scream of mortal agony! May I never hear another like it!

Well, we inspected the yard, the house, barns, sheds, everything, and found all peaceful and quiet, and a half hour later were in bed again.

Near the foot of our improvised couch was a door leading into a large old-fashioned kitchen and in the center of this floor was a trap whereby the cellar was reached. After a time I heard this trap door open, not cautiously, not noisily, but in an ordinary manner and then the footsteps of someone passing to and fro in the room. We hastily lighted matches and as the light flamed up the sounds ceased, commencing again as soon as we were in darkness.

Well, we lighted the lantern, explored the kitchen and cellar and at last thoroughly tired out, flung ourselves down again, the moment we were in darkness being obliged to listen to the opening and closing of that door and the easy step, step, step of the invisible guest. At last the oil in both lantern and stove was exhausted and it was nearly morning, I was awakened from a troubled doze by Pat who was setting fire to the straw on which we slept, saying that we must have light and our matches were nearly gone. But immediately the first rays of dawn crept through the window and our visitor left us in peace for that time.

"Now," said the young man, as he finished his story, "I did not believe in ghosts then and I don't believe in them now. But I can't explain the occurrences of that night. Neither can I credit an explanation from any person who has never spent a night in that horrible house."—Lillian A. Jardine in Lewiston (Me.) Journal.

Briggs Park, Mich.

The camp was well attended yesterday, and all who came were well repaid.

At the morning meeting Mr. Holmes of this city delivered the lecture, and Dr. W. O. Knowles gave messages and descriptions. The work of both was excellent and was well received by the large audience that greeted them. At the afternoon meeting Mr. Edgerly, of Lynn, Mass., was the speaker, but was unable to conclude his lecture on account of the heat. Mrs. Carpenter who was on the rostrum at the time, concluded the lecture.

At the close of the lecture Mrs. Ferris gave descriptions and messages. At the evening service Mr. Edgerly was able to talk to us. His lecture was grand. Mr. Ripley then entertained the people for more than thirty minutes with messages from loved ones to persons in the audience, all of which were recognized.

This was the most enthusiastic meeting we have yet had, although not more interesting than many of our previous ones. In making comment of any meetings I intend to be fair and impartial to all workers who come to us to labor with us in the case of truth. So if I ever chance to say anything which may seem impartial, it is not intended to reflect in any way either directly or indirectly upon any one who has been with us. We appreciate them all, they are all good in their line, and have all been appreciated. In selecting our workers we were careful to select such available talent as would instruct the people in our beautiful philosophy.

Mr. Foster is still with us and is doing a thriving business. Mr. Ripley remains until Wednesday. Mrs. Carpenter is still with us and will stay till August 4. We shall be sorry to lose them both, for they have endeared themselves to us by their many acts of love and kindness during their stay with us. Our afternoon meetings were so well attended that it was decided to keep them up, so we now have three services daily.

The weather is now ideal for camping, and all seem happy and contented.

HAYNES.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

THE CAMP-MEETINGS.



Ashley Camp. O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Ezra Carpenter, secretary, Wellsville, Kans.

Freeville Camp, N. Y.

Opens July 29 and closes August 12. B. L. Robinson, president, Freeville, N. Y.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 266 Twenty-first street, Detroit, Mich.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic campgrounds, Niantic, Conn; season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Los Angeles, Cal., Camp.

Arrangements have been made to hold a camp-meeting at Sycamore Grove, Los Angeles, Cal., September 2 to 20, inclusive. Address Elton T. Brown, secretary, 341½ So. Spring street, Los Angeles, Cal.

Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1900. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Iowa, September 2 to September 16 inclusive. Grounds open to campers after August 27. For information or programs address W. H. Wilson, 301 N. Center street, Marshalltown, Iowa.

Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich, August 2 to September 4, 1900, inclusive. For programmes address J. D. Richmond, secretary, St. Johns, Mich., or G. F. Ottmar, Riley, Mich.

Nebraska State Camp.

The Nebraska State Spiritualist Association will hold its second annual camp at the Crete Chautauqua Grounds, Crete, Neb., from August 16 till August 26 inclusive. Crete is about 20 miles from Lincoln. The grounds are very conveniently and pleasantly situated and every effort will be put forth to make the meeting a success. Further particulars may be obtained of James Campbell, president, Havelock, Neb.

Maple Dell Camp, Ohio.

The opening of this camp took place on Sunday, July 22. The speakers present who took part in the exercises were F. D. Dunakin, Mrs. Carrie Firth Curran and A. J. Weaver. D. M. King, president of the association, made an address of welcome and introduced M. C. Danforth as permanent chairman during the camp season, who made appropriate remarks.

Mr. Weaver opened the regular addresses of the morning, not by formal prayer to God, but by expressing in fitting words the love and reverence we feel for the living principles of truth and goodness and the joy and gratitude brought to us by the fact of spirit intercourse.

Mr. Dunakin paid a warm tribute to the valuable revelations which nature is ever making to the receptive spirit of man, and Mrs. Curran gave her testimony to the importance of the truths brought to the front by the great Spiritualist movement of the age.

A good audience was in attendance. Excellent music was furnished by the Troy Cornet Band. The strains of harmony from its instruments, added to the beauties of nature, made the morning one of the most delightful ever known at Maple Dell. I understand that the services of this fine band have been secured for the season.

Maple Dell has been in existence for eleven years, and never was stronger and better equipped for effective work than it is to-day. At its head is the indefatigable worker D. M. King. It is not a large camp, but in harmony of thought and action, in moral tone and in intellectual aims, I do not know a single camp which surpasses it. I hardly know of one which equals it. The objectionable features which are generally found at larger camps do not obtain here.

On this account it has won the confidence of the people in the neighborhood who are not Spiritualists and they speak of it and of its officers with respect. Those who desire to spend the season at a Spiritualist camp where both nature and Spiritualism are clean and pure and at their best, can do no better than to come to Maple Dell.

The desire exists here, which is fast growing up in other camps to make camp work educational. During the past year a school building fifty feet by twenty-five feet in size, and two stories high has been erected and is being finished off into recitation and lecture rooms. The auditorium has received a new coat of paint and the grounds show that the spirit of improvement dominates at Maple Dell. So the good work goes on.

A. J. WEAVER.

Lily Dale Camp.

One week of the assembly at this camp has passed, and in every way has fully realized the anticipations of the management and guests. Carrie Twing has given her pleasing addresses and gone. Moses Hull also has completed his work here for the summer, to be followed by J. Clegg Wright.

We have now at Lily Dale such lights as J. Clegg Wright, Lyman C. Howe, Moses Hull, Thomas Grimshaw, Mrs. C. D. Greenameyer, Prof. Lockwood, and many others who are doing good work for the cause. The Campbell Brothers, F. Corden White, Keeler, Mrs. Wreidt, Mrs. Bartholomew, Mrs. Moss, Miss Gaule, Mrs. Waite, and so many others space forbids mention.

Among the healers are Dr. Dake, the Australian healer, Freedman, the Thompsons, from Texas, and some whose names I have not learned. Altogether the seeker can find anything here he may be looking for in the line of mediumship.

At this early date the attendance is in excess of former years, with new arrivals on every train.

Sunday, Mr. Wright gave his last lecture and it was a masterly address. Lyman C. Howe also gave one of his admirable lectures, on the subject, "By their fruits ye shall know them." Mr. Howe has lost none of his eloquence and old-time fire when under the spell of invisible inspirers. Thus far the talent displayed from the rostrum has been exceeding fine, and that which is to follow promises much to those who come later.

In my letter which appears in July 14 issue of The Progressive Thinker, I said something in regard to materialization which seemed to arouse the ire of some of the so-called mediums for that phase of phenomena. I said nothing I wish to recall. I would rather emphasize than recall, because there was not a word in that article which would disturb, or should disturb an honest medium. We have them, many of them, who realize the sacredness of their power too much to prostitute it by substituting the false for the real. If these mediums sometimes suffer unjust reproach, it is through the dishonesty of those who are only tricksters.

The management of Lily Dale have always welcomed those whose work was reliable, realizing the great importance attaching to the phenomena as well as the philosophy of Spiritualism, at the same time discountenancing all pretenders, and have sometimes put such as these off the grounds.

Let us have the truth or nothing.

MARY WEBB-BAKER.

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ISLAND LAKE, MICH.

Rev. B. F. Austin Answers Questions.

The camp was formally opened on the July 19, with Mrs. Baade as president. Mrs. Sheets delivered the opening address, which was well received, her remarks being of a general nature; followed by M. St. Omer Briggs, who gave a review of the early movement of the organization and the formation of the Ladies' Auxiliary which did so much to furnish the hotel with the requisite linen, etc. At the close she was loudly cheered.

The musical programme is in charge of Prof. Hudson, who is equal to the occasion.

President J. H. White arrived Friday evening with his family, from Port Huron, and has been hustling to put everything in good shape and in harmonious conditions.

Friday was pioneer day. The opening address was made by Dr. Briggs, who drew a comparison of the landing of the Pilgrim Fathers, at Plymouth, Mass., and the landing of the first boat at the now Island Lake camp grounds.

Sunday, the 22d, Rev. B. F. Austin delivered his first address from the text, "What must I do to be saved?" which was listened to with rapt attention, and often applauded, cutting like a two-edged sword at the old hulk of orthodoxy and the decaying creeds, and advocated a life of good deeds more than a life of creeds. He said in part:

This question has been a text of orthodoxy through the ages. The question and the answer, supposed to be plenarily inspired, had been used to establish the doctrine of man's hereditary sin and guilt and spiritual depravity through Adam's transgression, and the necessity of an atonement to win back for the race the forfeited favor of God, and also to show the necessity of that mysterious change by which the sinner becomes a saint. This was a most damnable doctrine—one of the most degrading ever taught by and to man.

Man was indeed under the law of heredity, he was badly born, badly reared, he was undeveloped, and largely under the sway of the material and earthly conditions, yet to say that his spiritual (divine) nature was spiritually depraved, was a libel on humanity, and a scandal on the Infinite spirit which rules the universe. No man was a sinner by virtue of Adam's transgression; not a saint by virtue of Christ's passion. There was not, and could not be any vicarious sin or virtue. This doctrine of hereditary sin and depravity, though taught through the ages, preached by theologians, sanctioned by scripture, etc., was melting away in the increasing light of this age.

Investigation had proved there were races of people before the time fixed by Old Testament teachings for Adam and Eve, and these could not have shared in the fruit of his apple stealing. Anthropology showed there had been no fall in man, but a constant rise in physical structure, mental power and spirituality from the first. This fact harmonized with the current evolution philosophy, but squarely contradicted orthodoxy.

Again, the doctrine of hereditary guilt through Adam and of a spiritual regeneration necessitated thereby, was no part of the teachings of Jesus, and could not be inferred from his words—granting he said everything attributed to him in the New Testament. When the question, "What must I do to be saved?" and similar questions were propounded in the New Testament to Paul, Peter and Jesus, three different answers were given. Paul said faith and baptism were necessary to salvation; Peter said repentance and baptism were necessary; Jesus said, "Bring forth fruits worthy of repentance"—in short amend your lives, live justly and lovingly, and not a word about faith, repentance, baptism, or conversion. True, Jesus taught the spiritual birth in John iii., but that is a vastly different thing from orthodox regeneration. It was a birth out of the material and earthly conditions into the spiritual, but that took place naturally in the progress of man's development, and in most cases at death only.

Man needed salvation from ignorance, passion, habit, bad environment, wrong social conditions, and mostly from orthodoxy.

"What must we do?" 1. Recognize that we have a special work to do, a mission to the age and race. 2. Recognize the call of humanity for help, and the angel world for co-operation. 3. Inculcate our beautiful philosophy in our life by the eloquence of true living. 4. We must rescue religion from the hands of priests and creedalism, and place it in the hands of a common people. Religion was of the people, by the people, and for the people, and not in the hands of a monopoly of a priestly syndicate. 5. We must simplify religion, purify it of its contradictory theology, and make it as Jesus did, simply love to God and Man. 6. We must resurrect the man, Jesus the medium, healer, sympathizing friend of the people, the social reformer, and again present him to the world as the greatest spiritualizing force of the age.

Mr. Austin's afternoon lecture, the subject by request, "How and Why I Became a Spiritualist," was very interesting and instructive. J. W. B.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the office returning to them. Just think of the Seven Premium Books being sent out to our subscribers for $2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is $1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

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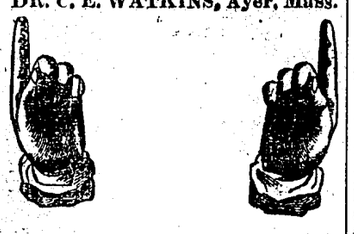
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Dear Sir:—I am very much pleased with the good results from your psychic circle. On April 7, at the sitting, I felt a slight cool breeze over the right hand; cough pretty near gone. April 10, a slight breeze, cough all gone. On April 14, a breeze, and cough all gone; and so on at all sittings. I am free of all cough and feel as well as I ever did. Am very thankful for your assistance, and hope you will meet with much success in your practice. Yours,

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THE RELICS.

His musket hangs above the door,
And rust and dust have clogged the lock;
The ramrod shall be drawn no more,
Decay is eating at the stock!
The hands are pulseless now that bore
This ancient weapon in the fray—
He fought against his country's foes—
He played a hero's part! To-day
He sleeps and is enrolled with those
Who bivouac on the silent shore.

That weapon it was his to bear,
I glory in his noble part!
But I've a treasure far more fair,
And nearer, dearer to my heart!
It is a lock of mother's hair
That he through all the dangers bore—
The lock she gave to him the day
He kissed her, standing in the door—
The lock of mother's hair that they
Took from his breast, who found it there!

—S. E. Kiser.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, in Ashland, Wis., June 17, Lucy E., wife of Capt. I. H. Maxim, aged 41 years. She leaves a husband and one son and daughter to mourn her loss. Her casket was covered with a profusion of flowers, and the room filled with beautiful floral designs; from her children a large surmounted pillow with the word 'Mother.' Her life was as pure and sweet as the flowers that covered her inanimate form. S. J. MAXIM.

Passed to spirit life, from Lodi, Cal., July 14, Mr. William King, aged 83 years. He went to sleep without a struggle, knowing us to the last.

MRS. S. S. KING.

Mrs. Sylvia Coschelle, the well-known New York medium, died of typhoid fever at the age of 56 years, at Cape Nome, Alaska. She went to Alaska in April in company with her son and Dr. Julius Stowe, a noted materializing medium. Dr. Stowe lays sick with the fever also. COR.

Once more has our membership suffered depletion by the demise of one of its esteemed members, in the person of Mrs. Elmer Guiger, the loved wife of the trumpet medium of this place, who was a member of this society and a constant partaker of the consolations afforded by our beautiful philosophy, which assured her that all things would be well with those who, like herself, were earnest workers for the elevation spiritually of others, and which is taught so eloquently by the self culture class of which she was also a member. While we miss her in this expression, we are already assured that all things are well with her. Dr. Hilligos, of Anderson, Ind., and her many relatives and friends consigned her physical remains to the tomb on July 24th instant. Fraternally yours for the N. S. A. Society by W. W. HANKENS.

Lima, Ohio.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

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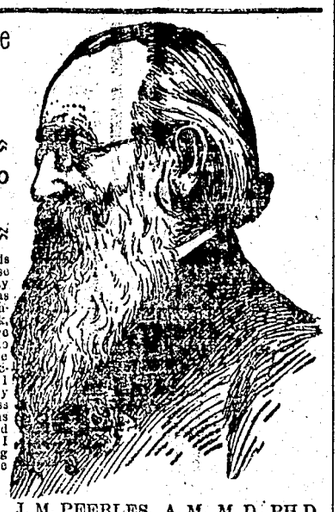
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Address Dr. J. M. Peebles, Battle Creek, Mich

Sunday Spiritualist Meetings in Chicago.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. S. J. Ashton. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

Spiritualistic services will be held every Sunday afternoon at 2:45 p. m., 1453 N. Springfield avenue. Tests at 4 o'clock prompt. Wm. Fitch Ruffle, medium.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The South Chicago True Spiritualist Society meets every Sunday evening at 7:30 at 8927 Exchange avenue, instead of Eigenman's Hall.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Truth Seekers meet at the Teutonia Hall, corner 53rd and Ashland avenue, every Sunday afternoon at 8 o'clock.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Avenue Spiritualists Society will meet at 2979 Wabash avenue, corner 30th street, every Sunday afternoon at 2:45 o'clock. Harry J. Moore, pastor.

Harmony Society services Sundays and Thursdays at 7:30 p. m. Class for soul culture, Wednesdays at 2:30 p. m. Teacher Lydia Sholdice.

The Progressive Spiritual Society will hold a meeting each Sunday at North avenue and Burling street, at 3 p. m. German and English speaking. Mrs. Hilbert assisted by Mr. Bernhart.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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Kind Dr. Loucks:—Mrs. Eckhart wished me to write you that she was gaining in strength rapidly. She grew better immediately after receiving your remedies. As for myself, I think I am getting along well. I expect to grow strong mentally as well as physically, as time goes on. When I first wrote you I was a physical wreck, and suffering the most intense pains from various chronic diseases of many years' standing. I was so bad that life had become a burden to me; but your magnetic remedies did good work, and I grew better from the first application, and after one month's treatment from you, I had gained ten pounds more in flesh, and the change in my general appearance was so great that it was a matter of remark among my friends. And I will say that I had employed the best medical aid I could get here, but they gave me no relief whatever, and I was growing worse under their treatment, and I have no doubt that if I could not have received your aid I would not to-day be in the land of mortals. I consider your magnetic remedies a dead shot. You can make such use of this letter as you choose. It may be of benefit to some suffering mortal. Most sincerely yours, JOHN W. LYON.

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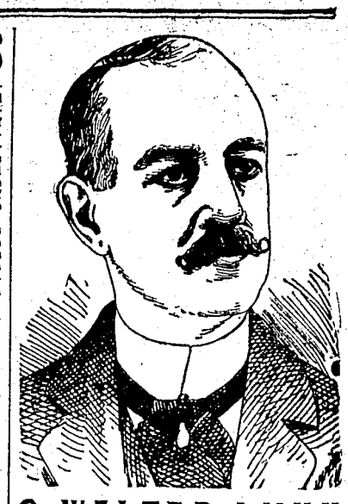
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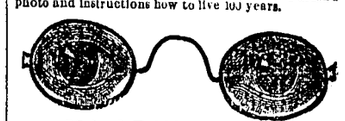
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, AUGUST 11, 1900. NO. 559

MISSIONARIES.

The Baneful Work of Rome in China.

The evidence continues to accumulate that Rome is largely responsible for the troubles in China, though of course the daily press dilates upon Russian aggression, German aggression, etc., etc. The Citizen has given, in its issues of the past two weeks, sufficiently conclusive evidence to satisfy any fair-minded person that the arrogance and avarice of the papal priests in China—as in the Philippines, Cuba, and everywhere else, has roused the resentment of the people; but the Chinese have not submitted patiently, as did the Filipinos and other benighted peoples. The result is, the innocent suffer with the guilty—the Protestants with the Romanists—although the uprising was at first directed against the papal priests only.

A letter from the Rev. Horace T. Pitkins, stationed at Pao Ting Fu, where the Boxer troubles began, has been received by the American board through Mr. Pitkins' wife, who is at present at Troy, Ohio. The letter was dated May 28, and in it Mr. Pitkins tells of a fight in a near-by village on March 16. He says:

"It seems that in the moonlight of Saturday night the Boxers came down to the village, surrounded the houses of the Catholics as they were pointed out to them, and then robbed them, allowing no one to escape. Finally, they fired the houses, and as the people rushed out of the flames they were killed and thrown back into the fire. Only one man escaped, and they pursued him. He jumped into a well, and so they fired their guns into the well and threw down bricks until, thinking him dead, they left. He managed to get out, and started for Pao Ting Fu, told the Catholics, and they waited all day for other survivors to come. As none came on Monday they saw the provincial judge, and he sent soldiers, but they could find nothing.

"The Catholics were absolutely wiped out, thirty or more. Everywhere we know that they are not interfering with the Protestants. It is paying off old scores against the Catholics."

Evidence such as the above comes from all sources. In the Northwestern Christian Advocate last week there was printed a letter from Bishop S. M. Merrill, one of the ablest as well as most conservative of the Methodist bishops. Bishop Merrill is regarded as having "the judicial mind," par excellence. He says:

"In connection with the sad condition of things in China the remark has been made that the missionaries are largely responsible for the hatred the Chinese feel toward foreigners. It is not worth while to reply to this, so far as those are concerned who make the statement, as they evidently feel toward the missionaries very much as do the natives of that dark land, and stand in need of missionary labor about as much as do the heathen.

"There is, however, a serious side to this matter, and there is reason to fear that substantial ground exists for the belief that the conduct of some missionaries has been very objectionable and well calculated to arouse the enmity and the patriotic hostility of the people against them. There are missionaries and missionaries. The missionaries who represent the evangelical churches, preach the simple gospel of salvation through the sacrifice of the incarnate Savior, and teach the people the way of life, do not by such methods excite the wrath of those with whom they labor, nor the opposition of the rulers who learn of their methods and their teaching. But there are others who make a widely different impression. They represent a great church, with imposing ceremonies, with distinctive dress, with high ideas of official dignity and authority, and make demands for such honors and reverence and obedience as become those who are entitled to rule. In many instances their arrogance and assumptions are such as to arouse the suspicion that they aim at nothing less than the establishment of a foreign government over their followers, if not over the entire community where they set themselves up as lords and princes.

"It is well-known that where the Roman Catholic bishop fixes his residence in heathen lands he gathers around him a retinue of servants, sets up a little throne, puts on the toggery of a prince, appears in public with such pretentious displays of authority and receives from subordinates such marks of reverence and submission, as to create the impression that he is in fact a prince, ruler or king. It is also known that in connection with these assumptions of greatness, the Romanists make such representations of the authority of the Pope as to lead the simple-minded observers to think that he is a temporal ruler, divinely commissioned to govern princes, kings and emperors, so that they naturally conceive the idea that these foreigners intend in time to overturn their government and subject the nation to the power they represent as ordained of heaven to rule the world.

"It is worth while in the present crisis to look into these methods of the Romish Church, and to study the impressions they must make on the minds of Chinamen, who know so little of the actual state of the world without, and who are so jealous of their own institutions and of the divine right of their own rulers. It is difficult for us to imagine the pretentiousness of these foreign bishops; and yet, a little reflection on what we see in our own country, where the display only excites our pity or disgust, knowing, as we do, its harmlessness and emptiness, will satisfy us that where the people do not see through it the idea must come to them that it means the displacement of their laws and customs. This impression is strengthened, and must be when these 'lord bishops' actually sit as judges and determine causes of a civil kind, and impose fines, panaceas, and other temporal penalties for disobedience to their orders and failures to pay proper respect to their personal dignity. The untrained heathen do not distinguish between ecclesiastical and civil rule when the outward appearances and results are not distinguishable. Verily, there is a sense in which some missionaries intensify in the Chinese mind their natural hatred to foreigners."

After reading the above, no one will question the statements of those who put upon Rome the fearful responsibility for the massacres in China. Has she not done in other lands just what she is doing there?—Citizen, Boston.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

HIGHER FACULTIES.

Power of Seeing Spiritual Things.

The Rev. C. N. Moller, rector of St. John's Episcopal Church, preached in St. Louis lately on "Man's Spiritual Power." He took for his text I. Cor. ii., 9, 10: "But as it is written, eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit, for the spirit searcheth all things, yea the deep things of God." In part he said:

"St. Paul is writing about his experience as a preacher of the gospel of Jesus Christ among the cultivated people of the city of Corinth. He is also in our text declaring a great truth.

"When he made his entrance into Corinth it was in weakness and fear and trembling, showing the sense of his responsibility and the difficulties of his mission. With no commanding presence or eloquence or power of convincing logic or attending miracle he delivers his message.

"St. Paul declares that he does not depend on the enticing words of man's wisdom, but in the demonstration of the spirit and of power. That faith does not stand in the wisdom of men, but in the power of God. That the revelation of the Holy Spirit of the great unseen realities of the Christian faith is not dependent on the senses, which he sums up as the eye, the ear and the heart. He protests that men are not merely sensual, but have receptive spiritual powers, that 'they might know the things that are freely given to them of God.' He tears away the veil and shows to men the higher vision of themselves and the glorious possibilities in the cultivation of higher faculties.

"The people of Corinth were not generally moved by this strange messenger or his message. They were devoted to the beauty of art and nature; they were absorbed in various schools of philosophy that did not dream of definite spiritual power. It seems wonderful that under the circumstances St. Paul should have made any impression at all, but the results of his life work are an evidence of the truth of his statement 'that faith does not stand in the wisdom of men, but in the power of God.'

"The preacher of the higher—the spiritual—life of man is confronted to-day with the same disposition that St. Paul faced in the early days of Christianity in Corinth. We are living in days that have many claims to distinction, with breadth of knowledge and power of progress that former ages could not have dreampt of. And yet it is development of what St. Paul calls the eye and ear and heart. When men speak of useful knowledge they mean generally such knowledge as is concerned only with this world of sense and time. Practical education does not usually include the thought of the training of children for a future as well as a present state of existence.

"The French eclectic, Cousin, once asked a friend what he considered the most serious symptom of the day in the world of thought. The friend made several suggestions, and at length Cousin said: 'Nothing seems to me to compare in seriousness to this, that God is apparently disappearing from the minds of men.' This is apparent in the thought-life of the people of this day as in France of thirty years ago. Its truth can be realized by conversation with educated men or by reading the so-called theological novels of the day. One of the most recent of these novels shows how men can shut out of their thoughts their higher faculties, their powers of communing with God, and limit themselves to the eye, the ear and the heart.

"God has made us in his image, beings of inexhaustible capacity, of boundless possibility. God made us not merely for the changing world, but with powers to apprehend the things unseen he hath prepared for those who love him. When Jesus answered St. Peter's confession of faith he said unto him: 'Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.'

"We have the power of receiving the direct influence of the guiding, teaching, loving Spirit of God. The development of the higher nature, the power to receive a revelation in this present world, is measured by our love for God. And love for God implies a striving to be pure and true and obedient to his commandments and calls for adoration, thanksgiving and prayer and an earnest seeking after all other means of grace or strength for the spiritual life.

"We thankfully recognize the marvelous capacity which is inherent in the ear and eye and heart. They are evidences of divine wisdom and goodness, but they point to a seeing and hearing power, to an imagination and affection that is an everlasting gift, for we can but believe that after the fleshly eye and the ear and the heart have turned to dust, we shall forever enjoy the beauty, the harmony, the love, of eternity."

THOUGHTS ARE THINGS.

And Thoughts About Some Other Things.

By saying thoughts and other things is as much as to say that thoughts themselves are things, and that is just what I mean. When Lord Byron says:

"Thoughts are things, and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions think,"

he is evidently referring to the old-fashioned metaphysical conceptions, according to which, there are no things or substances except thoughts or mental images. But all thinking is impossible without including a material as well as a spiritual side. A clear-minded person can project by means of thought, substances which can be caught on sensitive paper in the forms of triangles, squares, houses, etc., just as he may choose to have them. Some time ago the New York Journal photo-engraved a number of these thought-forms and placing them by their real subjective forms as given by a draughtsman, found they were nearly correct. In the same way the spiritual and phrenal forces formulate the images of the outer world as well as of all thoughts and sensations and impress them on that picture-plate, the sensorium. This wonderful sensorium covers the front and upper-front region of the brain both parts of which are called the Sinciput, and although using to a certain extent the outer brain while we dwell in our earthly bodies, we may know that these amazing subtleties must find their principal home in the psychic brain. This idea of the sensorium, shows it to be the real book of life, the picture store-house of memory for this world and especially for the world to come.

If thought can thus send out a stream of substances which can be collected on sensitized paper, it is very easy to understand how a magnetic mental healer by getting into rapport with a patient at a distance can project a force which will cure disease. If the patient in this case however, does not possess more or less of a psychic or sensitive nature, the healer's force will strike on a rock and some other process will prove more effective. Some powerfully magnetic healer who is able to practice absent healing with much success, will advertise to teach others to do the same thing. This is on a par with the course which Hutchings took when he proposed to teach other people to become lightning calculators like himself. After the students had paid their money and tried their best to equal their master, they found that Mr. Hutchings could add an example five times quicker than they could even see the figures, for to tell the truth he was a psychozoist and they were not.

I have received Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World, issued by The Progressive Thinker Publishing House. I have been surprised and delighted to find so much that is beautiful, cheering and exalting in one book. This is a book for making Spiritualists still more spiritual and a book also for our church people who are generally so much in the dark about the whole destiny of man as he passes into the higher life. It includes articles from the Rev. M. J. Savage, W. P. Phelon, M. D., Jas. C. Underhill, J. O. Barrett, G. W. Kates, my former student, William Emmette Coleman, J. M. Peebles, M. D., Dr. Dean Clarke, Chas Dawbarn, Cora L. V. Richmond, Hudson Tuttle, Dr. Fred L. H. Willis, Moses Hull, Dr. C. W. Hidden, Carlyle Petersilea and various other excellent writers. H. V. Swerlingen, A. M., M. D., has quoted a large number of beautiful passages from eminent authors, which is a department of the book of great value.

In the same book there is one position taken by an able writer which does not seem to be properly analytical, and as some others are using the same terms as expressing the foundation of all life, a few words would be appropriate. Speaking of the formation of a universe the writer says: "There were just three facts in nature, with which the Great Experimenter must work as his raw material. They were matter, force and intelligence." In another place he calls these "distinct entities." According to this, force must be distinct from matter. But in the whole known world forces are exhibited in currents of waves of water, in the sweep of winds or gases or steam, and these are all departments of matter. Why speak of force then as something distinct, an entity by itself? Reasoning from the known to the unknown, we must include some grade of matter, for the universe is in harmony with itself. Within this matter, we perceive that there is some all-penetrating and almost infinitely refined substance which we call spirit. In working out the problem of atoms which constitute the true department of matter, I have found that no force or action of any kind is possible without the co-operation of spirit; in other words that the union of spirit and matter is absolutely necessary in all things. Force then includes matter and spirit and judging from all examples in nature, goes forth in fluid form. Intelligence results from a physical brain kindled by mental and spiritual ethers, these very ethers themselves being composed of both matter and spirit. The universe then consists of these two great divisions of matter and spirit, differentiated into all their boundless forms of manifestation.

Death Defeated, or the Psychic Secret of How to Keep Young. By J. M. Peebles, M. D.

This is a book witty and racy like all of Dr. Peebles' writings and containing thousands of facts drawn from various parts of the world and multitudes of historical points and opinions against flesh-eating and wrong methods of life. There is an immense array of points that the people are in dying need of understanding. Occasionally some will consider him a little extreme in sending out his edicts against so many things, but he will set multitudes of people to thinking and making observations on themselves. It seems Dr. Peebles can't find out that he is getting old and nobody will tell him, so he keeps on rolling out books every year, making speeches in all quarters and managing a large business. "Having passed," he says, "far beyond the seventies, onto the very verge of the eighties, and yet hale and vigorous, why should I not live a century? Why die at all, as my forefathers did? Why not live in this body immortal on earth?" Tut, tut, dear Doctor. Are you about surrendering to this theory of earthly immortality? Really, I would like to keep you out of heaven as long as possible, and have you grinding away at these ruder earthly duties, for the world needs your toil, but if I was a betting man I would bet that you will not reach one hundred years, especially if you keep on driving things the way you are doing at present. Now it is very easy to replace the waste of the fleshy part of our bodies, but what about the bones? The cancellous part of the bones is almost devoid of blood vessels, and how are you going to supply the waste of this part without a plenty of blood vessels? The bones always become brittle with age and gradually become a dead weight to absorb the vital magnetisms of the rest of the system. Finally, the power of resistance becomes less and less, until the weary body that has been so long a part of the earthly ego is laid aside and the higher man, freed from its depressing weight, rises triumphant into more beautiful climes. Blessings on these bones, then, dear Doctor, that can thus open the gates of Paradise. Anyone who has looked through the veil and seen the glories of the Beyond should not be anxious to live forever among these grosser earthly scenes.

E. D. BABBITT, M. D.

San Jose, Cal.

Christian Against Heathen.

The Christian nations are horrified at the atrocities in China. The Emperor of Germany said: "I shall not rest till China is subdued and all bloody deeds avenged," and the cry for vengeance and the destruction of China is going up from all "Christian nations." Christians should not forget that recent bloodshed in China was not caused by the government but by the Boxers who are in rebellion against the government. We should not forget that for several years there has been a great deal of talk in Europe about slicing up China and parceling out her territory among Christian nations. The Christian missionaries have for years advocated that policy. The proposed method of "Christianizing China" has excited the people of that country and they are now trying to eject the foreigners from the country. Christian nations should not forget that they sometimes have rebellions and atrocities at home. The German nation shed rivers of Jewish blood; Russia horrified the world because of the atrocities perpetrated on the Hebrews; the streets of Paris a generation ago, were glutted with blood shed by mobs and the guillotine; Christian England has spilled rivers of blood and she is now engaged in wholesale killing of the Christian Boers for territory and gold mines. In the United States we mob Chinamen, and burn negroes at the stake, and in New Orleans a few years ago, lawlessly shot to death a lot of Italians. At Hazelton, Pa., at Homestead, at Buffalo in Idaho and at other places working men were shot down like dogs for striking for better wages. Confucius, the great Chinese prophet, said: "Do not unto others what you you would not have them do unto you," and Jesus said: "Love one another, return good for evil," but neither the Chinese heathen nor the professed Christian obey the commands of their great religious teachers. China invented the compass and printing and gave the world many inventions. If she were to send her missionaries to the Christian countries and threaten to slice up their territory and destroy their institutions, and plant Confucianism where Christianity now exists, I would expect to see "Christian Boxers" hustle John Chinaman out of the country with neatness and dispatch and kill him if he hesitated long as to to the order of his going. It would not be a bad idea for "Christian nations" to first cast the beam out of their own eyes and then they might see more clearly how to extract it from the eyes of the "heathen Chinee."

R. A. DAGUE.

A PLEA TO ALL SPIRITUALISTS

To the Spiritualists of the United States I send my greetings and best wishes. We are all engaged in the cause of truth for the purpose of enlightening the people and demonstrating to them that we are immortal beings and are in direct communication with the world of spirits. In no better way can we produce the evidence of our belief and knowledge than by assisting the spiritual press in its efforts to accumulate all the facts than can be had in this grand work of spirit communion. When the editor of The Progressive Thinker first contemplated the commencement of this formidable work, his dream was to give to the world a large weekly paper at a less price than had ever before been believed could be accomplished. He went about his work with the determination to make a success of it. He put the price at one dollar a year, and has kept on improving the paper up to the present time, and now behold it! Look at the vast army of correspondents he has from all parts of the world. Men and women vie with each other in striving to do the most good in satisfying the people that they have all the evidence at their command to prove that all human life is immortal and also progressive.

But the dream of the editor did not end by giving to the world the best weekly paper at the smallest possible price, but now he is adding to it thousands of books written expressly for the cause of Spiritualism. These books contain much valuable information. A list of these books can be found in each number of The Progressive Thinker.

I write this open letter to the readers of The Progressive Thinker wholly without the knowledge or consent of the editor, and I do truly hope he will not fail to give a place in his paper.

Now, my dear friends, both men and women, let us all unite in one grand effort to bring the weekly circulation of The Progressive Thinker up to at least one hundred thousand subscribers! Remember that our friends in the spirit world are more interested in this work than we are and every dollar that we invest will be returned with interest when we enter the spirit world where we will all assemble sooner or later. Death of the body is just as inevitable as life is essential to our greater happiness in the future. Much of our happiness in the upper world depends on the amount of good we do in this world.

If God has any respect of persons it will be manifested towards those that have accomplished the most good in this world. When we realize that we have all the facts at hand that will demonstrate the truth of immortal life, what more can we do than to assist and instruct others in the same glorious truths.

Go out, my dear brothers and sisters, each one of you and get all the subscribers you can for The Progressive Thinker. I am not engaged in any begging scheme for I am doing all that I ask you to do, and if we do not succeed in extending the list to one hundred thousand for a Christmas presentation to the editor of the best and cheapest Spiritualist paper, to say nothing about the value of the premium books we get, which are more valuable than the dollar we send.

Minneapolis, Minn. DR. WM. CLEVELAND.

GOD--CONSTITUTION.

Important Thoughts on the Subject,

DENUNCIATION OF THE ATTEMPT TO INTRODUCE RELIGIOUS BELIEF INTO THE CONSTITUTION—LETTERS TO THE NEW YORK SUN.

The Rev. James M. Boddy says in his letter in the Sun to-day on "God and the Constitution:"

"Now, unless a man has mental myopia, he should know that a Constitutional recognition of Deity does not necessarily imply the recognition of the church. Nor does the recognition of the Deity imply a recognition of the creeds of the Christian church."

I presume the reverend gentleman cannot imagine himself as suffering from "mental myopia" in the slighest degree, and his line of reasoning might "deceive even the very elect," providing they were as ill-informed as he seems to be concerning the actual words these Constitution tinkers wish to insert therein, which are bracketed ones:

"We, the people of the United States [acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and His revealed will as of supreme authority in civil affairs] etc."

Now, right here in these last words is "the nigger in the woodpile" concealed. A constitutional adoption of them would have precisely the effect of "the recognition of the creeds of the Christian church" and the destruction of religious liberty in our land. Every intelligent and impartial thinker will readily perceive this fact at a glance. It is only the sufferers from "mental myopia," whether ministers or laymen, who are so blind that they can't see or won't see the point.

Those who claim to be the authorized interpreters of "His revealed will," are, and have been in all past generations, the makers of the creeds, whether Catholic or Protestant, and the statements of dogmatic theology contained in the "Westminster Confession" or in the creed of the Catholic church would become the standard by which to judge the "civil affairs" of our country and its people. Just think of it—if it is possible to think of an impossible thing. Here would be a union of church and state with a vengeance; and, therefore, all the millions of Hebrews, Shakers, Quakers, Unitarians, Universalists, Spiritualists, Liberal Religionists of various cults, Freethinkers, etc., would be classed as "disbelievers" or "heretics." Every one of these millions, because of his "heterodoxy," would become liable to arrest, fine and imprisonment, if such a fanatical law should be established by constitutional amendment; and thus they would be deprived of both civil and religious liberty at one fell swoop.

Singularly enough, the "mental myopia" that afflicts these misguided religious fanatics prevents their perceiving the force of that clause of the Constitution of the United States which is as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting an establishment thereof, or abridging freedom of speech, or of the press."

Ye men and women of America who are patriotic and liberty loving—ye who are intelligent and progressive enough to believe that every one should possess the inalienable right to worship God according to the dictates of his or her own conscience—rise up, I pray you, in earnest protest against this reactionary movement on the part of religious intolerants. Let us all take our firm stand upon the high and broad platform of universal justice and perfect religious freedom, so wisely established by the noble, self-sacrificing, God-inspired men and women who founded our nation and its government. Thus shall we prove ourselves worthy of the blessed heritage of civil and religious liberty which they bequeathed to us, and under which we have so abundantly prospered for more than one hundred years.

Brooklyn, July 24. PATRIOT.

The Rev. James M. Boddy evidently does not know the history of the activity of the God-in-the Constitution party, under the name of the National Reform Association, to put the church into the Constitution, by making national recognition of the basis of the church; that is, Jesus Christ and the Bible. Senator Frye and Representative Morse, in their respective chambers, were the representatives.

On March 11, 1896, a hearing was had before the Judiciary Committee of the House on this subject. The proposed amendment acknowledged Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and His revealed will as supreme authority in civil affairs. One of its advocates made what he called a clear statement of a clear question, thus:

"The parties in this debate agree substantially in these two things: First, that the Constitution is a secular document; and, second, that the facts in our life are Christian; but the one party claims that a secular Constitution is right, and that it ought to remain so, and that all the facts in our national life should be brought down to it, viz., abolish Government chaplaincies, prayers in Congress, Bible in the schools, etc. The other party contend that every Christian feature shall be maintained, and ask that the Constitution be amended so as to secure all such features."

The chairman of the committee brought this out even plainer by asking one of the Christian speakers what he meant by the revealed will of Jesus Christ. The speaker answered: "The Bible." Then this colloquy occurred:

The Chairman—"Then you wish the Constitution to recognize the Bible as supreme authority in civil affairs, do you not"?

Dr. McAllister—"Yes, sir."

The amendment was opposed by the president of the American Secular Union and Freethought Federation, some individual Freethinkers and by Spiritualists, the Seventh Day Adventists and a Jewish rabbi and a Unitarian preacher. It was their common agreement that the amendment not only put religion as a universal matter in the Constitution, but it also put in a definite religion—the Christianity of Jesus Christ. By acknowledging Christ as the supreme ruler of nations it threw out of court entirely the Jews and the Freethinkers.

That the Rev. Mr. Boddy is very ill informed in this matter is not surprising, for very few newspapers have reported these hearings or printed the proposed amendments.

E. M. MACDONALD.

New York, July 24.

AN ASSURANCE.

A pardon is given to the soul who repents;
The return of his children God never resents,
But beckons them to Him, to share in His love,
And dwell safe from harm, in the mansions above.

He never will send from his care for a day,
His children, whose weakness has led them astray;
He will gather them home from the uttermost parts
Of the world, to bind up their poor, broken hearts!

He will show them new ways to atone for the past,
That they may rejoice in His kingdom at last!
But thrice blest are they who live for Right's sake,
So that they shall have no atonement to make.

HELEN M. SWAN.

Roseburgh, Mich.

WE call special attention to The Next World Interviewed, one of our special premiums. We are enabled to furnish it to our readers at the price announced in our premium list, from the simple fact that Mr. Horn donated the plates of the book to us. We have sent out thousands of copies of this book, and it has been well received everywhere. It should be circulated by the millions among all classes of Spiritualists. The seven books that we are offering to Spiritualists as premiums contain a large storehouse of useful knowledge on Spiritual and Occult subjects. You should have them on the shelves of your library where you can have access to them at any time. Read carefully our premium announcement.

SPIRITUAL SEANCE.

Messages Delivered from the Living.

Mrs. Maud L. Freitag's Vigorous Response.

It is said that Mrs. Maud von Freitag, the Spiritualist medium who has been giving public seances in this city for the past few weeks, delivered messages from fictitious persons and persons who are living to those who sent up names of that character last Sunday evening. Mrs. von Freitag's method is to cause persons in the audience to write names of deceased persons on slips of paper, have them collected by others and brought to her. After a lecture on Spiritualism she gives a seance in which she delivers messages from the departed ones to the writers of the notes. Last Sunday, Clarence Porter, of the firm of Porter Bros. & Hackworth, sent up six names which he says were all fictitious and all of the given names were "Lewis G." For instance, Mr. Porter says he sent up the name of "Lewis H. Finney," "Lewis G. Hill" and four others, all of which were fictitious. Mr. Porter was seen this morning and said that Mrs. Freitag called the name of Lewis G. Hill, which Mr. Porter had written, and asked who recognized the name. Mr. Porter says he arose and Mrs. von Freitag said she saw a spirit just in the rear of Mr. Porter. Mr. Porter says that Mrs. von Freitag delivered a message from the mythical Lewis G. Hill, stating that he was a thousand times happier than when he was on earth in Ottumwa and more to the same effect. She then asked Mr. Porter if he desired his message returned, and upon his signifying in the affirmative, sent a note back to him with a name totally different from that of Lewis G. Hill, so Mr. Porter says. Mrs. von Freitag asked Mr. Porter to read the name aloud, which he did, and it being the wrong name she asked a bystander to read it. The name was read and Mrs. von Freitag asked that the note be returned, which was done. After a time she picked out the right note containing the name of Lewis G. Hill and gave it to Mr. Porter, who emphatically says that he never knew Lewis G. Hill nor even heard of anybody by that name, that he remembers.

Emmet Work sent up a name of a young man who now resides in Keosauqua by the name of Blackford. Mrs. von Freitag, it is said, also read a message from him sent from the spirit world, whereupon Mr. Work proclaimed that Mr. Blackford was very much alive. It is said that Mrs. von Freitag in scathing terms denounced the imposition that had been practiced upon her.—Ottumwa (Ia.) Courier.

MRS. FREITAG'S REPLY.

The following is the letter in which Mrs. Freitag presents her side of the case:

"An article appeared in Tuesday's Courier in regard to the messages delivered at one of my seances from persons who are living and responses being given to fictitious names. Now, any one of the four hundred people within sound of my voice Sunday night will remember that after the lecture and before the ballots or folded slips of paper were collected and placed upon the table, I made a clear statement in regard to the law governing this phase of the phenomena of Spiritualism by saying the process of death does not change character; the sinner does not become a saint in the twinkling of an eye simply because he dies, but retains many of his characteristics for a time after passing to the other world. Only through progression can he become perfected. Consequently there are a great many spirits who exist in a state of ignorance and comparative darkness some time after leaving the body. These we call "personating spirits." They can not manifest to a person who is absolutely and positively honest in his investigations and who understands the law of spirit return but if the door is opened by a dishonest thought, if fictitious names are written, or names of living persons are given, it sometimes occurs that a personating spirit will assume the name written upon the slip of paper, announce himself to the medium's guides as an honest spirit, present himself to the medium, demand attention, and thus give to the seeker what he is searching for—dishonesty. I have reliable information that Sunday night there were at least forty fictitious ballots upon the table, some person showing their high order of intelligence, even called upon a dog. In such an atmosphere, under such conditions, what can one expect save that lower forces will manifest to them. A number of fictitious ballots were rapidly selected after the two personating spirits had responded, as any number of people can testify. The forces concentrated every energy to have them laid aside that intelligent and loving spirits, who were anxiously awaiting an opportunity to communicate, might be allowed to do so. Let the person who wishes to honestly investigate prepare himself for this investigation by endeavoring to learn something about the law that governs spirit return. This he may do by a study of the philosophy. I am more than sorry that I can not at this time hold another meeting, but on account of sickness in my home, must return at once. Will, however, be back to Ottumwa in all probability, one year from date. Spiritualism is to me a science, a truth, a religion. Though I have to fight every inch of the way, I shall remain in the work, because I know it is knowledge beyond all price, and I want others to share this knowledge with me.

"MRS. MAUD L. FREITAG."

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

THE STRANGEST CITY.

It Is a Segment of Spiritualism.

Your correspondent is addressing you from what is undoubtedly the strangest city and the most peculiar community in the United States, if not in the world. Shalam is its name, and it represents the latest word in Utopias. A town with a new civilization, a new bible, and a new religion and the strangest combination of laws and customs which ever perplexed the student of sociology or delighted the radical and impractical reformer. It is situated on a tract of land nearly 1,000 acres in extent, about six miles north of Las Cruces, and about 50 miles north of El Paso, in Mexico. Its present population comprises about 3,000 souls, but it is constantly growing, and the indications are that within the next decade the 10,000 mark should be reached.

In recent years there has been a marked tendency to inaugurate these strange settlements, having for their purpose the exploitation and demonstration of various socialistic theories, says a writer in the Philadelphia Times. The vogue of Bellamy's "Looking Backward" gave a decided impetus to the movement, and many experiments predestined to failure were attempted.

It is doubtful if any of these can equal Shalam for the practice of extraordinary principles. It is an odd combination of ancient religious superstition and the most advanced and radical socialism. Nevertheless, in spite of the fact that the living conditions are entirely opposed to the generally accepted modern ideas, the inhabitants are happy, contented and prosperous, and believe that they are the saving remnant which will bring forth a purified race to regenerate mankind and effect the salvation of the earth.

The adults composing this community are Spiritualists and vegetarians, but the children reared under this strange system are the chief hope of the believers. It is they, and not the grown men and women, who live in Shalam, who are to demonstrate to the world the possibility of a new economic and social fraternity. Through them earth is to be regenerated and man led out of the darkness of the competitive system into one where private property, if not wholly abolished, is made subject to a sort of communism with which writers of the order of Bellamy have made us familiar.

TOWN'S FOUNDER A NEW YORK DOCTOR.

Appropriately enough, Shalam is of supernatural origin. Its founder was Dr. Newbrough, a New York dentist and Spiritualist who died in 1890. It was he who wrote the new bible, which is the daily guide and religious mentor of this queer community. His name is held in deepest reverence and the believers regard him as the sacred apostle of the divine and accord his memory much the same veneration which the Mormons bestow on Brigham Young and Smith. The Bible which Dr. Newbrough wrote is a mammoth work and is called "Oahspe," a word meaning earth, air and sky in a language spoken before the flood. It is said to have been written on the typewriter by Dr. Newbrough, his hands being guided by supernatural beings, and was printed without being read by the Doctor.

It is certainly a work without a counterpart, filled with extraordinary phrases and with more peculiar illustrations, but it is the sacred book of a unique community, which was founded to establish the religion it teaches, and out of the spiritual and economic doctrines set forth therein, to found a new race. The story of the writing of this bible is very remarkable and is related with bated, reverent breath by the faithful members of the sect.

According to popular tradition, before commencing the inspired writing Dr. Newbrough found himself unaccountably affected with the well-known involuntary twitching of the hands, so common to Spiritualists. Against his will whenever he placed his hands on paper with pen in hand they immediately wrote strange religious messages. Dr. Newbrough then conceived the idea that he had been selected for some strange spiritual mission and immediately began to purify his life in order to be better suited to receive the celestial message. He then gave up eating flesh and fish, milk and butter, and took to rising before daylight, bathing twice a day, and occupying a small room alone, where he sat every morning half an hour before sunrise recounting daily to the Creator his shortcomings in governing himself in thought and deed. In six years' training he reduced himself from 250 to 180 pounds. Bodily ills were gone. He became limber and sprightly and had a new lease of life.

Then came the spiritual revelations. He was one morning strangely impelled to go to the typewriter. He was entirely unskilled in the use of the instrument, having always employed a stenographer for his correspondence. He was therefore filled with amazement, even awe, to find his fingers involuntarily manipulating the keys at a speed which no human operator could hope to duplicate. He received a strange injunction not to read what was printed, and having worked himself into a religious fear of losing this new power he obeyed reverently. The next morning, also before sunrise, the same power came and wrote (or printed, rather) again. Again the matter was laid away very religiously, he saying little about it to anybody.

For 50 weeks this continued every morning, half an hour or so before sunrise, and then it ceased, and he was told to read and publish the book Oahspe. The peculiar drawings in Oahspe were made with pencil in the same way. A few of the drawings he was told to copy from other books, such as Saturn, the Egyptian ceremonies, etc. This was the miraculous manner in which the new bible was derived. Those who constituted the fraternity not only follow its economic doctrines and refrain from considering anything that is theirs—they call themselves "Kosmons," which is said to signify, in the language of their sacred scriptures, non-owners of any and everything, but the children are taught to revere the book as the inspired dogma of their religion.

CHILDREN WORSHIPED BY THEIR ELDERS.

Probably the most remarkable feature of this strange religion is the attention which is bestowed upon the children; indeed, it might well be called a sort of juvenile paradise. The youngsters have the finest and largest buildings in town, they receive the choicest food, are carefully clothed, and so educated as to become regenerate and fitted to promulgate the holy religion. Further, the children actually own the settlement, and the name Shalam signifies "Children's Land." This land, with all the improvements thereon, has been deeded to trustees and their successors forever, for the use and benefit of the children now in Shalam and those who may come after them, and can never be incumbered by mortgage, nor sold to deprive them of a home and an inheritance. More remarkable still is the fact that only a few of these children are the offspring of the settlement. The greater part are waifs and outcasts who are collected from the various parts of the country and are adopted by the philanthropic "faithists," as the rulers of Shalam call themselves.

At a suitable age the children are taught "spirit communion" and many other mysteries of the strange faith. There is so much, however, that is reasonable and practical in their regime, and the affectionate solicitude for the welfare of the children is so genuine, that even the scoffer can pardon much of the extravagance. The children are taught by the kindergarten methods, and the older ones are instructed in such trades as they show a liking for. Throughout the settlement the paternal idea prevails.

FOOLISH DOCTRINE.

Spiritualism or Christianity, Which?

Rev. Walter Lyon, of Stockbridge, N. Y., said recently in conversation with Mr. D.: "O, you are not a believer in that foolish doctrine, are you?" referring to Spiritualism. Rev. James Ensign, the great evangelist of Central New York, being present, replied: "Just see the families it has wrecked."

I have heard Bro. Ensign spoken of as a sound reasoner, and I was greatly astounded to be told of his remark. He very well knows there are as many black sheep hiding under the cloak of Christianity as elsewhere, but this should not injure true Christianity; so with Spiritualism.

Angels come holding out a shining crown, set with gems of living light, to be worn in place of the old one of faith and hope. You spurn it beneath your feet. My brothers, it is because you do not understand. You close your eyes and ears, so fail to see or hear the angels God hath sent to bring truth unto the world.

Rev. Talmage, in the New York Christian Herald, in answer to a question concerning the Godhead, replies: "It is a mystery which we cannot solve. But we should not hesitate to believe, as we believe many things we do not understand.'

Now, Bro. Lyon, if the Christians believe many things they cannot understand, I say the Christian religion is foolish doctrine. Rev. Charles Sheldon, in a late story, says: "Were Christ here to-day, the pastor of any wealthy congregation, they would crucify him again, even after the lapse of 2,000 years of historical Christianity."

Is not this true? "If ye are my followers ye will do the works that I do. Even greater works shall ye do." Churches, are you Christ's followers? No, no, a thousand times no. You do not believe in the teachings of Jesus. You cannot do his works. The bread of life which you will find in the Bible, you reject with contempt, with scorn.

I. Cor. xii.—Concerning spiritual gifts brethren I would not have you ignorant. Healing, prophecy, discerning of spirits.

I. John iv.—Beloved, believe not every spirit, but try the spirits whether they are of God.

Acts 2:17—I will pour forth of my spirit upon all flesh. Your sons and daughters shall prophesy; your young men shall see visions, old men shall dream dreams.

Ps. 91:11—We shall give his angels charge over thee to keep thee in all thy ways.

Hebrews 2:24—Are they not all ministering spirits sent forth to minister unto those who shall be heirs of salvation?

Rev. 22:6—God sent his angel to show unto his servants the things which must shortly be done.

Bro, Lyon, do you believe God sent his angels with messages in those days? If so, he has the power to do so again. How dare you deny that power. Why should God remain silent to-day and speak in the past? Will you tell me. How do you know Spiritualism, which you call foolish doctrine, may not be true? Have you ever investigated? No. Then it is your duty to do so. You, a teacher of the people, should teach the truth, the truth which Jesus taught, but which is rejected to-day by all churches. One thousand sects all differing and failing to agree. O, it is time you ceased trying to convert the world to your dead creeds. Look for the living truth which angel messengers bring to man to-day. It is most precious and will live long after the creeds are forgotten. The creeds which Jesus never taught. Were Jesus here to-day he could not join the churches. O Rev. Brothers, strive to make your churches truly spiritual, teaching the truths which the apostles taught. Pray that you may receive a true understanding of the Bible teachings, and help to lift mankind from the darkness and horror of a belief in an angry God. Learn that God is love and saveth to the uttermost.

EMMA DUELL.

Grand Ledge, Mich.

The sixth annual meeting of the Grand Ledge Spiritualists Camp Association was opened at their beautiful summer home, Grand Ledge Camp, Mich., July 29, 1900.

The grounds, always beautiful, have been made more attractive this last year by substantial improvements. After the National hymn, rendered by the choir, and an invocation by Mrs. Loe F. Prior, the assembly was formally opened by Mrs. A. E. Sheets, of Grand Ledge, who has been chairwoman of this organization for four years. With a beautiful tribute to Mother Nature, she lovingly alluded to the red men of the forest who once had a home on this lovely spot, and welcomed their return to us through the media present, exhorting them to be true to their mediumship, to the cause, and the spirit world. Each member present of the state association, vice-president, secretary, treasurer and trustee, as well as the representatives of the local societies, officers of the camp, members of the choir, pianist, campers and visitors, were each welcomed in turn. We feel that we are especially blessed in having this loving, large-hearted woman at the helm of our craft. Although Mrs. Prior had been programmed for the afternoon service, Mrs. Sheets prevailed upon her to give a short talk in the morning. As Mrs. Prior has just returned from the South, having labored there in the spiritual field for four years, she is identified with their interests, and for fifteen minutes gave us an impassioned appeal to send to them our best spiritual thought.

Several good mediums are on the ground, among them Mrs. Francis Ruddick for independent slate-writing and trumpet work, who has just arrived. Other good mediums are expected daily.

The management have also secured Mrs. E. S. Parker to give a course of physiological lectures.

Thimble parties, social hops, boating and fishing for recreation for every idle hour.

Mrs. Prior's lecture in the afternoon was a fine effort, and proves that her engagement will be a success.

MRS. E. S. PARKER.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

Young People, Franklin, Neb.

We feel so proud of the success which attended our efforts on Young People's Day that we wish to report it to your paper. Harry A. Davis was appointed to make up the programme for the day, and he together with the hearty co-operation of the young people of the camp succeeded in making the day a successful one in all particulars.

Franklin's pioneer medium, Chas H. Davis, was invited to conduct the Young People's Circle, which was held at 10:30 a. m. The attendance was good and the clairvoyant tests were excellent.

At 2:30 p. m., Mrs. Laura B. Payne, of Topeka, Kans., delivered an address to the young people. Mrs. Payne was at her best, and the inspiring sentences with which she encouraged all noble and praiseworthy ambitions which are embodied within the individuality of each of us, carried to all who listened the realization of the grave duties of life which are resting upon each of us even now, "while the shadows of life are sloping to the west." Mrs. Payne has by her honest labors and her upright and exemplary life become the favorite of the camp.

In the evening we had the pleasure of listening to a short address by Mr. Otho Shelburn of Holdridge, Neb., who spoke upon the subject, "Individuality and Force of Character vs. Imitation, as Factors in the Advancement of the Human race." Mr. Shelburn is a young man of moral courage and stamina such as make up the character of those who are born to rule.

Our young orator, Harry A. Davis, gave a fine lecture on the subject "Retrospection and Reminiscences." Harry is a citizen of Franklin, and a young man of whom any community may well feel proud. He is a thinker and has the moral courage to stand by his convictions, such as characterized the great and good of all ages. His address is good, his logic excellent and he gives promise of becoming one of the foremost orators of the day.

Each of the programmes was interspersed with music by the Reeves band. Declamations were given by Misses Alice Simpson, Lillie Muxlow and Altha Reeves. Mrs. Payne also favored us with several songs of her own composition.

Altogether the Young People's Day was a great success. The meetings were well attended and much enthusiasm was manifest. — C. H. SIMPSON.

THE DEPTH OF SACRIFICE.

The deepest depth of sacrifice were this:
To enter heaven and taste each cup of bliss,
Meet friends whose love had but diviner grown
Beneath the Central Sun that o'er them shone;
Then hear, above the songs of love and praise,
The awful shrieks that know no end of days,
And see, beyond the faces lit with prayer,
The hopeless eyes grown wild with their despair,
And hear, above the harps' celestial strains,
The harsh, discordant sound of clanking chains.
To gaze until the eyes with tears are blurred,
And all the mighty depths of pity stirred
Until the loving heart can bear no more,
And, rushing back, tells all the horrors o'er;
Begs Him who called these sinners into life
To save them all and end the awful strife;
To prove his love—rend prison walls in twain—
Put out the flames and break each cruel chain—
Blot out forevermore all pain and sin—
Throw wide the gates and let His children in.
To plead with tears of sympathetic pain;
Then hear the words, "Your prayers are all in vain.
'Tis written down, one way alone can save
The flame-tossed souls from their eternal grave;
But dreadful is the cost! The way is this:
If one among the blest resign her bliss
And take upon herself the sin and pain
Of all the tortured souls that sigh in vain,
I pledge my word to set the captives free,
And bless them all throughout eternity."
To hear these fateful words, and feel the face
Grow white with fear, or soft with pity's grace;
To feel the scales of thought now rise, now fall,
'Twixt love of self and sympathy for all.
Until at length the fearful strife be passed,
And pity's tears press down the scales at last;
And having conquered self, to rise and say:
"The sacrifice is made—I go to-day!"
Then bid farewell to friends, to joy to all,
And, like a loosened star, from heaven fall.

This were indeed the depth of sacrifice,
No soul could lower sink nor higher rise.
Yet what were Hades' depths to one whose love
Had led the lost to happiness above!
The very thought would make their joys her own—
Their very songs seem hers, but sweeter grown.
The loving heart that could so nobly dare
Would scorn the flames and build a heaven there
To prove what seems but sacrifice, to sense,
Is but the height of spirit recompense.

Chesnut, Ill. CALLA HARCOURT.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the office returning to them. Just think of the Seven Premium Books being sent out to our subscribers for $2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is $1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE SPIRITUAL REVIEW, LONDON, ENG.

The phonograph is a materialization of the

LAW OF PSYCHOMETRY.

Every sound and every scene leaves an enduring impression upon everything around it, and the highly sensitive psychometrist is able to see or feel with more or less accuracy the repetition of these scenes that have passed or reawaken the long silent sounds upon touching the article that bears their record, though unperceived to ordinary mortals. Thus to the born psychometrist the past is ever present, but not so with the future.

Here is the difference between psychometry and astrology. The future has left no record in the rocks or other articles, as its vibrations are not yet put in action, hence the psychometrist may read the past but the future to him is a blank.

The astrologer reads past events from aspects formed by the planets at various times, and as he can calculate to a day when those aspects will again occur at any future time, the future is as plain to him in the life of an individual as is the past, and if he is correct in the past it necessarily follows that he will be in the future, unless by due warning the individual avoids some of the evils that are threatened. But this he cannot always do, try as he will, and the astrologer's predictions are generally fulfilled.

THE TWO WORLDS, MANCHESTER, ENG.

We see clearly what physiological phenomena

ACCOMPANY SLEEP,

but what of sleep itself, what of the human soul lately so active, now buried in a repose as still as death? Does the soul itself sleep? Does it, like the body, need repose? What happens to the mental and moral powers of the man when overcome by slumber? Is the mind liberated from the bonds of time and place, and can it visit then "worlds not realized?" What of the strange phenomena of our dreams, wherein ordinary and familiar secular events connected palpably with some of our daily experience are either blended with others not so connected or are turned upside down, and presented in an unmeaning fantasy which, nevertheless, seems at the time natural? Is our full normal consciousness there? Hardly, or the dream could not be so incongruous and impossible, yet a partial consciousness there must be, or we would not recall the dream in the morning.

And what of those strangest, but well-attested, of all dreams, in which the dreamer sees with vivid intensity an event in the future? If the sleeping form held the complete and normal consciousness with the brain functioning in the usual way, one would suppose the activity of the connected brain cells to be more than usually vigorous in the light of such an astounding experience; yet the very sleep in which the dream occurs depends, we are told, on the quiescence of these cells. Can it be possible, then, that in sleep whatever the physical accompaniments, the soul does become at least partly liberated, finding the cells for the time useless as functioning organs? In a trance is the liberation still more completely effected? And in death is the liberation final and complete? We know nothing, perhaps we never shall know, but to us the problem of sleep can never be solved on any more material ground. All the scientific problems lead up to the mysterious problems of spirit.

A GHASTLY EXPERIMENT.

The New York correspondent of the London Evening News telegraphs: The people of Lexington, Kentucky, are greatly excited over a remarkable hypnotic experiment which has just been performed there. The subject was Maud Matthews, a girl of 14, who was hypnotized by a local physician last Monday. She was then placed in an ordinary coffin and taken to Wood Lawn Park. The coffin was deposited in a grave previously prepared, three feet deep. The grave was filled in, and in order to make the affair realistic a grassy mound and gravestone were placed over it. The girl was yesterday disinterred in the presence of a large crowd, the coffin lifted out, the lid unscrewed, and the girl found in the same position as when she was buried, apparently sleeping. The physician stepped forward, spoke a few words in her ear, and she instantly awoke and greeted him with a cheery "Hello!" She rose from the coffin, joined her friends, and walked home.

LIGHT, LONDON, ENG.

In answer to "A Question and a Hypothesis," by "H. A. D.," I should like to be permitted to say a few words. Physical scientists have practically been brought to the conclusion that matter is not what it

APPEARS TO OUR SENSES;

that no particle of matter has been found so small that it might not be further sub-divided; that all matter, however ponderous and solid it may appear, is constantly in a state of motion as regards its own atoms; that the Roentgen or X-Ray has demonstrated all this in a remarkable manner, causing, in its more perfected application through photography, animal tissue, for instance, to almost entirely disappear from view, and leaving the appearance of the bones as merely more or less dense shadows. What does all this evidence tend to prove other than that all physical manifestation is nothing but the eternal, and universal substance called

"ETHER" IN VARIOUS RATES

of vibration? "Thought" is the power which manipulates and controls this ether; and no physical condition exists but which is the result of "Thought." In a modified and automatic manner this power is exercised by all sentient life; for example, animal and insect life, in cases too numerous and well known to need mentioning, demonstrate its power. The instinctive thought of the insect or animal to hide itself from its natural enemies, causes its shape or color to change with its changing habitat. The hare of the northern regions, for instance, the moment the ground is covered with its winter mantle of snow, feels itself a too palpable object of attraction to all its foes; and forthwith the power of thought commences to demonstrate itself by the changing of its fur

TO THE SNOWY WHITENESS

of its surroundings. And, as regards man, we all know, and too well sometimes, what "thought" can do for us; how instantly the entire body is changed or injured by a thought of intense fear or anger. All this is what may be termed the automatic power of thought; and we are hereby brought to the consideration of its power in the hands of more perfected control up to the omnipotence of Divinity itself. Now comes, to my mind, the answer to the question of "H. A. D."

All matter is subject to laws appertaining to the plane of physical existence; therefore, under those laws, minerals would be disintegrated and resolved to their original element by the action of oxygen; and all vegetable and animal tissues, after what is called "death," are resolved by the action of yeast germs, producing first, fermentation; secondly, acidification; and finally, decomposition.

The power of "thought," however, is the universal law which is above and has control over physical laws; and in so far as man learns to live in accordance with that universal law, which is

THE LAW OF LOVE

and not "bloodshed and slaughter," will the omnipotent power of thought-control be gradually manifested. As the writer, "H. A. D.," instances, Jesus and many others, from time to time, have possessed and demonstrated its powers.

Again, under the severest test conditions at various manifesting seances, the application of the power has been over and over again demonstrated by matter having been passed through matter; to do which it was necessary to temporarily dissolve the "vibrations" which composed the physical substances in question. Another instance is afforded by the experiments of Colonel de Rochas, as shown by the reproduction of the photographs issued some time since as a supplement to Light. The last illustration is that of the girl whilst in a deep mesmeric trance and under the influence of music. The head, hands, and part of the arms

HAD DISSOLVED

and resolved into vivid bands of light; which means that her vibrations, being no longer under her own thought control, were subject to the temporarily dominating power exercised upon her by the mesmerizer and combined in a wonderful manner with the effect of music. As soon, however, as that power and influence were removed, did her original vibrations, or in other words, normal appearances, re-establish themselves.

How to gain perfect thought-control should be the aim and religion of every human being; but it must never be forgotten that it is only possible in so far as the law of universal Love is absolutely obeyed. We, therefore, can form a tolerably fair idea of how near, or rather, how far we are from the enjoyment of such power, which is ours by inherent right, when we for a moment glance around upon the so-called civilized and religious portion of mankind of the present day.

One word further. It must not be imagined that the possesion of this power of perfect "thought-control" will or can subvert physical laws. Man must first learn to obey the laws of his physical being in their entirety, which of a necessity include the moral laws, before he will gain any degree of it much above the automatic power possessed, as before stated, by all sentient life.

Ashley Camp, O.

Ashley camp was opened Sunday, July 19, 1900, by the well-beloved speaker, Mattie E. Hull. A large crowd greeted her, and her remarks were appropriate and were appreciated by friends who had gathered from Cleveland, Columbus, Akron, Kenton, Ashley, Delaware, Galion and all nearby towns.

Moses Hull spoke to a large audience in the afternoon. He delivered one of his masterpices—subject, "Joan, the Medium." A heavy rainfall just at the conclusion of his address, threw everything into confusion and interrupted the services, and the tests were delayed, but when Mr. C. H. Figuers was presented to the audience he gave many tests which were all fully recognized.

Moses Hull spoke again in the evening, and in spite of the rain a large audience gathered in the commodious auditorium. Mr. Figuers followed with tests which were all recognized.

Mrs. Hull has organized a lyceum which is very large for this camp and which would be a credit to a larger camp. She also has a large class in voice culture.

There are more campers here than has been for a few years past. There is a project on foot which will lead to the erection of a new hotel and by next season we hope to have a good, roomy hotel, where visitors can be entertained.

The following mediums are present: Mr. and Mrs. Folsom, trumpet and materializing mediums; Mr. Chase, spirit photographer; Mrs. McCoy, materializing medium; Mr. D. Reynolds and C. H. Figuers, healers, and other mediums are expected. Mrs. C. H. Figuers of Cleveland, was prevented by sickness from attending. Everything points to a highly prosperous season.

C. H. FIGUERS.

Freeville, N. Y.

The second week of this camp has nearly passed and the management are more than pleased with the attendance at all the meetings. The force of mediums and speakers are Mrs. Von Kanzler, of Syracuse, who has proved herself a grand, good and true test medium from the platform. Mrs. Brewer is yet here; her forte is trance speaking and psychometric reading. Dr. J. M. Peebles will appear on Saturday, and we are all waiting for him, for we anticipate a feast of good things when he takes the platform.

The trustees are about forming a stock company and getting into shape to hold their property and improve it.

J. W. Dennis is here yet, and will abide here till the close, acting as chairman or lecturing and filling in as the occasion may require. A handy man to have around a camp. COR.

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VIEWS OF TESLA, THE SCIENTIST —MODERN SPIRITUALISM AND SOME OF ITS INTERESTING PHASES — MATERIALIZATIONS, THEOSOPHY, MIND READING AND HYPNOTISM.

Early settlers of the Eastern American shores were impressed with what seemed to them the extraordinary performances of Indian wizards and conjurers. Cotton Mather and his cotemporaries were believers in witches, and interdicted intercourse with them; they were therefore quite ready to believe that the Indian Shamans were on familiar terms with the devil. Good Father DeSmet in one of his published letters writes of the "Religious Opinions of the Assiniboins," under date of July 28, 1854, in which he says: "The belief in ghosts is very profound and common in all these Western tribes. Indians have often told me, seriously, that they had met, seen and conversed with them, and that they may be heard almost every night in the place where the dead are buried. They say they spoke in a kind of whistling tone." In this connection it is important to note that in the materializing seances of Spiritualists (so-called) the apparitions that are moved to speak, converse in a whistling tone; here is an analogy that does not seem merely accidental, and it may apply a great deal. Adepts in Spiritualism also aver that during their seances they are warned of the approach of mysterious power by the passing of what seems to be a cold current of air over their hands. Those who have mingled and associated closely with Indians and have attended their secret pow-wows, say that a like experience attends them on such occasions; there is first a cold air current passes over their hands and face, and soon afterward the demonstrations of an unseen power are observed.

It has not been beneath the dignity of scientists of acknowledged reputation to investigate the phenomena of so-called Spiritualism and these investigators, such as Crookes, have encountered such experiences as to almost, if not quite, stagger belief and confuse them with the performances of alleged spirits. The testimony of so many thousands of individuals whose evidence, if given upon any other subject, would be accepted without question, cannot lightly be thrown aside; nor is such evidence ignored by the best thinkers of the present day. Forms representing human beings have apparently been born in the air, as it were, within a narrow cabinet, in the presence of numerous and critical observers and there dissolved in air. One may view these extraordinary scenes and be firmly convinced that they have been produced without the aid of any of the methods known to science or art, and yet disbelieve that they are representations of disembodied spirits. On the contrary, one may conjecture or suspect the affliction of a hitherto unknown law of nature and experience a desire to investigate.

A startling theory has been proclaimed that the occult manifestations are due to the presence of organized beings that are invisible and who yet have the power to manifest themselves and assume to be disembodied spirits.

There is a belief in East India among Theosophists that the performances are to be attributed to Diakka, or the spirits of vicious men and women who have been unable to free themselves from earthly influences and linger within the earth's sphere and amuse themselves by confusing and misleading those who give themselves up to Spiritualism. In connection with the theory of invisible organized beings, a recent statement made by an eminent scientist, Nikola Tesla, will be read with interest. In the June number of the "Century" is an article entitled "The Problem of Increasing Human Energy," Mr. Tesla contributes this paragraph: "We can conceive of organized beings living without nourishment, and deriving all the energy they need for the performance of their life functions from the ambient medium. In the crystal we have the clear evidence of the existence of a formative life principle, and though we cannot understand the life of a crystal, it is none the less a living being. There may be besides crystals other such individualized material systems of beings, perhaps of gaseous constitution, or composed of substance still more tenuous. In view of this possibility—we cannot apodictically deny the existence of organized beings on a planet merely because the conditions of the same are unsuitable for the existence of life as we conceive it. We cannot even with positive assurance, assert that some of them might not be present here, in this our world, in the very midst of us, for their constitution and life manifestation may be such that we are unable to perceive them."

Granted the probability suggested by the great scientist, and many of the occult manifestations of so-called Spiritualism might be readily explained. There are other ways in which these manifestations have already been accounted for. Spiritualists themselves have been imposed upon by bogus so-called mediums. There have been many instances in the city of Ottumwa where the tricks of charlatans have been exposed, some of them by believers in Spiritualism. There have, however, been professors who have appeared and went away with all the honor that could attach to a genuine medium. There have been those among us as citizens whose honest lives and characters were above the suspicion of fraud.

Recently there have been demonstrations of a hidden power that have created considerable inquiry and some investigation. It has been said of the medium that she can read messages without looking at them and that she identifies spirits and describes them to their friends in the audience. There are those, however, who were in the audience and witnessed the manifestations who claim that everything can be explained by the word "trickery," that the medium invariably follows a certain track or program, and that she insists on her own conditions in case of an investigation.

It is to be said that grave reasons for doubt arise when an invariable program is adhered to in occult manifestations; that is to say, when the medium seems to direct all the operations and controls the will of the audience in the way in which the exercises shall be conducted.

The observations in this article are not intended to endorse or disprove of any of the proceedings, nor do we pretend to offer a criticism on performances that seem to satisfy a majority of the audiences that attend these lectures or seances.

We understand that the medium conducts the performances as a form of religious exercise, and this is a right guaranteed by the laws of the land. This, however, pre-supposes that those who exercise the right are earnest and honest and do not attempt to deceive the public.—Ottumwa (Iowa) Democrat.

A STRANGE STORY.

A Will Brought to Light by a Spirit.

A CASE OF ABSORBING INTEREST APPEALED FROM CLINTON CIRCUIT COURT TO THE SUPREME TRIBUNAL.

Spiritualism is derided by most people and there are many who will scarcely listen to a discussion of its pretensions. Yet this belief, religion, cult, or whatever one may see fit to term it, despite the obloquy and abuse which have been heaped upon it, figures very largely in a case which will be tried within a few days in the State's most august and dignified tribunal—the Supreme Court of Indiana.

The case referred to originated in the Circuit Court at Frankfort, and was brought by the Frankfort Commandery, Knights Templars, against Mrs. Isaac Miller, for the purpose of recovering a portion of her first husband's large estate, alleged to have been bequeathed to the commandery by the decedent, in a will which was not brought to light until long after his death. The story of the lost will is as unique and entertaining as any to be found in the realms of fiction, yet its truth is established by the fact that it is gleaned from the cold, matter-of-fact pages of a legal transcript.

One of the early residents of the city of Frankfort, Ind., was Hiram M. Bradley, who possessed such business sagacity that he succeeded in amassing a fortune of something like $40,000. His family consisted of two boys, one girl and his wife, the latter dying of consumption some years before her liege lord. The children died before their mother. A woman was brought from Lafayette to nurse Mrs. Bradley during her last illness, and, as many such cases eventuate, Mr. Bradley was fatally smitten with the nurse's charms and married her, after having mourned his wife's death a becoming length of time. Bradley and his new life partner resided in Frankfort until the former's death.

HIS ABSORBING PASSION.

H. H. Bradley's absorbing passion in life was the study and practice of Freemasonry. He frequently declared to friends that he intended to leave a goodly portion of his fortune to the Masonic lodge of the city of his residence. In due time Mr. Bradley was "gathered to his fathers," and his widow paid to his memory the perfunctory show of respect which he had bestowed upon that of his former spouse. Like her deceased lord, Mrs. Bradley seemed afflicted with the "matrimonial mania," and, within a few months, was joined in the holy bonds of wedlock to a young man named Miller, also a resident of Frankfort. Availing themselves of the golden store so kindly left by Mr. Bradley, the pair betook themselves to California on a honeymoon tour. On their return to Frankfort they built a substantial residence in the very heart of the district which is held sacred to Frankfort's "four hundred." Life went with them as merrily as a marriage bell. Now comes the "rift in the lute" of their unalloyed happiness.

A little less than a year ago there appeared in the beautiful little city of Frankfort two members of the despised cult of Spiritualism. They were mediums, whose method of communication with departed spirits was through a trumpet. So thoroughly was their telephonic line with the underworld established that the tones of spirit voices traveling over it could be readily distinguished one from another, and friends above could not merely know they were talking to friends below, but they were also perfectly certain to whom they were talking. The mediums made a tremendous "hit" in Clinton county's capital. Two members of the legal profession—which is notoriously skeptical—became infatuated with the apparent reality of these conversations which were being daily carried on between the two worlds. These men, J. T. Hockman and Asa H. Bolden, took up with the new fad and were soon enjoying the pleasure of conversing with absent friends and relatives. Among others they talked with Mr. H. H. Bradley and his legal adviser, Judge Joseph C. Suit.

LEARNED OF THE WILL.

In a conversation with the spirit of Judge Suit, the supposed fact that his former client, Bradley, had died without leaving a will was touched upon. Immediately the ethereal jurist entered a positive denial of the statement. He said he had made a will for Mr. Bradley and that the document was duly attested by the signatures of John A. Petty and T. C. Parrish, well-known residents of Frankfort. The judge further declared that the missing document ought to be easily found among his papers in his office safe.

Little time was lost in prosecuting a vigorous search among the papers and effects of the late Judge Suit. Remarkable to relate the will was found and it had been signed by Messrs. Petty and Parrish, just as detailed in the spirit conversation carried on through the mediumistic trumpet. Mr. Petty, one of the witnesses to the will, had died in the meantime, but his signature was pronounced genuine by a large number of Frankfort citizens who had known him intimately during his lifetime. Mr. Parrish is still living and at once corroborated the terms of the document, at the same time throwing a great deal of light upon the will itself and upon the circumstances under which he was called upon to act as a witness. The will disposed of Mr. Bradley's estate in entire consonance with his oft-repeated determination while in the flesh. A widow's portion was left to Mrs. Bradley, $1,000 each to two of the decedent's brothers, while the balance was devised to the Frankfort Commandery, Knights Templar. Alexander Given and Col. David A. Coulter, the latter a member of the State Board of Monument Regents, were named as executors of the instrument.

The Knights Templars had their attention called to this miraculously restored will by Messrs Hockman and Bolden, who entered into a contract providing that they were to receive for their legal services one-half of whatever sum they might succeed in recovering for the commandery by a suit at law based upon the discovered will. The document was filed for probate and a suit immediately commenced to have it declared genuine and of full force and effect. After a lengthy and very exciting trial, Special Judge Rabb decided the will to be genuine. Upon that finding the widow of Mr. Bradley—now Mrs. Isaac Miller—gave the necessary bond and sued out an appeal from Judge Rabb's decision to the Supreme Court of the State.

MUCH SPECULATION.

Naturally, a great deal of speculation upon this remarkable and puzzling case has been indulged in by citizens of Frankfort, and, although the mediums and their trumpet have been industriously trained upon the spirit world, no answer has as yet been received to the all-important question, "Why did Judge Suit, who was at the head of the commandery, Knights Templars, when he drew up that will, and who was the attorney for Mrs. Bradley in settling up her deceased husband's estate, fail, during his lifetime, to make known the contents of this last testament of Mr. Bradley?" What reason could have influenced him more powerfully to suppress his knowledge of the instrument than his affection for his brother Knights and the cherished order of Masonry should prompt him to reveal it?

Since the appeal has been prosecuted from the judgment of the lower court, an effort has been made to compromise with the commandery by turning over to it a certain portion of the property of Mr. Bradley, but thus far the "pound of flesh" has been strictly demanded, and the outcome of this most remarkable and mysterious case is awaited with a very great deal of anxiety by Mr. and Mrs. Miller and the special beneficiaries named in the will recovered in such an uncanny manner, to say nothing of the citizens of Frankfort in general, who take a keen interest in the case.—Indianapolis (Ind.) Journal.

Spiritualism and Christianity.

Non-Christian and philosophical Spiritists must necessarily have strongly disapproved of all the stir and fuss that has recently been made about Mr. Hawels. An Anglican priest has admitted the facts of Spiritualism and endeavored to show they are quite in accordance with orthodox Christianity, no doubt just as much so as astronomy, geology, paleontology, anthropology, and evolution.

Well, if Christian apologists choose to reconcile their theories to our facts, they are quite at liberty to do so.

Let it, however, be distinctly understood there can be no meeting half-way, no compromising with truth, no mixing of facts and fancies, no trimming on our side to please the parsons.

The suggestion has been made in Light, London, that fifty pounds should be thrown away on the thankless, useless task of convincing the clerics of what they ought to know already. Such a proposition should not be seriously entertained for a moment, unless we are prepared to continue the undertaking and establish forthwith a fund for the conversion of the clergy, in which case it might be found that each convert would be an expensive luxury, and cost about as much as is required by the society for the conversion of the Jews before one proselyte is obtained—say, two or three thousand pounds.

It would be a disastrous mistake to endeavor to make Spiritism subservient to the powers that be, lay or ecclesiastickal, and would result in the withdrawal of the more rational, thoughtful and enlightened believers in spirit return, from the cause. Such people would certainly refuse altogether to have their names publicly associated with the movement. Spiritualism must not be converted into a religion, for it simply means the scientific investigation of psychical phenomena generally, and also the endeavor to obtain communications from those who are passed beyond this physical plane of being. In carrying out these experiments, we require no assistance from parson, priest, or initiate. In is not for Spiritualists to humbly sue, cap in hand, for recognition by the clerical party.

To act thus would be to deserve all the opprobrium and contempt in the future, that has been heaped upon us in the past. We who have left the churches are not to be lured back by clerical artifice. "Surely in vain the net is spread in the sight of any bird." We no longer exist merely upon sufferance. All our facts have been admitted by independent investigators. Psychic research is recognized as a science. Spiritualism—that once despised, neglected, ugly duckling—has grown to be a veritable swan, far above the cackling geese who now would seek to claim relationship.

W. H. SIMPSON.

Grahamstown, S. Africa.

Island Lake Camp, Mich.

As our meetings have been ably written about, I thought I would send a few words concerning the social side of Island Lake camp life. Every cottage on or close by is occupied this year, and if we had more we could have let them. This gives the camp the benefit of a good attendance, mostly young people.

Mrs. Agnes Tuttle has a class for dancing, which meets twice a week, and is a decided success, as our esteemed friend, Dr. Peebles, can attest, he leading the grand march, and being one of the leaders in a quadrille.

Yesterday, August 1, being programmed children's day, the little ones were given the preference, winding up in the evening with the one act playlet, "Little Red Riding Hood." Considering that only five days were given to prepare this play, it certainly speaks well of the aptness of the little ones and patience of their instructor. Mrs. Tuttle's next effort with the little ones will be a one-act cantata entitled "A Gypsy's Luck."

To-day is Woman's Day, and Mrs. Goss, of Detroit, gives a "novelty party" to the ladies, of which I will write later, as it is a novelty to me yet, not knowing anything further than that the ladies are invited to bring "thimble and scissors," and refreshments served.

Mrs. E. C. Goss, the genial, light-hearted manager of the the hotel, paid a short visit to Detroit, returning to the lake Monday evening, when a delegation of ladies met her at the depot, headed by the "Ladies' Band," who escorted her to the steamer S. V. Hallock, all took passage to the opposite shore, the band playing several selections during the trip.

Our orchestra gives us many an hour's pleasure outside of duties at the auditorium, by singing and use of musical instruments in reception room at the hotel.

ELLA B. BROWN, Sec'y.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D." Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

ERROR AND REASON.

Warfare of Philosophy and Sophistry.

Error of opinion may be tolerated where reason is left free to combat it.—Thomas Jefferson.

It seems to be a serious question in these days of fads, strange theories and delusive doctrines, whether or not it were better to encourage or repress the promulgation of indiscriminate opinions, now that printing and postage are so cheap and intercourse between individuals so general. Had we an infallible censor no doubt much that is written should be "blue pencilled," but the censor is liable to err as is the writer, and there is nothing left but for us to permit each one to say and write what he or she pleases, leaving the task of sifting out the grain from the chaff to the discriminating judgment of mankind.

But this method has its serious drawbacks because of the difficulty of discriminating the intolerable charlatans who insist on being heard and prominent in season and out of season. No diagnosis of this class of self-deluded victims within the power of those who have not graduated as experts can separate the one from the other, as the symptoms are not dissimilar, each appears to be earnest and honest, and anxious to bestow a benefit on mankind, the Christian zealot no more than the bigoted theorist who palms his specious theories as facts, posing as leaders and evangelists, and to the exclusion of reason and common sense.

Yet this is supposed to be a land where every individual enjoys the broadest liberty! The present growth of mind towards the dawn of light and liberal opinions is still shadowed by the insufferable religious faddists, and like noxious weeds overgrow and crowd out the flowers of reason and better judgment. The faddists, those who fancy themselves priestesses and hierophants, divine healers and God-appointed leaders, who set at naught reason, are intolerant of contradiction and prepared to vanquish both logic and reason. These propagandists who set at naught all laws of nature and established facts and attempt to force their peculiar beliefs and theories on others, have seldom more than very little religion of their own. They have a vague and shadowy conception of the duty they owe their fellow man, of justice, of charity, of benevolence, but a robust apprehension of the devil, who to them is a pulsing potential personality, full of flesh and blood, and fire of hate and malevolence. These blind leaders of the blind are the upas trees that blight and kill the flowers of love and happiness and make desolate our common world. Their songs are weird wails of discordant sounds and leave a chill and shadow on the sweet springs of human life. They are sincere and ignorantly self-assertive, and this makes it the more difficult to deal with them. The doctrines of the church that teaches the dogma of vicarious atonement and infinite punishment as necessary for finite sins, are still the corner-stone of their religion, but is fast fading away before the light of reason and modern research and leaving in its stead agnosticism and the brighter rays of Spiritualism. The controversy going on in the churches must lead to a better understanding of true religion, for grains of truth are sometimes found mixed up with the chaff in all controversies, but are not numerous enough to pay for the winnowing.

Science and reason, coupled with that twin sister intuition, are fast renovating the world of thought and removing the stumbling blocks to a clearer and better civilization, and the eye of faith sees no limit to progress or the revelations in nature's infinite storehouse. The one-time belief that the earth was flat, because the Christian theologian thought so, and those who dared to think otherwise aroused the ire and hatred of the self-contented conservatism, even to the rack and torture, has happily passed away and never to be revived again. The scientific discoveries to-day in the solar system and spectrum has played havoc with many preconceived ideas. Through its instrumentalities we can weigh the sun, the moon, the stars, and tell of what they are made. The spiritual matter, or rather spiritual attributes—motion or electricity—flung out of the sun is converted into light and heat of friction with our atmosphere, is now believed by many. The law of change is the law of growth and the obscure problems of nature will be gradually solved in the crucible of reason, and man come under the regimen and order of nature with a rhythmic harmony each in his own, as the growth of flowers.

When Spiritualists become more progressive and less aggressive, more practical and less speculative, more humanitarian and less sectarian, more philosophical and less theosophical, they will rise to the distinction of reformers, of which the world never saw, and become a moral power they have yet never reached, and the cause receive an impetus for growth and progress never dreamed of. We need a more humane policy, more charity and less conceit, an open confession that the wisest is groping towards the light, uncertain of the message received. A conforming to the principles of justice and right, and a warmer sympathy binding all together by the solvent of love.

BISHOP A. BEALS.

Summerland, Cal.

COMPENSATION.

Weary toiler, all your life time slaving
Without rest; for bread, bent, wrinkled, old,
Yet you smile. "Why, sir, I'm proper happy,
I've a cabin home, and wife as good as gold."

Poor, frail, shut-in, suffering mortal,
Why within your hollow eyes that light?
"Thoughts so beautiful and truths so glorious
God gives me unto the world to write."

Dirty beggar, ragged, ignorant and homeless
Who sees in a dime a mine of wealth,
Why do you look cheerful? "Sure, now, Mister,
I've no care or worry, and the best of health."

Lonely, childless, helpless, aged widow,
Death has taken all you know and love,
Yet you seem content. "I am, for knowing
I shall soon meet all my dear ones up above."

Thus the kindly law of compensation
Balances the sum of human joys and woes,
Giving to the poorest a contentment
Fortune's pampered favorite never knows.

GENA FAIRFIELD GRANT.

Rockland, Me.

"Words that Burn." A Romance. By Lida Briggs Browne. Spiritually uplifting and instructive. Price $1.50. For sale at this office.

GOOD MEDICINE.

The Humor of Spiritualism.

A merry heart doeth good like a medicine.—Solomon.

Foolish jesting which is not convenient.—Paul.

Life is a solemn thing—to an ass.—Bill Nye.

A merry heart goes all the day
A sad tires in a mile.—Shakspeare.

Blessed are those who weep now; for they shall laugh.—Anon.

Where I was raised the lusty highlanders in the days of their strength were fond of dancing. When the youthful vigor departed and they could no longer "shake de hoof" with distinction, some of them were easily persuaded that dancing was a sin. Religion became associated in the juvenile mind with intolerance and few children loved to see the minister or a very zealous church-member approach. Deacon McTavish had a son who "was little better than one of the wicked," and who would be very sleepy on the night when there was a dance in the community. He would retire early, jump out of the window and away to the dance. Like all intelligent beings protesting against unnatural restraint, he was tempted to excess in asserting his rights and would show you "dancing as was dancing." It came to the deacon's knowledge. One morning he came in with a birch rod.

"So you went to the frolic last night. Haven't I told you dancing was a sin?"

"But, father, the Bible says there is a time to dance."

"Yes, my boy, but you took the wrong time. Now is the time for you to dance," and he proceeded to apply the birch.

There is no better indication of advanced mentality than appreciation of that venomless humor that announces the absence of both hate and fear. The Bible accords with all human experience in saying there is a time to laugh, and it is largely a question of selecting the proper time. Subject to minor qualifications the right time is when you feel that way. Discretion is the better part of valor, and it is not always safe, but to judge of this is the prerogative of each.

Again the subject matter of the laugh is to be considered. There is no inflexible dividing line between the laugh which doeth good like a medicine and the foolish jesting which is not convenient. I remember a "fearful" laugh convulsing a Sunday school by good Deacon McQuarrie asking an overgrown boy who was not too bright, a leading question. It was very like this one: "Why would not Joseph sleep with Potiphar's wife?"

"Because he was not sleepy."

I once induced a man to investigate spiritual phenomena. He was easily convinced, but when I alluded to some innocent pleasantries the orthodox element in his blood took fire and he never had the same regard for me afterwards. He thought it flippant and spoke of there being no buffoonery in the Spiritualism of Jesus. I pointed out that the great objection of the "unco guid" to Jesus in his day was because of undignified behavior, and that the sense of humor was not developed in that day or in his biographers.

Spirits explain how this sanctimoniousness is one of the most repelling traits in a sensitive. So long as familiarity does not degenerate into contempt it is the right because the natural way for one brother to receive or approach a brother or even the father. Any being that demands a forfeiture of natural manhood on entering his presence after invitation, or who is gratified with that reverence which is equivalent to self-abasement or groveling servility, is one whose honor rests on quicksands and who feels the tremors that foretell his own humiliation.

There was no man objected to on the ground of clownishness and buffoonery, like Lincoln. But his name and personality survives in the hearts of mankind and the years add lustre to his fame and fresh laurels to his character. But where are the people who despised this clown. Echo answers where.

There is an objectionable wit which is distinguished by ill nature and lack of sympathy. Without this it is solely a question of expediency whether to be serious or humorous—or mixed: In any case you cannot attack error without incurring the charge of wantonly offending the finer instincts of those who champion that error. As the French say, "You can have no omelette without breaking eggs." I have no doubt Bill Nye's sermon on the text from Old Mother Hubbard has been influential in making preachers adopt a style which calls for some rational thought, instead of the "hand-me-down" sermon of old.

J. T. MACDONALD.

N. S. A. CONVENTION.

Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall. Business sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. F. Peck, Mrs. Helen Palmer Ressegue, Carrie E. S. Twing, May S. Pepper, Mrs. Zalda Brown Kates and Maggie Gaule. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme. Mrs. Z. L. Else, the talented musician will have charge of music.

Further announcements will be made in the Spiritual papers.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obtained of the N. S. A. secretary, at 600 Penna avenue S. E., Washington, D. C.

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SATURDAY, ANGUST 11, 1900.

About the Size of It.

A Presbyterian organ has made a grand discovery, and if it would act in harmony therewith good would follow. It says:

"The chief reason why people do not go to church is because they have no interest in Christ or the life to come. People would rather go to see Jesus perform one miracle than to save ten thousand souls. Not only did the contemporaries of Paul's day fail to attract toward him, but they drove him out of their cities. Dress it in whatever robes you will, religion has no attractions for the irreligious. There have been times when, and there are yet places where the pressure of public opinion forces unspiritual persons to attend church, but there never was a time when, and there will never be a place where, such persons may be expected to attend of their own will."

Jesus taught his followers to take no thought for the morrow. The consequence was, his disciples were beggars and subsisted on the toil of others. Tramps are not popular in this age, so the boss tramp has fallen into disfavor. And "the life to come," consisting of eternally glorifying the occupant of a throne, with no intellectual employment, is not very attractive to the educated.

The feats of the prestidigitator are miracles to the ignorant; but they cease to be such to those who know Nature never changes its course at the caprice of any man. Romancers lie, true science never.

Yes, there were persons too intellectual in Paul's day to welcome his insane visions following a sunstroke as gospel truths, and as they saw him leading the rabble away from productive labor into mendicancy, so they treated him as the police in prosperous cities of to-day are in the habit of doing to Mormon elders, and drove him out of town.

True, religion has no attraction for those who know the falsity of its teachers. People may attend church under the pressure of public opinion, but they have no respect for its foibles. Though dragooned to listen to diatribes against the Devil and his cheerless abode, with plaudits for an earth-born God, in private they ridicule the dream and the dreamers, and have no respect for their shallow faith.

Hypothetical.

Suppose, if such a preposterous idea is supposable, that instead of Christian missionaries to China it had been Spiritualists, or Agnostics, or in fact any faith other than Christian, as Jew or Mohammedan, is any one so foolish as to believe the American government, as now administered, would trouble itself to send its fleets, its armies, and its munitions of war for the protection of its heretical subjects? Would not the powers that be declare in a moment: "If the propagandists of such sentiments engage in the task of trying to convert distant people to their views they must do so at their own peril? This government was not founded in the interest of any religion, but to advance the material prosperity of the entire population."

But this self-evident postulate does not seem to apply when the dominant religion is antagonized.

A few years ago we were threatened with a Turkish war. In a revolt of Christians against the constituted authority some missionary property was destroyed belonging to foreigners. Immediately the whole Christian world was in a tumult, and wanted their respective governments to suppress the Turk and wipe his country off the map of nations. The clergy were the loudest in condemning officials, some even demanding the impeachment of the national executive for not blockading Turkish ports and making reprisals.

Well, it does make a difference whose ox is gored, as we see in many relations of life, but eternal justice may not make the same distinction as does the sectarian who fancies all the world was made for his special pleasure.

Woman Is Victor There.

There are regions, says an exchange, where women rule and they seem to do so very satisfactorily. Among the Nalars, on the Malabar coast of India, woman's power is autocratic and absolute. There husbands are indeed "of no importance," being mere incidents in the social organization, and are won and divorced at will. Woman frames and administers the laws under which man lives, and through her is the descent of property, which he may earn, but not own. The rice field is the scene of his activity, and if he shows himself to be industrious and frugal and capable of maintaining a family some Nalar maid will ask him to become her husband.

Getting at the Facts.

It is very just to mention the fact that the Baptists, as a denomination, have always favored the divorce of church and state. They experienced the persecuting spirit of the other evangelical churches in the early settlement of New England, and from this fact, perhaps, they have been more tolerant of others than any other orthodox denomination. Adoniram Judson, their first missionary to Burmah, throughout his long service, so conducted himself as to gain the confidence and esteem of those among whom he labored.

Rev. R. S. McArthur, in the Calvary pulpit of Chicago, on the 22d ult., with the text, "Why do the Heathen Rage?" was so just in regard to our Chinese troubles, we are anxious to place him on record by copying a few extracts from that discourse. He said, after declaring those who confine themselves to preaching the gospel, and stand aloof from civil functions as in no way responsible for these revolts, but—

"Those missionaries who combine civil authority with their religious instruction are partly responsible for the condition of things in China. More than 300 years ago in Japan the Roman church persecuted the Japanese who refused to accept their doctrine. At this moment similar things are at work in China. Bishops of theirs have titles which excite the jealousy of the Chinese.

"Some missionaries actually sit as justices in civil cases and impose fines and other temporal penalties. They surround themselves with all the dignity of kingly rulers, and the native heathen do not distinguish between the ecclesiastical and civil rule.

"The result is an anti-foreign feeling. An anti-foreign spirit has been developed, and no one can help but see that the first attack is made upon the missionaries who have assumed to exercise civil power.

"I was in China five years ago this month, and many of the conditions I examined on the spot. I also have the testimony of missionaries on the ground at this moment. They declare the bishops secure the release of their converts when brought before the courts, and that the authority of the French consul is often invoked to emphasize the demands of the priests and bishops.

"The same thing is going on in the Philippines at the present time. These things lead to uprisings. The war with Japan put an end, for the time being, to a contemplated uprising of Boxers. Only missionaries who confine themselves strictly to their religious duties can do any good. Those who do not so confine themselves only provoke uprisings on the part of the jealous Asiatic."

Agreeing with this position of Rev. McArthur is a statement of Rev. Dr. Halsey, secretary of the Presbyterian Board of Foreign Missions, who on the same day declared:

"The missionary has had his share in fomenting this trouble and must bear his share of the blame. Some of the missionaries have been politicians as well as Christians, and their grasping, selfish attitude has helped to bring about the present condition.

"The whole Roman Catholic propaganda is political as well as religious. This has been prominently exemplified only recently in the Philippines, where all the influence of that great church of ages was used for self-aggrandizement. So it is in Peru, Chile, and Brazil. There missions are simply monasteries of the middle ages over again.

"In China the Roman Catholics have suffered first because they meddled with Chinese politics. Minister Wu said: 'You would not tolerate a band of Chinese missionaries coming to New York and preaching Confucianism and meddling with the government.'"

Bounteous Earth.

How is this, from that old Pagan, Pliny, the Naturalist, who was a very voluminous author near 1900 years ago, and perished in the volcanic eruption of Vesuvius, in the year 70 when Pompeii was buried in ashes. He knew nothing about the Christian religion; but he thought and wrote like a modern philosopher, though he was clearly agnostic:

"The waters deluge man with rain, oppress him with hail and drown him with inundations; the air rushes in storms, prepares the tempest and lights up the volcano, but the Earth, gentle and indulgent, ever subservient to the wants of man, spreads his walk with flowers and his table with plenty, returns with interest every good committed to her care, and although she produces the poison she still supplies the antidote; though constantly teased more to furnish the luxuries of man than his necessities, yet, even to the last, she continues her kind indulgence, and when life is over she piously covers his remains in her bosom."

Pliny's idea of God fits into present thought. He said:

"God is what Nature is. God cannot do what Nature cannot do. He cannot kill himself, nor make mortals immortal, nor raise the dead to life, nor cause one who has lived never to have lived at all, or make twice ten anything else than twenty."

Had Pliny lived to-day, and been in possession of modern facts, he would have been a very zealous Spiritualist.

Who Is the Barbarian?

Said Emperor William on the 28th ult., addressing a body of his troops just starting for China:

"If you close with the enemy, remember this: Spare nobody. Make no prisoners. Use your weapons so that for a thousand years hence no Chinaman will dare look askance at any German. Open the way for civilization once for all."

That may be the Christian way of acting, but, verily, it has the ring of the savage, as related in Numbers 31:17, 18, who credits the direction to "the Lord":

"Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him; but all the women children that have not known man keep alive for yourselves."

A little later came the command, which was fully executed according to the divine word:

"So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the Lord God commanded."—Josh. 10:40.

It was from such passages in the "blessed Bible" Kaiser William drew his inspiration to "spare nobody."

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.

Tears for the Man.

Humanity justly weeps as it reads of the barbarities cruelly inflicted on the objects of Chinese hate who unwisely intruded themselves on a people who had no sympathy for their teaching. The tear is for the man or the woman, not for the propagandist of a creed or a system of religion which of itself is only the reflection of an ignorant and rugged age, no way advanced beyond that of the China of to-day.

We shudder at the thought of missionaries being stripped of their clothing, chained to stakes, jabbed by sharp-pointed sticks, slowly strangled, melted lead poured down their throats, the body writhing in agony, then cut to pieces with knives, the parts consigned to the flames. We are half inclined to deny relationship as human beings with such brutal assassins. But we must not forget this action is the product of a species of insanity paralleled by burning the negro on a Southern plantation for some real or imagined wrong.

The Chinese savageism is no greater than that practiced by Christians on other Christians with slightly varied views during the latter part of the Middle Ages whose innumerable instruments of torture are still preserved in the great museums.

The unfortunate and learned Hypatia, a philosopher and a teacher of mathematics, torn from her chariot on the way to her academy in which she taught, stripped of her clothing, pounded by clubs, murdered, the flesh scraped from her bones by Christian monks, acting under direction of Bishop Cyril, now canonized a saint, always rises before us as we think of the orgies of human devils on their defenceless victims.

We have no apology for Chinese lunatics any more than for Christians acting under similar impulse. Our hatred is for the act and the low grade of civilization which will tolerate such aggressions. We find the germ of such crimes against the race in all the prevailing religions, liable to lead to scenes of slaughter at any moment. While they exist violence and bloodshed will continue daily occurrences.

Savage man invented his gods, and fashioned them in wood and stone. He clothed them with the attributes of the tyrant and the oppressor. These were changed in process of ages to a huge man, inhabitant of a great city just above the clouds; but he is still governed by the same passions, the same loves and hates and cruelties which characterized the earliest conceptions of a god.

When Pagan and Christian shall rise above the childhood notions of a monster being, representing the vices and passions of his race, and shall formulate a creed in strict harmony with the inculcations of Nature, then wars, and violence, and bloodshed will cease. The Gods are only the reflection of the people who worship them, jealous, revengeful, cruel, tyrannical, repentant, as are their makers; merciful, kind and loving as civilization advances. Civilize the world and a barbarian God will give place to a civilized one. Then wars will cease and the nations of the earth can thereafter dwell together in peace and harmony.

Danger from Priests.

From this until November the party press will limit its labors to the supreme task of convincing the dear people that on the election of its candidate for the Presidency depends the safety of the Republic; that all other questions should be subordinated to assuring the defeat of the opposition candidate, and the elevation of its own. An old fellow at our elbow, very zealous in 1840 for the election of "Tippecanoe and Tyler, too," was told by his employer:

"Young man, you have a greater interest in, and may be more affected by the election of a constable than in the election of a President."

Sixty years of subsequent observation has convinced him his then aged friend was correct. Parties come and go, each in turn playing its part in the drama of life, each zealous to convince the voter that his party is right, and all other parties are wrong; but the government continues to move forward and will regardless of the party in power. Danger comes from the intriguing, hypocritical and demagogical clergy, ever cunningly striving to undermine the foundations of a free government, by substituting a theocracy, with themselves as special agents, in place of that established by the people.

By Letter from India.

In a private letter from J. A. Balfour, Esq., Bombay, India, of date June 23, he writes:

"We are having a very hot time here during the last few days. The long expected monsoons were much delayed. We generally have the first burst of the rain for the season from the 10th to the 12th of June; but have had nothing to date. It is hoped next month will make up for the want of rain this month, else what a fearful time we shall have.

"As you know, the famine is simply terrible throughout India. Thousands are dying. About 80 per cent of the cattle have been destroyed for want of food and water—simply died. It will take years to repair the damage already done by the pestilence.

"And as usual cholera has been getting in its deadly work. Its ravages are horrible among the famine-stricken men, women and children—poor, emaciated, tottering skeletons, dropping and dying along the roadsides, in spite of all the efforts of the government to help them. Their corpses are frequently eaten by wild beasts.

"The mortality at Godbra (?) when the cholera was at its height, was terrible—1,500 bodies were burned on one "work" in four days! Think of that, at one station, alone!

"I do hope we shall have a good, rainy season this year. It will mean life to millions of poor humanity."

Later advices by cablegram show 6,281,000 sufferers are now on the relief list, and that rain has fallen in some districts, but is greatly needed in others.—Editor.

It Is the Old Method Revived.

Rev. C. H. Parkhurst, in a late pamphlet entitled "Guarding the Cross with Krupp Guns," is very severe against what he claims is a new policy for spreading Christianity. In this the Elder is mistaken. It is the old policy revived. All the countries of Europe outside of Rome were subordinatel to the dictation of the Pope by warlike methods. Medieval history takes us behind the scenes and presents a frightful view of the triumphs of the cross in its armed aggressions on older religions which it designated as Pagan.

"Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

An Angel of Light—Dire Predictions.

The death of Charlotte Mulligan, a philanthropic woman of Buffalo, says the Chicago Tribune, was recently announced. Though comparatively unknown to public fame her death will be mourned by thousands whom she had helped. For many years Miss Mulligan had worked among criminals, discharged convicts, tramps, and disreputable men of various kinds with extraordinary success. She was a woman of rare executive ability and possessed remarkable capacity for controlling and governing persons belonging to these classes. She began her philanthropic career in her seventeenth year by conducting a Sunday school for boys, but of late years devoted her time to men of the class above described, for whom she founded a home, at first upon a small scale, but gradually enlarging it until it became one of the largest charitable institutions in Buffalo, and known all over the country among "the submerged tenth." It is said that she has helped over 100,000 homeless and disreputable men, reforming many of them and helping to give them a start in the world. They are known as "Miss Mulligan's men," and are proud of the appellation. Her work has not been limited to charity. For twenty years she had been the musical critic of the Buffalo Courier and exercised a wide influence upon art as well as music. She also took a strong interest in the advancement of woman and founded the Twentieth Century Club in her city. But the work of her life in which she was most interested was the rescue of the unfortunates and criminals among men, and in this noble work she was wonderfully successful, while shrinking from publicity and deprecating the world's applause. Death has ended her philanthropic work and her place will be hard to fill, for the combination of qualities which she brought to that work is rare. Surely upon her gravestone should be inscribed, "She hath done what she could."

We have always claimed that it is only by humanitarian work that one can approach closely to the angel world. Belief in this or that cult or sect sinks into utter insignificance when compared with the noble work of Charlotte Mulligan. It seems pitiable to see so much preaching, so much forensic effort, and so much expenditure of capital to promote this or that cult or sect, while there is so little effort in the direction of humanitarian work. It is far better to raise one sinful soul into the light than it is to give birth to a new sect, a "new God," or a "new savior." Only by this way can the world be redeemed and the masses placed on a higher plane. There is work to do in order to save our country from the ruinous prophecy made by Lord Macaulay in 1857. When writing to Henry S. Randall he said:

"You are surprised to learn that I have not a high opinion of Mr. Jefferson, and I am surprised at your surprise. I am certain that I never wrote a line, and that I never in Parliament, in conversation or even on the hustings—a place where it is the fashion to court the populace—uttered a word indicating an opinion that the supreme authority in a state ought to be intrusted to the majority of citizens told by the head; in other words, to the poorest and most ignorant part of society. I have long been convinced that institutions purely democratic must sooner or later, destroy liberty or civilization or both. * * *

"You may think that your country enjoys an exemption from these evils. I will frankly own to you that I am of a very different opinion. Your fate I believe to be settled, though it is deferred by a physical cause. As long as you have a boundless extent of fertile and unoccupied land your laboring population will be far more at ease than the laboring population of the Old World, and while that is the case, the Jefferson politics may continue to exist without causing any fatal calamity. But the time will come when New England will be as thickly populated as old England. Wages will be as low and will fluctuate as much with you as with us. You will have your Manchesters and Birminghams, and in those Manchesters and Birminghams hundreds of thousands of artisans will assuredly be sometimes out of work. Then your institutions will be fairly brought to the test. Distress everywhere makes the laborer mutinous and discontented, and inclines him to listen with eagerness to agitators who tell him that it is a monstrous iniquity that one man should have a million while another cannot get a full meal. In bad years there is plenty of grumbling here, and sometimes a little rioting. But it matters little. For here the sufferers are not the rulers. The supreme power is in the hands of a class, numerous indeed, but select; of an educated class which is and knows itself to be deeply interested in the security of property and maintenance of order. Accordingly the malcontents are firmly yet gently restrained. The bad time is not over without robbing the wealthy to relieve the indigent. The springs of national prosperity soon begin to flow again; work is plenty, wages rise, and all is tranquillity and cheerfulness.

"I have seen England pass three or four times through such critical seasons as I have described. Through such seasons the United States will have to pass in the course of the next century, if not in this. How will you pass through them? I heartily wish you a good deliverance. But my reason and my wishes are at war, and I cannot help foreboding the worst.

"It is quite plain that your Government will never be able to restrain a distressed and discontented majority. For with you the majority is the Government, and has the rich, who are always a minority, absolutely at its mercy. The day will come when, in the state of New York, a multitude of people, none of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose a legislature. Is it possible to doubt what sort of a legislature will be chosen? On one side is a statesman teaching patience, respect for vested rights, strict observance of public faith. On the other is a demagogue ranting about tyranny of capitalists and usurists, and asking why anybody should be permitted to drink champagne and to ride in a carriage while thousands of honest folks are in want of necessaries. Which of the two candidates is likely to be preferred by a workingman who hears his children cry for more bread?

"I seriously apprehend that you will in some such season of adversity as I have described do things which will prevent prosperity from returning; that you will act like people who should in a year of scarcity devour all the seed corn, and thus make the next a year not of scarcity, but of absolute famine. There will be, I fear, spoliation. The spoliation will increase the distress. The distress will produce fresh spoliation. There is nothing to stop you. Your Constitution is all sail and no anchor.

"As I said before, when a society has entered on this downward progress, either civilization or liberty must perish. Either some Caesar or Napoleon will seize the reins of government with a strong hand or your Republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth, with this difference, that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have engendered within your own country by your own institutions."

This direful prophecy can only be prevented of fulfillment by raising the masses to a higher plane, while each one blessed with a goodly share of this world's goods engages in humanitarian work, to the full extent of his means.

California a Graveyard of Spiritual Papers.

The Medium, of Los Angeles, in the issue of June 15, announces its suspension for an indefinite period, to enable the editors, Mr. and Mrs. Carlson, to recuperate their health. They are suffering from nervous prostration, consequent upon over-exertion and insufficient material support. This is the case with too many who are laboring for the good of humanity. We hope that our neighbors will resume the publication of their excellent periodical in the near future, under more favorable circumstances.—Religio Philosophical Journal.

We deeply regret that the Medium has been compelled to suspend publication; but as we have said before, California has proved a veritable graveyard for Spiritualist papers. The list of those which have expired in that state is far too long to be enumerated in our columns. There have been several first-class papers devoted to Spiritualism started in California, notably the Carrier Dove and Golden Gate. They could not be sustained, and went calmly down to the graveyard where many other like enterprises had preceded them. Ernest S. Green widely announced his effort in the realm of the occult and spiritual, yet his paper passed away prematurely, proving a dismal failure.

All these multifarious efforts were commendable in so far as an ardent desire existed to promote the cause of Spiritualism; but that alone is insufficient to sustain a Spiritualist paper. The angels, advanced spirits, can do but little to sustain an enterprise of any kind on the material side of life; yet we venture to say that spirit messages have had much to do in starting so many papers in California, which have met with an untimely death. It is a fact patent to every close observer, that it is difficult to sustain first-class reformatory papers in California. The Rocky mountains seem to shut them out from the East, and there they cannot get any foothold. While these barriers yield to Eastern publications which flood the Pacific coast, there is absolutely but a very little returning current. However good an occult or Spiritualistic publication in California may be it can get no foothold in the East, hence its support must be meager. It is needless to conceal facts that experience has taught Spiritualists in California. No Spiritualist paper can be a success there financially.

Startling Phenomena.

Music Without Instruments, and Independent Messages Given—The Dawn of a New Era.

To the Editor:—Enclosed you will find a copy of one of the many messages given independently through the mediumship of Mr. Oscar Ward, the young man mentioned in my former letter, who gave his consent very reluctantly, he does not care to be brought into notice. But as I am aware that he is one of the finest mediums in the country, I and a few others are urging him to make a practice of his gift. These messages are wholly the work of the spirits and are dropped in his presence. Music without instruments that can be heard as far as a piano, and voices that talk from one to two hours; in fact every known phase of mediumship has been improved upon in this young man. Spiritualists should investigate this medium's rare power, as I predict his time will be in demand ere long. He depends upon his labor for a living, and is not master of his own time, and can rarely be induced to hold a seance. The voices have been heard in the light with the medium in full view, and the seances for music take place in a perfectly bare room with sealed doors and windows locked. There is not the slightest chance for fraud, and messages are given in the departed one's familiar hand-writing. Sealed questions are also answered with seals unbroken, answers being inside the sealed envelope. Some of these men of science might do well to look into these manifestations. The guides say there is no limit to the manifestations that will occur when the development is where they desire to bring it. At times several voices speak at once. Music, voices, raps, bell-ringing and table-moving have all occurred at the same time. People here are not aware of the wonderful things that are occurring in their midst. A message on the spirit body is very instructive and places the description in such plain terms that all may understand who read. Poems of a beautiful nature are also among the messages. We few Spiritualists here are satisfied that we have the straightest way of communing with the other world that has yet been found. MRS. A. M. PENNEFEATHER.

New Canton, Ill.

THE BEAUTY OF SPIRIT RELIGION.

Spiritualism is so many-sided in its nature as to make the most attractive and truly beautiful religion that ever was vouchsafed to man. It stands for everything that is pure, good, and true in life; and emphasizes in particular the necessity of self-improvement in all departments of man's nature. Its teachings may be misapplied by the thoughtless, while the evil-minded may debase the liberty it gives them to license for their acts, yet in itself its inherent principles of right, of justice, of integrity, of purity and nobility of purpose, make it stand forth as preeminently the most beautiful religious truth the world has ever known. It has always been a factor in the religious experiences of the race, and its phenomena have been at the root of every expression of religion the world has ever known. Only fifty-two years in its modern expression, yet it has signally blessed humanity among all nations of the earth.

It has proved that death is but change, and that conscious life goes on and on in the world of souls, unfolding as does the leaf from the bud, until it is face to face with truth and ready to do its prefect work. It has dried the tears of the mourners and soothed the pain of the afflicted. It has opened the gates of light and love that sorrowing mortals may behold the glories of the life elysian into which their dear ones have graduated. It has given the balm of healing to those who were without hope, and has taught mankind that the ills of the body can be conquered by the power of the soul. It has verily given all mankind joy for sorrow, pleasure for pain, life for death. It has made even the heaviest burdens of earth-life endurable under the revelations it has brought of that life in spirit spheres. It has taught the children of men that earth-life is a part of eternity, and that they should do their best here in order to fit themselves for progression's pathway after crossing the divide that man calls death. It also shows that the Eternal Now is of equal value with the Eternal Hereafter, for unless the former is properly lived, man's condition in the latter becomes most pitiable.

Spiritualism lays great emphasis upon the laws of consequences. It says gently yet firmly that there is no forgiveness for sin, save such as is worked out by each individual in the bitterness of mental anguish and despairing grief. Its all-compelling must forever admonish its adherents to be on their guard to find every avenue of improvement, and to avoid every pathway of error. It says also that "under each rank wrong lies the root of right," which it is man's duty to find, to carefully cherish in the name of truth, and develop to full fruition, in order that "all evil may be overcome of good." It is the religion of "human kindness among the sons of men," and gives a tender word to even the least in the household of mankind, that grief may be swallowed up of joy, and that hunger and cold supplanted by food, raiment and all the necessary comforts for body and soul. It is the religion of universal peace, and the light of its ideal is so dazzling in that respect as to cast a halo of glory over the entire globe. It has breathed its messages of love and good will into the ears of receptive mortals, until they have taken outward form in an attempt to secure the disarmament of all nations of the earth. Truly it is the religion of humanity that aims for the civilization of the race.

Spiritualism blesses all who apply its divine truths to their daily lives. It helps to make men and women more considerate of one another's feelings. It leads them to find their own in their neighbor's good, and proves the brotherhood of the race. It leads mankind away from error and temptation, and places idols of a sublime order before the minds of all thinking people. It stands for morality, sobriety, justice, equality, fraternity and universal good will among men. It is devotion to principle, adherence to duty, and loyalty to truth. In fine it is the religion of the soul, based upon the immutability of natural law, as set forth by Infinite love. It is the religion of humanity and for humanity, a "thing of beauty and joy forever" to all who live up to its precepts and exemplify its principles. It is probable through demonstrations, logical sequences, and intuitional perceptions. It is a loyal friend, a safe leader and an ever-present staff of support. As such it embodies the highest and stands before the world as the religion of beauty, as well as a beautiful religion.

We live behind a veil. Reality
Lies out beyond this veil. We see it not
Except by glimpses. When we leave this dream,
This hollow, mocking dream, that men call life,
The veil's withdrawn; we look upon the truth
Naked and beautiful; all harmony
Thrills into one sweet song—Intelligence;
And we go onward to the goal of dream.
Welcome the hour that such shall come to you;
Welcome the hour you pass beyond this veil. CLAY.

The foregoing is a copy of one of many original messages that come independently of the medium, Oscar Ward, being printed on various kinds of paper.

MRS. PENNEFEATHER.

Misled by a False Faith.

A late writer, of course bearing a large old-time orthodox stripe, hearing so much about a played-out hell, thus inquires, and remarks:

"What has become of the diabolical characters recently deceased if hell has been, as it is asserted, abolished? Nowhere in gospel or epistle is there such crime laid to Satan himself as the daily paper publishes every morning. A man was recently executed in one of our states who had committed more cruelties against women and children in one year than all the like wrongs told of the devil in the whole Bible. 'If hell has been closed,' the writer says, 'we would like to ask where that man went, so that we can go somewhere else.'"

That writer is laboring under the grand mistake taught by the church, that wrong is eternal, and as such deserves eternal torture. Were he to look upon vice as an outgrowth of the mortal condition only, ending with the physical body of which it is a constituent, the disrobed spirit entering its new sphere of being and of action, disincumbered of all the incentives to lie; steal or murder to gratify the needs or the passions of mortality, he would take a different view of the subject than that indicated by the extract. As we understand it, death is a birth into a new life. When freed from the body the disenthralled spirit does not rest in the tomb, but is welcomed into what with us is an invisible world, by a multitude of those who have entered the new life in advance of him, who take the new arrival in charge and lead him forward to higher and still higher planes of being, ever advancing, never retrograding, with worthy examples and beneficent enticements all around him. Thus circumstanced we apprehend the writer, so anxious for a hell to punish wrong, will be content to dwell with the late reprobate who swung from the scaffold to glory, now filled with remorse because he had been falsely taught that "belief" was the key which unlocked the heavenly portals, while doubt and unbelief were the broad roads to endless woe and undying pains.

To Write a Bible.

Rev. A. M. Rihbany has startled Morenci, Mich., by announcing that he will withdraw from the Congregational church and write a Bible to suit himself.—News item.

The word Bible is the Latin for book. Its sacredness and its inspiration are fanciful. God inspires every author as much as he did those who wrote the Gospels, or the Prophets, or the Pentateuch. If Rev. Rihbany is educated, as his ambition to write a book would suggest, he has as as good a right to assume to be inspired of God as had Moses or any other man. Living in a later age, better educated, with the accumulated wisdom of possibly a thousand years, certainly not three thousand and more years, as claimed by churchmen, we may expect a pretty good production at his hands, unless he has the swell head, like a Justice of the Peace we knew in the long ago, in which he insisted he could write in one day a code of laws for the guidance of courts superior to all the compilations then extant.

The Progressive Thinker and Its Premiums.

To the Editor:—I notice that my time is most out, and I inclose the money for another year. You are making a splendid spiritual paper and publishing house, and I am glad to give you credit for all. I am glad, too, of the harmony among our spiritual editors, and I hope and think it will continue. It is wrong for some to say that our cause is growing dark, for the private circle and the general activity of our angel friends are making the beams bright, and all the earth, too.

You are making such a splendid offer in premiums that I must improve this chance, with thanks. I not only send my spiritual papers to various parties (and I take several of them), but I want to circulate as many books as possible, and give books to some. "Cheap books" for "the million!" is my desire. The papers and books are the right hands of angel friends to enlighten this world!

Enclosed I send you the three dollars and thirty-five cents ($3.35) for your seven premium books and for your paper another year. A HAMMOND.

Hot Springs, Ark.

ONE OF THE GRANDEST BENEFITS.

To the Editor:—Enclosed you will find money order for $1.25 for The Progressive Thinker one year and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World. This will make three volumes of that work, which I consider worth ten times the price. If you are not giving your readers one of the grandest benefits, I don't know who is. Every Spiritualist should take so grand a paper, let him be ever so poor.

Lexington, Wash. F. W. SCOTT.

BOOK REVIEW.

Echoes from Shadow-Land. Agnes Proctor. The Alliance Publishing Co., New York. 75 cents.

The author received these really poetic effusions clairaudiently, from one claiming to be the spirit of Adah Isaacs Menken, known as the author of "Infelicia." These poems are certainly strikingly characteristic of that author's style and peculiarities of thought, in poetic diction and quality.

WE are trying our best to establish libraries in every Spiritualist family of the United States, hence we are offering Seven valuable books as a premium. Those seven books have been sold for $10.75. A single one has sold as high as $25. The first edition of Art Magic sold for $5 per copy. As high as $15 has been paid for a single copy of Ghost Land; yet we furnish these seven books to our subscribers for $2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"He That Loseth His Life Shall Find It Again." An Address By Mrs. Jennie Hagan Brown, at The Temple, Fort Worth, Texas.

INVOCATION.

Our infinite Father and Mother in all love and sweetness filling the world with its varied blessings, giving us light and shadow, the glory of the morning and the peace of the twilight, the solemn and sacred rest of night, we turn our faces toward the morning's gladness and lift our hearts in thanksgiving. We turn them toward the peace that cometh in the twilight, and feel that goodness fills our lives. We stand beneath the solemn arch of night and lift our faces heavenward with the sense that Thou art everlasting in thy love and that beyond the shadows of our world and its strange changes, its light, its glory, its darkness and its drear, the worlds of thy magnificence and truth stand in the light that hath not shone upon the land or sea; that there in the Eternal City waiting for the souls of men is that sweet radiance that comes from perfect love and from the law that lifts the soul upon its journey thither.

We ask to-night that we who watch in the by-paths may sense the hills, the foothills that are near; and we who climb the foothills toward the level plain may sense the mountains that are just a bit afar; and we who have gained the rugged cliffs and stand halfway amid the mountain heights may sense the peaks and have the strength and courage left to climb, knowing that when we reach the top we still shall see the everlasting hills of God above our happy eyes, and all the pasture lands of peace and all the meadows, all the plains of love. Oh, make our hearts courageous and our spirits brave until their muffled beat shall be to us the sound of courage, and the shadows that are on our paths the banners floating in the land of truth. And make us all to feel that life in its vicissitudes and joy is but the school wherein we learn, is but the school wherein, as athletes grow, we learn the skill of strength and brawn and power, and when we dare to climb and rise above the level of to-day we can ascend to higher, holier things.

Fill every heart with courage and with peace, and give us those examples of great love, of sacrifice of self, of generous deeds, of noble lives of holy one's e'en as the Christ's hath been; and lead us through the plains and valleys across the bridges that are set for us until at last we stand within the City Beautiful, everlasting in the heavens and not made with hands. Amen.

The subject of my evening lecture is, "He That Loseth His Life Shall Find It Again."

There are two mysteries that confront the world. One is the strange mystery of life and the other the strange mystery of death. And what is death, and what is life?

Some one will tell you that life is the active vital expression of existence, the partaking of the world's activities, the by-path in all this central existence; and they will tell you with equal brevity that death is the end of this active life, that when we die we cease to act and we are placed in the earth and that is the end; that is death, and they are satisfied with the answer. They have told it all to you according to their opinion. But find the student and ask of him the meaning of those words. He stands before you with the deepest perplexity in his heart when he holds a flower, as I hold these roses to-night in my hand. He looks into the petals, he finds the wonderful fragrance, the light and the color, and he says, "This is life, but what is it?" It is the painted glory of the sunlight; it is the kiss of the breeze; it is the whisper of he wind; it is the tears of the tempest; it is the light of the day and the shadows of the night; it is all of these blended into color and fragrance. And as he looks at them he asks the question, "Why is the one the blending of all colors into the purity of whiteness and the other the suggestion of the red rose of June?" Each is a part of life. Each of these flowers is a scientific problem. They are in existence and they are life. They are something more, they are the strange mystery of death, for their stems have been severed from the nourishing roots that lifted them above the earth, and they are dying now. But they will never cease; they will always have their place in nature, in life and in death.

We may turn anywhere, it is the same story. You and I are living and dying every moment; each inhalation of our breath gives us life and each exhalation carries out something that has been ours never to belong to us again. Each day we have a new beginning and a new ending of life. The sun has never set upon the same life twice. We are living more each hour and we are dying more. This is a part of the great solemn story of the endless waves of the sea of life that forever kiss the sandy shores of death.

And is life to be especially asked for, and is death to be especially shunned? Do you feel that the ocean with its active crest rising and falling under the skies to-night, far on the Pacific coast is more than the great shining rocks that are there under the moonlight? No. And is life more than death, and is death more than life? Let us follow the question a little way and let us take it with its broader, sweeter spiritual sense.

There are men and women who move among us in their daily walks who have died, who have passed through the shadows of the agonies of great griefs, who have passed them without a sign, without a word and who, through the ashes of buried hopes and buried loves, have risen triumphant into that higher existence which makes them invulnerable to the narrow shafts of sin. There are brave hearts that sing the song of courage into our weaker ones and make us hear the notes of hope. It brings a picture to us of one who journeys out into the wide world with the purpose of aiding himself. He begins his life by looking about to see what he may do to benefit his own personal existence. He does not stop to think of others but he toils for self, to gain this to-day, to gather more to-morrow. He steps upon the lives of his fellow-men; he crushes the bleeding hearts of women; he reaches over a trembling child to seize something, in what he calls his splendid strength of life; he goes on and the world says, "See him, how successful he is, how much he has gained. That man is living, I am proud to see him succeed so. He is winning fame, the world will know him. He is a great light. How much he is doing." And he runs on scarcely looking to the right or left. His strong eager hands grasp whatever they will; they hold it in such a grip that it is his. The weak perish in his path, and the strong who meet him wrestle with him, and with panting breath of success he hurries on to see what next shall be his. He gathers glory, shining, bright. He wins fame and renown. Look about you, these are his large buildings, yonder are his warehouses, and listen to the whirr of machinery that tells you of his triumphant march through the land.

Another man stands out on fancy's magic screen. He sees a weary girl who is breasting hard against the tide of adversity. He knows that if he stops to help, his own success will be delayed; but he cannot pass her by and so he puts into the frail little hands that which means so much to him and gives her hope and courage. He speeds along hearing only the echo of her whispered words of thanks. The world says he has begun with a mistake; he is full of sentiment and folly and he will be sure to run astray.

Again he stops; old age comes in his way. He cannot leave it; he knows that he, too, will one day be old and feeble, so he waits to give a word of encouragement and of cheer, while the world laughs at his philosophy. He journeys on. Once more he is confronted by the great heart-hunger of humanity, and from what he has he stops to give to others less fortunate than himself; and while he is giving to others and they are forgetting his name, the sounds come wafted back to him, the echoes of the great man's life, and he looks with admiration and with calm eyes upon the prosperity of his neighbor. His prayer is for strength and his word is for courage, and by and by there comes a time when right stands upon one side with folded hands and a great temptation with outstretched arms upon the other. She looks upon him with her wanton face. She whispers to him the words of her endearment. He stops, he trembles, he sways, when all at once the thought of the real meaning of life comes to him and he says: No, he who giveth his life shall find it again, and I shall find mine in that path of rectitude and virtue which leads down through the shadows of Gethsemane and up upon the hills where trembling, bleeding feet have trod.

Time passes and the gliding years cover the history of our two travelers, and when one day they meet, age has placed his hand upon the man of success; his brow is marked with deep wrinkles; the clear shrewdness of his eyes is still there, and passing back and forth he watches what belongs to him. The other man whose brow is placid with the consciousness of efforts in behalf of others, with the power that comes from the vanquishing of his own temptations, with the knowledge that death has been conquered, that greed and hate are forever slain, slowly approaches the great man of the world and taking his hand would give him congratulation. But the other bids him stop, and says to him: "You have lived a life of simple, holy deeds. You have sought, through the paths of unselfishness, through the death of your own ambitions, the path to eternal life. I have been selfish and held my place in the world. Take my hand and walk with me through the tomb that I have found!"

And lo, the man that the world has called a king of life leads his brother into the dark vaults where the tombs of a soul's mistakes are. He points to this one where generosity was buried; to that one where morality faded and sank into the arms of death; to this one where truth was laid aside; and among these funeral piles and with these tombs around him, with the mocking faces of the skeletons of memory, the mistakes of past experience floating by him, he stands naked and unfolded before this one who would be his friend. The world calls his life successful and grand; it is filled with dead men's bones; it has the smell of the tomb and the mouldery dust and decay of avarice. He who seeks too much of life finds death. The Dead Sea fruit that his eager boats had brought back from the blackened, stagnant pool of time was about him, bitter and full of slime. The heights of his own ambition have been rather the roads leading downward; and the man whom the world calls living sleeps in the depths of his own follies. He who finds his life through avenues of this kind takes the straight road to death. For it has been truly said, "It is not all of life to live, nor all of death to die."

A man who forgets his moral obligations is dead; a man who forgets the purity of the soul he has in charge is dead; a man who forgets to reverence the high and holy things is dead. For him must be in the long line of futurity a resurrection and a birth, for God is good and his children who die in the darkness and shadow of their environment must be reborn through the pain of their own consciousness, unfolded from the womb of agony and remorse into life's higher and better comprehensions; and the man who forsakes jealousy and hate, who sacrifices his own seeming interests for the good of others, lives. He cannot die. He who loves his brother so well that he would give his life for him, finds rather than loses it, and his failures are the arteries of triumph through which his white soul walks unto the avenues of God's reward.

Seek not in this world to gain all its glitter and its glory, but rather seek with patience, tender souls to cheer, broken hearts to comfort, some life to uplift, some trembling hand to place in your strong one, some one that you can point to the stars above and whisper in their despairing ears the words of hope and benediction.

Life is a never-ending mystery; death is as great, but I never confound that silent change from this physical inheritance to that life beyond as death. We are given the key to immortality when we are given existence, and we bear it with us safely in our hands through this world and into worlds beyond. The only death that can possibly come to us is the death of error and of sin, and the resurrection from this must be in God's good time. If not in this world, then in those other worlds that wait for us.

After the man who had been the world's life had passed through the long vaults and amidst the gleaming skeletons of his life, he turned to his friend and said: "This is my empty cellar of despair. This is my grave, yet wherein the world thinks me living. What have you to show?"

The other answered: "Very little indeed. I have only the white hands of a neighbor that are lifted in prayer. I have only the blessings of an old man that fall from trembling lips. I have only the kind words of the poor and simple, and these I prize."

The men stood looking at each other, when suddenly a light illumined all the place and the glory of God seemed upon them, and the man found by his side instead of the hand of a feeble girl the strong arm of an angel of light; and instead of the trembling words of an old man a chorus of voices singing "Peace on earth, good will to men;" and instead of the prayers and thanksgiving of old and feeble women the symphony of the choir invisible saying, "Greater is he who giveth his life for his friend than all others; and he who gives his life gains it, and he who loses finds, and he who places his hopes in the hands of others and trusts in the infinite Lord, walks calmly through the shadows into the light that fadeth not."

And lo! where he thought the dark stream rolled between him and his soul's desire the bridge of gold was builded, set with the sacred gems that glisten forever on the finger of time, and his trembling feet walked across it into the garden of Paradise, into the Eden of Peace. For unselfishness is the world's redemption, and love is the crown that shall lift the souls from out the shadow into the light; and though the thorns may pierce, its eternal glory is set with the white light of tenderness of purity. God is good and loves his children who understand him and who are near to him.

My brothers and my sisters, forget to be selfish and learn to be generous. Know that when your hearts have reached that place where you can stand at the white altar and lay them tenderly upon it, surrendering into that infinite hand what you love most, you gain it and you cannot lose. Eternal light shines through the gates of the City Beautiful and it touches the brow of the unselfish and the brave, and God's children are known by the two marks on the forehead.

The man of pleasure should more properly be termed the man of pain.—Colton.

True happiness consists not in the multitude of friends, but in the worth and choice.—Ben Jonson.

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BY W. J. COLVILLE.

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A Story of Ancient Initiations. By the Phelons. Illustrating the Hermetic Philosophy Price, cloth, $1.25.

The Blue Laws of Connecticut.

Taken from the Code of 1650, and the public records of the colony of Connecticut previous to 1665, as printed in a compilation of the earliest laws and orders of the general court of Connecticut; also an account of the persecution of witches and Quakers in New England. Some extracts from the Blue Laws of Virginia. Price 25 cts. For sale at this office.

WORDS OF PRAISE.

"The Arcana of Spiritualism."

The volume bearing the above title is a rich store of spiritual treasure.

From its opening sentence, to its closing paragraph, it is filled with bright and sparkling thought.

Its tone is clear, harmonious and free from the jar and jolt of personal prejudice. Its logic is sound, its reasoning forceful and comprehensive, its diction lofty, pure and sublime. A broad, deep vein of spirituality shines on every page.

It is a spiritual chart with every shoal and reef constructed by false religions laid bare to the mental eyes of the readers.

It sheds unerring light upon materialistic science, and weighs its unyielding dogmas by the just balance of natural laws, and exposes the pitfalls in all man-made creeds.

It conducts the young and inexperienced student in safety through the narrow defiles of the dark mountains of false theology. Its ever-increasing light dispels the mist and clouds of doubt and fear which hang in dark folds along the path from the cradle to the grave.

Its comprehensive and clearly defined philosophy embraces all the vital principles, the potent energies and spiritual forces which have evolved the race of immortal man from the lower levels of the pre-silurian age, conducting it through the intervening stages of development, till crowned with immortal life.

"The Arcana of Spiritualism" is like a silver cord bedecked with rubies and sapphires—it stretches across the vast continent of human experiences, and unites in bonds of fraternal relation all the family of mankind.

It presents a well-founded hope, based upon the immutable laws of the universe, ultimating in the complete emancipation of a soul and spirit from all the evil effects of the misapplication of the laws of mortal existence and spiritual development.

Its recorded facts disarm cruel orthodoxy of its oft-repeated boast, "The soul that sinneth, it shall die," and extends the scepter of clemency and justice to every erring son and daughter of suffering mankind who will turn to the light, and walk in the path of purity and peace.

Its radiant light dispels the awful gloom of the solitary grave, which has been made dense and gruesome by the founders, and advocates of a false religion. Like a herald of spiritual life and liberty, it stands between the two worlds proclaiming eternal progress, and ultimate emancipation to all.

It sets forth in clearly defined outlines the exalted intelligences in the planes of immortal life, who are projecting their pure and noble impulses upon the thought centers of deluded mortals, who are blindly led by spiritually blind guides, whose teaching of time-honored errors is inducing the people to still reject the only true light which shines in the mental and moral darkness of the present hour.

The subject matter of "The Arcana of Spiritualism" is as fascinating as the purest and most exalted romance in the broad field of literature. Yet the thesis and the theme is fraught with the most serious and weighty subjects pertaining to our eternal interests.

A volume complete, unique, and highly instructive, written in such style that the toiling millions who have not the advantage of literary culture, can trace with pleasure and profit the inspired thoughts as they flow from the trenchant pen of the venerable sage of Berlin Heights.

"The Arcana of Spiritualism" in its vast scope and compass, is an encyclopedia of reliable information, of great value to all who desire to know their true relation to the realm of spirit.

It begins to unfold its treasures by presenting the "Evidences of Spiritualism," which are not the mere opinions of men, but the testimony of demonstrated facts.

"Matter and Force. Their Relation to Spirit." This is not an essay, written to support some sect, or to sustain a certain class of individuals who like parasites feed upon the flock—but reason, logic and fact fully demonstrated, is the trinity that presides over this department.

"Spiritual atmosphere of the Universe" is not the dream of an erratic writer, who revolves around one idea, with mental vision bounded by materialistic prejudice, nor one who views all things through the obscure medium of ancient manuscripts, bearing the trade-mark Sinai and Patmos, but a grand display of spirit power, manifested through the mentality of an ardent student in the spirit plane of pure thought.

"Animal Magnetism, Hypnotism—Mesmerism." These mysterious subjects are stripped of their confusing elements, and presented to the sage or the toiler for daily bread in such clear-cut terms, as to be of practical value to all.

"Spirit. Its Phenomena and Its Laws" equips the philosopher or the rustic with ample means to meet all carping objectors with a full, and fair answer for the hope that is in the soul of the Spiritualist.

"Philosophy of Death," more beautiful in its relation to mortal existence, and immortal destiny, than the loftiest flight of inspired thought written by seer or apostle within the scope of the "infallible (?) word."

"Mediumship, Its Laws, Phenomena and Cultivation. This is a valuable department in the book, and of greater benefit to benighted and oppressed humanity than all the written dissertations of the "Fathers" who claimed immediate association with the "Divine Mind," who planned, and executed the "scheme of salvation by faith."

"Heaven and Hell, the Supposed Abodes of the Departed." Let the student of orthodox theology gather all the infallible (?) promises, commands, aids and props scattered through the Bible from Genesis to Revelation, and view them from the standpoint of spiritual truth—the eternal principle which underlies this valuable work, and they pale and shrink into idle tales when compared with the natural legitimate abiding place of those who have passed from the mortal to the spiritual plane of existence.

"The Spirit's Home." This portion of the book is pregnant with the springs of life. It is the "earnest of the spirit." A glimpse of real life in the future. A prospectus of a never-ending, and ever-unfolding source of peace, joy and spiritual progression, where the famishing souls of men and women may bask in the sunlight of wisdom, love and power; where the effects of error and the deformities of a lifeless system of vain religious efforts are outgrown; where ignorance and sin are eradicated from the soul and spirit, where, in the oncoming ages humanity will be clothed in the beautiful garments of righteousness, peace and good will to all the vast family of mankind.

"The Old Religion of Pain; Spiritualism the Religion of Joy." A grand, concise, and harmonious summing up of this most comprehensive theme—"The Arcana of Spiritualism." It takes the readers from their round of drudgery in the Egypt of orthodoxy, where "bricks are made without straw," takes them from under the rod of the oppressor, who "adds to the daily task" greater burdens; it brings them into the light, liberties and blessings of the spiritual home, abounding in eternal actualities. More real than our most valued interest here.

This book should be read with care, and digested by the mental powers, its spirit absorbed by the burdened soul, and acted upon in the daily life of all who read its glowing pages.

The neophyte will find rich and wholesome food that will strengthen every fibre of his yearning soul.

The sage and philosopher can ponder its weighty principles, and rejoice in the rich heritage of his heirship to immortality. The bereaved and stricken souls can be assured, that "the broken strands of earth-life will be united there, and that loved ones await their home-coming."

With sincere desire that this valuable work may shed its radiance within the home of every Spiritualist in the land, we bid it good-speed upon its sacred mission, as the harbinger of wisdom, love and power. C. F. COLE.

Dowagiac, Mich.

This beautiful and most excellent book, "The Arcana of Spiritualism," may be procured of Hudson Tuttle, Berlin Heights, Ohio. Price $1.50.

Briggs Park, Mich.

We had an enthusiastic crowd again to-day. Mrs. R. W. Barton, of Rochester, was the speaker of the morning. The subject of her discourse was "The Class-rooms of Eternity." The question was ably handled and all who heard her were instructed. At the close of her lecture, she gave a number of spirit messages and descriptions which were all recognized.

At the afternoon service, Mrs. Lee Norie Claman, of Chicago, began her engagement with the camp. She conducts her services in a different manner from what the majority of the mediums do. She gives her descriptions before her lecture. This is out of the ordinary, as the rest of our workers usually give the lecture first. She won her way into the hearts of her audience with little trouble. Her descriptions were all good and were recognized. In answering the questions by raps on the table on the rostrum, they were given so loud and distinctly that they could be easily heard at a distance of thirty feet.

The evening service consisted of descriptions and messages entirely. This meeting was the best attended of any meeting of the day. In fact they always are at our camp. The mediums who took part in the service were Mrs. Blake, Mrs. Claman, Mrs. Payne, Dr. Knowles, Mrs. Coffman, Mrs. Fritz, Mrs. Barton, Mr. Ripley, Mrs. Carpenter, Mrs. Ferris, and Mr. Carpenter.

This portion of our science is what proves our position and gives us the right to say "We know." Others say that they "believe," but we say we know!"

Mr. Mitchell arrived on the grounds, and will remain with us for a while. He is of too great renown to need comment, as a materializing medium.

Mr. King is also here from Benton Harbor, and Mr. Cain, of our own city.

THOS. J. HAYNES, Sec'y.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

Will C. Hodge at Lake Brady, O.

Mr. Hodge opened with a poem, the idea of which was that the most beautiful story for mortals to read is found in the blush of roses, and other phenomena of nature. Holy Scripture is traced in the rocks as well as in the suns and planetary systems.

Mr. Hodge said in part: "Heaven will be no heaven unless I meet my mother there. In 1848 certain sounds were heard in Hydesville, N. Y., called the Rochester knockings. The discovery was afterwards made that they were the result of an intelligence, and those spirits said that they once had mortal bodies, and although dead they were never more alive. Immortality then became a proven fact, and although persecution followed, Spiritualism persisted and we now have phenomena enough to fill a hundred bibles.

"In my thirty-two years' experience, I have never seen an honest person investigate Spiritualism without becoming a convert. Spiritualism was not of the world's seeking, but came to us from the invisible side of life, as soon as the world was ready to receive it. The Salem witchcraft was a Spiritualistic manifestation. Spiritualism is the basis of every religion in the world. The Bible is filled with it. I want to say to my hearers that you are going to see your departed friends in the light. I have already had these manifestations. The genius of Modern Spiritualism is its cosmopolitanism. There is no good thing that Modern Spiritualism destroys, and truth will always remain truth. Anything that will not stand investigation will have to fall. We teach that the best thing any human being can do is to think.

"Is it reasonable that people who lived 2,000 years ago should form a code of ethics and morals that would answer for all time? We do not say, believe or be damned; but think and accept, if it agrees with your sense of right and justice. We have no particular hell to put you in if you reject our theories. We never persecute any human being. I heard a man say that he had investigated Spiritualism and was convinced that there was nothing in it. I found that he had attended just three seances. Think of one getting a full knowledge of chemistry or astronomy in just three sessions!

"Spiritualism is the philosophy of life in its entirety here and beyond. It is philosophy. It is fact. It is here to stay in spite of all that may be said against it. It is based on actual knowledge. We know there are frauds. There are black sheep among our people as well as among others, but our people are just as good as any on the globe. The tendency of Spiritualism, when understood, is to make people better. Spiritualism is the best thing that ever came to this work-a-day world of ours. The knowledge that comes of our continuance beyond the grave is worth more than all the creeds. God is beneficent and good. We have not fallen from Eden, but are on the up-grade. If we have a creed it is that of Ingersoll: 'The place to be happy is here, the time to be happy is now, and the way to be happy is to make others happy.'

"Modern Spiritualism allows you to lead just such a life as you choose, either good or bad, but you yourself must pay the bill, and you will reap whatever you sow. Heaven is a condition and not a place. We are going to the one we make ourselves, and each one must work out the problem. Wait before passing your judgment on Spiritualism, until the blossoming time comes. The beautiful water lily must come up through the mud and slime."

"Astral Worship." By J. H. Hill, M. D. For sale at this office, Price, $1.

Mount Pleasant Park, Ia.

Will send a brief review of opening work at Mt. Pleasant Park, Sunday last. The following clipping embodies the main features:

The eighteenth annual encampment of the Mississippi Valley Spiritualist's Association opened Sunday morning at Mt. Pleasant Park, a large crowd being present at the opening ceremonies, consisting of flag-raising at 9 o'clock, and at 10:30 the annual address of welcome by the president of the organization, W. F. Peck, of St. Louis.

The day was an ideal one for the ceremonies, and a large crowd attended, about five hundred people passing through the gates, in addition to the large number who are in camp for the season, on the ground. President Peck's address was a masterly one. For two hours he held the closest attention of the auditors, who gathered in the spacious auditorium at the park, to listen to the address. The subject was "The Spiritual World." President Peck is a talented orator, and his hearers were delighted with the interesting and instructive discourse.

At 2 o'clock in the afternoon the platform was occupied by Willard J. Hull, the editor of the Light of Truth. Mr. Hull is one of the most effective and impressive speakers on the Spiritualist platform, and his lecture on "Natural Law" pleased all the hearers. He will remain at the park until August 2, lecturing each afternoon. A test seance at 4 o'clock by Dr. H. M. Temple closed the day's programme.

Brother Will C. Hodge, our old coworker, was present and took part in the opening exercises.

DR. J. C. PHILLIPS.

Maple Dell Camp, Ohio.

Yesterday was a very interesting day on these grounds. All things conspired to make the meetings a success. The day was delightful. The grounds were attractive. The band was in tune. The speaking was excellent. Mrs. Curran, who gave proofs of spirit presence, was at her best. Mr. Weaver made an earnest plea for Spiritualism and for Maple Dell, and Mr. Dunakin gave an able address. It was pleasant to notice that nearly all who were on the grounds assembled in the auditorium to hear the speaking.

The interest was greatly increased by the attendance in a body of the First Society of Spiritualists of Cleveland. They came unexpectedly, but were received with warm hearts and open hands. At their head were the officers of the society, Mr. Barker, president; Mr. Kerr, secretary, and Mr. Eberhard, treasurer.

During this week there will be public lectures every afternoon at 1:30 in the auditorium, by Mrs. Curran and Mr. Weaver.

On Friday Mr. and Mrs. Kates will commence their work. They will have full charge of the meetings on next Sunday, which will be the "yearly meeting day."

The Maple Dell Summer School has opened with upwards of twenty in attendance. It has four departments: The Psychic, under Dr. D. M. King; Oratory, under Miss Inez May Hill; the Scientific, under Prof. Kerstetter, and Lessons in English Language, by A. J. Weaver. The new school building is not yet completed, but it is a fine structure and is more in the direction of a permanent institution of learning on these grounds. Interest in school work is growing everywhere among Spiritualists. A. J. WEAVER.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

Island Lake, Mich.

Wondering why you do not (or rather wishing that you would) attend our camp-meeting, the thought struck me to say through your widely-circulated journal that we are having a great spiritual refreshing at our Island Lake camp, through the inspirations of our speakers, and the beautiful messages from our mediums.

It is the combined testimony not only of the campers but of all the visitors, that our grounds, considering the beautiful lake, the grove, the pure water, the capacious hotel, the magnificent auditorium, daily trimmed and festooned with flowers and twining vines, and our orchestra conducted by Prof. Hudson, of Bay City, if equalled, are not surpassed.

Mrs. Sheets, one of our best speakers, and president of the Grand Ledge camp-meeting, was with us the first Sunday, and her inspired messages were well received. The Rev. B. F. Austin, the ex-Methodist preacher and late college professor, and Giles B. Stebbins, the pioneer, the following Sunday. Last Sunday, the old traveler, pilgrim and patriarch, Dr. Peebles, addressed us twice, with all the stirring vigor and eloquence of his younger days.

Our president James H. White, of Port Huron, entertained the Doctor, he informs us, 48 years ago, while he was delivering a course of lectures in the above-named city; and a page and a half of the reports of his lectures were shown us to-day, printed at that time in the old Port Huron Commercial. These lectures bore a stirring testimony against slavery which had not then been abolished, and orthodox creeds, as well as giving the proofs of the spiritual philosophy. Brother White said that these lectures would read well if republished, though delivered nearly 50 years ago.

Sister Baade, of Detroit, makes an excellent presiding officer. She is to address the camp next Sunday. Then comes another of the old pioneers, Lyman C. Howe, a worker who has a golden record both on earth and in the higher spheres above us. Other speakers of national fame are to follow. We earnestly hope that the editor of The Progressive Thinker will some day visit our camp and take a vacation rest. He will be more than welcome.

ELLA B. BROWN, Sec'y.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable infor-

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"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Progressive Thinker goes to press early Monday morning of each week. Camp-meeting reports should always reach the office on the previous Friday or Saturday at the very latest. Bear that in mind.

"L." writes: "Mrs. Cora L. V. Richmond, of Chicago, Ill., addressed a large and appreciative audience at Corry, Pa., Sunday, July 29. 'The Question of the Hour' was the subject for the discourse, and was handled in a masterly manner, and to the great satisfaction of all present. This address has been reported expressly for The Progressive Thinker. Mrs. Richmond has made annual visits to Corry for several years, speaking each time, and a great interest has been awakened in her, and in the grand teachings by her guides." The lecture alluded to in the above will be published shortly.

Mrs. S. Augusta Armstrong has been in Chicago for a few days. She came direct from California where she has been doing an excellent work. She goes from here to Grand Ledge Camp, then to Buffalo, and the Freeville Camp.

The Logansport (Ind.) Reporter speaks as follows of the Chesterfield Camp: "The officers of the Indiana association are fully determined to protect their members and the public against false claims of pretenders, and have taken every precaution to rid their camp of all but those regarded genuine by the state association."

The Chicago Chronicle says: "Eugene Blanc, who has been persistently claiming that the spirit of his dead wife has been haunting him, cut his throat with a razor at Perryville, Mo., and will die. Mr. Blanc did not get along with his wife very well and they separated. Mrs. Blanc frequently threatened that if she died first she would come back and haunt her husband and make life miserable for him. Shortly after the separation the woman died. Since her death Blanc has frequently declared that Mrs. Blanc's spirit has appeared at intervals in his affairs and has so annoyed him that life was not worth living. He has threatened to commit suicide on several occasions."

Mr. and Mrs. Lindsey write from Mukwonago, Wis.: "Myself and wife, of Grand Rapids, Mich., are doing the work assigned us by the spiritual intelligences. We are holding spiritual seances at the Universalist church on Sundays, to large and interested audiences. During the week our sister, Mrs. S. J. Andrews, opens the doors of her magnificent mansion and invites the people of Mukwonago in, and we have enjoyed several very interesting and social greetings from both sides of life. This place is quite new as regards the spiritual work. We expect to remain here a few days longer, and will then go to Waukesha, and fill engagement."

The Chicago Journal says: "It took a patrol-wagon full of police to prevent a score or more of Catholics from forcibly compelling a preacher to cease his tirade against their faith. The preacher was Henry A. Sullivan, who says he was a Catholic priest, now ex-communicated, and the church was the Onward Presbyterian church, North Leavitt and West Ohio streets. The announcement of a sermon containing many exposures of the Catholic church drew a large congregation to the church. Before the preacher had proceeded far a woman in the center of the church arose from her pew and exclaimed: 'You are a liar, and you know it!' The whole assemblage was in great commotion and the police who had been stationed at the door were called upon to remove the disturbers. A wagon-load of police arrived, but could not pacify the audience. When the service was over the preacher left under the guardianship of the police. His exit was greeted by cat calls, eggs and stones. Several windows in the church were also broken." No doubt every word uttered by Mr. Sullivan against the Catholic church was true. The savage Catholics present would undoubtedly have killed him, had it not been for the timely arrival of the police.

W. H. Simpson writes from Grahamtown, South Africa: "We who have thought our way out of dogmatic Christianity have no wish to be regathered into the fold by some shepherd on the look-out for sheep. In fact we have no desire to be regarded as sheep or goats, and strongly object to being driven into the fold to be periodically fleeced. There can be no reasonable objection raised to Christians endeavoring to revivify into some semblance of life their dead dogmas and dying beliefs by means of our living facts. Let theologians spiritualize Christianity if they can. But we for our parts should resolutely resist all attempts to Christianize Spiritualism or convert into a formulated religion what should simply be a scientific investigation of occult phenomena. It can no more be considered a religious exercise to talk with a friend out of his body than if he were in it."

H. L. Bigelow writes from San Jose, Cal.: "The First Spiritual Union of this place is making preparations for and anticipating a good time when the State Convention of Spiritualists holds its meeting here in September. Henry H. Brown has been our speaker for the present month, and has also had a class in psychometry, which was a success. He has many warm friends in San Jose."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

The Chicago Daily News of July 26 says; "According to a letter written to the police by Miss Lizzie Gasser of Skaneateles Village, N. Y., she was made the dupe and then swindled out of $11,000 by two spirit mediums, mother and son, who she now supposes are in Chicago. Chief of Detectives Colleran has been requested to find them."

The Indianapolis (Ind.) News says: "A crowd of 8,000 or 10,000 people were at the camp of the Association of Indiana Spiritualists, July 27. It was the largest number of visitors the camp has ever known on the first Sunday. Mrs. Carrie Twing, of Boston, lectured at 10 a. m., on 'Visions.' She has caused something of a sensation by her declaration that any person could be his own medium. She said she would be glad when the dollar and the medium is divorced. The Rev. Moses Hull, of Buffalo, lectured in the afternoon, and there were numerous platform tests. The names of mediums who have been authorized by the directors to hold forth at the camp have been announced, and includes about fifteen men and women."

According to information obtained in London, some friction has arisen between the Vatican and the Washington Government, respecting the rights, privileges and property of the church in the Philippines. There is a suspicion in Cardinal Rampolla's mind that negotiations are proceeding secretly between the American authorities in Manila and the insurgent chiefs, in the course of which a demand of the latter that the present Spanish clergy should be expelled from the Philippines and their property confiscated has not been rejected with indignation. The Cardinal and ambassador Draper have had several unofficial talks and the Pope is said to be keenly interested.

Arnold Stulting writes from Kalamazoo, Mich., of a very satisfactory seance with Mrs. Amy Buchanan, of Jacksonville, Fla., at the residence of Elijah F. Rice. While her hands were held on either side voices spoke through the trumpet. Correct answers were given to mental questions. A question was written in the Holland language on a slate and correctly answered in English. Slates were written on when held by a person ten feet away from the medium, one message being written in Holland.

The Indianapolis Sentinel says: "The first lecture at the Chesterfield camp by Moses Hull will be heard Friday afternoon. The third Sunday will be the banner day of the six weeks' session. One of the chief attractions will be Swami Abhedananda, the Hindoo, a recent convert, who will in his peculiar style demonstrate the benefits and his knowledge of the religion. On Sunday, Aug. 12, Ignatius Donnelly, of Minnesota, populist candidate for president, will speak. Others with national records will be J. Clegg Wright, George P. Colby and Oscar Edgerly. The interurban line between Chesterfiled and Anderson was thrown open to-day and hundreds of visitors will patronize this mode of reaching the grounds forom the west."

T. H. Sketchley writes from Seattle, Washington: "A medium in Webster City, Iowa, wrote me a few days ago that she was not taking a Spiritualist paper at present. I told her she was not consistent, and for myself I would rather do without a coat than The Progressive Thinker." What is true of the medium at Webster City, Iowa, is true of hundreds of others scattered through the country—they take no Spiritualist paper. Whenever a medium, however, gets into trouble in consequence of some odious law on our statute books, then they want the assistance of a Spiritual paper, and of course get it at once.

The Democrat of Canton, O., says: "In conversation with one of the bright lights of Spiritualism who is located near the auditorium, Lake Brady, the writer was informed that Spiritualism is not a religion, but is considered simply in the light of scientific investigation. It does not pretend even to supply a code of ethics or morals, and every individual is free to do as he or she pleases."

T. H. Sketchley writes from Seattle, Washington: "I enclose to you a clipping from the Post-Intelligencer, a daily paper published in the City of Seattle. The religious crank, like the 'star of empire,' has 'westward made his way,' and has arrived safe and sound upon the Pacific Coast. All vocations are represented here, and I suppose it is only fair to let the crank have a show. This D. L. Fordney is a 'defunct' preacher, but it seems that he still regards it as duty to warn sinners of the wrath to come."

The Indianapolis (Ind.) Daily News says under date of July 26: "The saloons near the grounds of the Chesterfield Camp were wide open last Sunday, but a demand will be made on them to close, and an officer will see that the order is enforced. The directors of the association have decided to expel August Koch and wife, after a trial in which there was a good deal of bitterness. They have been forbidden to hold seances on the grounds of the state organization, but insisted on doing so. They have a cottage at the camp, and say they will go into court to establish their rights to occupy it." Spiritualists generally have great faith in the Anderson camp, and believe its success in the future will be great.

Critic writes: "The following is from the Religio-Philosophical Journal: 'A certain class of people, small in number, but loud and continuous of voice, aptly designated as 'Calamity Howlers,' infest the world to-day. The intelligent man and the good citizen, if he sees a possible evil or pending danger, feels impelled to seek or invent a method to overcome or obviate it; but the calamity howler only howls. He is never an instrument of good, but sometimes does evil because his baneful noise frightens the timid or grates the nerves of those within its influence. There are many of such in the ranks of Spiritualism, as well as in other avenues. We are optimistic; we look on the bright side; we try to see the good, the pure, the true, and desire to be blind to all that is untrue, unreal and deceptive. If we are doing our duty, trying to overcome evil with good; to build up instead of tearing down, we shall have no use for pessimistic ideas, or calamity howling.' As a Critic I desire to say that the pessimist has a niche to occupy just as much as the optimist. If Brother Newman desires to be blind to all that is deceptive, how about counterfeit money? Would that be taken in exchange for books and subscriptions? The fact is, in this world of ours a man of necessity must never be blind to that which is untrue, unreal and deceptive. Supposing our police officers adopted Brother Newman's tactics, how long would it be before our city would be completely ruined."

Cale Williams, of Richmond, Ind., formerly a resident of Economy, has recalled a dream he had sixteen years ago. He declares that he related the dream to many persons at the time and he denies that he invented it to prevent present circumstances. He dreamed that he saw a railroad train rushing through a corn-field adjacent to the village of Economy, and exactly following a course since laid out by the surveyors of the line of the C., R. & M. railroad. Many persons recall the fact that Mr. Williams related the dream at the time. The road will be built along the line definitely traced by Williams as the course of the train seen in his dream.

D. R. Higbie, M. D., writes: "The premium books, Vols. 1, 2, and 3 of the Encyclopedia of Death, and Life in the Spirit World came to hand all right. Thanks. They ought to be in every family in the United States, there is so much of value to all in regard to conditions of spirit life, and so cheap, so cheap!"

That there are more camp-meetings in Ohio than can be sustained, seems apparent from the following taken from the Columbus Post of July 22: "The Spiritualist camp-meeting, near Worthington, was slightly interferred with Saturday evening, by Constable A. E. Thomas, of Andrews' court, serving replevin papers upon Amos Davis, president; W. D. Noyes, secretary, and Cora B. Noyes, treasurer of the Columbus, Ohio, Liberal Spiritualist Camp Association for the large 60x90 and the two 14x24 tents occupied by them. The suit was brought by Geo W. Sellars, Jr., of the firm of McAuliey & Sellars, tent and awning manufacturers, to collect a claim of $260, alleged to be a balance on the tents, and which amount was secured by a mortgage on the same. Mr. Sellars stated to the Press-Post that he learned that a receiver is to be appointed for the association, and to protect himself, he desired to get in on the ground floor, before such action was taken and his property tied up. Constable Thomas allowed the property to remain, and the meetings will proceed, probably to the end of the time which they have set for the continuance. The replevin suit is set for trial in Andrews' court on the 26th."

E. S. Bishop, secretary, writes from Glasco, Kans.: "W. W. Aber, of Spring Hill, Kansas, will be at the Delphos camp-meeting."

E. T. Dickinson writes: "Elder Myrick seems quite proud of the fact that he is a 'doubting Thomas' regarding spirit inspiration, and seems to think Mrs. Richmond could have given that masterly Ingersoll lecture herself just as well as not. Mrs. Cora L. V. Richmond has been in the spiritual lecture field at least forty years, and been more constantly employed in the arduous labors of spreading the spiritual philosophy than any other medium that could be mentioned. Let anyone who is not laboring under prejudice, read her lectures on 'Life, Its Origin, and Its Mysteries;' or the lecture on 'Spiritual Chemistry,' inspired by the late Prof. James J. Mapes, and then to say the medium herself is equal to all this, unaided, is indeed most preposterous. The great Ingersoll lecture is certainly one of the most remarkable productions that could be given to show the personality of the silver-tongued orator. Let the Elder get genuine tests from the spirit side of life, and he will without a doubt become a changed man. As it is, he might as well contend that A. J. Davis and Hudson Tuttle wrote two or three dozen sturdy volumes on the spiritual philosophy, minus spirit aid, or that Miss Lizzie Doten's poems from the Inner Life, and Poems of Progress, took shape after a brief mental pastime of a few moonlight nights."

A two-story cottage at the Chesterfield Camp, Ind., belonging to the late Mrs. Colby Luther, has been dedicated to the use of speakers.

The State Spiritualists' Association of Minnesota will hold their annual convention in the Unitarian Church, Minneapolis, September 7, 8 and 9. Special railroad rates to the State Fair, held that week, can be obtained. Amongst the talent engaged are G. W. Kates, Mrs. Zaida Brown Kates, Dr. J. M. Peebles, Mrs. Carrie E. S. Twing, Max Hoffman, Mrs. C. D. Pruden, and the excellent local workers of the State. A large convention is expected.

She had been wrestling with a new cook in the kitchen and she had found her to be sadly deficient in the needed art. For two weeks she had been expecting company before whom she wished to show herself in the light of an excellent housekeeper. The guests were some relatives of her husband whom she had never seen. She was a young wife, noted widely for her outspoken ways and her native wit. The day came and the hour and she realized that not in one particular but in many the dinner fell short of her expectations. They had sat down at the table, which, she thanked her stars, looked pretty enough for a better meal than was to follow. Turning to her young and proud husband, who was at the head, she said in tones of deep conviction: "Now, Frank, ask a good blessing, for we have a devil of a cook."

C. W. Burrows, M. D., pastor of the Spiritual Union, sends the following: "The fifth in the Union course of summer lectures at the Occult Temple, 132 Michigan avenue, Detroit, Mich., will be delivered by Lyman C. Howe, the noted trance speaker, August 2. The sixth and seventh lectures by Rev. Moses Hull, on August 21-22. On the 21st Mr. Hull will deliver his famous lecture on 'Joan of Arc,' the mediumistic heroine of Orleans, for the first time in this city. On the 22d Mr. Hull will deliver the dedicatory address of the newly re-built Occult Temple. The dedicating to the cause of Spiritualism of a place sacred to spirit communion marks an epoch in the history of our cause in the city."

The Philadelphia Item says: "For some time each morning Mrs. Amanda Kerr, of Connelsville, Pa., has noticed that the board walk in her yard has been displaced or overturned, the sod dug up and the flowers uprooted. When Mrs. Kerr, a boarder named John Grindell and several other people were sitting on the poarch, a figure of a woman approached and said: 'Will no person here help me find my husband? I murdered him somewhere about this place years ago and I cannot find his body, although I have been digging up the yard here and all around for many nights.' The spook seemed to address her queries especially to Grindell. 'You,' she said, 'are old and must have known something of the deed at the time I killed my husband.' 'But I have no shoes or socks on,' answered Grindell. 'Wait till I put them on and I will help you find your husband's body.' 'No, come at once, or it is in vain,' was the answer. And while Grindell went in to get his shoes the spook, to the wonder of all the people on the porch, suddenly melted into the air and disappeared. Mrs. Kerr's house was formerly one of the best boarding houses in Connelsville, and has an interesting history connected with it. Mrs. Kerr says she is not afraid of the spook, but she insists that her premises must not be dug up in the future. It is said that in the early days of the house a man and woman stopped over night in the place, and that in the morning the man could not be found."

R. A. C. Mack writes extolling the late article by Dr. Peebles. He doesn't like the harsh views of Mr. Loveland when speaking of the Savior and the Bible. Nor does he like the views expressed on prayer. He says: "God does answer prayer, but not in accordance with its quantity, but according to its sincerity and quality. If most of men's prayers were granted as they request, it would put them in the insane asylum, because a nation's ignorance or selfishness, like that of India, or the Boers of Africa, is so great and widespread that the spirit of God cannot permeate and control the masses to know what is for their good and best interest, and lead them to act accordingly, and they become the victims of famine and subjects of a stronger power."

A special dispatch to the Inter Ocean from Washington, D. C., says: "A fraud order was issued to-day against Francis Truth and the Francis Truth Institute of Divine Healing, of Boston, Mass., by the Postoffice Department. Francis Truth advertised himself as a divine healer, capable of successfully treating any disease that flesh is heir to, the only requirement being that the suffering patient place his faith and a fee at the disposal of the healer. It was not necessary that the patient be in the presence of the healer to obtain the treatment, as the divine power was supposed to flow free and unobstructed for any distance, provided that it was the will of the healer that it should do so. In fact patients from a distance were more desired than those who could observe the actions of the healer. In a criminal trial held in Boston recently Truth pleaded guilty to the charge of obtaining money through the mails under false pretenses, and the mail coming to his address, which has been held at the postoffice at Boston since his arrest, is now being returned to the writers."

A Grand Rapids (Mich.) paper says: "Even the spirits of the upper world can't get news from Pekin. According to Frank Ripley, one of the mediums now in attendance at the Briggs Park Camp-meeting, the condition of affairs in China is such that the inhabitants of the ethereal world cannot penetrate to the scene of hostilities or gain a knowledge of the happenings here for those who are anxiously awaiting it there. He says the whole world will war with China; Russia first, because she will never forgive China for the wrongs done to her diplomats, and the other nations quickly after. America will hold off as long as possible, however, on account of her varied interests in that country and because of her philanthropy."

F. H. Coggeshall writes from Lowell, Mass.: "There have been a few changes in our executive board, among them is the retirement of Mr. J. Banks, our secretary. Mr. Jos. J. Devine has been elected to fill the vacancy. We are having excellent results at our grove meetings, the attendance running between 150 and 200, and much interest is being manifested. I am also pleased to inform you that your efforts through the columns of The Progressive Thinker are reaching quite a number here, and trust ere long that we shall feel obliged to increase our order."

The Banner of Light well says: "It will be seen from the letter of Lyman C. Howe, on our sixth page, that our esteemed friend and co-worker, W. H. Bach, the wide-awake editor of The Sunflower, is seriously ill at his home in Lily Dale, N. Y. Mr. Bach has been an indefatigable worker for Spiritualism ever since the knowledge of spirit communion was vouchsafed to him. Whenever the call came he was ready to respond; wind and rain could not stop him, and he never failed to appear at the post of duty according to promise. He has ever been keenly alive to the needs of our beloved cause, and has freely given of his best to make Spiritualism represent the best and truest thought of the age. He has worked with might and main to sustain the idea of practical co-operation, and has verily turned night into day to accomplish the purposes for which he labored As a natural result, he has overworked, and is now suffering from the consequences of the same. He seemed a tireless worker, but nature has at last rebelled, and demanded a respite. W. H. Bach cannot be spared at the present time; his services to the cause, and his worth as a man, are too valuable to be dispensed with now. He must get well; therefore, we second Brother Howe's suggestion that the thoughts freighted with the balm of healing be wafted to him on his sick bed, coupled with the invigorating mental suggestion that he must at once begin to get well. Brother Bach, the best wishes of thousands are with you in your hour of suffering, as well as their sincere sympathy. All say with us, 'You must get well!'"

The Chicago Tribune of August 4, says: "Mrs. Elizabeth Fitzgerald, a medium, who, it is said, is wanted in almost every large city in the United States on charges of swindling, has been arrested. She is now on her way to New York in custody of Detective Sergeant Murphy, of that city, where she is wanted on a charge of extortion. On this charge Mrs. Fitzgerald was arrested in Chicago four months ago, but was released through habeas corpus proceedings. She eluded the police until Tuesday night, when she was arrested on Sixty-third street, near Stony Island avenue. Detective Sergeant Murphy came to Chicago to take back to New York John Clark, deputy collector of the municipal revenues in New York City. When he arrived here he found two prisoners to go back instead of one."

Mrs. C. H. Mullins writes from Owosso, Mich.: "Mrs. Hattie B. Sears and I left Reed City, July 31, having spent three weeks at Dr. Spinney's sanitarium. Fifty or more attended the Freedom meeting last Wednesday, which was held in the sanitarium hall. Many were present who had never attended a Spiritualist meeting before. After being at the sanitarium, and seeing and knowing how Dr. Spinney is struggling to reach out to the needy ones, I feel that every Spiritualist ought to help him in his noble work. Kind thoughts and cheering words are helpful, but they will not buy bread and butter. Dr. Spinney needs financial aid, I feel he deserves it. We found Reed City ready to accept our truth. We started the ball to rolling, and I know no better way to keep it rolling than to have everyone to read The Progressive Thinker. I herewith send names and hope ere long that many more will subscribe."

Sam A. Foss, physical and business medium, has removed to 592 W. Van Buren street, Flat C.

Thos J. Haynes writes from Grand Rapids, Mich.: "A pleasant affair was the surprise on our chairman, Mr. Carpenter, on last Tuesday evening. Mr. and Mrs. Carpenter were the workers for the society in the city when the camp was started, and their efforts were a great help to us at that time. As an expression of our appreciation, we presented to Mrs. Carpenter last year a diamond ring. In order that the public might know that Mr. Carpenter's work was appreciated equally with that of his excellent wife, the friends of our chairman among whom we wish as officers to be classed, got together and purchased him a ring. While it was not a diamond, it was an emerald of purity and great value, the purchase price being $40. It was presented to him by our treasurer, Mr. Baldwin. He was greatly surprised and I think pleased as well. He will take with him from us our kindest love and best wishes when he leaves us."

Columbus Wells writes: "Did it ever occur to the re-incarnationists that their theory of re-incarnation has never been proved? Scientific facts always carry with them the proof of their truthfulness, therefore re-incarnation must fall to the ground; for the want of proof it must remain a theory and a belief."

Dr. A. B. Spinney writes from Reed City, Mich.: "Mrs. C. H. Mullins and Mrs. Hattie Sears, of Chicago, have been visiting at my sanitarium the past three weeks, and doing some good work for the cause. Mrs. Sears gave a fine intellectual spiritual address in Sanitarium Hall, each Sunday at 3 p. m., followed by Mrs. Mullins with tests. They gave a satisfactory seance, delighting and instructing the Spiritualists of Owosso, Mich., on August 1, at the home of Mrs. John Steggall. Sunday, August 5, they will be at Haslett Park, later at Grand Ledge and other camps. They are workers who are unselfishly giving their lives and gifts to the cause of Spiritualism of the good of humanity. They did not forget The Progressive Thinker, but spoke of its noble Mission, and were actively engaged in obtaining subscribers for it."

D. E. Griffith writes from St. Paul, Minn.: "The third annual convention of the State Spiritualists' Association of Minnesota will be held in Minneapolis, Sept. 7, 8 and 9, at the Unitarian church, 8th and Mary Place. Mrs. Carrie E. S. Twing, president of the New York State Spiritualists' Association, Dr. J. M. Peebles, of Battle Creek, Mich., Max Hoffman, the celebrated slate writer and test medium, of Chicago, G. W. Kates and wife, and other promising workers will take part in the convention. Our State Association has made a splendid record for the year. Through the excellent work of Brother G. W. Kates and wife, who have been doing missionary work throughout the state, we now boast of seventeen chartered societies."

Ben F. and Mattie E. Hayden write from Hickman, Neb.: "We passed through Iowa, stopping at Webster City, Fort Dodge, Atlantic, Avoca and Council Bluffs; then to Omaha, Lincoln and Beatrice, Neb. At each of these places we find quite a number of honest and sincere Spiritualists; but in every place we have to confront the same general condition, the same complaint, viz., 'We have been duped and swindled so often by wolves in sheep's clothing that we are compelled to hold all at arm's length for fear of again being duped.' Everywhere we hear the same general remark: 'If a good, honest medium would locate here, and prove their work by close acquaintance, they would have all the work they could possibly do, but our folks are afraid of strangers, and are slow to extend fellowship to such for fear they may have reason to regret having done so.' The limited time we had to spend in each locality we visited, prevented our coming in contact with all who are quietly interested in our cause; but we feel that we have sown seed in each place that will finally ripen into a harvest, and we are proud to say we have made many warm friends, who increased in numbers daily with our stay, and always many regrets were expressed at our not remaining longer. For the past two weeks we have been visiting among relatives, but the coming week we will again take up the work at the camp at Ottawa, Kansas, where we are engaged for the entire meeting; after which we will be glad to serve societies anywhere at a reasonable compensation. Our guides have dedicated anew our lives to this grand philosophy of uplifting humanity, and helping man to understand his nature, usefulness and destiny as an immortal entity in the realm of nature."

James Boyd writes from Riverside, Cal.: "Allen Franklin Brown, a well-known eastern lecturer, psychometrist and missionary worker, recently from Texas, has been holding meetings in Riverside and San Bernardino with much acceptance. He is also in the interests of the Southern California Camp-meeting Association, of which he has been chosen presiding officer and conductor for the coming meeting in September. His work here was much appreciated by those who heard him, and the camp-meeting association appears to have selected the right man for the work."

Dr. Peebles, after having a sitting with Mrs. M. St. Omer Briggs, at Island Lake Camp, states that the reading was not only excellent and spiritual in quality, but was convincing and uplifting. Such messages as come through her inspired lips are freighted with the very breath of heaven.

Stephen R. Allen writes from Allegheny, Pa.: "There recently appeared in our midst a young man who called himself King Turner, and who posed as a trance medium. He had a suite of room at the Victoria Hotel (our leading hotel) and advertised extensively, and did a large business. Not until he left did any of us know he was a fake. After he had humbugged the community to his hearts desire, he left, leaving behind his 'test book,' it containing the names of some of our leading citizens, and also the names of those who were in spirit life. So you see all he had to do was to look over his book and then go into a 'trance' and tell you some startling things. There are several people whom he humbugged and who are desirous of locating him. I have investigated the case fully and now believe he is Lionel J. Hartwell, who has until a short time ago been associated with the notorious Jules Wallace. They had trouble in New Haven, Conn., where Wallace was arrested for practicing fraud under the name of Prof. Warde, and they dissolved partnership, and he is now working the gullible as easily as the malodorous Jules has done. I hope you will publish this and do all you can to help locate this smooth-tongued fake. He is about 6 feet 2 inches, weighs about 175, black hair, gray eyes, and about 25 years of age. He is a handsome fellow, and while here had several of our best-known young ladies out riding and to places of amusement, and no doubt some of their well-filled purses are missing along with him. If this succeeds in locating him, telegraph at my expense, at the following address and I will be very thankful. 1118 Washington street, Allegheny, Pa."

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

Island Lake Camp, Mich.

After such lectures given by Rev. Dr. Austin, with his eloquence and logic, next in order came the veteran Dr. Peebles, who spoke of the creeds and orthodoxy, as back chapters and dead issues the preachers were afraid to defend. The Doctor's lectures have been historical, inspiring and constructive. Spiritualism has become an established fact. It has its millions of devotees. How are we applying its truth and principles? It is not enough to know we exist, but how we do exist, and under what conditions. The Doctor answered the question of what became of idiots, murderers and suicides after death. His illustrations were apt, and some of them very pathetic, that many wept for the 'poor in spirit,' and some in joy. His lecture on India was greatly enjoyed. It was said by some who heard him forty years ago that he speaks now with more eloquence and vim than he did in his younger days, although he is now almost eighty. The 31st was his day to bid us adieu, which was done with all the pathos of a man who never expected to see us again, although he is preparing for another tour around the world.

The camp is progressing nicely, with new campers.

Socials, dances, circles, etc., with conferences, fill up all our spare time.

The Ladies' Auxiliary elected new officers. J. W. BRIGGS.

Lily Dale Camp.

The speaker for Grand Army Day was Rev. Morgan Wood, whose unique style and vigorous handling of his subject was greeted with much applause. Mr. Wood is a careful man, and prudently stays within the pale of the church while preaching the essence of Spiritualism. We hope he is as free as he thinks he is—and possesses for himself the strict adherence to principle which he so much admires in others. The broadness of the platform at Lily Dale is an indication of the broadness of the principles of Spiritualism; and no matter whether in the church or out, there is room for all liberal-minded thinkers. But a Lily Dale audience is quick to detect the ring of genuineness, and is critical while it is tolerant.

President Gaston assumed the duties of chairman for the afternoon, while Bro. Brooks took a half holiday.

Prof. Lockwood has followed Mr. Wright with a series of private classes which are well attended. These classes along scientific lines are doing much to instruct, and lead the investigator into broader fields of thought and places them upon a solid foundation whence the different phases of phenomena can be more accurately judged.

Hon. A. B. Richmond occupied the rostrum Tuesday afternoon, Methodism versus Spiritualism being the subject of his address, and it was an able effort which was well received.

A pleasant feature of the camp are the Forest Temple meetings held evenings and mornings in the wood.

We have with us this week Cora L. V. Richmond, Prof. Lockwood, Mr. Wilde and Mr. Grimshaw, beside many other prominent workers whose names I cannot mention.

There are many Canadian visitors and we are told there are more coming. The attendance increases and the interest unflagging—and more strangers than ever before.

So the good work goes on while the field of Spiritualism broadens, and the seed gathered here will find soil in every State in the Union.

MARY WEBB-BAKER.

Anniversary of the Wigwam, Onset, Mass.

On Monday, July 30, there was gathered together a large company of friends to re-dedicate the Wigwam which was erected to commemorate the memory of the Red Men, and to the credit of its president and co-workers is now free of debt—something to be proud of, for the fact of them giving free meetings and to aid in the development of spiritual gifts which constitute every form of manifestations of spirit. It was not a gathering as some would say of the lower order of intelligences, but of bright-looking men and women if we are to judge by what is expressed in thought. Then Onset and her judges need not be ashamed of the patrons of the Wigwam, and I predict, gifted with prophecy, that in years to come some of the crude talent or infantile mediumship will be shining lights in the future of Spiritualism, for Spiritualists must go back to their first principles. That is to say, as the churches have cornered God, so have they cornered mediumship. They have catered to a few knowalls, have selected a few to voice the truths of Spiritualism regardless of many essentials, have voiced none practical, and ignored the plain, practical, everyday facts of life given to the few, the higher ethical presentation of Spiritualism, while there are thousands starving as infants of the larger growth, seeking the a b c of Spiritualism.

I have been a worker for ten years, have witnessed many manifestations of spirit power, but never in all my experience have I ever seen such demonstrations of spirit as I did on Monday, July 30. It was the experience of the mediums and those that have been benefited by practical Spiritualism.

The Wigwam is a place of liberty and freedom of expression that I have failed to find in other organizations. Seated in the heart of nature and her glorious surroundings, its walls decorated with the beautiful, cleanliness and order, inspiration and power must come to those that sit within, and I must confess that I can breathe in my soul the spirit of truth and independence. I have never felt this in the selfish organizations I have mingled with in my many years of toil for the spirit world.

When we affiliate with nature and natural law, practical harmony, so little understood, then indeed, will be the dawn of the new dispensation. May God and the angel world sustain all those who are sacrificing their lives for the sake of humanity, and while they are so little appreciated here, there is a life where compensation is their inheritance. May the noble woman who has worked as an officer in the Wigwam since its erection find compensation in the angel world.

MARY E. McDONALD.

Onset, Mass.

YOU, as a progressive mind, should know something of the phenomena of that magnificent change called Death. On that subject you will find valuable information in the three volumes of The Encyclopedia of Death, and Life in the Spirit World Those three volumes contain more valuable information on that subject than all the libraries of the world. They are furnished to the subscribers of The Progressive Thinker at a nominal cost. Read carefully our premium list.

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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the several loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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The Diakka and Their Earthly Victims, by the Rev. A. J. Davis, is a very interesting and important work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, a resident of the Summer Land. Price 50 cents. For sale at this office.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

The Arcana of Spiritualism.

Now that all subscribers to the Arcana of Spiritualism have at last received the book, I ask their pardon for the delay which has been as annoying to me as possibly to them. The publication was entirely in the hands of the English house, and farther than forwarding subscriptions I had no voice. The book was larger than at first anticipated, and hence the cost greater. Subscribers received their books at the stated price, but the orders cannot now be filled for less than $1.50 postpaid, for the muslin bound, or $2.50 for full morocco, gilt. A small consignment has been imported, to avoid too long delay in forwarding orders.

I take this opportunity to thank the many friends who not only sent their subscriptions, but have since the reception of the book, sent what is more valuable, words of their appreciation of its pages, and fraternal greeting. It is quite impossible for me to write, as my heart desires, personally to each and every one. HUDSON TUTTLE.

A. H. Frank: Q. In a recent publication on vegetarianism is the following, and it has been puzzling me very much:

"Do animals have rights? If no, what is the excuse for the existence of our humane societies? Why prevent pounding, beating, laceration or mutilation of lower animal life? Why call flagellation and persecution of our brother creatures inhuman? On the other hand, if they do have rights, by what law? Is there any standard of right to living beings other than the law of justice? Not that is known to ethics. Then must we not inevitably come to the conclusion that all animals have equal rights to life, liberty, and the pursuit of happiness, and that ultimately man will recognize that his more lowly brother-animals must be his companions in life and not his clothing and fodder?"

A. To admit that all animals have equal rights with man to life, liberty and the pursuit of happiness, commits to the most absurd conclusions. The microbe which breeds fever in the veins, or destroys the tissue of the lungs, must not be destroyed, but go on in "life, liberty and pursuit of happiness." The wild animals that destroy the products of cultivation, the insect pests against which perpetual warfare must be waged to save the fruits and grains, all have a right to live as they please! Man must not resent the attack of the mosquito, who has a right to its natural diet of blood! The writer in his sympathy for lower beings, forgets the fundamental law which overrides all palliative conceptions of morality. The highest law known in the realm of living beings is that those who make the best use of their environments have the right of existence over those who do not. This is true of the races of mankind—the race making the best use of the earth, has the title deed against all inferior races. The Indian had no right to hold 3,000 acres, for his miserable support by the chase, against the Anglo-Saxon, who for all the advantages of his superior cultivation requires not half a score. The race that uses the land to best advantage has the right to the land.

If this be true of the races of mankind, it has far greater force applied to the supremacy of man over the lower animals. If the doctrines quoted were practiced, the multiplication of animals would extinguish the human race. Mankind in its infancy had a desperate struggle against the animals of the wild. Armed only with a club or stone, he fought for existence against the huge bear, the terrible lion, and smote the huge mastodon. He was physically weakest of all, but more crafty than the wolf, or the tiger, and his art outwitted the strength of the lion. He fought his way to supremacy. He had no choice. He must kill or be killed, feed or be fed upon.

His diet was mixed; wild fruits, grains he learned to cultivate, and the products of the chase.

Briefly such was his early estate. With the increase of knowledge, and growing density of population, the products of agriculture more and more supplied the demands for food, and domestic animals the place of those of the chase.

These domestic animals are truly creatures of his creation, and are not found in the wild state. He has through ages cultivated the wild stock until he has modified it to suit his purposes.

Now, aside from all questions of justice, right, morals or sentiment, man, to exist, must be lord of the world. The condition of India shows the result where, by superstition, this law is ignored. These animals are sacred because the doctrine of reincarnation declares that these animals are embodied spirits—perhaps relatives and friends—and thus at least 20,000 people a year perish by bite of poisonous serpents, or feed beasts of prey.

The wild animals, when they interfere with man must be destroyed. The domestic animals are well fed and cared for during their lives and perhaps the sum of enjoyment is greater for them than for the wild races.

In this discussion all turns on the meaning of Right. That which must be; which is of the order of the world, must be right, whatever be our conceptions of its morality.

That which gives the best results, and for generations has been observed to be of greater benefit to all, has been called right.

While the necessity for the destruction of animals exists, that man may have a place, there should be no cruelty, and as little pain as possible. Man's supremacy does not imply the right to inflict unnecessary pain. The best interests of all are subserved by humane treatment.

When man becomes spiritualized, he will shrink from flesh as food, with more and more aversion, but this does not enter into this question.

Mrs. Mary Brewerton: Such automatic movements when sitting in a circle are of common occurrence, and cease to be incongruous when there is perfect yielding to the control.

Student: Q. Why is the term "Modern Spiritualism" used in distinction from Spiritualism?

A. Spiritualism is as old as mankind, but there is a marked distinction in what is known as "modern."

"In the olden times a spirit appeared as a ghost, an intangible being that came uncalled and left the affrighted spectator a subject of ridicule. Spirits were lawless and came as warnings or without purpose.

"Modern Spiritualism came as a reaction against materialism, and the single idea which gave it birth was that ghosts or spirits were individualized entities subject to law. It is distinguished from the ancient by its sweeping claim that all spiritual phenomena and the evolution and existence of spirits is by the operation of fixed and ascertainable laws. Scientific men have investigated spirit phenomena in all its phases and have become satisfied that behind all the mystery there is the fact of spirit being and return.

"When the new Spiritualism was instituted fifty years ago, on March 31, intelligent answers were first received from ghosts or spirits. That day we celebrate as the advent of the new conception of the spirit world and spiritual existence. We have the means to communicate with the spirits at will by methods conforming to well fixed laws. We claim that the spirit is evolved as the last term of a long line of beings, the protoplasmic monad being the first. Death is only a transition to a higher plane. We are able to comply with the conditions which allow the spiritual beings to communicate with us in an orderly and legitimate manner. There are demands made by all religions of to-day or the past to have faith, to believe. The demand made by Spiritualism is to know."

The Delpit Outrage.

That marriage-annulment case in Quebec—the annulment by the ecclesiastical court of the marriage of one Delpit to Miss Cote—which marriage the priests now declare is null (after the wife has borne Delpit three children) because the couple were not married by a priest—should not be forgotten, because Rome boasts that she alone "keeps the marriage tie sacred." A writer in the Montreal Witness says:

"I always supposed that the civil code of this province expressed the laws relating to marriages performed within the province, but the Delpit case apparently ignores that code as if it never existed. Clause 128 orders 'that marriage must be solemnized openly by a competent officer recognized by law;' clause 129 states that 'all priests, rectors, ministers and other officers authorized by law to keep registers of acts of civil status are competent to solemnize marriage;' and clause 134 recognizes the validity of marriage licenses where bans are not called. So far, the Delpit marriage was no doubt in full accord with the code, for the Rev. Mr. Barnes is a competent officer, and he married the parties without any opposition, presumably under authority of a license granted by one commissioner to issue such documents. After living with his wife for a sufficient length of time to become the father of three children, Delpit seeks to have his marriage annulled on the plea that both himself and his wife were Roman Catholics when Mr. Barnes, a Protestant minister, married them, and consequently no real marriage was solemnized.

"One cannot understand in a free British country the Church of Rome saying to one of its members, and that a woman, 'Even though you are legally married in accordance with the laws of the country, even though you have borne three children to your husband, even though to annul your marriage is to degrade you to the lowest depths of a woman's degradation, we annul your marriage as if it never existed; we brand your children as illegitimate, and we brand you as an unmarried mother.' Under what laws of God or man has the Roman Catholic Church in the Province of Quebec received power to issue such a cruel, audacious, and I, according to my light, would say, disloyal judgment? And under what law has any Canadian judge the liberty of passing on a case justly brought before him to the barbaric cruelty of such a court? If such laws exist, let them be made known in the cause of humanity, to say nothing of religion, in order that members of the Roman Catholic Church may avoid marriages celebrated by Protestant clergy, and that such clergy may be saved the shame of being unconscious participators in acts of ultimate cruelty towards innocent people, that in the nature of things, as men, their souls would revolt from.

"Is there any act, law or agreement which places the Church of Rome in the Province of Quebec outside of and above the law of the province, and, if so, why? The various Protestant Churches are given power by law to regulate their own discipline of members, to appoint, depose and deprive officers, but they are given these powers on two distinct provisos—first, that they shall not interfere with the rights, etc., of other religious communities, and, second, that nothing they shall do shall be contrary to any law or statute, now or hereafter in force in this province; in other words, they are righteously and wisely bound, by the laws of the province. If the Church of Rome is not so bound the sooner it is bound the better, if only, as this Delpit case demands, in the interests of conjugal morality and common humanity.—Citizen, Boston.

Belvidere Seminary.

The fall term of this Home School for Youths of both sexes will begin September 24. Location healthy and beautiful. Adults prepared for college or business by experienced and liberal teachers. Its art departments include music, painting, mechanical drawing and literature. Its government is based on the Golden Rule; its coercive force is, therefore, the law of love; its motto "He that ruleth his own spirit is greater than he that taketh a city"; hence, in principle, its management is opposed to war, capital punishment and injustice in all the relations of life. Spiritualists and all progressive people are cordially invited to co-operate with its principals in their efforts to sustain a liberal and harmonious institution for the intellectual, moral and spiritual education of their children. Terms moderate. For circulars address Seminary, Belvidere, N. J. 5592t

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THE CAMP-MEETINGS.



Ashley Camp, O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Ezra Carpenter, secretary, Wellsville, Kans.

Freeville Camp, N. Y.

Opens July 29 and closes August 12. B. L. Robinson, president, Freeville, N. Y.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 266 Twenty-first street, Detroit, Mich.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic campgrounds, Niantic, Conn; season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Los Angeles, Cal., Camp.

Arrangements have been made to hold a camp-meeting at Sycamore Grove, Los Angeles, Cal., September 2 to 20, inclusive. Address Elton T. Brown, secretary, 341½ So. Spring street, Los Angeles, Cal.

Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1900. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Iowa, September 2 to September 16 inclusive. Grounds open to campers after August 27. For information or programs address W. H. Wilson, 301 N. Center street, Marshalltown, Iowa.

Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich, August 2 to September 4, 1900, inclusive. For programmes address J. D. Richmond, secretary, St. Johns, Mich., or G. F. Ottmar, Riley, Mich.

Nebraska State Camp.

The Nebraska State Spiritualist Association will hold its second annual camp at the Crete Chautauqua Grounds, Crete, Neb., from August 16 till August 26 inclusive. Crete is about 20 miles from Lincoln. The grounds are very conveniently and pleasantly situated and every effort will be put forth to make the meeting a success. Further particulars may be obtained of James Campbell, president, Havelock, Neb.

Freeville Camp, N. Y.

The Central New York Spiritualist Association, Freeville, N. Y., fifth annual camp, opens Saturday, July 28, closes Sunday, August 12. B. L. Robinson, president.

Summerland, Cal.

The tenth annual camp-meeting of the Spiritualists of Summerland, Cal., conducted by the Summerland Spiritualist Association, will commence August 26, 1900. M. A. Spring, president; W. P. Allen, secretary.

Lake Brady, O.

Lake Brady still continues to be the center of attraction for all interested in spirit communion throughout the Western Reserve. However, we hear good reports from our sister camp, Maple Dell, situated at Mantua, O.

The social features of Lake Brady during the season so far have been above the average. A literary or musical entertainment and two public dances each week besides an occasional camp dance.

The delightful open air concerts given each evening by the orchestra add greatly to the general enjoyment. The orchestra is under the management of the famous Haines family, the present leader being Miss Lillie Haines, who is only fifteen years of age. She is a beautiful, spirituelle-looking child, and while playing seems inspired. Indeed, the phenomenal rapidity with which she has mastered the violin would indicate assistance from the higher powers.

The Mothers' Meeting address by Mrs. McCaslin was highly appreciated and many wish a repetition of it.

Lake Brady is well supplied with musical talent this season. Prof. Hans Metke and Frederick Fabrican are both exquisite performers, the former on the piano and cello, and the latter on the violin, and Mrs. Florence Russell, of Alliance, and Miss Fanny her daughter, respectively vocalist and accompanist, prepare the way for each lecture with their sweet inspiring songs. Mrs. Sadie Herrick, also a sweet singer, sometimes assists.

Oscar A. Edgerly gave us four excellent addresses during his engagement. He claims no education, no knowledge even of the utterances crossing his lips, and yet in grammar, rhetoric and all that goes to make up a pleasing address he has few superiors. The most remarkable discourses he gave were two, one immediately following the other, in which a deceased clergyman and a profound and scholarly atheist expressed his own peculiar views. Though both admitted they had been much modified since passing from earth life, they were still distinctly characteristic.

Lake Brady is still well supplied with mediumistic talent, two materializing and two trumpet mediums; Mrs. E. W. Sprague and Mrs. Ebertshauser, both excellent healing and business mediums, besides the famous Shepherd Brothers, magnetic healers, who have averaged from forty to fifty treatments a day. Then we have Madam Virginie Barrett, a French psychometrist and inspirational artist, and others.

Mr. and Mrs. E. W. Sprague are still with us doing excellent work as speakers and test mediums.

MRS. M. M'CASLIN.

Onset, Mass.

I just thought we would waft a breeze from Onset to our friends in Chicago, and say to them that Onset is delightful, that the weather is perfect, that the nights are cool, and the days just right to make it an ideal place to spend your vacation. The management are doing all in their power to present the best philosophy and phenomena to the public, and it is appreciated by those attending the meetings. We have had lectures by Dr. G. A. Fuller, Prof. W. F. Peck, Mrs. Henrietta Kimball, Mrs. Sarah A Byrnes, Mrs. Carrie E. S. Twing, Dr. N. F. Ravlin, Prof. E. H. Griggs and Mrs. Ida P. A. Whitlock. Mediums so far Dr. Louis Schlesinger and Mrs. Effie I. Webster. All have done a grand work. Each one has a peculiarity unto themselves. Dr. N. F. Ravlin has awakened the people; he is so earnest and his lecture upon how he became a Spiritualist was one that touched the hearts of all who heard him. Prof. Griggs' lecture was an intellectual feast, and one could well afford to sit long at the table. We have many noted ones to come, and the month of August will be enjoyed by those having the privilege of attending the meetings.

Mr. A. J. Maxham is the singer of the camp and he is enjoyed by all who listen to him.

The large steamer comes in every Sunday and brings large crowds and there are excursions most every day upon the water in the steamer Genevieve.

Our conference meetings are quite a success, and are of profit to all.

There are many mediums upon the grounds—Mrs. C. B. Bliss, Mrs. Allbright, Mrs. Ritchie, Mrs. E. I. Webster and so many that it is a very easy matter for one to have an opportunity to learn as to the continuity of life.

The wigwam under the wise direction of Mrs. M. A. Weston is doing good They hold two meetings a day, one for healing in the morning, and the afternoon for whatever the spirit moves.

The bookstore is open, and anyone wishing to procure a copy of or subscribe for a year for The Progressive Thinker can have this opportunity at the camp. We hope the friends will respond. HATCH.

HOME CIRCLE.

Striking Experiences of an Attorney-at-Law.

To the Editor:—I occasionally see mention made in your paper of the "Home Circle," with encouraging editorials for their extension and inviting statements of the experiences of others, and herewith avail myself of that invitation to give you some of the experiences we have enjoyed in our home circle in this city.

Until very recently we have been meeting weekly at the beautiful home of Brother Markley, where six or eight, and not to exceed ten congenial friends form our circle, with the assistance of our little medium friend, Mrs. Inez Wagner, of this city, whose control is "Blossom," and whose revelations and phenomena are something wonderful. She generally gives full names, and her descriptions of spirit friends are so exact and minute in detail that we rarely ever fail to recognize them, and we feel very fortunate indeed, and greatly favored in having her most valuable assistance. She is certainly rapidly developing into one of the finest mediums in the West, and gives promise of a great future.

At our sittings we have raps in abundance, table tippings, and table raising clear of the floor, and messages and communications from the spirit friends of nearly every member of the circle, some of which I will give here.

A few years ago there was committed in this city one of the most bloody and atrocious murders that history has ever recorded. An old lady by the name of Matson, living alone, was brutally and foully murdered in her home, in a most cruel manner, by some unknown person. Shortly thereafter a young mulatto by the name of Frank Nevils was arrested charged with the crime. In connection with other attorneys I defended him, and the first trial resulted in a hung jury, but at his second trial he was convicted, and shortly thereafter committed suicide in jail.

To the time of sitting in this circle I had always believed in, and stoutly maintained his innocence, believing he was the victim of a conspiracy and was offered up as a sacrifice to appease the clamoring of an outraged community, that must needs have a victim.

On the evening I speak of, however, "Blossom," the medium's control, turning to me said: "Judge, here comes a colored man to you who is in great distress. His head is bowed so low I can't see his eyes." I told her to get his name, and she replied: "He says his name is Nevils, Frank Nevils." I then said: "Frank, I always believed, and do yet, that you were innocent of the crime with which you were charged, but I want to ask you this straightforward question, "Did you kill Mrs. Watson?" And much to my surprise and consternation, and against my own belief, his answer was "Yes." I then said, "What did you kill her for?"

He replied, "Money."

I again asked, "Did you get any money?" and he said, "Not very much." But I further insisted, asking him "How much? Was it as much as ten dollars?"

To which he replied, "No, I only got five dollars."

I respectfully refer this instance to Dr. Hudson, who claims in his "Law of Psychic Phenomena" that clairvoyancy is nothing more than telepathy, or mind-reading. Yet these disclosures were the exact reverse of my mind, I believing all the time that he was innocent. There certainly could be no mind-reading about that, for had it been, the disclosures would have been the opposite of what they were. Remember that the medium through whom this was gotten, was not a resident of this country when the crime was committed and knew nothing of it.

One more instance I desire to give you, with which I will close.

On the 28th day of October, 1899, I lost by death one of the dearest little wives God ever gave to man. Her taking off was rather sudden. I was then an infidel, a believer in nothing supernatural or hereafter. I stood at her bedside as she breathed her last, the doctor on one side of me and the nurse on the opposite side of the bed. She had been unconscious for more than a day and her eyes were closed, but just as she was gasping her last breath, a most wonderful expression came over her features as of wonder or surprise. I called the doctor's attention to it at the time and said: "Doctor, what does she see? What does she see? Look at that expression."

But the doctor shook his head, saying, "I don't know."

At one of our circles the spirit of my mother came to me through "Blossom," of course, and I asked her, "Mother, have you met Emma, my wife, in the spirit land?" and she replied, "Yes, we are constantly together. I stood at her bedside when she passed out. My arms were laden with flowers, and when she looked up and saw me, she looked surprised. Do you remember that look?"

No one present in that circle knew anything about that occurrence.

To an investigator as I am, such evidences are simply paralyzing, and particularly so when unaccompanied with any mercenary motives, as money formed no part of the consideration, and was no feature of the circle, only a small home gathering of friends, earnestly seeking the truth.

Topeka, Kan. J. S. ENSMINGER.

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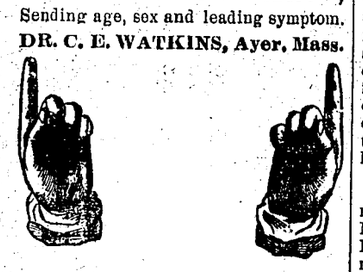
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"2. That it is a law of Nature obvious to our senses, that the internal and external character of all that have life upon the earth, is formed for them and not by them; that in accordance with this law, the internal and external character of man is formed for him and not by him; and that the knowledge of this fact, with its all-important consequences, will necessarily create in every one a new, sublime, and pure spirit of charity for the convictions, feelings and conduct of the human race, and dispose them to be kind to all that have life—seeing that this varied life is formed by the same Incomprehensible Power that has created human nature and given man his peculiar faculties.

"3. That it is man's highest interest to acquire an accurate knowledge of those circumstances which produce evil to the human race; and of those which produce good; and to exert all his powers to remove the former from society, and to create around it the latter only.

"4. That this invaluable practical knowledge can be acquired solely through an extensive search after truth, by an accurate, patient and unprejudiced inquiry into facts as developed by Nature.

"5. That man can never attain to a state of superior and permanent happiness until he shall be surrounded by those external circumstances which will train him, from birth, to feel pure charity and sincere affection toward the whole of his species—to speak the truth only, on all occasions—and to regard with a merciful and kind disposition all that has life.

"6. That such superior knowledge and feelings can never be given to man under those institutions of society which have been founded on the mistaken supposition that man forms his feelings and convictions by his will, and therefore, has merit or demerit, or deserves praise or blame, or reward or punishment for them.

"7. That under institutions formed in accordance with the Rational System of Society, this superior knowledge, and these superior dispositions, may be given to the whole human race, without chance of failure except in case of organic disease.

"8. That in consequence of this superior knowledge, and these superior dispositions, the contemplation of Nature will create in every mind feelings of high adoration, too sublime and pure to be expressed in forms or words, for that Incomprehensible Power which acts in and through all Nature, everlastingly composing, decomposing, and recomposing the material of the universe, producing the endless variety of life, of mind, and of organized form.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life from his home in Lynn, Mass., July 23, 1900, Mr. M. V. B. Stevens. He was a charter member of the Lynn Spiritualists' Association, and its vice-president. Funeral services were conducted by Miss Lizzie Harlow. He leaves a widow who fully realizes the comfort and consolation to be found in the spiritual belief.
A. A. AVERILL.

Passed to spirit life, at our home, near Evansville, Ind., July 20, 1900, Cora Ellenora, infant daughter of George and Louisa Schmitt, at the tender age of 4 months and 10 days. Though it is sad to part with the mortal, yet we know that it is only temporary, and our loss is the spirits gain.
FRANK L. SCHMITT.
Evansville, Ind.

Passed to the higher life, from her home in Ottawa county, Mich., July 19, Maria C. Fellows, wife of J. M. Fellows, aged 74 years. Mrs. Fellows was a pioneer in the cause of Spiritualism, having embraced it forty-three years ago. Her fidelity to her religion, her kindly charity to any one in need, and her unfaltering trust in the highest meaning of Spiritualism, were well known, and with this knowledge of the beyond she welcomed death, and passed on without a struggle. 'Mid a profusion of flowers we laid her body away as she would have wished. She leaves a devoted husband and six children to mourn her physical absence. Her four sons acted as pall bearers. Mrs. Amanda Coffman, of Grand Rapids, officiated. She paid a tender tribute to the deceased and in a touching manner gave consolation to the mourners, teaching that death was but a birth into a higher life.
A. L. C.

Again, on the 26th ult., at the family residence, No. 2817 Columbus avenue, Minneapolis, the medium family of Mr. P. J. Dempsey has been called to mourn the passing away of another, in the person of the lovely daughter, Miss Marie, aged 22 years (the third within one year and four months, consisting of the mother and two daughters; all of whom were mediums). By request of the deceased, her remains were cremated at Forest Crematory, on Saturday, July 28. Many friends were in attendance. Services were conducted by Mrs. Whitwell and Mrs. Sauer, and while standing by the remains at the crematory, the spirit of the deceased controlled the latter lady, and spoke words of cheer and comfort to the family and friends. Having known deceased from her childhood days, I can speak from personal knowledge of her great worth to the cause, and that the many who through her mediumship have been led to embrace the grand truths of the spiritual philosophy, will greatly miss the genial companionship of this faithful sister.
St. Paul, Minn.
M. T. C. FLOWER.

Another one of our members has gone on to spirit life, in the person of Mr. Jonathan S. Rubicam, of Denver, Col. He passed over on May 24, of Bright's disease, aged 89 years In 1894 Mr. Rubicam was largely instrumental in forming the present society known as the Liberal Spiritual Society, and has been a trustee ever since. The society feels his loss, as he was such a great help every way to the society. The members all turned out in a body, with emblems, in appreciation of his noble deeds in behalf of humanity. The temple was filled with sympathetic friends who listened to the consoling words as given by the guide of Rev. W. E. Mansfield. W.
Denver, Colo.

Passed to the higher life, from his home near Sunfield, Mich., July 25, Dr. George W. Lusk, aged 70 years. He was one of the old pioneers in the spiritual field; a good lecturer and a grand healer; a kind and sympathetic friend; a loving husband and father. He left the world better for his having lived in it. He was a member of the G. A. R., also the Odd Fellows. Both societies attended the funeral in a body. He leaves a faithful wife and loving daughter to mourn his loss.
MRS. HATTIE REEDER.

OUR PREMIUMS.

There are many Spiritualists who know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonderful magazine of thought on Death in its multifarious phases; in fact you can not find in all the libraries of the world as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost $1.10. The aggregate cost of the three books to the trade is $4.50. At this price, these three books ought to be in every Spiritualist family.

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Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

Spiritualistic services will be held every Sunday afternoon at 2:45 p. m., 1453 N. Springfield avenue. Tests at 4 o'clock prompt. Wm. Fitch Ruffle, medium.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

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The Avenue Spiritualists Society will meet at 2970 Wabash avenue, corner 30th street, every Sunday afternoon at 2:45 o'clock. Harry J. Moore, pastor.

Harmony Society services Sundays and Thursdays at 7:30 p. m. Class for soul culture, Wednesdays at 2:30 p. m. Teacher Lydia Sholdice.

The Progressive Spiritual Society will hold a meeting each Sunday at North avenue and Burling street, at 3 p. m. German and English speaking. Mrs. Hilbert assisted by Mr. Bernhart.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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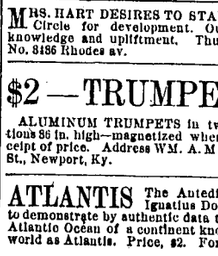
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, AUGUST 18, 1900. NO. 560

Ego & Company, Limited.

By Charles Dawbarn.

The scientist distinguishes "live" matter from what he calls "dead" matter. So long as atoms and molecules have not found the mates with whom they can settle down permanently, and go to housekeeping, they contain a certain amount of unexpended energy which is at the service of Homo as soon as he has learned how to utilize it. This is called "live" matter to distinguish it from molecules that have blended into primary rocks, etc., and in a myriad combinations have squandered their energy, usually in the form of heat, eons before man and beast struggled for life on our little planet. As such combinations have nothing left of their original capital, they can yield no more energy than is newly imparted to them by Nature or man. Such matter is therefore counted as "dead" matter.

As the writer has insisted that there can be no such thing as "dead" matter, it is well for the student reader to stop for a moment at this point, and assure himself of the truth of such an assertion. It is not quite enough to fall back on Ego, and say that as he is alive, and himself an atom, blending intelligence, energy and matter into his oneness, therefore every gathering of atoms must itself surely contain and express life. The shrewd scientist will reply that all he means by "dead" matter is the blending of molecules into a form which yields him no energy he does not himself first put into it. Such molecules have used up their surplus energy in the process of mutual attraction, and are, therefore, dead to him. He is quite willing to concede and believe that the atoms in that molecule are still in motion, and that they are moving freely in space, no matter how solid the molecular gathering may seem; but they exhibit no energy he can control or compel to his service. So they are really "dead" to him, and have usually been cremated long before he was ready to attend the funeral.

This has therefore become a question of fact. The writer accepts the issue as such, and now proposes to prove that a molecule is no more dead than the atoms of which it is composed. It may have to appeal to a different faculty of Homo, but that is all the change possible to intelligent atoms, eternal in active existence, because children of the divine.

There is a point in vibratory action up to which Ego appeals only to the sense of hearing. When Ego becomes silent to that organ the scientist does not call the human form dead, because he knows that at a certain point of increased movement the vibrating atom will be recognized by another faculty called "sight." But when sight becomes blind, and the machine that grasps vibrations beyond sight has also lost its power, it is then that the scientist scratches a boundary line, and says "thus far, and no further." He thus marks the line at which physics is seen gasping for breath. Here, for a brief hour, we must leave the belated physicist, and enquire if Homo has a faculty that can recognize movements in matter which are beyond the limit of his five senses. This, as we have said, is a simple question of fact. If matter offers intelligence to the investigator outside and beyond the limit of the physicist then it is without warrant that he calls it "dead."

Here is a speck of lava composed of molecules that have done their work for the physicist, and have been cremated by their own fierce energy, transmuted into heat. For the scientist that speck is dead. He declares it contains no lesson for him other than the wasted expenditure of its energy that has left it lifeless. But other students of nature have discovered that the speck of lava has kept a faithful record of its own experiences, and will tell its tale to the proper mortal sense, through mortal faculty, if one be unprejudiced enough to listen. Intensely interesting were those experiments described by the talented Denton in his work entitled Soul of Things. They were records of little journeys beyond the boundary scratched by the College physicist, and thus it happens that Homo's possession of a sixth sense remains even yet unknown to the great world of science. The point for us herein is, that we have a proof, lying to hand of every unprejudiced seeker, that Ego is not silent at the so-called "boundary," but is alive and active, working inside the "awful gap" which we took for our text when recently exploiting The Size of Man. We therein claimed that Ego is ever alive, and active within the entire limit of his vibrations, although broken into various personalities by the narrowness of mortal sense. And here, at our very first step across that imaginary boundary marked "dead line" we find Ego; and every student can find Ego alive and ready to talk with Homo through a sense faculty Homo did not know he possessed.

It is a wonderful discovery that Ego is alive in that so-called "dead" matter, just as he is alive in mortal brain, and in every other molecular gathering in the universe. We have seen in a recent article that brain and human reason have been locally evolved by Ego's necessity in certain limited conditions. At the same time we noted that intelligence was just as active without brain. We saw that if to KNOW be knowledge, then Ego as God Junior was not dependent on mortal brain, for even in earth life he withholds all important processes of Homo's organism from interference by the newly evolved brain and human self conceit.

We have tried to watch Ego while posing as an inhabitant of Earth, but we must explore Cosmos if we would hope to learn his real size. And a most important lesson is that mortal brain, however needed in earth life, becomes itself a barrier and a limitation when it would grasp details of Ego's higher and fuller life history. The work before the student reader and the writer is to follow Ego into vibrations beyond school-taught mortal sense and evolved instrument of skilled inventor. And our task is to gather facts for the trained scientists, many of whom are to-day overstepping their own boundary.

The 19th Century may wear a shroud woven by science, and wireless telegraphy may echo the glory of the departed from shore to shore, yet intelligence can talk only to intelligence trained and disciplined to listen and interpret. There must be trained intelligence at both ends or even wireless telegraphy is an unprofitable fact in nature. And the communications we are seeking with intelligences outside and beyond even the dead matter of the scientist necessarily demand yet more sensitive instruments and specially trained intelligence than the wireless telegraphy of earth life. The discovery that every atom is an intelligent Ego is a solid foundation fact for the explorer. But although German and English and French manhood, and that of every other nationality is permeated with intelligence, their citizens must learn mutual expression before they can exchange thought. This is granted as a matter of course. But we must keep it in mind as a factor in our exploration beyond present boundaries. And as still more important we must draw a line between molecular intelligence and that of the unblended Ego atom. As mortals we have never sought, or even deemed it possible that we might communicate with Ego in his own atom life. We have dealt only with molecules, and, with the absurdity of ignorance, have always dealt with these molecular gatherings as if they were single individualities. We have loved, hated, punished and rewarded these molecular gatherings as if they were eternal individualities. The universe is itself but a gathering of molecules, with different individualities of attraction and repulsion, blending into infinite variety of manifested selfhood.

Each system of suns and planets is composed of Egos necessarily gathering experiences. The individual freedom of every Ego is warped, twisted and confined to the necessities and sometimes the whims of the majority. Man himself recognizes an individual life outside himself in the gatherings he calls nations, cities, and every partnership down to the modern trust-company of to-day. A nation is recognized as cruel and blood-thirsty, or occasionally exhibiting an unselfish philanthropy, as much as the smaller blending we call Homo. The individuality of cities is just as marked as that of man. London, Paris, Berlin, New York, Chicago maintain a distinct individuality, no matter how many single citizens come and go. And we may, if we will, note the resemblance in their life history. Every city the world has known experiences youth, maturity, old age, and then death. It disintegrates into its remaining particles when its time comes. Such is the fate of all molecular life. Nothing in nature is, or can be indestructible save the eternal and individual atom. From speck monad to the whole universe every form is a blending, and therefore sooner or later falls apart.

The student must here keep in mind the Size of Man, and recognize that Ego being right royal by divine right within his own limitations, all the disturbance we have been noting is but the dissolution of his partnerships, which were always temporary, no matter whether science called them live or dead. And yet further, to mortal sense every manifestation of Ego will always be molecular. That is to say Homo cannot sense either God Senior or God Junior save as molecular expressions. He has therefore built up his thought creations (molecular blendings) into gods, angels, devils, and, last but not least, into molecular men and women he has called spirits.

The student must further remember that the creations of God Senior are very different from those of God Junior, although the difference is only a question of degree. And in our exploring expedition the student will find it useless to hunt for the unparticled atom or unblended Ego. We have been tracing Ego as in form life from the vibrating atoms of Cosmos up to Homo in earth life. Everywhere Ego was manifesting a blended sovereignty, with intelligence always manifesting itself according to conditions. The power of Ego has thus been dominant in all below man, and now we have to explore regions where science itself gasps for breath and see if Ego is at home there also.

Psychometric sensitiveness, the pet hobby of J. Rodes Buchanan, its discoverer, and scientifically demonstrated by William Denton, as recorded in The Soul of Things, has proved that normal manhood is endowed with a faculty that KNOWS without any exercise of reason. We all recognize the existence of an intelligence in Homo that directs and controls many of his organs, and most of the movements in every mortal form, beside healing wounds and injuries. We have thus a demonstration of a power that is, as it were, interior to reason, and occupying a territory where reason cannot follow. But psychometry shows us that in the other direction, that is to say, traveling outward, intelligence again leaves reason behind, and exhibits a power apparently almost unlimited.

I am not belittling human reason, within its own limits. But I am asserting that it is a product of earth life, where a brain has been evolved as a necessity of existing conditions. And it does not follow that brain as an organ, and the consequent reasoning faculty, are needed in other worlds, or amid other vibrations of Ego's own individuality. And here, to-day, in our present earth life, we have but to watch such mortals as have, however imperfectly, learned to so concentrate as to silence reason for a brief hour, and we soon find evidence that this Ego life and intelligence not merely inreaches to a control of form, but outreaches, and KNOWS facts impossible to reason.

The student reader will here take note that we are not now discussing or examining Ego apart from earth life, but noting and recording that his powers as a mortal are not limited by reason. Denton found a speck of lava, though secreted from even his own identification, told its tale to sensitives the world over. The language differed with age, sex and education of the sensitive, but the history was always there in vivid reality. This is the record of intelligence in form that we call below man, and which the scientist calls dead matter. It can easily be tested, as the writer has tested it, by every patient and unprejudiced investigator. The point here specially noteworthy is that Homo can thus hear the tale and make the record for himself if he will but cultivate his own faculty.

It is when we have reached the level of manhood in our investigations, and would outreach beyond the lordly mortal brain, that we begin to discover that Ego's powers are not limited by human form. This faculty outreaches to every molecular organization. The planet is but a molecule of Cosmos, and Homo himself a molecule of the planet. The planet is a sensitive, and records the happenings to her solar mother in magnetic pulsations, that science is striving to read by the candle-light of reason. It is when Homo drops reason, and uses the inner light of Ego, that he discovers and manifests a power which to reason is impossible. Let the mortal try the experiment. Here, for instance, is a photograph, never seen or touched by the one it represents. The parent sun has, as we all know, imprinted features and form, but the universal intelligence has flashed in that ray of light a biography of that form, perfect in every detail, to be read only so far as reason is for the time silent. The writer has seen this demonstrated again and again through man, woman and child sensitive, sometimes with startling clearness, and again partial and incomplete, because, at best, the faculty is barely alive in the human form of to-day. Give it a few generations of exercise and intelligence will voice truths that science cannot deny.

The point we want to note in this experiment is that reason must be asleep before this faculty wakes at any given hour. The mortal using this sixth sense has no reason to offer for details in health, character, and conduct which flash through his brain. They come as from one who KNOWS, and afford a glimpse of the outworking of the wondrous power whose inner life we have noticed as manifested in every organism. The faculty itself has, so far, been little but a child's plaything to the investigator. It cannot be analyzed any more than the intelligence that holds the heart to its rhythmic beat. And, as in that case, a very little interference will silence it forever, so far as that form is concerned. Its discoverer unfortunately never learned to distinguish the "still, small voice" of this power from the utterances of auto-suggestion and unavowed spirit control. Yet the name of J. Rodes Buchanan, and that of his co-worker, William Denton, will be reverenced by all future workers in this untilled field.

This sense, being shared by lower, and indeed in measure by all forms not dominated by reason, is worthy of careful study. Unfortunately we have but little data from other than human lives. We have seen Ego manifesting everywhere in form, from ultra microscopic speck to parent sun. We discern him in the molecular groupings of town, city, nation and world, as much as in Homo. Each has its own marked individuality, diverse as that of Chicago and New York, or the United States from that of England. Egos come and go for, sometimes, thousands of years in city or nation, but the general character of that form is practically unaffected save perhaps for a brief hour in its history. At times there may be a frenzy of excitement, if the form have such a tendency, or if conditions compel. But as we look back through a long series of years we always discover that something molded and shaped its destiny which was not cool reason, but a tendency born of the faculty or sense which acts without calculation. In the life below man, such, for instance, as that of the ant, it is specially interesting to find densely populated cities deserted because something or somebody KNEW that a mighty flood was coming within a few weeks or months. And we may depend upon it that every form composed of intelligent units could offer abundant evidence, from its own experience, of collective action that has not been the result of scientific forecast or collection of statistics to determine the immediate future. At this point the student reader faces the most startling discovery that has yet greeted him as an explorer in this outside realm of space.

We have noted that every form is composed of units that come and go. There is no one dominating, age-lasting Ego to any form. The individual life from the first molecular blending up to that of city or nation, is very brief, although the form always goes on to its own maturity, old age and death. The one history may be of but a few seconds, and the other may comprise thousands of years. The result is precisely the same. As this is a fact in form life that cannot be disputed, it applies as much to Homo as to any other form. This startling fact seems to have escaped human attention because it has been befogged by theological conceptions of the special creation of man, as quite distinct from that of other forms. Such an idea will not bear examination by the explorer. Man is only a conglomeration of Egos, like every other form. His form has its civic history and experience as much as the city and the nation. Ego comes and goes. I believe science has now counted the stay or visit of a new comer as limited to some six or eight weeks. At best the atom gathers in but the experience of a few months, whilst the form life may continue three or four score years. But in every form life where intelligence has become active there seems to be an Ego, who at the particular moment is a dominating factor in its every day experience. Presently that Ego departs, and his place is perforce taken by another and another, to the very end. The civic records which we call memory are not placed in safeguard of reason, but are left under absolute control of the intelligence which KNOWS. This is, as we all know, the rule of form life with Homo. Startling as it may seem, we find, by comparing him with the larger form life discerned in city and nation, that one Ego can only dominate for a time, whereas the activity and the experiences of the form will continue to its last hour. So you and I, reader, being forms, are necessarily dominated by different Egos. Each of us has a collective history and collective tendencies which we have called individuality, and have theologically marked for eternal weal or woe.

This in indeed startling, because it shows us the extraordinary limitations under which we have been educated as forms, and trained to our present beliefs. The Ego of boyhood is surely not the Ego of manhood; and whether Ego shall play rascal or benefactor to other Egos is a question of form, tendencies, and compulsion. It is form which is subject to hereditary influences, and whose conduct we watch. The mother loves her form child, but as we have seen, not the same Ego from year to year. The lover is, perhaps for a whole life, a worshiper of many different Egos who have, one by one, dominated the same loved form. Parents and children can have no permanent relation as Egos, but only so long as form life may continue. And the world goes on in its yet broader relations towards form, with the Egos of its nations coming and going, month by month, in a universal brotherhood that remains silent because form life is still exhibiting its ignorant prejudices, with mutual jealousy and hatred.

Such discoveries should make us very cautious as we continue our explorations. For we discern that we who explore are only forms, and that Ego himself eludes us. We have discovered him aggregated into molecules, but never in naked individuality. It now becomes important, and deeply interesting that we seek what we may discover of Ego's experiences in form outside the coarser aggregations we call material life.

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Sifting through the spaces,
Come transcendent sounds of sweetness,
Nature in all places,
Fills the sum of her completeness.

From the far and nearest
Realms, where she is ruling ever,
Ring in tones the clearest—
Bells that time can ne'er dissever.

Chiming bells that thrill us,
Sending out, in waves of beauty,
Flower-truths that fill us,
With the force of life and duty.

Bells of color, singing,
Flood the earth with tones of brightness,
Rhythmic tints, up-springing,
With the fairy touch of lightness.

Meadow-grasses bending,
Trembling leaves on trees o'er arching,
Chant their songs unending—
Ring their bells to Nature's marching.

Birds with tones of sweetness,
Thrill the air with rapturous forces,
Fairy notes of fleetness,
Mark the songsters in their courses.

Bells of summer ringing,
Bidding all to Nature's graces,
Merrily they're swinging,
In their God-appointed places.

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QUEEN SUMMER.

In wood and field the sunlit green
Smiles to the sky above her;
The sky adorned in azure sheen,
Bends o'er, a happy lover.

Within the branches overhead
I hear the wind's low moaning;
And 'mongst the flame-tipt clover's bed,
The bumble-bees' lone droning.

The humming-bird darts in and out,
Exploring Nature's bowers,
Nor questions, with delicious doubt,
To kiss Earth's fairest flowers.

In mystic music of the breeze,
I hear Queen Summer singing;
She's hung her hammock 'neath the trees,
And I am in it, swinging.

In undulations gently slow,
I feel the tree-tops swaying,
While Summer breathes in music low
The love-thoughts she is saying.

In lazy listlessness I lie,
Nor thought nor care oppresses—
In heaven of dreamy ecstasy,
With Summer's sweet caresses.

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Science, Philosophy and Religion.

It is at least questionable whether we, Spiritualists, have as a body anything we may justly claim as a science, a philosophy or a religion.

For more than half a century we have been busily engaged in collecting what we have been pleased to call facts. Some of these have been genuine. More probably have been otherwise. Even so far our work has been, almost entirely, individualistic. It could not well have been anything else, from our total lack of system in observing and arranging our facts. Every man has had his own personal experiences. It has been generally taught that only that is of value to the individual which comes to himself. The experiences of others are of no account to him.

Well, they may be of no account since there is no arranged plan for observing, testing or recording them. But in this manner it will ever be impossible to construct a science, a philosophy or a religion which will be anything else than a one man's opinion which no other man will, or ought to accept.

Perhaps it may be said that this is exactly what we want. Perfect liberty of thought. Entire freedom for every human being to build his own edifice, have his own ideas and know what he knows independently of every one else. True, but if every one has to begin with the first crude experiments, which have been made thousands of times before he was born and must draw no conclusions from these experiments but those he can arrive at by the use of his own unaided brains or the assistance of such intelligence, little or much, which his particular spirit guides may afford him, we have small chance of making much progression. Not by any such method have we arrived at our present knowledge of astronomy, chemistry or any other branch of learning. If we all had to commence by gazing at the sky in the search for stars and were forbidden to learn anything about those shining orbs except what we could find out by watching them and guessing at their orbits and distances from the earth and from each other, the information most of us would possess in that direction would be exceedingly limited. Even if we made a few accurate guesses and proved their accuracy to our own satisfaction it would be of little use. The first man to whom we endeavored to impart our intellectual acquisitions would say, "I have eyes as well as you and can see the stars as well and perhaps better. I can guess as well as you and I guess your guessing is all wrong." Very absurd, certainly, when we think about it in connection with astronomy. Yet this is precisely the way we all or nearly all, act with regard to Spiritualistic phenomena.

We pretty generally admit that some of these phenomena are genuine and more of them, as said above, otherwise.

Practically the position most Spiritualists take is something like this: "My powers of observation are so much keener and my critical judgment so much more accurate than other peoples' that I know what I have seen and judged to be true, is true. As for what others have seen and what they think about it, it may be correct enough, but personally I know what I have myself witnessed and I know no more."

The result of this is that the average Spiritualist employs his time (as much as he devotes to the subject anyway) in taking mental notes of phenomena and storing his memory with facts. As for the causes of these; they are spirit work, of course, produced by departed human spirits. By what other agency could they be produced? Ask him how they are produced and he will confess his ignorance. Enquire why departed human spirits produce these phenomena and he will say, "to prove that they still live." Possibly he may make a bolder assertion and declare it to be an evidence of immortality.

Now there is no great fault to find with all this as far as it goes. The fault is that it does not go far enough to make a satisfactory showing for fifty and odd years of work.

The consequence is that what Spiritualists will not do or have neglected to do with their own materials others are doing and will continue to do instead of them.

It matters not who brings truth to the world provided it is brought. If Spiritualists are content to carry the hod and let the man at the top of the ladder do all the work they must not grumble because they obtain no credit for building a house. The hod carrier of facts is just as necessary in his way as the hod carrier of bricks and mortar in his. But he is not the bricklayer, the builder nor the architect. If Spiritualism is to erect its own temple of science, philosophy and religion, other work must be done in its own ranks than carrying materials to the builders. The materials, as far as they are of value, will never go to waste. If we do not, other hands will separate that which is good and useful from the rubbish. If we do not form some design for a temple (or many temples) grand and useful to mankind and build after our own plan or plans, others will after their plans and with the bricks and mortar which we carry to them.

If we choose to let it be so, so it must be. But we should not afterwards complain if the buildings are not to our taste. If we elect to be hod carriers, let us stick to the hod and the ladder and leave those who will dare to build unmolested by criticism after they have completed their work which we might have done but did not.

E. J. BOWTELL.

Providence, R. I.

"Human Culture and Cure. Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

THE BEST KNOWLEDGE

And the Method of Its Attainment.

In answer to this question, it is necessary to know what knowledge is. We often use words without attaching to them a clear and definite meaning, because our ideas are not clear and definite. Ambiguity of language has its rise in ambiguity of ideas. The word knowledge is the symbol of a vague and indefinite idea when we come to its final analysis; so it must be clearly defined.

Knowledge is the clear and actual recognition of facts and events, and the clear comprehension of principles and their logical significance. But to know, there must be something to be known which must have existed prior to the knowing; therefore, the question at the head of this article presupposes that something previously existed to be known. That something is the essential thing to consider.

Education is a great and popular idea. But what is education, really? This word presupposes something to be educated; that is, to be led out, from "e," out, and "ducere," to lead. The etymology of the word is true to the idea; but we have associated it with a false idea, and in this lies the difficulty. The meaning we attach to the word is instruction—acquiring knowledge.

Education proper has its basis on the fact that man is endowed with the germs of faculties, (feelings, desires, passions, appetites and other sensations) which are the primary source of all his activities; and with intellect to devise the ways and means for their gratification. To develop and unfold these faculties in their full, complete and harmonious order, is education in its true sense. But when we attach a false meaning to the word, that is, the acquisition of knowledge, without determining what knowledge is, we find ourselves in a wilderness of doubt and uncertainties; hence, the question: What knowledge is of the most worth?

We exist; this fact involves the considerations of How? What? Whence? Whither? The brief span of earth life is but a link in the endless chain of human existence; and considered by itself, it has neither meaning nor significance. As to the How? we must pass it by, for it belongs to another inquiry. The What? we must briefly consider, leaving the Whence, and the Whither? for future consideration. What is life? What is its meaning? The answer to this question will determine our inquiry.

We seek in vain for this knowledge in our so-called educational institutions. Knowledge? Certainly; but knowledge of what? Surely, but not of that which is of the most worth; for it is a fact of daily experience that many men possessing much knowledge are the meanest and most dangerous men in the community. It is well known that knowledge is employed as readily and effectively in schemes of villainy and rascality, as in those of just and noble enterprises. And yet the clamor is for knowledge, more knowledge that the schools and universities afford. How inconsistent! How absurd!

Knowledge is instrumental, and not initiative and directive. If we do not have the right kind of instrument, we can not work to advantage; if we do not have the light, must grope in darkness. The first and most important knowledge is to understand the meaning of life. No one can use an instrument unless he knows what it is for; and the serious misuse of life proves the sad want of this knowledge. Men spend thousands of dollars and years of unfiring effort in the acquisition of knowledge that proves useless and worthless, while the most reliable knowledge is either ignorance or regarded as valueless—knowledge that would cost but a trifle in comparison with that which he values so much and acquired at such great cost.

The meaning of life carries with it the fact of immortal existence. The condition of the future life is largely determined by our conduct in the present life. When that fact is known, due preparation will be made for entrance into the future life. Knowledge of immortality can be acquired only by statements of those who are known to us, and have returned from that life; and these statements could not be made without a knowledge of such life. Simple faith or belief in such existence will not suffice. Real, living, inspiring knowledge of its existence and its relation to this life, and how our conduct here affects our conditions there, is knowledge of the most worth. But the general sentiment of mankind is such that we neither desire nor appreciate that knowledge.

But there are some who desire such knowledge; and it is to them this article is addressed. Among the many sources of such knowledge, I shall describe only one, because with that one I am acquainted; otherwise I would not be able to speak accurately of it. It is the knowledge I have of it that enables me to say what I intend on the subject.

There lives in Spring Hill, Kansas, an elderly gentleman, a retired farmer, by the name of J. H. Pratt, widely known and respected in all the community, who for many years has been deeply interested in Spiritualism. Learning of a medium for materializations, he wrote to him in effect: "If you are an honest medium, I want you to come to my house and give a number of seances." This was in 1890. Mr. Aber (the medium) came accordingly, and as Mr. Pratt was satisfied of the medium's honesty and the genuineness of the manifestations, he employed him for an indefinite time for the purpose of accomplishing a great work as it had been stated to him sometime before by another medium that a great and important work was to be accomplished at his house, and he was desirous of its accomplishment.

Accordingly arrangements were made to that end. A band of spirits, among the most prominent are Dr. Reed, who on earth was an eminent chemist, Prof. Denton, who for many years was a writer and lecturer, Thomas Paine, the patriot and philanthropist, and Prof. Faraday, an eminent English scientist, together with many American scientists, clergymen and scholars, was deputed by the Star Circle, one of the strongest and best known organizations in the spirit world, to give to earth's inhabitants such knowledge of the future life as was most needful, and to prove the same by the most infallible tests.

The first of the seances was held in May, 1890, and they were continued with some unavoidable interruptions, for a number of years. The result of these seances was the production of a most unique, remarkable and valuable book ever presented to the world, of over 500 pages, entitled "Rending the Vail." The messages given were entirely free from human agency; the medium lying unconscious, serving as a connecting link, as it were, between the physical and spiritual states of existence; affording an open door for the transmission of intelligence by any spirit who desires to communicate. The method of materialization, so-called, is by drawing aural and magnetic emanations from the members of the circle (ten or twelve in number) and by some process of spiritual chemistry made visible to mortal sight. With this preparation the attending spirits are clothed, thus rendering them visible to the circle and visitors.

These seances afford the acquisition of the knowledge we seek—knowledge infinitely of more value than all the schools and universities can afford.

The same band of spirits, the same medium and character of seances, the same house and supported in the same manner, are now engaged, and have been since last December (1899), in the production of another book. The former work has rent the vail; this one will lead the searcher after knowledge into the inner temple where he may find the knowledge so valuable to him.

I have been a member of the circle since the first of last April, and will continue one until the work is completed. I am well acquainted with the medium and all the members of the circle, and reside with Mr. Pratt, at whose house the seances are held. "Rending the Vail" is a scientific exposition of spiritual philosophy. Its teachings are too well authenticated to admit of doubt. Mr. Pratt will fill all orders for it; so will The Progressive Thinker. Price $2, postpaid.

E. J. SCHELLHOUS.

Spirit Slate-Writings.

The enclosed historical facts regarding messages received from the next world, between sealed slates, as in the so-called seances for slate-writing, at Hon. Willard L Lothrop's, 90 Berkley street, Boston, Mass., are submitted for explanation by those who ought to know. First, the man says he received on one slate 11 independent slate-written spirit messages, one of which was 56 lines long, finely engraved, as if cut into the slates, which were six by nine inches in size. On one side were four sky-blue golden center forget-me-nots with stem and green leaves, all oil-painted, although slates were clean when sealed. Indian Bright Feather (spirit) wrote six lines in bright yellow crayon and "Sida" had two lines in brick red (none furnished). The other side, companion slate, had eight messages; three engraved, one in purple color, one in green, brown, gray and drab; also oil-painted Easter lily, with bud, stem and leaves; four purple forget-me-nots, with green stems. No crayons furnished, but eight messages looked as if written by crayon methods. At another seance 1949 words were given in finely engraved letters on one side of a 6x9 slate, all of which could be read in a good light. On companion slate were nine messages (all recognized in colors, green, yellow, yellow red, silver white, bright red, drab, dark purple, light purple and silver gray. Also oil-painted flowers of three kinds with green leaves and stems. Again, on a 6x9-inch slate, 94 lines of 2374 words were received from spirits, engraved so as not to rub out, etc. Moses got his commandments engraved on stone, and this medium gets his messages the same way. He does not want any newspaper notoriety. He does not want his name published. He charges 25 cents a seance, is well known in Boston, does not care a cent for the press, and has refused to accept their representatives, to my knowledge. New York has a similar medium, Fred E. Evans, (103 West Forty-second street, New York City, and they say Rev. Hillis has a wife who is a medium and aroused his bold pulpit statements about God, etc., which caused his resignation, lately, from his creed. These facts are authentic and can be verified, therefore it is folly to ignore them.

GEO. E. LOTHROP.

Boston, Mass.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable infor-

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.

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COMMUNICATION WITH BESIEGED MINISTERS

Remarkable Statement of a Prominent Rochesterian.

"I have had actual communication with the besieged legations at Pekin, and can state that with the exception of Baron Von Ketteler, all the ministers are alive, though they are very hard pressed." This statement was made yesterday by a prominent Rochesterian who has a made a very exhaustive and careful study of telepathy, or rather of spiritual communication, which science he claims to have used in getting in touch with Pekin. The man who makes this assertion is a professional man in this city whose name would be instantly recognized in almost any part of this state. It is withheld at his own request for personal reasons. When urged, he consented to make a full statement, explaining his position and the method by which he communicated with the foreigners imprisoned in the Forbidden City. The statement follows:

"My attention has just been called to an editorial in the columns of the Democrat and Chronicle of July 30, on 'A Chance for Telepathy.' I am not sponsor for any of the dogmas mentioned in the first paragraph of the editorial referred to, not even for telepathy, that indescribable something to which the skeptic in other matters is sure to ascribe phenomena that puzzle him and for which he has no explanation. The world, or at least a large part of it, is marvelously afraid of coming in contact with anything that is denominated 'Spiritualism,' and so the world, or that part of it referred to, when it discovers something that it cannot promptly or easily comprehend or explain, at once alleges that it is due to telepathy. Of course that satisfies so much of the world as is fearful that something will be demonstrated that will prove the existence of a future life, but it leaves quite unexplained the theory or the philosophy of the very intricate phenomenon that it pleases to designate telepathy. At least its explanations do not explain, and the other part of the world still asks 'What is telepathy?'

"I have been greatly interested in investigations that have been going on, both in the United States and in Great Britain, of the occult sciences, and I have read with exceeding care and unconcealed interest the articles that have appeared in Harper's Monthly Magazine on 'Results of Psychical Research' and 'Life After Death,' written by Professor Hyslop, of Columbia University. These point to one especially important fact, and that is that the world has commenced to think on this subject, and when the world gets to thinking carefully and deliberately upon a matter worthy of investigation the end is certain—enlightenment will follow and we shall know what now we do not know pertaining to these hidden mysteries. It is worthy of note, I think, in this connection that those who have entered into these investigations that are referred to by Professor Hyslop and others, as they have proceeded in them, have become convinced of the existence of a future life, and of the good faith and honesty of certain manifestations that go to prove that those who have individual existences here retain their individualities in a future life and are able to make those individualities felt or known to those they have left behind them in the physical existence.

"Possibly I ought, before going further, to identify myself so that there will be no mistake as to my own individuality in the physical world. The readers of your paper may recall that, a little more than a year ago, a citizen of Rochester held communication with the alleged spirit of the then recently translated personality of Robert G. Ingersoll, who passed out of this and into the future life at Dobbs Ferry on the afternoon of July 21, 1899. It was I who, unexpectedly, investigated the phenomena at Troy in communication with a lady then on her way to Saratoga. An account of this circumstance was published in the Democrat and Chronicle on the morning of July 25, 1899, and I therein stated that my investigations in this direction had not caused me to change my religious opinions in the slightest degree.

"I may, therefore, add to what I then said that I have been pursuing these investigations during the year that has intervened under circumstances that have given me opportunity to secure manifestations and results altogether beyond my most sanguine expectations. These investigations have led me to what I claim to be the incontrovertible conclusion that what is often denominated telepathy, that one phenomenon that is so little understood by the world at large, is in fact and in truth, very many times at least, manifestations of the spirits of those who have left us in the physical life. My investigations have been pursued with care and deliberation during the year. It is not my intention at this time to go into any details in regard to them. I have taken data and it is my purpose later to publish in such form as may be most satisfactory to myself and to the reading public an account of such investigations. For the present, however, I desire only to refer to so much of the investigations as may be pertinent to the inquiry made in the editorial referred to.

"In the first place, I desire to say that, in my opinion, we have barely commenced investigations that will eventually lead to a perfect understanding of the phenomenon known to the world as 'Spiritualism.' There is much yet to be investigated, many truths connected with this philosophy to be demonstrated, and the world is yet to be taught what there is in this science of communication between the seen and unseen. I will say simply that my investigations have gone far enough to convince me that communication may be established between the two worlds, one the physical, the other the spiritual. If this be a fact—as I claim it to be—then there is no reason why communication may not be established between widely separated sections of the globe.

"The writer of the editorial in question suggests that here is an opportunity for telepathy to demonstrate what there is in it and to communicate to the people outside of the capital of China what is going on within it. If telepathy be what its definition indicates, namely, the communication from one mind to another of what is contained in the mind of the first person, or the reading by one mind of the contents or the thoughts of another mind, and that is all there is of telepathy, how can there be any opportunity in this case to serve the world by the application of this principle? The mind of Minister Conger, who is some thousands of miles away from his own seat of government, can hardly be guessed at or read by one at the seat of government of the United States.

"It seems to me to be the height of folly to suggest that by the simple process, if it be a simple process, of mind-reading a person on one side of the globe can determine what is in the mind, or what is occurring to the person and the surroundings, of one who is on the other side of the globe. If such a fact can be in any way established it occurs to me that it is far more reasonable to assume that there is a greater and more intricate power called into activity than the power of one brain over another in reaching such results. I choose, without regard to the opinions and sneers of those who know nothing of this subject, to believe that if such communication can be secured, it is by the unseen forces that surround us and not by the power of brain over brain as they exist in living beings.

"Now I make bold to say that in the investigations that I have been quietly carrying on during the twelve months past I have come a little nearer to the solution of this problem than has been attained by others in their investigations, at least, as far as others' investigations have been communicated to the public. In fact, I am prepared to say that with the help of these occult forces I have secured such communications from the imprisoned representatives of the nations at Pekin as has convinced me that we are making progress in the right direction and that after more study and investigation we may yet establish such commuication as will baffle prison bars and set the spirit of the living free to communicate with kindred spirits in distant parts of the world. True, I am quite ready to concede that the investigations I have thus far been able to make have been as yet very imperfect, but they have been such as to convince me personally of the truth of the claims that I am making and of the certainty of future demonstrations.

"The lady to whom I have already referred as the medium is one who has an excessively sensitive temperament, and this fact prompts her to avoid publicity and to shrink from contact with strangers. Because of these conditions I purposely avoid identifying her to the readers. The time may come by and by when this condition can no longer be maintained. It is sufficient, however, in this connection to say that the editorial referred to alone has prompted me to make some statements which are in advance of a more extended discussion of the whole subject.

"This lady has been for some weeks where I have been able to conduct these investigations without very much difficulty. I regard her as the most perfect 'sensitive' —if I may be permitted to use the term applied in the Democrat and Chronicle editorial—that I have ever known, and she is probably the most perfect 'sensitive' at the present time living anywhere in the world. The reader must take my statement for this, for I shall not attempt to give illustrations to prove what I now say, at least, not at the present time. The only way, in my opinion, that perfect communication may be established between one section of the world and another is to have 'sensitives' in both sections. For example, assume that this lady readily passes under the control of a disembodied spirit and that this spirit when not thus controlling the 'sensitive is able to travel speedily to any part of the world.

"Now while under the control of the spirit assume that I request that communication be established with some occult force in the city of Pekin, it must must at once be observed that when the spirit leaves the 'sensitive' here it cannot well establish communication in Pekin, whither it may go at once, without being put in touch with a 'sensitive' also at Pekin. True it may make the journey to Pekin, and, if able to find the location in that city where there are imprisoned representatives of foreign nations, it may see and return whence it came and through the same 'sensitive' communicate what it has seen in the distant capital.

"Some days ago while this lady, whom I have designated the 'sensitive,' was under the control of an alleged disembodied spirit, I requested the spirit to visit Pekin. This was a request that I found not so easily complied with, because the spirit at once said that she had never been in China but that she would endeavor to get someone who had been there to go and investigate at my request. The next day she returned and stated that she had been to Pekin; that she went with another person and found great distress, but was unable to give the definite information I sought. I then gave into the hands of the 'sensitive' a slip of paper carefully folded and contents concealed. The medium very soon afterwards stated that she felt the influence of someone who was not living. I did not communicate the name of the person written on the paper, neither did she then give it. I destroyed the paper. I know no one ever saw the contents of it.

"The next day, while again under the influence of the same person, she gave me the name of the person written on the slip of paper, and said that it was that of Baron Von Ketteler; that she had found him and he had gone with her to Pekin; that he was familiar with conditions there and had taken her, the spirit, to the British legation, where he had pointed out the members of the different legations; that she had been misled in her first visit and had gone, she thought, to a cathedral where there was great suffering due to the Chinese mob besieging these people shut up in the cathedral. She then stated the condition of those confined at the British legation. She also stated that the foreign ministers were all alive! that there was much suffering and the ladies belonging to the legations were greatly alarmed and some of them were sick. She stated further that the ladies had shown great bravery and were encouraging in every manner possible the defense of the legation.

"All of this was prior to the receipt of news from the legations at Pekin. I am conscious that I am asking belief in matters that some people will question, but this does not matter. I have not yet sought to make public any of these manifestations. The question may be asked why I have not made these announcements before. I reply simply that I have no desire or time to go into controversies or to publish matters pertaining to these investigations in advance of the time when I can give them more fully and perfectly to the public. I need only add that every day I have received information through this 'sensitive' of conditions now existing at the capital of the Chinese empire.

"The last information I have is that a mob surrounds the British legation building; that this mob is frequently firing on the legations, but that the conditions have materially improved within a few days past. Just what the outcome is to be, whether the advance of the allied forces upon the Chinese capital will result disastrously to the imprisoned legations, I have not attempted to divine. My purpose now is only to point to the fact that there is room for much future investigation that may lead to many valuable discoveries. I should say that this disembodied spirit thus communicating tells me that the German ambassador comes for her every night and accompanies her to the Chinese capital, where she can observe the conditions that there exist. She goes, as she explains, at night, because it is then daytime at Pekin, and returns here in time to give her communication the following day.

"Possibly the critics may ascribe all these communications, admitting what I have said to be true, to telepathy, but I choose to believe that these manifestations and exhibitions have been such as to establish, at least to my mind, the truth of the claim that the spirit of one who once moved in and out with us in the physical life is still interested in us and is prepared and anxious to serve us in the spiritual existence.

"I will give one other illustration that I believe fully answers in the negative the claim that telepathy is responsible for the communications that are made under such conditions as I have recited. One evening recently, while this 'sensitive' was under the control of an alleged spirit she told me where I had been during the day. She said that she had been with me, had heard conversations that I had held and told the substance of these conversations. I knew that no one else could possibly have heard conversations and that there was something very remarkable in thus being able to communicate them to me.

"Telepathy, of course, will easily explain this circumstance because I knew what she was then telling me; but she went further and said that after leaving me at a certain office she went to the office of another person, who is a friend of the medium. This was something that I knew nothing of. I had never been in the office of this friend, and while I had casually met him I had no further acquaintance with him. She stated that while she was at the office he was engaged in writing a letter to the medium. Of this I had absolutely no knowledge, neither had the medium, for while in this condition she did not know what was transpiring. The following morning the letter that was written, as stated by the medium while in this condition, or by the spirit while in control of her, was delivered. Many such instances have been demonstrated in my investigations and they lead me, naturally, to the conclusion that telepathy—if I know what telepathy means or signifies—can have nothing to do with them.

"I do not abandon my faith in the omnipresence and omniscience of an allwise and over-ruling Providence in accepting the belief that in carrying out His plans He is privileged to employ such agencies as are at His disposal and thus to confound the wisdom of the learned and even of the devout of the closing year of the nineteenth century. I am at a loss to understand why the disembodied spirits of those who loved and cared for us when they were in physical touch and communion with us, may not with perfect propriety—and in furtherance of His great purposes—watch over and care for us while in the spiritual existence and respond to our desires and petitions sent to the throne of 'Him who doeth all things well.'

"Why may not the disembodied spirit of my mother, whose tender solicitude for my welfare can be no less than it was when she folded me close to her bosom in my infancy, bowing before His throne around which sit cherubims and seraphims, when my cry goes up to Him for comfort and consolation, be sent on his mission to answer my supplication? I believe that it is not His purpose to deceive me, and when, in the soft tones I remember in my childhood that mother speaks—using simply the vocal organs she finds passive and at her service in the physical structure of a pure and sensitive living being—and calls me by endearing titles known only to her and to me, shall I strive still to grieve her by doubts and misgivings and in an insistent determination to account for her presence and solicitude for me by ascribing these manifestations to forces I can neither comprehend nor explain?

"I am still pursuing these investigations and trust that I am doing so with a perfectly unbiased mind. I am not disposed to give credit to any investigation that is not free from criticism and certainly remote from anything in the nature of fraud or deception. When a proper time shall arrive, and I am fully prepared to do so, I shall give to the public my careful statement of the investigations that I am making."—Rochester (N. Y.) Democrat and Chronicle, August 6.

Southern California Camp.

The programs of the Southern California Camp, at Sycamore Grove, Los Angeles, are ready for distribution, and the camp has secured the following workers: Anna L. Gillespie, Allen F. Brown, Maud L von Freitag, Edith Nickless, Ella Wilson Marchant and W. C. Bowman as speakers, and the Brockway family, Mr. and Mrs. O. R. Arnold, Mrs. Emma Hunt and George Brower for phenomenal demonstrations. Farmer Riley is also expected. All arrangements are completed and a good program and good attendance assured. For programs and information address

ELTON T. BROWN, Sec'y.
341½ So. Spring St., Los Angeles, Cal.

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HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

SELF DEVELOPMENT.

The paper on Self Development read at the last discussion meeting of the Victorian Association of Spiritualists, and published in another column, led to a consideration of the whole aspect of mediumship, and particularly of the attainment of its higher phases; the consensus of opinion being favorable to Mr. Waschatz's thesis, that self development is the primary essential to high and widely useful mediumship. The bald affirmation frequently made that "everyone is a medium," though true in a sense, is somewhat misleading; it would better express what is meant to be conveyed to say "everyone may develop by application some form of mediumship." This would naturally suggest to any aspirant for the possession of mediumistic powers, inquiry as to the nature and extent of the application requisite in his case to evolve the essential condition, the result of which would test the strength of his aspiration and probably deter a large proportion from attempting the task. This would be no disadvantage to them, it would save them much unprofitable work and clear the road for those who cry, and mean, "Excelsior."

Some people are born with an

EXCESS OF PSYCHIC AURA

either inherited from their progenitors or imparted during the period of gestation through favorable mental and spiritual conditions of the mother. But, as a rule, the environment during youth does not favor the development and expression of the power this confers. Such persons by coming in contact with a developed medium, or being introduced into a harmonious circle of investigators, have their hitherto latent powers quickened into manifestations, they were already budding, and only wanted the stimulus of genial magnetism to bring them into bloom. This is the only use of a developing circle, to give an impetus to the expression of powers that are ready for efflorescence. To place a person whose latent mediumship is deep set and immature, in a mixed circle, is like placing a weak and sickly plant in a hotbed and forcing it into flower before it has developed the necessary stamina, the result is a weak and imperfect blossoming. Natural development is attained by pure living,

THE PRACTICE OF THE VIRTUES,

the cultivation of the intellect, self-control, and high aspiration, all these tend to the harmonization of the individual, and harmony is the one essential for communion with the denizens of the higher or wisdom spheres, whence reliable teachings come. It is necessary that the intellect be cultivated and the mind familiar with the full range of the language the individual is accustomed to use. Ideas are expressed in words; our vocabulary at its best is inadequate to express many things which the spirit world desires to transmit, and for an advanced spirit intelligence to communicate through an uneducated person on high themes, is like a maestro having to perform a complicated composition on a piano of two or three octaves. There are instances of illiterate persons under spirit influence using words outside their vocabulary and uuttering matter far beyond their normal powers, but these are exceptions where, for a special purpose, power is brought to bear to control the vocal organs to articulate what the controlling intelligence wishes to convey, and good as this may be of its kind, it falls short of that which could be given through a cultured medium attuned to the requisite pitch for accord with the communicating intelligence. As Mr. Waschatz indicates in his essay, these qualifications will not come without effort, nothing of real value can be obtained without this, or costly sacrifice. But is not the attainment of communion with glorified spirits an adequate inducement to devote a lifetime (if necessary) to? apart from the pleasure incidental to the progressive harmonization of both mind and body.

We are asked very frequently what is the best way to develop mediumship, meaning, as a rule, "what is the most direct way to open communication with the spirit world." It is easy to point this out to a person having

A MEDIUMISTIC AURA,

though when they connect the line between the two states, the communications are often indistinct, yet even when they are so, whilst they give satisfaction for the time, they lose their zest and pall upon the mind unless progressive. In the pursuit of Spiritualism, we must progress or stagnate, and so (as a rule) with mediums; the exception being with those who are used by the spirit world as test mediums to prove the reality of the other life, and the nearness of the spirit world; they are often kept to the work on the same plane in the interest of humanity, but they have their reward when they come to realize the use they have been to their fellows.

Except where bands of teaching spirits operate to communicate truth to man, the communications come from planes of development approximating to those of the investigators, hence the one who is pursuing natural development is gradually bringing himself into rapport with higher intelligences and reaping the reward of his self-sacrifice, and forbearance from indulgence in the more carnal pleasures of life; he finds in a higher appreciation of nature and the influx of spiritual ideas a greater joy than they can give, whilst on the other hand the uncertainties of artificial development are often productive of mental suffering and disappointment. Hence it is apparent that whatever the latent mediumistic capacities may be, there is no better or safer road than self harmonization and development, even if your mediumistic gifts are few, you will reach a higher plane of thought and action, and thus realize that your efforts have not been in vain.

THE SPIRITUAL REVIEW, LONDON, ENG.

What a magician is the sun, what a transformation is effected when its glorious light is poured upon the earth! Personally I know of no analogy or comparison that will adequately describe the influence of

MODERN SPIRITUALISM.

other than which is represented by the rising of the god of day, with the mighty, the inevitable, the incalculable transformation and effect of that familiar phenomenon. How welcome are the first streaks of dawn, and how welcome were those first gentle rappings at Hydesville, "Whose vibrations," in the words of Mrs. Richmond, "have reached the uttermost parts of the earth, whose gentle tintinabulations like a bell striking upon the atmosphere, have reverberated to every land beneath the sun." Familiar in our literature have been the significant terms Dawn, Daybreak, etc., and one long established and influential Spiritualist organ has for its title Light. Its object and raison d'etre being from its special centre, to radiate light upon every conceivable subject, and particularly upon those questions which relate to man's higher nature and immortal well being. It is of course possible that as we are yet only in the very early morning of the New Dispensation, it may not be our lot to behold on this earth its noon-tide splendor; or more probably, the term "noontide" can only be appropriately applied as relating to personal spiritual development. Thus it may even now be the mere glimmer of dawn with some, whilst others are basking in the radiance of noon-day. Let us apply the expressive simile of sunrise to the

INFLUENCE OF SPIRITUALISM

upon the Bible, and upon human life generally. Of course, even at night you can to some extent distinguish objects, and see your way about. The intermittent light of the moon, and of the twinkling stars is helpful; and so likewise apart from Spiritualism, the grand moral and spiritual truths of the Bible including all that is necessary for practical conduct, are discernable, provided that these great truths are kept clearly and distinctly in view and acted upon. For instance, scarcely anyone can mistake the purpose of that super-excellent piece of literature, the Sermon on the Mount. But how are human beings to perceive what course to take, when the light of those moral and spiritual truths becomes obscured by the murky clouds of a priest-invented theology; and what will be the fate of earth's travellers, who under the guidance of an ignorant and self-interested priesthood, forsake the paths of practical obedience, and go astray into the fogs and morasses of theological creeds. In the darkness everything is distorted, exaggerated, obscured and seen in disproportion. In proof of this look at the groping and floundering, the uncertain, hesitating, and contradictory utterances of the teachers of orthodoxy. After nineteen centuries of preaching, no two of the conventionally recognized religious teachers agree as to the meaning of the great questions of atonement, inspiration, future state, etc. They themselves are for the most part lost in a maze of theological dialectics, and metaphysical subtilties, and being blind leaders of the blind, how can the inevitable fate of such be avoided?

THE TWO WORLDS, MANCHESTER, ENG.

VIEWS OF J. J. MORSE.

Could it be possible to aggregate the past and present intellect of the world into one huge metarama, and to be able to consciously relate ourselves thereto, so that it should occupy the same position towards us that our minds do, some would say it would be possible for us to revive the thoughts, actions, and phenomena of the individual histories of the world. Such supposition is within the bounds of reason, strange as it may seem. The aggregate of human consciousness is the measure of the unfoldment of the translation of the

CONSCIOUSNESS OF GOD

into the consciousness of man, and just in proportion as we realize the fact that the barriers between individualities grow more and more attenuated as they approach the spiritual, so shall we understand that a community of mentality is just as possible as a community of sentiment or emotion, and that this colossal metarama is actually in existence, and constitutes a sphere of inspiration that contains within itself the essence of the accumulated experiences of all preceding times, and will continue to incorporate within itself the continued experiences of all future ages. It may be that in the distant and remote periods of the future, when the possibilities of that being which we are now commencing have been consummated, when, in a word, perception and reflection have accomplished all that can be done, that assimilation shall then assert itself, and the soul will then absorb the very essence of the laws, principles, and purposes pertaining to our present careers, and a new order of being shall spring from the central fountain, and we, then being better equipped than now, shall enter into a career of such ineffable splendor, brightness and possibility, that no words can describe to-day. And then it may be that the mind, as we call it to-day, shall become as a garment, clothing us each aright, and making us in our degree and order even as is God. For the present we must be content to accept mind as a vehicle for the manifestation of consciousness, carrying with it a forceful power that floats forward thought upon its waters until it becomes action, and realizing its potency in these regards, knowing by experience what a mighty and powerful engine it is, let our conscious effort be to direct it for the benefit of ourselves, the good of our fellows, the penetration of the forms of being, and the relating of our own natures to that divine nature beyond us all, yet from which we sprang and to which we sustain an eternal relation.

LIGHT, LONDON, ENG.

DO ANIMALS SEE SPIRITS?

I have frequently felt that I should like to ask some of your learned contributors to express their opinion regarding the immortality of animals, and seeing the article in Light for July 7, upon that subject, I take the opportunity to do so. I had a faithful bull-terrier which I have no doubt could plainly see spirits. Having been given to understand by mediums that some animals are clairvoyant, but that it is impossible to see spirits with our physical organs of vision—that only spirit can see spirit—what is it that enables dogs to see, if they have not a spirit body and are not spiritual entities? I have put the question to a very clever medium, but he could not give me a satisfactory answer.

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THE SOUL IN DREAMS

Some Remarkable Incidents.

"The trail I should follow in order to apprehend a noted criminal was once clearly outlined to me in a dream," said Captain E. Halls recently. "It was on my first visit to Indianapolis and I had reached the depot late at night, almost worn out. I jumped into a cab, directing the driver to take me to the Spencer House, of which I had often heard. To my great surprise, he went across the street, turned around and opening the door said, 'Here you are, boss.' I paid him his fee without a murmur, thinking the joke was worth it. Entering the hotel I secured the key to my room as quickly as possible and went upstairs to retire for a night's good sleep. In pulling off my boots (they wore boots more then than they do nowadays) I noticed that the morocco tongue which reached down over the instep was in such a position that it caused my foot to chafe and gave me a great deal of pain. However, I continued undressing and at last tumbled into bed with a sigh of supreme satisfaction. Then came the dream. First, I was limping slowly downstairs into the hotel office. It seemed to be early in the morning. Nobody but the clerk was in the lobby. I felt like a good drink of something bracing would very materially aid me in digesting the meal which I was soon to order. Not wishing to drink alone, I invited the clerk to accompany me to the bar, which invitation he accepted with alacrity. When we reached the 'prescription counter,' the clerk ordered a cocktail and I nodded my approval. After we finished the beverage I repaired to the breakfast room, where I ordered steak and bacon. To this day I can recall the exquisite flavor of that bacon. I thought I had never eaten any like it before. After eating my simple meal I passed through the hotel office to the street, lighted a cigar and started leisurely north on Illinois street. When I reached the Bates House corner I turned west and continued my walk. I remember passing the old Metropolitan Opera House and the State Capitol. I kept on walking until I came to the canal and the bridge which crosses it. Attracted by the appearance of the water, I turned south on to the street which skirts the canal. I noticed the tumbledown appearance of the houses on the street.

ATTRACTED BY A HOUSE.

"My attention was particularly caught by a house standing near an alley. It seemed to be built of boards running up and down, with narrow strips running through the cracks between the boards, and the gable end towards the street. Just as I came opposite this peculiar house (in my dream, of course), I was greatly surprised to see Mrs. Carr, mother of the man I was hunting for, come to the door. I placed my hand on the gate and was in the act of opening it when I woke up. So vivid was the dream that my hand stung from contact with that decayed old gate, with its sharp edges sticking up. Of course, you will say that I had lain on that hand and it 'went to sleep,' causing the prickling sensation of numbness. Well, be that as it may, the dream seemed so real that I shook myself thoroughly before I could convince myself that I was in bed at the Spencer House instead of in front of old Mrs. Carr's ramshackle frame dwelling on the canal bank. Looking out of the window I saw it was full daylight and decided I would dress and go down to breakfast. In order to test the dream—just for fun, of course, since I do not believe in such things—I invited the clerk to take a drink with me. Contrary to the habit of hotel clerks, he took up willingly with my offer. My interest began to increase when he ordered a cocktail. Naturally, I took the same. At breakfast, soon after, I ordered steak and bacon, but there the dream failed to 'hold good.' The bacon was not a bit better than I had been accustomed to eating. The fact is I was so intent on that dream that I had no appetite. It really seemed as if I had just partaken of a full meal. Well, after I had 'minced among the dishes' a little, I sauntered out to the sidewalk, lighting a cigar as I went. I proceeded on up the street to the Bates House corner, where I turned west as I did in my dream. When I reached the old Metropolitan my nose went up in the air, after the fashion of a good hunting dog when he is on a keen scent. Then came the State House, and by that time I was walking pretty fast, I can tell you. When I reached the canal bridge I turned south and walked along in the certain expectation of coming to my 'dream house.' I found the corner all right, but the house which actually stood there did not quite tally with the one which I had seen in my vision.

MET A FRIEND.

"I passed and repassed the place, becoming more and more puzzled all the time. As I was about to turn and go back to the hotel I noticed that a man was coming from the house next to the one situated on the alley. I timed my steps so as to permit him to catch up with me, intending to make some inquiries of him. To my surprise it proved to be a man whom I had known very well in the town in which I formerly resided. 'Who are you after in this neighborhood?' were his first words. 'Oh, nobody,' I said. 'Can't a fellow take a walk along the canal without being suspected of wanting to make an arrest?' 'There are some people in that house next to mine whom you ought to know,' he said. 'Who are they?' I asked as carelessly as possible. 'Why, old lady Carr lives there,' he replied. 'Who has she got with her?' I inquired. 'Only a couple of girls,' he answered. 'Oh, yes, there has been a strange young fellow hanging around there for the last week. He doesn't show himself outside of the house, but I have seen him a few times from my kitchen window.' I could have fairly danced for joy. Of course, I knew who the stranger was, and within a few minutes had my man safely handcuffed and on his way to jail.

"A dream figured interestingly in another of my cases," continued Captain Halls, "but this time I did not do the dreaming. Some years after the occurrence of the incidents in my first story, a murder was committed in the little town of Oakwood, on the Indianapolis, Bloomington & Western Railway, and I was sent for to assist in the detection of the murderer, who had successfully made his escape. I succeeded in locating him after a couple of weeks' search in a house down in the Wabash 'bottoms.' I managed to secure entrance to the house in which he was concealed and came upon him in a bedroom, apparently sound asleep, with the covers pulled up over his face. I supposed he was shamming, and, with a quick movement, jerked the covers away from him. Still he lay there motionless, blinking his eyes like a man who is just coming out of a deep slumber. I seized him by the shoulder and gave him a vigorous shake, exclaiming, 'Well, get up, Bill, I want you.' He did not move, but lay as one in a trance. I then took hold of his arm, gave it a violent pull and said, 'Why don't you get up? What's the matter with you, anyway?' At this he rose slowly, rubbing his eyes and saying. 'Tom, I was just dreaming of you.' 'Well,' I retorted, 'this is not part of the dream. You are now awake, of which fact I will convince you in a very few minutes.' He dressed slowly, just as a man would who was in a partly dazed condition, and allowed himself to be handcuffed without the slightest opposition. As we were riding back to the railway station I asked him about his dream. 'I was just dreaming you had come after me,' he replied, 'and that you were right there in the room, when I was awakened by a shock.' I was utterly unable to imagine why this man should have dreamed about me instead of the sheriff of the county, or chief of police of the city where his crime was committed. Of course, he was acquainted with me—in a purely business way—but had no reason to suppose I would be detailed on the case.

A DREAM VERIFIED.

"In still one other instance coming under my notice was a dream verified,' continued the detective. "It happened while I was stopping with a brother officer at the Planters' Hotel, in St. Louis. A bellboy came up to our room with information that a lady was waiting in the parlor to have a few words with me. Going to the parlor I found that the young woman was the sister of one of the most troublesome criminals this country has ever known. His first name was Robert, and he belonged to one of the foremost families in the land. I would scarcely dare to give you his name on account of the sensation it would create, to say nothing of the suffering it would cause prominent people. She plunged into her business without wasting time in preliminaries. 'Oh, Captain,' she exclaimed, 'do you know where Robert is and will you tell me?' I assured her that I hadn't the slightest idea of his whereabouts. She exhibited signs of the greatest mental distress, pacing across the floor several times in her agitation and wringing her hands nervously. Finally she evidently came to some decision and broke out with 'I guess I will have to tell you the cause of my trouble, after all. I had a dream about Robert last night. I saw him and a young man, whom I did not recognize, on the inside of a little grocery in a small country town. It was in the night. They had a wagon which resembled those used by grocers to deliver goods. This was stationed at the back door. Pretty soon they came out, carrying a large quantity of stuff, which they deposited in the wagon. The last bundle they brought out was a lot of silverware in a couple of coffee sacks. This was placed in the back of the wagon. Then they drove away at a rapid gait. I saw them go quite a distance through the open country and they were about to enter a strip of woods, when two men, one of whom looked like you, sprang out on each side of the wagon, grasped the reins of the horse, and cried out, 'Bob, we want you again.' Then I woke up. And now, for heaven's sake tell me, have you got him?' I again assured the young woman that I knew nothing about her brother's location at the time, but I promised to look him up and let her know what I might discover. In a few days afterward I found that Robert had, as a matter of fact, been arrested in identically the manner she had witnessed in a vision and for an exactly similar crime. I tell you these things without offering or attempting to offer any explanation of them. I know of none. I regard them as coincidences, but even at that they are very remarkable."—Indianapolis (Ind.) Journal.

IN THE OCCULT LINE.

Ghostly Warnings that Sailors Get.

QUEER SIGNS WHICH TELL POOR JACK WHEN TO SHAKE A SHIP AND STAY ASHORE—DREAM OF LOW WATER—THE SPIRIT HAND THE SAILOR WHOSE MOTHER'S SPECTRE LED HIM HOME.

Two sailors with their dunnage bags slung over their shoulders followed a shipping agent down a Bangor wharf the other day to go on board an old lumber hooker that lay waiting for her stores and crew. Just as the party reached the edge of the wharf a great grey rat was seen to cautiously and skillfully make his way along the taut bow hawser from the vessel to the wharf. The first sailor, seeing the rat leave the vessel and scuttle away up the wharf, stopped short in his tracks, dropped his bag and declared:

"That settles it—you don't get me aboard that hooker!"

The sailor's mate, a stupid-looking Swede, coaxed, and the shipping agent argued and swore and threatened, but all to no effect. The superstitious tar wouldn't join the vessel. "She's as good as gone," he declared—"they're all done for when the rats leave 'em." And he shipped in another vessel. The Swede went along in the rat-deserted schooner, with what luck is not yet known, and ever since then the shipping agent has been cursing the Jacks who go by signs and telling stories of vessels that have survived all sorts of ill omens.

While the shipping agent was talking away on this subject an old time sailor dropped in and took the opposite side of the argument, telling some stories that made all the Jacks in the place feel the need of something warming. "There," said the old man, "there was the case of the brig Starlight, that lost her second mate. The second mate dreamt the night before she sailed that he saw himself in his coffin, and when he came into Gillogly's place to take a parting drink with us he told of it, and we advised him to get another berth. He said he guessed it would be all right, but it wasn't. While helping the watch to reef her mainsail the footrope parted under him and that was the last of Jimmy.

"There was the bark Solferino, as pretty a little vessel as ever left this port. She sailed on Friday, drawing 13 feet and the cook killed a black cat the night before she got away. Some of the men got nervous over all this, and said so, but the mate took a handspike to them and, being anchored off, with all the boats up and lashed, and the harbor full of ice, there was no chance then to leave her. They never got a chance to leave her, for she went down in a northeaster two days out, and all hands with her.

"Now, a man of sense and with the fear o' God in him will get clear of a good deal of hard luck and stay on top of water longer than some of these smart Johnnies. There was Ned Hengler, who had shipped in the brig Rainbow, a gay old West India molasses and rum hooker. Ned he lived right here in Bangor, and he had good folks. The day before the brig was to sail Ned acted kind of dumpish, and he couldn't tell why. 'Long towards night he shook the feeling off and started down over the hill from the Hampden road to the river, with his bag on his back. It was a still moonlight night, and the tide would serve in a hour from the time Ned started from home. He got half way down the hill, and could hear the tug coming for the brig's hawser, so's to make her up with the rest of the tow. Just then he felt a soft touch on his arm, and turned 'round. There in the moonlight stood his own old mother—as had been in her grave eight years, and she looked just as natural, Ned said, as when she used to stand in the door bidding him goodbye when he was a young fellow going off to sea. She looked kind of sad and coaxing at him, and led him back over the hill, just as softly as a shudder, and pointed toward home. Then she went out of sight like a puff of smoke. Ned stood there a minute or two, not able to move, and his bag dropped off his shoulder. When he come to himself he felt cold, though it was August. He started for home and when he got there the first thing he did was to say his prayers. The Rainbow sailed without him, and she was never heard from.

"I remember Tom Scott, as others here remember him, and no one can say but what he was a man of sense. He was the best man that ever sailed out of this place, and he could lick any two men in Bangor in a fair fight. He was hard headed as they make 'em, but he wouldn't sail in the old schooner Harvest Home after he had got his dunnage aboard and stowed away and was turned in for the night. Why? Well, he dreamt that it was low water—chuck low water, and that's about the worst thing a sailor man can dream of, and he woke up. Then, as he laid there, thinking it over, he felt a hand passed across his face. First he thought it was a rat's tail, for she was full of rats, but the hand came again, soft as a feather—kind of smoothing him, like, and it felt like the hand of Death. That was enough. Tom turned out, got his duds and went ashore quick, while all the rest of them were snoring. She sailed in the morning, and the old man raved like Bedlam when he missed Tom—the best hand he had. Tom stayed to home that trip, and well it was for him. They got a stinger from the southeast just after the Harvest Home sailed, and all that was ever found of her was some of her deckload of pine boards and one of her quarter boards, with her name on it. I don't believe in being too fussy, but it pays a man to take a hint once in a while."—Bangor (Maine) News.

CHILDLESS MOTHER'S LULLABY.

Oh, many's the time in the evening,
When the light has fled over the sea,
That I dream alone in the gloaming
Of the joys that are not for me;
And oft in my sorrowful bosom
Swells up the mother-love flame,
And I clasp with arms that are trembling
My child that never came.

Singing, "Hush thee, hush thee; hush-a-by, darling;
Nestle thee deeper in mother's breast.
Oh, hush thee, hush thee; hush-a-by darling;
Tenderest angels will guard thy rest."

The candles far down in the city
Shine out thro' the purplish gray,
And the stars come out in the heavens
And glimmer across the bay;
The murmuring waves steal homeward
From the ocean's larger blue,
As I dream alone in the gloaming
Of the child I never knew;

Singing, "Hush thee, hush thee; hush-a-by, darling;
Nestle thee deeper in mother's breast.
Oh, hush thee, hush thee; hush-a-by darling;
Tenderest angels will guard thy rest."

Oh, the little warm cheek in my bosom;
Oh, the little wet lips at my breast
Oh, the clinging, wee, satiny fingers
To my longing lips that are pressed!
There was never a song that was sweeter,
Tho' its singer be laureled with fame,
Than the song that I sing in the gloaming
To the child that never came.

"Oh, hush thee, hush thee; hush-a-by, darling;
Nestle thee deeper in mother's breast,
Oh, hush thee, hush thee; hush-a-by, darling;
Tenderest angels will guard thy rest."

The hours swim on to the midnight;
The moon looks over the hill,
And the u-lu-lu of the night owl
Sinks mournfully and shrill.
The solitude aches with rapture,
And my heart with the mother-love flame,
As I sing alone in the gloaming
To the child that never came.

"Oh, hush thee, hush thee; hush-a-by, darling;
Nestle thee deeper in mother's breast,
Oh, hush thee, hush thee; hush-a-by, darling;
Tenderest angels will guard thy rest."
—Ella Higginson.

IS THERE A FUTURE LIFE?

Oh, where can I find rest?
Oh, how can I find peace?
How can I know I still shall live
When life on earth shall cease?

Oh, ever-present doubt,
Oh, all-consuming fear,
Shall I, as I, be blotted out
When life shall fail me here?

In never-ending space,
Is there no space for me,
Where I, still I, may find a place
My dwelling-place to be?

Oh, God, if God there be,
Who gave this mortal breath,
Wilt thou again bring me to naught,
And blot me out at death?

O Nature limitless,
Is this your stern decree?
Will you, who me to this have brought,
Now bid me cease to be?

O brother gone before,
Do you, my brother, live?
Oh, come and bid me doubt no more—
The blest assurance give.

Oh, rapture who can tell!
I hear my brother's voice—
That voice long known and loved so well—
It makes my heart rejoice.

"I am your brother still,
Your brother as before;
Fear not, fear not, there is no death,
But life for evermore."
THEODORE SIMPSON.
Vancouver, B. C.

Hope writes the poetry of the boy, but memory that of the man.—Emerson.

HEAVEN.

A Message Given by a Spirit Visitant.

Again I find myself in seclusion with my spirit friends, and as usual I am commanded to "write." I ask what shall I write. And the answer is "Write," so I have written what I hear in a soul sense!

"I am a spirit who dwells in spirit life, or what is known as the realm of soul life, and I knew of this land of soul life long before I entered it, long before I left the earth plane, and I knew full well that as I should sow in earth life so should I reap a thousand fold over in this realm of spirit. And what heavenly conditions I have found here. I can safely say that the seed was sown or planted while I dwelt upon the earth plane here below, so when the hour of my departure came, when my spirit was to leave the mortal form, I was surrounded by a host of angel guides, and I slept the sweet sleep of earthly death, and my contented and willing soul was wafted to a realm of peace and quiet rest and joy in this land of beauty in soul existence.

"Blessed, thrice blessed is the mortal that has a knowledge of spirit life before he enters it. Thrice happy is the mortal that knows of the step he is taking, and thrice happy is he who can take this step with his soul unstained with the contact with the temptations that beset his every path in earth life. I made a heaven of my earth existence. I found a heaven here. Father and mother met me at the great gate that swings so lightly between this earth and spirit life—swings so lightly that the breath of the tiniest infant that ever left the lower plane can open it. Brother and sisters met me there at this new birth; wife and children with loving hearts and welcome embrace crowded around me, just at this gate between the two worlds, this gate which is but a thin veil, a soul shadow as it seems to us in mortal life, which vanishes as soon as the soul is freed from earth environments, and the glories of that higher life breaks upon the senses like a vision of glory, and you can through the gates ajar see rising through the radiant air the shining hills of a new Paradise. A host always surrounds me there, and I dwell in bliss. Oh, 'tis my fervent wish that every mortal that ever dwelt upon earth in its shadow-land might experience the glorious awakening; and all can do so, if they all could realize the fact, the very natural fact, that there is a life just beyond the coffin and the shroud, that is a grand and beautiful reality. Then none would come unprepared, no soul would then enter that beautiful gate stained with blood, none would come with a blackened soul, but all would come filled with the joys that belong to all mankind.

"No angry and frowning God met me at the awakening, and no grinning Devil beckoned me away to untold torture; but harmonious peace was mine.

"You may say that I overdraw this picture, or rather to me this reality, but no, I could not if I would convey to you the joy unspeakable that came to me at this second birth, and my awakening into a realm of eternal joy and peace, all in accord with the natural law of a Spiritual heaven. So can a soul in accord with the same natural law bring with him a hell from earth if he has sown of utter damnation while in earth existence. "As ye sow, so shall ye reap," and the harvest of good or evil is garnered in the realm of the great hereafter, the eternal forever.

"Your lecture last Sunday was upon "Heaven," and all your lecture was right, for I aided you from my standpoint in spirit life. For heaven is but a condition, and not a place. 'Tis a condition where man's soul is lifted from the depths of earthly despair to the pinnacled heights of spiritual glory, where the roseate hues surround us, and where we live and move and have our being in the sweet tender tones wafted to us from love-tuned voices, where we dwell amid the delightful odors coming from flowers that bloom in the gardens of loving souls' truest and best affections, where we meet with our loved ones in the supernal light of the life eternal.

"Yet even from this exalted height we drop at times, from our ecstatic and exalted state, down from this zenith point of joy, to the very nadir of despair, where the remembrance and sight of some misdeed of our earth life makes our spirit life a veritable hell. But we have taken so many steps and gained so much along the upward road of eternal progression that our return to these remembrances and misdeeds grows less day by day, as we strive to reach the glorious heights beyond, and none can dwell in this our heaven without being lifted up beyond our sorrows until the very hills of our Paradise are glowing and glittering with the glory of heavenly joy.

"My soul expands and beats with a quicker, newer vigor as I mount day by day higher and higher up the ladder of progression; step by step I go up and new heavens open up before me, and brighter and brighter grow the visions of glorious beauty that my soul views in the near-by summerland. I strive to go up higher and am rewarded by taking a step upward, a step higher. Oh, that I had striven in earth life to lift myself up, and to lift my fellow mortal up, as I have striven here, then I could have taken these upward steps long, long ago.

"Do I go alone in this upward march of the soul? Oh, no; beside me and around me are the friends of my youthful days in earth life, and near me is the guardian angel of my living soul, an ever present monitor, who points out to me the path that I must tread to reach the eternal life and the beauteous glories beyond.

"Joy is mine in this progression and my constant wish is that I might yet in the ages beyond, be able to reach the infinite, yet I ask can man's soul ever reach that blissful state, that state of perfection that befits the gods? Who knows?

"The glory of brighter and higher spheres entices me on, and good deeds are remarded by a step ahead, a step nearer the celestial joys of the future.

"Do I leave the dear ones, the loved ones behind me in this advancement? Not at all. Clouds of them dwell with me in this broad way of eternal good; myriads drift with me to higher homes, and millions hope for the higher and more beautiful homes beyond.

"Earth life is beautiful to the inhabitants of earth, but oh, how beautiful to the spirit of man is this glorious spirit life. How grand to the soul is this home of the soul, in this region of soul rest.

"Amid all this joy, amid all this glory, we do not forget the toiling millions of earth, for from our sphere is wafted hope for the weak and weary of earth realm, and the best wishes to all mankind in their struggle for progression. But what a wall of superstition of ignorance, of bigotry, there is placed between spirit life and the life on earth—making spirit life and earth life so very far apart, when they are so very near together.

"But the day is breaking and man is gradually nearing the spiritual, gradually reaching out for the beautiful, gradually growing out of the animal, gradually growing nearer the celestial home of the soul, in the great hereafter in the realm of eternal life."

Buffalo, N. Y. J. W. DENNIS.

Who Killed Humbert?

Every intelligent person knows that the bitterest hatred has existed many years in the Vatican for the Italian government—especially for King Humbert and his leading supporters. A thousand times have the passions of papal fanatics been inflamed by appeals from the Pope to such an extent that the king's life has been threatened—and on several occasions his assassination has been attempted.

Now comes the dreadful news that Humbert has perished—at the hand of—what?—who?—an anarchist! There can be little doubt but that this anarchist is the tool of the papal party.

F. C. Conybeare, the well-known author, in an article in the National Review for July, uses these words (see page 728):

"In Italy it is the cue of the Vatican to hold aloof, at least in appearance, from politics, and in view of the general election at the beginning of this month of June, the usual 'fiat' went forth to all the faithful 'ni eletti ni elettori.' The object of Pio Nono in imposing this rule was to boycott the Italian government, which he regarded, and wished others to regard, as one of usurpation and sacrilege. The result has been to prevent the formation in the Italian chamber of a Catholic party, though it has not hindered the priests from intriguing with the Anarchists and fomenting discontent and a spirit of riot in the large industrial centers."

The Citizen has been accused at times of being an "alarmist"—of making statements without sufficient evidence. If readers will turn back over our files they will discover that every important statement about Rome made in our columns is based upon authority, and the authority is always given. When we made the statement, two years ago, that the friars were responsible for the troubles in the Philippines, we were accused of "unreasoning bigotry." When we said, some weeks since, that Rome was largely responsible for the troubles in China, the same cry was raised. But now that the Citizen is found to be correct, these same objectors are crying out: "We told you so! we said that Rome was behind it!"—taking credit to themselves for facts which they denied.

Now note the trend of events in Italy and see if our statement that Rome is behind the assassination is not correct.

In the Boston Transcript Monday evening appeared this dispatch:

"London, July 30.—Some of the evening papers here attempt to trace a connection between the assassination of King Humbert and the rancorous propaganda that the Vatican is alleged to have conducted against the supremacy of the sovereign. These journals point out that the assassination occurred in the vicinity of Milan, where, it is alleged, the recent insurrection was largely fomented by the Roman curia. The Globe editorializes as follows: 'As long as the Vatican persists in its anti-national attitude, it will be in vain to hope for re-establishing the temporal power of the Pope, and so long will fools and fanatics be provided with a fearfully potent reason for sedition or worse.'"—The Citizen, Boston, Mass.

N. S. A. CONVENTION.

Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall. Business sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. F. Peck, Mrs. Helen Palmer Ressegue, Carrie E. S. Twing, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaule. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme. Mrs. Z. L. Eise, the talented musician will have charge of music.

Further announcements will be made in the Spiritual papers.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obtained of the N. S. A. secretary, at 600 Penna avenue S. E., Washington, D. C.

MARY T. LONGLEY,
Secretary.
HARRISON D. BARRETT, Pres.

WE call special attention to The Next World Interviewed, one of our special premiums. We are enabled to furnish it to our readers at the price announced in our premium list, from the simple fact that Mr. Horn donated the plates of the book to us. We have sent out thousands of copies of this book, and it has been well received everywhere. It should be circulated by the millions among all classes of Spiritualists. The seven books that we are offering to Spiritualists as premiums contain a large storehouse of useful knowledge on Spiritual and Occult subjects. You should have them on the shelves of your library where you can have access to them at any time. Read carefully our premium announcement.

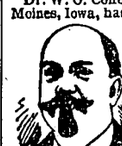
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SATURDAY, AUGUST 18, 1900.

A Gloomy Outlook, and a Hopeful Remedy.

The New York Sun, in a late issue, made the following statement:

"'There has been a very noticeable decline in the sales of religious books,' said a publisher who once printed many of them, 'and I don't know how to account for it. The churches are growing in wealth and numbers all the time, according to their own figures; but the interest in religious books has declined to such an extent we now publish very few of them. Old publishing houses that years ago relied on such works for their profit have turned their attention to fiction in response to the public demand. That has been my experience, and I give it to you without comment.'"

The religious journals non-supporting, preachers unemployed, pulpits empty, church buildings falling into decay, else converted into school houses, factories, or warehouses, and the membership if not absolutely decreasing, not keeping up with the advance of population, the future, to churchmen, must be one of gloom.

Amend your creeds; dismiss your barbarian God borrowed from the Jews, and construct a new one along scientific lines; give your devil the grand bounce; turn your hell over to the Catholics who need it badly; get rid of the flummery you borrowed from the parent church; send your Bibles and missionaries to the cannibal islanders; teach natural law in place of a "Thus saith the Lord," and when you get rid of all your rot embrace Spiritualism and live moral lives thereafter; then you may hope for a glorious immortality which awaits all of us when the fever of life is over.

Inciting Cause of War.

A writer who is content to limit his investigation to the inciting cause of the American Revolution, and ascribes it to the Stamp Act of that period, may fall very far short of the real truth. The casuist will inquire into the motives of that act, and learn what lies beneath. There was a deficit of revenue to carry on the expenses of the British government, and it was expected that act would supply the deficiency, and it was enacted in consequence.

At the period under consideration the tithing system was in full force in Great Britain in the interest of the church, by which her flocks and herds and fields were annually robbed of one-tenth their products for ecclesiastical purposes. This burden was so severe on the producer it was impractical to add additional taxes, hence the resort to the tax on trade and commerce.

During our War of the Rebellion a stamp act was resorted to as a source of revenue, and the same method was employed and is still in force, to increase the revenue on account of the late Spanish war, and for the subjection of the Filipinos; but we must go deeper than these revenue acts to find the cause of their enactment. Were a true inquiry made into the causes of the American rebellion we apprehend it would find its root in a bull of the Pope permitting the enslavement of heathen who had no rights Christians were bound to respect, whilst the Supreme Pontiff found his authority for action in a "Thus saith the Lord" promulgated by Moses.

Supposing Again.

This is a Christian nation. Proof:

"Escanaba, Mich., July 23.—Wah Kee, a Chinese laundryman, was beaten so seriously yesterday he is in a precarious condition. One arm is broken in two places, and it is believed his skull is fractured. The assault was made in his laundry by Frank O'Donnell and Coleman Joyce, who used their clubs on him 'because of the Chinese situation.'"

Now this was a humble laundryman washing dirty linen for Christians. Suppose he had been a Buddhist missionary, laboring to supplant the Christian religion, all the time ridiculing the idea of a virgin-born God, his worship, prayers offered to him, and he, the son of a Jewish maiden, made to appear as the Father of himself, not only equal in power and glory with the Father, but the identical Creator of the universe. Why, there would not have been a grease spot left of that "heathen Chinee."

Cheering Words.

That distinguished scholar, author, late a Christian preacher, but now one of the heretics, so common in these last days, Moncure D. Conway, says:

"Onward, ye children of the new faith! The sun of Christendom hastes to its setting, but the hope never sets of those who know that the sunset here is a sunrise there."

Spiritualists, take cheer from these words.

Things We Want to Know.

We read and hear so much about the civilizing influences of Christianity, it would be very desirable to have some information which has been withheld from the world quite too long:

If Christianity was, and is in fact, the world's civilizer, why did the Roman empire relapse into barbarism so soon as it came under Christian influence?

Why was the civilization of Egypt abandoned, its prosperity obliterated, its architecture destroyed, and nothing left of her former glory but desolation, so soon as the cross took the place of the Roman eagle?

Why did Greece, with such a memorable record and brilliant achievements, whose literature is still the delight of the world, and whose former magnificence, like Egypt, is shown in her ruins—the admiration of all archaeologists, fall into decay when the cross gained the mastery, the site of some of her great cities a matter of doubt among the learned?

Christianity a civilizer! Why perished Jerusalem, Gaza, Tyre, Sidon, Antioch, Damascus, and why does nothing remain of the greatness and prosperity of Palestine and the fame of her cities under Grecian and Roman rule, all ending soon after the alleged birth of this regenerator of the race?

Why did the Roman toleration of all religions and of no religions, common to all countries subject to the Roman eagle, come to a speedy end so soon as the cross was substituted as the emblem of government?

Finally, if the cross is a civilizer, why did every government in Europe, Asia or Africa, fall away into barbarism, so soon as it came under Christian control and so remain until other influences gained the mastery?

As Christian power declined, and humanity gained supremacy, commerce, agriculture, the arts and sciences, and a broadened literature, have come to the front. Each advancing year notes the decline of Faith and the advance of Knowledge, indicating a time will come—it is not distant—when the latter will gain supreme ascendancy, and the whole world will become subordinate to its benign influence, then true Wisdom will be master over all. This is the hope and the earnest belief of all true philanthropists.

An Indignant Inquiry.

The Atlanta Constitution lately wanted to know: "What has become of hell?" The editor then deplores its loss, and, probably, with great big tears as they furrowed deep channels down his cheeks, inquired:

"Who of us nowadays ever hears sermons in which the words 'fire and brimstone' occur, or sermons like those John the Baptist preached when he stood on the banks of the Jordan, and warned sinners to flee from the wrath to come?"

Our contemporary has read his New Testament to little purpose if he supposes John, "crying in the wilderness," preached of "the wrath to come." On the contrary the burden of John's plaint, as told by Matthew, was: "Repent ye for the kingdom of heaven is at hand." Instead of preaching, as the Constitution seems to suppose, he indignantly inquires: "O generation of vipers, who hath warned you to flee from the wrath to come?" He was anxious to know who had taught such a God-dishonoring sentiment, and he appealed to the "vipers" for the requisite information. The "fire and brimstone" was the production of John's cousin, Jesus, a little later, but he unquestionably borrowed the idea from the old Pagan mythology current when he is represented to have been acting the part of an anarchist, was laboring in a very humble way to overthrow the constituted authorities, and was trying to set himself up as king.

John did say, if we credit the record, that another would come after him who would purge the chaff with fire, and it was the latter's followers who erected the stake, tied those they designated heretics to it, piled fagots around, set fire to them, and, with seeming glee, burned them with "unquenchable fire." From the continuous burning, carried on for centuries by Pagan Devil-worshipers, calling themselves Christians, the fire was correctly named unquenchable; but it was not John the Baptist, who may have been a very creditable person, if not a myth, who taught such a horrible doctrine, lately so common in every orthodox pulpit.

A General Wail.

"The heathen are perishing for want of the bread of life, and you refuse to come down with the needed money to pay the expense of sending missionaries to them," is the regular wail of the clergy whose own needs are abundantly supplied.

With less than one-third of our entire population Christian, there comes a cry from the home missionary: "There are millions of homes in our own blessed America where the name of the dear Jesus is never heard except profanely. We must have money to send colporteurs into courts, and lanes, and by places to save these poor lost souls from a burning hell."

While we listen a wail comes from India from millions of poor starving wretches: "We are perishing in vast numbers day by day for want of food. God withheld his rains. Though we toiled and planted we had no harvest. Even the cattle all around us are starving, and Want is in every home, and presides at every hearth. Send us food to relieve our present necessities. Soon Nature will give us bounteous harvests, while at the same time you may be deprived, then we will return your favors with compound interest."

The missionary carries war and desolation in his trail. Humanity, relieved in distress, awakens kindly sympathies in turn. Let us remember the trite old maxim: "They who serve humanity best serve God most."

And they who are so ambitious to convert the "heathen" to their views will do well to turn their attention to China, and see the bloody trail along the paths of the missionary.

John Wesley.

Subscribers have often made inquiries in regard to where they could find an account of the spirit manifestations that occurred in the Wesley family. Hon. A. B. Richmond, widely known as the Sage of Cassadaga, goes into the subject exhaustively, and all of our readers will return especial thanks to him for the valuable information imparted. This number of The Progressive Thinker will be found especially interesting throughout, commencing with the leading article on the first page, by the California philosopher, Charles Dawbarn.

A Christian Test.

"Go thy way, sell whatever thou hast, and give to the poor?"—Mat. 10:21.

Jesus had been asked by one who kneeled before him: "What can I do to inherit eternal life?" The suppliant informed the Master that he had kept all the commandments from his youth; but he was told in reply he lacked one thing yet, and that was his failure to give all he had to the poor—virtually to those who had acted on his advice, given on a former occasion, to "Take no thought of the morrow, for he who cares for the birds will care for you."

Either the gospel writers were not accurate in their records, else to be a faithful follower of Jesus one must abandon home, and friends, and cherished loved ones, and become a mendicant if he desires eternal life.

Applying this one test there are very few Christians to-day, and they are popularly known as hoboes—they neither toil nor spin, but subsist by beggary.

What about the clergy, they who are accumulating vast estates, as many of them do; who are paid princely salaries for preaching; who retain all their wealth through life, and pass it on to prosperous heirs at death—what claims have they on eternal life? And though a Rockefeller does give seven millions of dollars to a rich University to qualify young men to become propagandists of the faith, gaining great honors thereby, does it meet the requirements of Jesus to "give all to the poor?" And still retaining wealth does he not fail to comply with the demand, as did the unfortunate Judas who withheld a part of the proceeds of the field and met a calamitous death in consequence?

The Bible in China.

The Boxers, in their war on missionaries, took their cue from the Bible furnished them in great abundance in their own tongue by these same Christian missionaries. Turn to Joshua 10:28 to close of chapter, and note how Joshua, at the command of the "Lord God of Israel," took Makkedah, and Libnah, and Lachish, and Gezer, and Eglon, and Hebron, and Debir, and all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed.

The Chinese are said to be the most imitative people in the world, and as the Christian's Lord God had instructed his favorites under Gen. Joshua how to act against enemies, they—the Chinese—borrowed the idea and acted upon it to the letter against those they considered their enemies.

If The Progressive Thinker was to advise in the premises it would be: Civilize the Bible before you place it in the hands of heathen, unless you desire it to become a boomerang, to minister to your own destruction. At home the book is not read, at least not understandingly, so its wickedness is really little known to those in the faith. The preachers always skip its obnoxious teaching, and only cite passages to meet their approbation. It is from these selections, not vicious of themselves, that the masses form their opinion of the book, a compilation of immoralities, with an occasional streak of unobjectional matter.

Violence a Poor Argument.

The Tribune well says that it is hard to see how the persons who attacked the two preachers of Koreshan doctrines in this city the other day can justify their actions in their own minds. The men so attacked were making open-air addresses, as they had a right to do. They were teaching the creed that mankind lives on the inside instead of the outside of the earth, which is nonsensical and amusing but which they had a perfect right to maintain. Preaching this or any other theory of cosmogony on the streets is no excuse for attacking them with eggs or vegetables or violence of any kind. If any man were to devote his time to a solemn crusade in the interest of the time honored belief that the moon is made of green cheese that would be no reason why those who stopped to listen should disturb the peace by attacking him.

There is entirely too much of this sort of intolerance at the present time. It is an inexcusable violation of the right of free speech. A few days ago the lawless element in an Ohio city attacked a couple of elders of Dowie's establishment, daubed them with paint, and otherwise maltreated them, and then drove them out of the town. By so doing the perpetrators accomplished nothing more than to give proof of their own ignorant intolerance and to afford the abused elders a chance to pose as martyrs. Not long ago an alleged ex-Catholic priest in Chicago tried to express his opinions at a meeting in a hall on the West Side, and was interrupted by indignant hearers. Proceedings of this sort are not in harmony with the genuine spirit of American liberty. They may be the proper thing in China, but they should not be tolerated in the United States.

If people do not like the doctrines of a street preacher they can pass on and not waste their time listening. If a man sees an announcement that a meeting is to be held at which the religion he professes is to be "exposed" he is not obliged to attend that meeting. If he does go he should be quiet, no matter how unpleasant the statements that may be made. One can have no sympathy with the men who go to such places to have their feelings wrought upon, and who then create a disturbance. Only the ignorant are guilty of that sort of intolerance. They stand in need of the wholesome correction of the law, whether they are in Ohio or in Illinois.

Stingy Churchmen.

"If the contributions to the church made by some people who expect a starry crown in the next world were added together it wouldn't buy a last season's straw hat."

The above quotation from a religious paper shows the churches have their trouble in gaining the sinews of war as well as Spiritualists. But this should not be. An open hell yawns in front of them; the Devil with his cloven foot, barbed tail and trident is behind goading them to destruction; whilst the priest promises exemption from all danger if the sinner will believe in a virgin-born God; but he is sure to keep an eye for earthly blessings on the coin of the realm, as the gentle hint in the quoted item proves.

Good Points.

Men who are good from compulsion are not good at all. The fellow to tie to is the one who knows just where to draw the line between ascetism and excess.—Ex.

The Most Consummate Ignorance and Superstition.

This is supposed to be a "Christian" nation, yet how far advanced are segments of it above the ordinary ignorant and superstitious Chinese? Take, for example, the account given of the "Holy" relic at St. Anne, Ill. Fifteen hundred people crowded the church there lately and, kneeling in turn in front of the sanctuary, reverently kissed the little glass case which contained a bone from the wrist of St. Anne, the mother of the Virgin, expecting thereby not only to insure their soul's welfare but to obtain freedom from physical ills, for Anne is the patron saint of the sick and the distressed.

Eight hundred of those who crowded before the altar of the saint were from Chicago. Four hundred of these were French Canadians from the Church of Notre Dame de Chicago, at Vernon Park place and Sibley streets, and the rest of the pilgrims included small delegations from every Catholic church in Chicago, religionists from all the villages and communities in the neighborhood of St. Anne, and many from almost all the larger cities of the State.

The occasion was the feast of St. Anne, the day on which communicants gather before the shrine of the saint and pay their devotions. The relics of St. Anne are supposed by many to possess curative virtues, and among the hundreds that go annually on each recurring feast day to press their lips against the glass case containing the bit of bone from the saint's wrist are always many who are afflicted with some bodily ailment.

In the great crowd that overflowed the little country town wherein the church stands were many sorely distressed by mental or physical illness which they hoped the good St. Anne would heal. There were several half-paralyzed, who dragged their crippled limbs down the street to the church, firm in the belief of the efficacy of the sacred relic. Several feeble-minded children were brought by their parents to be healed by the saint, and older people, long sufferers from some painful sickness, murmured their prayers with trembling lips as they eagerly awaited their turn, when they might hold, for a short time, the precious relic in their hands.

The great majority of the pilgrims to St. Anne were women. In one car sat thirty Sisters of Mercy, engaged most of the time in prayer. One told how she was healed several years ago by the holy relic, saying that she had knelt before the shrine all night, praying without ceasing to the saint to cure her bodily infirmity. When she arose from her knees in the morning she was healed. Father Gelinas, of Notre Dame, vouched for the truth of the story told by the sister.

Father Gelinas told of another incident that came under his notice. During the feast of St. Anne in 1897, a young woman, who said she was almost blind, knelt before the altar, and after kissing the relic of the saint arose and, throwing away her glasses, declared that her sight had been completely restored. Many were present who said that they went home free from the pains that had vexed them in the morning when they started on the pilgrimage.

Father Achille L. Bergeron, pastor of Notre Dame, is conservative in his statements in regard to the temporal benefits derived from the shrine of St. Anne, but declared no soul knelt in vain before the shrine.

The tradition of the feast celebrated is that during the twelfth century a poor peasant of the Province of Bretagne, in France, saw in a vision St. Anne, who asked him to erect a shrine in her honor. Accordingly a church was erected to the saint at Saint Anne d'Auray, in Bretagne.

The services at St. Anne began with low mass at half-past eight, followed by high mass at half-past ten o'clock. Then the pilgrims, all of whom had fasted before going on the journey to the shrine of the saint, gathered outside the walls of the convent, under the big shade trees, and broke their fasts, eating luncheon out of the baskets and boxes of food they had carried with them. In the afternoon Father Dugast, of St. Mary's, preached in French, and Father Bergeron in English, and then the ceremony of kissing the relic occurred.

The relic was brought to the town by a priest who procured it in Rome in 1892.

Here we have an example of ignorance and superstition so dense that one can seemingly cut it with a knife. To ascribe healing properties to an old bone is the highest of folly, and a disgrace to the intelligence of the 20th century. That some who have visited the shrine have recovered from bodily infirmities, we have no doubt, as Catholic spirits sent down upon them their healing influence with excellent results, thus aiding and fostering the Catholic Church. Spirit manifestations are common to every class or sort of people, and they are often utilized to cultivate the grossest of superstitions, as manifested by those who think an old bone has healing properties.

Anarchism and Catholicism.

Italy is Catholic to the core. Nearly her entire population are Catholics, and there anarchism has its capital, and attempts to rule the world by assassination of the heads of governments. The great crimes of the last century in this direction are mostly traceable to Italian assassins. Santo, who stabbed President Carnot of France to death, was an Italian. It was an Italian anarchist who shot Senor Canovis. A French-Italian, Laochini, murdered the most estimable empress of Austria. And an Italian from America a few days ago killed the very worthy King Humbert.

Most all of the assassins of rulers in recent times, have been either Catholics, or sympathizers with that church. The question naturally arises: Does Catholicism invite to crime? Statistics seem to answer this question in the affirmative.

An Honest Man Gone.

Died, in Burritt, near Rockford, Ill., about August 2, George Tullock, Esq., aged upwards of 80 years.

When the great Baptist revivalist, Elder Knapp, of two generations ago, was making his will the notary inquired: "Who shall I name as executor?" "George Tullock." "But George Tullock is an Infidel." "George Tullock is an honest man, and I want an honest man to administer on my estate."

Though Elder Knapp's estate was a very large one, accumulated while in the soul-saving business, and held in disregard of the direction of the Master to "sell all and give to the poor," George Tullock administered on that estate, to the entire satisfaction of the numerous heirs; and though throughout his life warmly antagonizing pagan theology, as taught by the church, he died full of honors and universally respected.

Child in a Trance Went to Heaven.

It appears from the New York Daily Journal that Little Sophie Fowler, of Milford, Ct., went into a strange trance for five days, and on awaking from it declares that she had been taken by the angels to the spirit land. Her condition, physicians declare, was most remarkable, and the account she gave of her spirit travels was coherent.

Sophie is the twelve-year-old daughter of Mark Fowler, of Milford. She is a pretty, spiritual looking child, but not at all precocious. Her brain is perperfectly normal and sound. This statement is made because so many trance patients are in some stage of insanity.

On Monday morning when the Fowler family was around the breakfast table Sophie's chair was empty. A younger child was sent to her room to call her. The little one came running to the head of the stairs.

"Oh, mamma," she called in tones of mingled awe and terror, "come quick! Sophie's all dead!"

The frightened family rushed to Sophie's room. They found her lying in bed unconscious. The body was not cold, but there was nothing that her mother considered a sign of life.

Dr. A. L. Tuttle was sent for. He said that the girl was not dead, but in a comatose condition. He used every known method to restore her to life, but without result.

"She must be watched day and night," he said. "At the first sign of life send for me."

All Monday the mother sat by her bed eagerly looking for some movement. She feared the little life might flicker out. Tuesday, the next day and Thursday nothing occurred to show that the child was not dead. A few more days of suspense and the family would have been crazed.

On Friday morning the condition of the girl, it was seen, was changing. She was breathing. An eyelid fluttered and dropped again. Her nostrils dilated a bit and finally toward noon she opened her eyes to look at the happy face of her mother.

For five days she had eaten nothing and had not drunk a drop of water. Food was given to her and she soon recovered sufficiently to be able to talk.

"I have been in heaven all the time," she said, "and, oh! mamma, it's such a pretty place; I hated to leave it. They have music there and gold stars and people fly about. There isn't any nasty rain there and you don't have to walk about, but just float in the air.

"There is no dirt in heaven at all. Everything is made of gold and silver and diamonds. I played all the time I was in heaven. There are a lot of little girls there. I didn't see any of the Bible people. I guess I'm so little they didn't want to be bothered with me.

"I don't know how it is I'm back here in Milford. I didn't know that people died and went to heaven and came back again. I guess I died by mistake, didn't I, and then when God found it out He thought He'd better send me back.

"This wasn't one of those dreams. When you stick your head in the pillow you see stars and gold and silver shiny things, but this wasn't that. It was really heaven, because I walked about for a week.

"And, mamma," said Sophie, "I guess I'll be a better girl than I was before I went to heaven. I want to go there again and I want to be sure they'll let me in. I always thought heaven was a place where you had a lot of cross teachers to make you mind, but it isn't. They just let you do whatever you like just as long as you're good."

The little girl has recovered her health completely. Dr. Tuttle said that she was in a normal condition. Her heart was full and regular. She was slightly exhausted after her five days' trance, but that was all. The child is the marvel of Milford.

Visited by a Ghost.

The ghost of a boy who died from smallpox makes its appearance nightly at Winstanley Park, East St. Louis, Ill., and has terrorized the neighborhood. The ghost is that of Albert Newman, 16 years of age. In his illness he was nursed by John Miller and Mrs. Williams. To them he appears almost nightly, as also to Mr. Newman, the boy's father; to Mrs. Anderson, a neighbor of the Newmans, and to Henry Drummond, who insisted that his grave be dug deep and caused a high mound to be placed over the body.

Mrs. Williams says the ghost first appeared wrapped in the sheet in which young Newman had been shrouded. Since then she has seen him four or five times, sometimes at night, but oftener at dusk, at which latter time the burial had taken place. He had come into the house and upset things on the table and on the floor. She also says that the last time she saw him his face was brighter. The sheet in which he was wrapped seem to be as white as snow. Miller had seen him but once. He and Mrs. Miller were sitting in the little lean-to at the back of the house. His figure was plainly outlined against the wall. It was quite dark, but the figure seemed to be lighted up by a sort of a halo, and Miller says he saw him plainly.

Albert's father said he had seen the spirit of his son on two or three occasions, but hardly knew what to think about it, nor why Albert should thus revisit the scenes of his earthly career. His visitations had mostly been made at night or in the dim light of early morning. He had always done the best he could for him, but had had troubles of his own, which he related at some considerable length. Miller then guided the way to Mrs. Anderson's about 200 yards from Newman's. Mrs. Anderson is an old woman, and she declared that she had not only seen the spirit, but had talked with it, and it had answered her. Albert played with her boys a great deal, and she recognized his voice. He was wrapped in the same white robe he had worn in his visits to the Newman house. She was as positive of this as she would have been of the identity of one of her own children. She had seen the ghost three times.—Chicago Inter Ocean.

Belvidere Seminary.

The fall term of this Home School for Youths of both sexes will begin September 24. Location healthy and beautiful. Adults prepared for college or business by experienced and liberal teachers. Its art departments include music, painting, mechanical drawing and literature. Its government is based on the Golden Rule; its coercive force is, therefore, the law of love; its motto "He that ruleth his own spirit is greater than he that taketh a city"; hence, in principle, its management is opposed to war, capital punishment and injustice in all the relations of life. Spiritualists and all progressive people are cordially invited to co-operate with its principals in their efforts to sustain a liberal and harmonious institution for the intellectual, moral and spiritual education of their children. Terms moderate. For circulars address Seminary, Belvidere, N. J.
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MISLEADING.

Amendment to the Constitution of the N. S. A.

To the Editor:—I crave permission to reply to an editorial on "The Eighth National Convention" in the August 4th issue of the Banner of Light. I have no complaint to make of the article in the main, but as that paragraph which refers to the proposed amendment of the Constitution to make the convention biennial instead of annual, is misleading, I must ask your indulgence, and space in your valuable paper, to correct the same.

The paragraph to which I refer reads as follows: "One of the proposed changes of the Constitution of the N. S. A. will make the conventions biennial, instead of annual, as heretofore. This is an important step, and certainly has some strong arguments in its favor. The opposition rests largely upon the danger of getting non-representative persons into office for an indefinite period. This danger can be obviated by exercising great care in the election of officers, and by an amendment that will provide for the removal of any seditious person who deliberately sought to violate the Constitution and rules of the Association. On the other hand, if the change is made, it will certainly save the expense of one convention in every two years. Each annual meeting, including rent of hall, music, railroad fares, and hotel expenses costs from seven thousand, five hundred to ten thousand dollars. This estimate is based upon an average expense of fifty dollars each to every delegate in attendance. This sum is worth saving, and can be utilized in other directions for the good of the cause."

With all due deference to the editorial brain that penned the above, Mr. Editor, I feel that it will not be wise to allow it to go unnoticed. As far as the danger of electing non-representative persons for an indefinite period, is concerned, I doubt if it exists, as I have confidence in the integrity of our delegates, and in their ability to choose officers of the N. S. A., who will be representative Spiritualists, and who will serve the cause worthily; but, as the writer says, any possible danger in this line can be easily obviated. My point in this letter is, from a perusal of the article in the Banner, many may be led to infer that it costs the N. S. A. from seventy-five hundred to ten thousand dollars for each annual convention. The expenses of delegates, including railroad fares, hotel bills, etc., are never paid by the N. S. A., but either by the societies which they represent, or by themselves personally. Estimating that the average cost to each person attending the convention is fifty dollars, what assurance have we, that if this is saved, it will in any instance be actually devoted to the good of the cause? If a man wishes to spend fifty dollars to attend a great convention, he considers he will not only do good to the cause it represents, but also, that he will get some satisfaction and blessing from it. Coming in contact with men and women of enlarged views, and of spiritual culture, as he must do at these conventions, does him good, he is better mentally and physically for the exchange of thought, and for the participation in the deliberations of a representative body of Spiritualists. His society, if he is a delegate, receives a blessing from his presence at the assembly, he carries an influence to it, that cannot be estimated in value by dollars and cents. I consider the money spent by individuals or societies, in attendance at these great convocations, to be well spent, and that it is a credit to the cause, and to the societies of the N. S. A. I know of persons who intend to be at the next convention in Cleveland, who have not taken any other vacation this summer, intending to save their time and money for the trip to this great meeting, and at the same time see something of the country, while adding their influence and assistance, in making the N. S. A. stronger and better as a grand representative organization of the cause of Spiritualism. These individuals are not spending money foolishly in this trip, nor are they using that which belongs to the cause at large, probably not one of them would use any portion of the money for other than personal uses, yet the cause is benefited by its expenditure for the convention, as it helps to bring about a union of forces, and an exchange of thought and sentiment that cannot fail to do good to all concerned.

Therefore, Mr. Editor, I feel that the article from which the foregoing paragraph is quoted, is misleading, if it be not modified. I want the public to understand, first, that the N. S. A. is not put to any such enormous expense at each convention, as a casual reader might suppose, and second, that even if each delegate and visitor to the annual convocation does—on an average—expend fifty dollars thereby, it is not money wasted or misspent, but that it is actually well invested for the good of the payee, and for that of the spiritual cause. So far from hearing any complaint from those who attend the conventions, that they have misspent their means, I have always heard many expressions of pleasure from delegates that they were privileged to be present, and it is also a fact that these and others, have contributed to the N. S. A. treasury in liberal measure, because the convention has done them good, and led them to see the importance of organization, and of the N. S. A. Further than this the conventions do great good in the cities where they are held, they call attention to Spiritualism, and attract large assemblies of thoughtful people who come to learn of our work and to listen to the philosophy and demonstration of Spiritualism from our speakers and mediums, and it seems to me, that the conventions are a means of great enlightenment.

Personally, I have no objection to the change of the convention to biennial—instead of anual dates, if the majority of the delegates vote for such a change. I only wish to place the matter in the right light before the people. The amendment to be acted upon in this connection reads literally as follows: Article IX, by substituting "Biennial" in place of "Annual Conventions," thus making the Convention meet every two years instead of annually.

Fraternally and sincerely yours,
THEODORE J. MAYER.

WE are trying our best to establish libraries in every Spiritualist family of the United States, hence we are offering Seven valuable books as a premium. Those seven books have been sold for $10.75. A single one has sold as high as $25. The first edition of Art Magic sold for $5 per copy. As high as $15 has been paid for a single copy of Ghost Land; yet we furnish these seven books to our subscribers for $2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

Opening Day at Lake Pleasant.

The subject of the discourse given by Judge A. P. Dailey was the mission of Jesus and the reign of law, founded upon the following words of Jesus: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in nowise pass from the law till all be fulfilled."—Matthew v:18-19. He said that unquestionably the doctrines and teachings of Jesus, also called Christ, were the foundation of that great aggregation of denominations of religious people, making as a whole the Christian church. Much that he taught and said was not new, and it is probably unfortunate for the world that so little that he did say and do has come down to us. It is claimed in behalf of the gospels that the writers, Matthew, Mark, Luke and John were inspired to correctly repeat what the great teacher said and did; yet there is the evidence in the gospels themselves of the imperfection of their work, and Luke, who wrote many years after the crucifixion, plainly tells us that his mission is to collate and record such as was repeated to him, that he deemed authentic, so it could be transmitted to those who should come after. Had not the hand and craft of the priest, so early in the Christian era, throttled the mediums of inspiration and stifled the utterances of the spirit there would have been little dissension among the followers of Jesus, and the appalling persecutions which have stained the cause of Christ and drenched the land with human blood would have been prevented.

The relations of Spiritualism to the Christian churches, is one of growing importance. There are Spiritists and Spiritualists; the former are simply those who limit their knowledge to the facts by which the existence of spirit is demonstrated while the latter not only embrace a knowledge of the phenomena, but aspire to comprehend all spiritual truth from whatever sources attainable to the end that they may conform their lives and actions thereto. They early discovered the divinity of truth. They were taught through their inspired teachers that nature's laws are God's laws, and that morality and religion to be true—by which I mean, to result in the greatest good to man as a mortal here, and as a spirit in the world to come, must be in perfect harmony. Therefore, as Jesus was inspired, and possessed a knowledge of the potency of the law, it is clear that he referred to something beyond the law of Moses when he said he did not come to destroy the law and that the law was as fixed and eternal as are heaven and earth. A religion cannot be built upon theories and endure. Like the house built upon sands, the floods of truth like a torrent of waters will destroy its foundations. But there is sufficient of the bed-rock of truth in the Christian churches to stay them from utter destruction. The fact is, the church is better than its creeds. A noble framework, an imperial structure, may weaken and fall from defective timber, or overweighting its floors. The human stomach struggles with and attempts to assimilate what is put into it for the nourishment and support of the body and soul; but it may be overloaded, and food that cannot be digested must be rejected or death will follow. So of the churches. They are suffering from moral indigestion and chronic dyspepsia from persistent efforts to assimilate that which morality, justice and reason repel. When they conform their creeds to the cardinal principles of the golden rule, and as expounded by Jesus and in harmony with the principles of justice, there will be a coalescing such as the world has never seen, and that which shall bring people and churches in fraternal relations, will also bring the nations of the world into compacts of peace. China, India and Arabia will cease to hate the Christian, and the Christian ere then will learn that he must educate and enlighten before he can safely deal with those vast multitudes in the East whose greatest misfortune is that of ignorance, which is fast impelling them to learn, at fearful cost, the great truth that "knowledge is power."

Venerable Spiritualist Passed On.

William Case, one of the oldest residents of Lafayette, passed to spirit life, July 20, at the home of his old friend, Andrew J. Dreyer, near Dayton, this county, from the infirmities incident to his advanced years. He was one of the leading musicians of the city years ago, and his violin and flute were given a place in a number of orchestras.

William Case was born in Little Falls, Herkimer county, N. Y., March 1, 1818, living there until the spring of 1829, when we went to Lockport, Niagara county, and resided for a year, at the close of which time he returned to Little Falls and attended school until the spring of 1834. He then started out with a band of musicians and traveled three and a half years with caravans and circuses. In the latter part of 1837 he went to Xenia, O., and spent the winter there, after which he went to Lockport, N Y., where he remained until early in 1853, coming at that time to Lafayette, where he had since continuously resided, with the exception of the winter of 1874-75, when he traveled through the southern states as flutist with Katie Putnam's Dramatic company. Later Mr. Case worked for a number of years as a harness maker. For the past 30 years he had lived alone in a little room on the third floor of the building occupied by Abe Eckhaus, on Columbia street, remaining there until a few months ago. When his illness compelled him to remain in bed he was removed to St. Elizabeth hospital by Dr. R. B. Wetherill, but remained there only a little over an hour. He told the sisters that he liked the place, that it was clean and pleasant, but said he was homesick and would go back to the room in which he had lived for thirty years. After thanking them for the trouble he caused them, he returned to his room on Columbia street. He was too weak to care for himself and was later removed to the home of Mr. Dryer, his old friend.

Mr. Case was a free thinker. He left instructions for his body to be cremated and his ashes "thrown broadcast on Mother Earth." If he had any religion it was a firm belief in Spiritualism.

His only relative known to be living in this city is Albert G. Case, a brother, residing at No. 1008 Elizabeth street, and who is at present very ill.

The remains of the deceased will be brought to this city to-morrow morning and taken to the home of Mr. and Mrs. Charles A. Baldwin, No 1902 Kossuth street, where friends may view the body to-morrow. Acting under instructions given in a letter left by the deceased, Messrs A. W. and J. L. Caldwell, executors of the dead man's will, on Wednesday morning, will accompany the remains to Cincinnati, where the body will be incinerated, and the ashes scattered broadcast.

Lafayette, Ind.

"Humanity, Its Nature, Powers and Possibilities." A concise, masterly, presentation of the facts and philosophy of Spiritualism. For sale at this office. Price 25 cents.

Methodism and Spiritualism--John Wesley a Spiritualist--His Mother a Medium. A Lecture By Hon. A. B. Richmond, the Sage of Cassadaga, at the Lily Dale Camp.

INTRODUCTION OR PREFACE.

"Was John Wesley a Spiritualist?" is the subject of my lecture; and I propose to try this question just as I would any issue of fact in a court of justice, and have my audience as a jury decide the question from the evidence produced, and to return their verdict uninfluenced by fear, favor or affection and that as they shall answer to their consciences in the future.

I ask no special consideration or favor in the trial of this issue, but only a candid attention to the evidence I shall produce, and an honest verdict thereon. This is neither the time, place nor subject for the display of oratorical painted phrase or hyperbole. There is no pretended inspiration, or aid of any spirit influence in this lecture, save that of truth's unerring tongue and historians impartial narrations. We depend on the written pages of the historian for a true account of long past events, and the incidents of phenomena therein narrated. The wars of a distant period, the plagues, pestilence, floods and famines of the past are only known to-day because history has recorded them. The volcanic eruptions, earthquakes and destructive tidal waves of centuries ago can only be proven to-day by the testimony of reliable historians of the past, while more recent events are only known to have happened because published accounts are generally received as truthful narrations. Therefore in this lecture I shall call as evidence the unadorned statements of witnesses who lived when Wesley did, saw and heard what he did, who had no motive to falsify in the narrations of facts, no interest to conceal them or to color them with the variegated hues of fiction. This with the testimony of

JOHN WESLEY HIMSELF,

which as lawyers would say, make out a case that no jury can doubt, or court discredit.

John Wesley was truly a great man, one who commenced his childhood under the influence of the spirit world, and whose success in after life was due to the controlling sway of unseen spirit power and phenomena.

The startling events of his early life have been recorded by his own father, who was pastor of Epworth parsonage in Lincolnshire England, as also contemporary biographers whose narrations of the so-called Wesleyan phenomena were a portion of the literature of the eighteenth and nineteenth century, from which I shall quote as conclusive evidence in the issue discussed in this lecture. The great Francis Bacon said that—

"No pleasure is comparable to the standing upon the vantage ground of truth." This is my text.

JOHN WESLEY A SPIRITUALIST AND HIS MOTHER A MEDIUM.

"Out of the mouths of babes and sucklings hast thou ordained strength." —Psalms viii:2.

John Wesley was born at Epworth, June 17, 1703. He was educated at Christ Church College, Oxford. In 1724 he was elected fellow of Lincoln College and in 1726 graduated as Master of Arts, where he was distinguished for his classical attainments. From his early boyhood, he was surrounded by certain occult phenomena that attracted the attention of many learned prelates and savants of that day. The strange occurrences that attended his childhood so impressed his Christian mother, that she seemed to have a prophetic vision of his future greatness, and she said with emphasis: "I do intend to be more particularly careful of the soul of this child."

At this time the mother was an unconscious medium, through whose influence and in whose presence much of the strange phenomena that attended his childhood occurred, an account of which was afterwards written by his father, the rector of Epworth parsonage, and is now preserved in the British library at London. This so-called Wesleyan phenomena was for a long time the subject of the current literature of the day; both scientific and secular journals published long accounts of the mysterious happenings at Epworth parsonage during the childhood and early youth of John Wesley. The theological creeds of that day sought strenuously to deny and ridicule their spiritual origin, while learned investigators sought in vain to account for them on many scientific theories, and yet to this day, there is no rational or logical theory of explanation except that of

SPIRIT LIFE AND VISITATION.

And as years have passed on with Time's ceaseless tread, science and theological dogmas are more and more confounded by the frequent occurrence of so-called spirit manifestations, and the positive demonstrative evidence of a life beyond death, and an immortality for the human soul.

All the biographers of John Wesley speak of the strange occurrences that happened at Epworth parsonage as undeniable facts, while no one has attempted to explain them on any other theory than that of Wesley himself, who was fully convinced of their spiritual origin.

Robert Southey, in his Life of Wesley, in speaking of these manifestations, says that they continued in the Wesley family in England, commencing in 1716, for over thirty years. Priestley refers to the Wesleyan phenomena as among the most striking on record. Samuel Babcock, in a letter inserted in the Bibliotheca Topographica Britannica, No. XX, says:

"There were some strange phenomena perceived at the parsonage at Epworth, and some uncommon noises heard there from time to time, which he was very curious in examining into, and very particular in relating. I have a little doubt that he considered himself the chief object of their wonderful visitations. Indeed, his father's credulity was in some degree affected by it; since he collected all the evidences that tended to confirm the story, and arranged them with scrupulous exactness, in a manuscript consisting of several sheets, which is still in being. I know not what became of the ghost of Epworth; unless considered as a prelude to the noise Mr. John Wesley made on a more ample stage, it ceased to speak when he began to act."

Chambers' Encyclopedia, in its article on John Wesley, relates how the paternal house was haunted by a ghost, but Goerres, in his Die Christliche Mystik, has given the best account of the disturbance, which remains unexplained to this day.

In The Story of Methodism, a late and most interesting book, written by A. B. Hyde, D. D., professor of Greek in the University of Denver, late professor of Biblical Literature in Allegheny College, Pa., on page 40, in speaking of the childhood and youth of John Wesley, the author says:

"During these years strange noises were heard at the Epworth parsonage. They were first heard in the whistling of the wind outside. Latches were lifted; windows rattled, and all metallic substances rang tunefully. In a room where persons talked, sang, or made any noise, its hollow tones gave all the louder accompaniment. There was a sound of doors slamming, of curtains drawing, of shoes dancing without a wearer. When any one wished to pass a door, its latch was politely lifted for them before they touched it. A trencher, untouched upon the table, danced to unheard music. The house-dog, with furious barking, met the unseen intruder the first day in brave mastiff style, but thereafter he sneaked, cowed and whining, behind some human friend. At family prayers the goblin gave thundering knocks at the Amen, and when Mr. Wesley prayed for the king, the disloyal being pushed him violently in anger. The stout rector shamed it for annoying children, and dared it to meet him alone in his study, and pick up the gauntlet there. It obeyed Mrs. Wesley. If she stamped on the floor, and bade it answer, its response was instant. If one said, 'It is only a rat,' the noise was more fast and furious. At last the family seemed to enjoy their lively and harmless unseen guest, and when after two months he left them, they lost an amusement. Many, then and since, have tried to explain the cause. It was thought to be a spirit strayed beyond its home and clime, as an Arabian locust has been found in Hyde Park. Of such things this writer has no theory. There are more things in heaven and earth than his knowledge or philosophy can compass. Only he is sure that outside of this world lies a spiritual domain, and it is not strange that there should be intercommunication."

Now this is the opinion of a prominent learned Methodist divine, and he admits the fact of the phenomena that occurred at Epworth parsonage, and the probability of there being spirit communications.

Eugene Lawrence, a prominent author in Volume 45 of Harper's Magazine, makes the following statement in relation to the Wesleyan phenomena:

"Another remarkable story is connected with the parsonage at Epworth, and with the early years of John Wesley's life—the continued disturbance of the family throughout a considerable time, by loud knockings and other noises, which could not be accounted for, and which therefore were regarded as preternatural, although Mr. Wesley and his household were less affected by the strange visitation than perhaps its authors expected them to be, and persisted in residing in the parsonage, even making sport of 'Old Jeffrey,' their unseen visitant, who 'was plainly a Jacobite goblin,' and seldom suffered Mr. Wesley to pray for the King and the Prince of Wales without disturbing the family prayers."

Nearly every life of Wesley, no matter who is the author, narrates these mysterious phenomena. The encyclopedias of to-day refer to them as undeniable and inexplicable facts. In Vol. XV of the Library of Universal Knowledge, page 357, the author makes the following statement:

"In January, 1717, to his surprise, Samuel Wesley received a letter from his mother, in which she wrote that the parsonage had been visited by a long

SERIES OF SPIRITUAL ASSAULTS

and Satanic annoyances, which Susannah Wesley feared indicated death or misfortune to her absent sons. Nor have any events of an extraordinary nature proved less explicable by rational theories, or produced a stronger impression on minds not commonly superstitious, than those that now agitated the family in the lonely rectory. The calm Southey and the philosophic Taylor are inclined to attribute them to occult if not spiritual causes. Coleridge suggests animal magnetism; to John Wesley they seemed a plain proof of an unseen world; and the neighboring clergy urged the rector to remove his family from the haunted house, which, they suggested, must have fallen under the immediate dominion of Satan. With more courage, if less prudence, the brave rector, ... resolved not to shrink from the combat with his old enemy, pursued his literary labors in the midst of startling interruptions, and cheered his wife and daughters with the assurance that one Christian was a match for a legion of devils. Not one of his family shrank from his side. They came at last to laugh over their terrors. The groans and outcries, the heavy

TRAMP OF SPECTRAL VISITANTS,

and the rapid knockings that at times shook the house, grew so familiar as scarcely to be observed.

"The manifestations began with the maid-servant, who heard loud groans as of a dying man outside the kitchen door, and ran in wild affright to her companions; frequent knocks and terrible noises next alarmed several of the daughters of Wesley; but when they told their terrors to their father he smiled and sent them earlier to bed. Within a few days he was himself convinced that they had told him no idle story. He was pursued by incessant knockings; sharp rappings interrupted him at family prayers. The noises grew so violent that it was useless to think of sleep at night; he went through the house with his wife to discover the mystery; the noises followed them; the sound of a man's footsteps was heard rushing up and down the stairs and back again when no one was visible, and the whole house shook under his tread. Thrice the rector was pushed violently by unseen hands; as he sat at table his trencher stood up and danced before his eyes; the noises rattled and thundered in every room, shook the bed on which the children slept, and played upon the footboard; spiritual forms were heard to glide through the rooms with a rustling sound; and once Mrs. Wesley saw something run from under a bed in the form of a badger. A mastiff they had brought into the house at the sound of the mysterious knocks was cowed, terrified, and ran for protection to his master. By day as well as night, in the very presence of the assembled family, the strange din was often kept up, until, after lasting for more than two months, with various intensity, it gradually passed away with a series of loud parting blows on the outside of the rectory.

"Seldom was a supernatural story better attested. The sounds and disorders were not concealed. They were described in letters to the absent sons by each member of the family, who all agree in their narrative. The father, who first heard of them with a smile, wrote without a trace of doubt of their spiritual origin; and upon the sensitive nature of John Wesley they produced a lasting effect that was not without useful results. The spiritual world became to him more real; the sensual seemed only a barrier between the present and something better. Whether a direct interference of superhuman agency, or a trick of servants, neighbors, or children, the cause of the Epworth rappings was never discovered."

The evidence of the happening of the Wesleyan phenomena is as clear and conclusive as that of any other fact proven by history, and nothing but unreasoning bigotry will deny it. John Wesley himself was a firm believer in the Spiritual nature of phenomena, and that belief influenced his whole life and religious teachings.

The great founder of Methodism in relating his experience and convictions on the subject of the evidence of spirit manifestations says:

"What pretense have I to deny well-attested facts because I cannot comprehend them? It is true that most of the men of learning in Europe have given up all accounts of apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. They well know (whether Christians know it or not) that the giving up these apparitions is in effect

GIVING UP THE BIBLE;

and they know on the other hand that if but one account of the intercourse of men with spirits is admitted, their whole castle in the air (Deism, Atheism, and Materialism) falls to the ground.....

"One of the capital objections to all these accounts which I have known urged over and over, is this: Did you ever see an apparition yourself? No; nor did I ever see a murder, yet I believe there is such a thing—.—Yet the testimony of unexceptional witnesses fully convinces me of both the one and the other..... With my last breath will I bear testimony against giving up to infidels one of the greatest proofs of the invisible world—I mean that of apparitions confirmed by the testimony of all ages."

Now, this is the testimony of one of the world's greatest and best men; the founder of a church that claims a population of 16,000,000, with 4,000,000 communicants, and yet the Christian Advocates and other publications of this great denomination, deride the belief of their pioneer and apostle; deny his testimony, ignore his evidence and that of his father, mother, and brothers; proclaim Spiritualism a fraud, its manifestations feats of jugglery, its hopes and promises deception, and its believers lunatics. It is John Wesley's evidence against that of his church; the testimony of one great and good man as to what he saw and heard against that of 16,000,000 apostates who did not see or hear.

To-day Spiritualism has no more vindictive and abusive enemy than the Methodist church and its ministers; regardless of truth, ignoring the historic evidences of the past, from press and pulpit they pour forth torrents of

VULGAR ABUSE AND FALSEHOOD.

against those who believe and advocate the belief of their founder and teach as he did, that spirit communications, now, as during all time past, are undeniable and visible foot-prints on the boundaries of a future world.

The Methodists of to-day should not forget that in the infancy of their church they had to pass through a martyrdom as cruel and vindictive as that which now assails the religion of Spiritualism.

As recently as in 1817, the Round Table, a prominent English publication, contained an article from the pen of a noted English scholar, on Methodism, which I will read to you, as an illustration in point, to show that 'often the stone which the builder rejected becomes the head of the corner." Mr. Hazlitt wrote as follows:

"The principles of Methodism are nearly allied to hypocrisy, and almost unavoidably slide into it. They may be considered as a collection of religious invalids—the refuse of all that is weak and unsound in body and mind. Methodism may be defined to be a religion with its slobbering bib and go-cart. It is a bastard kind of papacy, stripped of its painted pomp and outward ornaments, and reduced to a state of pauperism....It does not impose a tax upon the understanding. Its essence is to be unintelligible. It is carte blanche for ignorance and folly..... One of its favorite places of worship combines the turbulence and noise of a drunken brawl at an ale-house with the indecencies of a bagnio....They....revel in a sea of boundless nonsense."

Now I do not believe that the great theological acrobat and gymnast, DeWitt Talmage, with all his Yahoo-like ability to secrete and discharge filth, could say anything meaner about Spiritualism than that.

Remember, brother and sister Methodists, that this coarse and vulgar attack was published as late as 1817, in a prominent periodical, against a church that numbers among its clergy many of the ablest divines that ever lived; a church that has signalized itself by its good works and the power it has exercised in propagating creedal enlightenment over the world, and that is to-day as prominent in the intelligence of its members and its deeds of true Christian philanthropy as any church organization on earth; remember this, and find in this illustrative fact a reason why you should not be influenced by prejudice or swayed by popular clamor.

Not only in the historical evidence of the past, but to-day do we find many eminent Methodist divines testifying to all the important

ASSERTED TRUTHS OF SPIRITUALISM.

Although when they approach the subject of our beautiful religion, they tread as cautiously as an inexperienced skater moves over the surface of uncertain ice. They are afraid of thinly-covered air-holes into which they may inadvertently plunge and drown their Modern Theology. Or they are more like the hunter, who with a companion, was hunting for deer, when he saw among the bushes a calf belonging to a neighbor. He raised his rifle and was about to shoot, when he was cautioned by his companion to be careful, that it might be a calf. He replied, "Well, Sam, I'll aim so as to hit it if it is a deer, and miss it if it is a calf." This is the style of many ministers to-day, whose sermons are intended to hit the object aimed at if it is Spiritualism, and miss it if it is historical truth.

The president of Allegheny College, and one of the most learned and eloquent of the Christian divines of the Methodist church, on Sunday, June 23, preached a sermon to the College Y. M. C. A., at Meadville, Pa., from which, among the many excellent things he said, I quote the following. His text was: "We wrestle not against flesh and blood."—Ephesians 6:12.

"The opposition which Paul saw fronting his army, which seemed to be beating the air, consisted of forces unseen. There was no weapon there to break down city walls, crack good stout shield or cause blood to flow from gaping wounds. The forces of that unseen army are stronger than any physical weapons. 'Principalities' are there, 'unholy adversaries,' 'powers' beyond the power of man, 'cosmocrats' of darkness, the 'spiritual forces of evil.' These are the unseen armies which he must face and with which he must come into close encounter and overcome who would be victor in the moral and spiritual battles of life.

"There seems to be a plain reference here to spiritual presences and personalities, not human-spiritual presences and personalities which we cannot see. As there are angels of light so also are there angels of darkness. There

ARE POWERS OF GOOD,

there are also powers of evil. This reference to 'cosmocrats' and world rulers was one that the Christians of Ephesus could easily understand. They knew the story of Nebuchadnezzar and Cyrus the Great and Augustus. These were all cosmocrats. They ruled the world. Just as these men brought nations under their control and were themselves centers of political life, so there are above us in another world, a spiritual world, cosmocrats. Their rule is the rule of darkness. In Paul's thought they were real personalities. The personality of Cyrus or Augustus might as well be questioned as the personality of these cosmocrats of darkness. Back of all the manifestations of evil which men see there is a personality of evil, a spiritual something from which wickedness comes. I am reminded that many of us do not believe in this doctrine. Our age is materialistic. We do not believe in angels or devils. The mother still hushes her baby to sleep at night by singing 'Holy angels guard thy bed,' but for many among us it is only a lingering relic of an age that has gone. Perhaps one reason why so many have strayed from the earlier doctrine of the church is because of the fact that during many centuries men were inclined to see angels everywhere and devils everywhere. They were realities. Peter the Hermit, who roused Europe to engage in the Crusade for the rescue of the Holy Sepulchre,

SAW THE ANGEL OF THE LORD

face to face, and angels in the night time encouraged him in his undertaking. Francis, of Assisi, saw the face and form of Jesus as plainly as he ever saw the face and form of any man. He saw the wounds of cruel nails in hands and feet; saw the fresh blood issuing from the wounds for his sin; looked upon the holy form until the wounds entered his own hands. Bernard of Clairvaux, greatest preacher the church knew for a thousand years, had many an encounter with bad spirits and did much heroic work for the church, led on by good angels, and the spirits of departed saints. Savonarola, in his cell in San Marco, saw a drawn sword, held by an angel's hand, hovering over the city of Florence. He saw swords, arrows and flame raining down upon the city; heard frightful thunderclaps; saw Florence the prey of war, famine and pestilence. Martin Luther, in Wertburg Castle,

SAW THE DEVIL HIMSELF

right there in the room; saw him so plainly that he hurled his ink bottle at him to strike him to the wall. If men of marked piety and intelligence, strong natures, such as these, could have such experiences, what must we think of the thousands who in their ignorance and under the influences of medieval Christianity, created for themselves angels and demons. During almost a thousand years it was considered by most people a crime to question anything. The centuries since the reformation have been a constant protest against this credulous spirit, and it is not strange that many of us have gone too far. It is time for us to read the Gospels over again and the Epistles. In protesting against the errors and credulities of the middle ages we ought not to be found protesting against truth. The plain teaching of the New Testament is that there are powers of evil, principalities unseen, cosmocrats of darkness. Perhaps many of us will come to a clearer understanding of the truth if we are content to describe these unseen powers as forces rather than personalities. Are there unseen and spiritual forces which he must face and overcome who would truly win in the battle of life? Paul declares that there are. More than that, human experience makes the same declaration. The fact that these are forces unseen ought not to lead us to believe that they are unreal. We are coming to understand in these later days more fully than ever before that the unseen forces are the strong forces."

When I first read this most excellent sermon I was somewhat surprised, yet when I recollected that John Wesley, the founder of the Methodist church, was a Spiritualist and his mother a medium, my surprise vanished and I only wondered that so many ignorant members of that church should so persistently deny the existence of the phenomena that for a number of years attended the Wesley family at Epworth parsonage.

It will be observed in reading the extracts from the sermon of the eminent divine that he believes that we are

SURROUNDED WITH UNSEEN SPIRIT FORCES

that not only influence human actions, but also that there is an intercommunion between the spirits of the living and the so-called dead. This is the foundation of our beautiful religion. He also believes in the influence of evil spirits. So do we. This we call "obsession," which Worcester defines to be:

"The state of a person vexed or besieged by an evil spirit, differing from demoniacal possession in the patient's being attacked from without and not from within."

In other words he believes in both good and evil spirits that communicate with and influence mankind. This is also our belief; this was demonstrated by our phenomena. The fact is that Spiritualism is permeating all of the orthodox churches, soiled and sometimes poisoned it is true by the media through which it passes, yet like the waters of the earth the pure oxygen and hydrogen is there, yet sometimes polluted with the carbonic acid and mephitic gases they absorb from the bigotry and ignorance of the creedal cess-pool of orthodoxy.

Here, then, is the "Alpha and Omega." The opinion of the first Methodist and founder of the creed, and the latest opinion of the church as given by one of its most learned and eminent divines. And yet there is an intermediate number of "small-fry" who denounce Spiritualism without investigating and condemn it without knowledge of its phenomena, all of whom, in the language of the proverb, are "Wiser in their own conceit than seven men that can render a reason."

If the laws of nature that govern the realm of both mind and matter are unchangeable; if the God of the orthodox religion is an immutable being; if as Ecclesiastes, the preacher, says in chapter 3, 14th and 15th verses:

"I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it."

"That which hath been is now; and that which is to be, hath already been, and God requireth that which is past."

If all these asserted facts of both science and scripture are true, then is the

PHENOMENA OF SPIRIT LIFE

and communication an incontrovertible fact that nought but ignorance and bigotry will deny. The testimony of intelligent minds of all historic periods assert the truth of the basis facts of the beautiful philosophy and phenomena of the religion of Spiritualism. Our belief contradicts no law of nature; asserts no improbable or impossible facts. It appeals to the better nature of men in its government of human action, and its ultimate result will be a universal brotherhood, culminating in the realization of the glorious vision of Luke: "On earth peace and good will toward men."

Yet it is a singular fact that this now eminently respectable Christian church, which in its infancy was ridiculed and despised for the supposed folly of its creed, and the absurdity of the spiritual manifestations incident to its revivals, should now be most intolerant in its denunciations of the conscientious belief of the Spiritualists. Its publications and printed Advocates are teeming with articles from ministerial pens, as falsely libelous and vulgar as that of Mr. Hazlitt; and yet, if its own church histories are truthful, its founder, the great and good John Wesley, was a Spiritualist, his Christian mother a medium, his reverend father a believer in its phenomena, and a historian of the manifestations that attended the Wesley family for many years.

It is certain that the Methodist church of to-day has abandoned one of the

CARDINAL ARTICLES OF FAITH

of their founder. Yet they cling with tenacity to the doctrine of "sanctification through faith," and the salvation of mankind only through divine grace. They rely upon the grace of a loving God to save mankind from the never-ending torments of endless punishment in the future world. And the theory enunciated in most of the orthodox sermons to-day is the "grace of God," by which alone man, depraved by nature, can escape the torments of the doomed and damned in an everlasting hell, and that the only evidence of immortality consists of the hope and faith of a true believer. This was not the doctrine or belief of John Wesley. He leaned on no such slender support. He had demonstrative evidence. He both saw and heard disembodied spirit life, and the question of "Grace" did not enter into the logic of his Christian faith. He believed because he knew from the evidence of his senses; he avowed the fact to the world, and yet his degenerate church of to-day denies the testimony of their Christian fathers and cling to Divine Grace for their future safety, as the shipwrecked mariner clings to the plank on which he floats amid the waves of a storm-beaten ocean.

Miss Lizzie Doten, the celebrated medium, in her volume of Poems of Progress, gives a most beautiful illustration of the nature of grace, which I quote in conclusion of this lecture.

PETER M'GUIRE; OR, NATURE AND GRACE.

It has always been thought a most critical case,
When a man was possessed of more Nature than Grace;
For Theology teaches that man from the first
Was a sinner by Nature, and justly accurst;
And "Salvation by Grace" was the wonderful plan,
Which God had invented to save erring man.
'Twas the only atonement he knew how to make,
To annul the effects of his own sad mistake.

Now this was the doctrine of good Parson Brown,
Who preached, not long since, in a small country town.
He was zealous, and earnest, and could so excel
In describing the tortures of sinners in hell,
That a Methodist revival commenced in the place,
And hundreds of souls found "Salvation by Grace;"
But he felt that he had not attained his desire,
Till he had converted one Peter McGuire.
This man was a blacksmith, frank, truthful and bold,
With great brawny sinews, like Vulcan of old;
He had little respect for what ministers preach,
And sometimes was very profane in his speech.
His opinions were founded in clear common sense,
And he spoke as he thought, though he oft gave offense;
But however wanting, in whole or in part,
He was sound, and all right, when you came to his heart.

One day the good parson, with pious intent,
To the smithy of Peter most hopefully went;
And there, while the hammer industriously swung,
He preached, and he prayed, and exhorted, and sung,
And warned, and entreated poor Peter to fly
From the pit of destruction before he should die;
And to wash himself clean from the world's sinful strife,
In the Blood of the Lamb, and the River of Life.
Well, and what would you now be inclined to expect
Was the probable issue and likely effect?
Why, he swore "like a pirate," and, what do you think?
From a little black bottle took something to drink!
And he said, "I'll not mention the Blood of the Lamb,
But as for that River it aren't worth a ——;"
Then pausing—as if to restrain his rude force——
He quietly added, "as a mill-dam, of course."

Quick out of the smithy the minister fled,
As if a big bomb-shell had burst near his head;
And as he continued to haste on his way,
He was too much excited to sing or to pray;
But he thought how that some were elected by Grace,
As heirs of the kingdom—made sure of their place—
While others were doomed to the pains of hell-fire,
And if e'er there was one such, 'twas Peter McGuire.

That night, when the Storm King was riding on high,
And the red shafts of lightning gleamed bright through the sky,
The church of the village, "the Temple of God,"
Was struck, for the want of a good lightning rod,
And swiftly descending, the element dire
Set the minister's house, close beside it, on fire,
While he peacefully slumbered, with never a fear
Of the terrible work of destruction so near.

There were Mary, and Hannah, and Tommy, and Joe,
All sweetly asleep in the bedroom below,
While their father was near, with their mother at rest,
(Like the wife of John Rogers with "one at the breast.")
But Alice, the eldest, a gentle young dove,
Was asleep all alone, in the room just above;
And when the wild cry of the rescuer came,
She only was left to the pitilessflame.

The fond mother counted her treasures of love,
When lo! one was missing—"O Father above!"
How madly she shrieked in her agony, wild—
"My Alice! my Alice! O, save my dear child!"
Then down on his knees fell the parson and prayed
That the terrible wrath of the Lord might be stayed.
Said Peter McGuire, "Prayer is good in its place,
But then it don't suit this particular case."

He turned down the sleeves of his red flannel shirt,
To shield his great arms all besmutted with dirt;
Then into the billows of smoke and of fire,
Not pausing an instant, dashed Peter McGuire.
O, that terrible moment of anxious suspense!
How breathless their watching! their fear how intense!
And then their great joy, which was freely expressed
When Peter appeared with the child on his breast.

A shout rent the air when the darling he laid
In the arms of her mother, so pale and dismayed;
And as Alice looked up and most gratefully smiled,
He bowed down his head and he wept like a child.
Oh, those tears of brave manhood that rained o'er his face,
Showed the true Grace of Nature, and the Nature of Grace;
'Twas a manifest token, a visible sign,
Of the indwelling life of the Spirit Divine.
Consider such natures, and then, if you can,
Preach of "total depravity" innate in man.

Talk of blasphemy! why, 'tis profanity, wild!
To say that the Father thus cursed his own child.
Go learn of the stars, and the dew-spangled sod,
That all things rejoice in the goodness of God—
That each thing created is good in its place,
And nature is but the expression of Grace.

"'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Progressive Thinker goes to press early Monday morning of each week. Camp-meeting reports should always reach the office on the previous Friday or Saturday at the very latest. Bear that in mind.

Thos. Harding writes from Sturgis, Mich.: "The members of the Harmonial Society of Sturgis, Mich., (incorporated), are hereby summoned to attend at the Free Church in that city, on the first Monday in September, at 2 o'clock p. m., for the purpose of electing officers to serve during the ensuing year, as required by law of the state of Michigan."

Samuel Foss is no longer the acting manager of May Goodrich, Dr. W. J. Elmo having taken his place. Communications will reach him at 4255 Cottage Grove avenue, Chicago.

A special telegram under date of August 5 says: "The seventeenth annual camp-meeting of the National Association of Spiritualists was formally opened to-day at Fraser's grove. Five thousand persons from Indiana, Illinois, Michigan and Ohio points are in attendance. The programme was opened by O. A. Edgerly, of Lynn, Mass. Seances will be given by noted mediums."

Speaking of the opening of Clinton Camp, the Advertiser says: "At 10:30 o'clock the opening address was delivered by President W. F. Peck. It was a masterly effort, couched in language both entertaining and instructive. It is needless to say the large audience in attendance thoroughly appreciated the address. Editor Hull delivered a lecture at 2 o'clock in the afternoon that proved very interesting, and at 4 o'clock Dr. J. M. Temple conducted a seance that was well attended. All in all the opening day's program was interesting, and if the day's doings and the crowds in attendance both morning and afternoon are any criterion by which to judge, this year's meeting of the Mississippi Valley Spiritualist Association will be a great success."

The Sherman Democrat, of Sherman, Texas, says: "Last evening at the home of Mr. and Mrs. J. D. Hogue, East Cherry street, Mr. J. Madison Allen, of Springfield, Mo., one of the best known Spiritualist lecturers in America, pleased quite a select and intelligent gathering. He is a scholarly, affable gentleman, attracting and holding friends among all he meets. He will be in our city for several days, the guest of Mr. and Mrs. J. D. Hogue."

Mrs. Seth T. Davenport writes from Hopedale, Mass.: "I received the paper and also the premium, which is very interesting. Now I have quite a supply of very good books. The paper is the best spiritual paper printed. Many thanks to you for favors received."

Dr. C. W. Hidden, of Newburyport, Mass., supplied the pulpit of the Unitarian church at Hampton Falls, N. H., Sunday, August 5, and has been engaged for several Sundays following the vacation season.

Correspondent writes: "The Spiritualist Society of Galveston, Texas, celebrated the third anniversary of Mr. John W. Ring's (their speaker) ordination. Palms, ferns and a profusion of cut flowers beautified the rostrum. Mr. Ring's inspirational discourse reviewed the three years past of Spiritualism in general and of the society in particular, closing with a most impressive improvisation in loving memory of those who had arisen to higher life, beautifully comparing their memory to the flower's perfume. The musical programme was an especially pleasing feature, the numbers being carefully selected and creditably rendered. Among them was C. P. Longley's 'Bright Star of Hope,' which was sung three years ago at the ordination."

The Dunkirk (N. Y.) Journal of August 1 has the following: "Since his return from Buffalo, Mr. Concannon has been doing a quiet business and only personal friends were admitted beyond the portals of his seance room. However, on Monday evening, Mrs. Georgia Oakes, of Bradford, Pa., and Miss Porter, of Buffalo, attended the seance. Miss Porter took a seat at one side of the cabinet and Mrs. Oakes at the other. Pretty soon a spirit in full materialized form came out swinging a drapery of lace. Both ladies had scissors and slashed off a few yards of the lace. They have the lace now and are showing it to their friends as a sample of fake work, as the lace was supposed to vanish, it being made by spirits. Mrs. Oakes was bold as a tigress and denounced Mr. Concannon before leaving the seance room. She told Concannon to dematerialize the lace if he were a medium. Up to the present he has failed to do this. A spirit, claiming to be Prof. Denton, materialized for Mrs. Oakes. But this she doubts very much as she saw him make a lightning change of whiskers. An alleged priest came to Miss Porter. When she kicked him he complained of the abuse heaped upon him by the naughty skeptic."

Mrs. Georgia Gladys Cooley, pastor of the First Church, returned to the city last week, in the best of health and spirits, from Portland, Oregon, where she and her husband were on a visit to their relatives. Mrs. Cooley left again on Friday, the 3d inst., to fill engagements at Haslett Park, Mich.; Lake Brady, Ohio, and Vicksburg, Mich.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Jessee Greenwood, writing from Ashleigh, England, says: "I have received all of the seven premium volumes you have so generously forwarded. They are handsomely bound and quite a little library. I anticipate the pleasure of their perusal. The Progressive Thinker also has come very regularly. I have been a reader for a long time. One thing I may say to you is, that we have no English papers that can in any way compare with The Progressive Thinker. I wish you success and wish to express my gratitude for the books."

Does the present war in China signify the beginning of the end of the world? Prophets are springing up all over the country to declare that it does. They base their claims on the scriptures. In Philadelphia Adventist Fathers are announcing that the outbreak in the far East is the blowing of the seventh trumpet mentioned in the book of Revelation, at the sound of which the great dragon rose up out of the sea and all the nations of the world fought together. Out on the Pacific coast a prophet named Jones has arisen, who devotes an entire book to proving how in the Bible are accurately prophesied all the important events in human history which have occurred since the Book of Books was written, and how in the same way and with the same certainty the awakening of the Yellow Terror of Asia marks the final war among all the nations of the earth, in the midst of which "time shall cease to be and the struggling hosts shall be stricken dumb in a moment."

The Daily News of August 8 says: "It may soon cost a clairvoyant just $800 a year to have the privilege of going into a trance and then waking up and telling a superstitious maiden whether her fiance is to be a blond or a brunette. That will be the license fee to be paid into the municipal treasury if an ordinance which has been framed and which is ready for presentation is accepted by the Council. Clairvoyants themselves are responsible for urging the measure and they have projected it, according to information gained to-day from one of them, in order to drive out of business the small fry and alleged fake mediums. The scheme has been on foot for several days, and yesterday, it is understood, the consent of an alderman was secured to put the measure before the Council as soon as possible and urge the passage of it. Clairvoyants visited to-day threw up their hands in a frenzy when they were told that it would likely be a case of quitting town or digging up the necessary $800. Chicago has always been a profitable field for the man of the wavy hair, the piercing glance and the affable manner. It has been said that no other city has so many superstitious inhabitants. For this reason the cheap clairvoyants face the necessity of going to cities where superstition holds a more limited sway. Jealousy among the mysterious men of the faraway look is at the bottom of the new movement. It is understood that four city fathers, whose names are kept secret carefully, are so superstitious that they are in the habit of paying weekly visits to a North Side trance doctor to be advised in municipal problems."

Rev. Allie Buhland writes from New Carlisle, Ind.: "In the early part of April I came to this beautiful little village from Springfield, Mo., to endeavor to place my husband (who had been seriously ill for five months) in competent medical hands, and while we knew it was a strictly orthodox town, we began talking for the cause of Spiritualism to all who called upon us, and we so stirred the hearts of some of our acquaintances that we were urged to give public addresses. Finding it impossible to secure a church or a public hall, one lady and gentleman insisted that we use their parlors. We did so to the extent of three lectures, when my husband became so much worse that we could spare no time from his bedside, he just escaping transition through the means of a surgical operation. Although we knew our talks had to a great extent jarred the enervated orthodox souls of the inhabitants, we were surprised on our return from the hospital to find the pastors in their pulpits were fighting the truth of our utterances with all the force of their now skylighted mentality. My dear spirit teachers inform me that enough spiritual seed had been sown to yield for the spirit world an abundant harvest. I am pleased to state that my husband has so completely recovered that I am now open to engagements, and would be pleased to correspond with any society which is in need of an inspirational and trance medium as well as a good organizer. My address for the present is box 434 New Carlisle, Ind."

The Chicago Post of a late date says: "Robert Clark, said to be the confederate of Mrs. Elizabeth Fitzgerald, the Spiritualist medium arrested yesterday on a charge of extortion, was taken into custody early to-day by Detectives Halpin and Hogan, of Chief of Detectives Colleran's office. Clark was arrested in the home of his mother, 6336 Cottage Grove avenue, and will be returned to Grand Rapids, where it is said he is wanted on a charge of grand larceny. The capture was due to the shrewd work of the officers, and Clark was located on information secured from Mrs. Fitzgerald. According to the police they secured information from Mrs. Fitzgerald that during her trips to various cities Clark had accompanied her, and under the name of Professor Williams and Professor Preston had been instrumental in securing money from victims. When Mrs. Fitzgerald was arrested by the officers she requested to know how they had learned her whereabouts. 'Oh, we secured information from your confederate,' replied Detective Halpin as though he knew the full history of both persons. Mrs. Fitzgerald, laboring under the impression that Clark had betrayed her, then gave the police information resulting in his arrest. She also told where he could be found and said that in certain parts of the house property supposed to have been secured in Grand Rapids could be found. Acting upon her advice the detectives visited the Cottage Grove avenue house, arrested Clark and recovered a lady's gold watch, a bolt of silk cloth and a diamond pin, which it is supposed were stolen. After the arrest Superintendent Harvey O. Carr, of the Grand Rapids police, was notified, and an officer will be sent to Chicago for the prisoner. The fact that Clark was known under the name of Williams, the police say, gives strength to the theory of his implication in obtaining the $11,000 from Miss Lizzie Gasser, of Skaneateles, N. Y. Later in the day Clark was taken before Justice Martin, in the Harrison Street Police Court, on a fugitive warrant."

Justice writes from Island Lake Camp: "In the absence of the president yesterday, the chair was occupied by our esteemed sister, Agnes Tuttle, of Berlin Heights, Ohio. Mrs. Tuttle filled that position with great credit to herself; in fact she seems to be admirably fitted for public work. She is the life of the camp. She has a dancing class, well patronized, and is manager of the entertainments, which are highly appreciated and well attended. She is a decided success. Being an elocutionist and splendid musician, she has greatly endeared herself to all."

"There is a neglected house on Mount Auburn street, Cambridge, Mass., opposite Mount Auburn Cemetry, that without doubt is indebted for much of its ill-repute to its late owner and occupant, John Hyde," writes Samuel S. Kingdon, of "The Haunted Houses of New England," in the August Ladies' Home Journal. "It was long known as a haunted house, and avoided as such by the superstitious. Its sole earthly tenant frequently threw out mysterious hints of strange visits he received from materialized spirits who favored him with messages from the other world. He took so much pleasure in their society that he was not disposed to cultivate the acquaintance of earthly visitors, and few cared to cross the threshhold, for he was not averse to telling them they would not be acceptable to his relatives. There is one man who is confirmed in the belief that he, at least, was not wanted. One dark and stormy night he sought shelter on the piazza of the house, and hearing noises within he tried to discover whence they proceeded by peering through a broken pane of glass. The room was dimly lighted, and he says he saw Mr. Hyde in close communion with two sheeted figures. At the same instant the intruder was blinded by a flash of lightning followed by a crash of thunder and thrown into the middle of the street. He never repeated the experiment of eavesdropping on ghosts."—News-Leader, Springfield, Mass.

It is said that fifteen times a day, as trains pull into the station at Metuchen, N. J., "Aunt Hetty," more than 80 years old, is there to ask of each conductor if he has seen her little girl. "She has golden hair and blue eyes," explains Aunt Hetty, wistfully. But each time the conductor says, hopefully: "No, she didn't come to-day, but we expect her to-morrow." And each time Aunt Hetty turns and goes back to the Old Ladies' Home, half a mile away, hugging the delusion that to-morrow her little girl will come to her again. But for seven years Aunt Hetty has been disappointed. Her memories do not extend beyond the time when, as a young mother, her little girl went away from her, and her disappointments of one day are not remembered the next day. So, fifteen times a day she goes down to the station to ask if her baby has come. Before going, she asks the matron to make ready for the little one, and she always carries an umbrella, remembering that one time a rain drenched the little girl and gave her a bad cold. Aunt Hetty makes two trips before breakfast, the first at 6 o'clock; between breakfast and noon there are seven trips, and in the afternoon six trips. In this way, the old lady travels fifteen miles a day, rain or shine. One of these days, when she doesn't come any more, the conductors will know that she has found her little girl.

Secretary writes from Grand Ledge, Mich.: "The cornerstone of the new and commodious dining hall was laid by the ladies of the camp August 1, under most auspicious influences. A handsome sum towards its completion was donated on the spot. The veteran worker, Lyman C. Howe, of whom it is said, 'None know him but to love him,' joined us yesterday; and Mrs. A. L. Coffman, of Grand Rapids, to-day. To-morrow we shall have their united services, which none can afford to miss. Mrs. Loe F. Prior finished her engagement at this camp yesterday and left for Toronto, Canada."

A. Hammond writes from Hot Springs, Ark.: "Your seven books are all at hand, in good condition. Many thanks to you, for this is a prize indeed. I notice your object which is a good one, for the paper is doing a great work, but it has always been my object to awaken all the interest I could in our cause without regard to money or 'Mrs. Grundy.' I have given the best of my life for the last forty years, without money or price, (I can whisper), but 'have got' a great deal of Mrs. Grundy and all her family, and all Spiritualists know her well, too; but like 'ants' they can bite and hunt for sugar while the bears hunt for them; so I'm not troubled at the end! Many intelligent people who control this world, are now our friends arising from the papers I have sent them, and as fast as they break away from Mrs. Grundy they look for our literature, and take it into their homes and stay by us. Our cause is as certain of victory as the sun is to rise on any day; but the early workers had a rough time, as I can tell, and the end is not yet; but, oh! the difference, now, and who have made it but the angels and our hard work? The victory pays all the the workers in both worlds."

J. W. Briggs writes from Island Lake Camp, Mich.: "The Ladies' Auxiliary elected the following officers at their last meeting, re-electing their first honored founder and president, Marguerite St. Omer Briggs; vice-president, Mrs. Rose Ferris, of Detroit; secretary, Mrs. E. C. Goss, of Detroit; treasurer, Mrs. J. C. Goss, of Detroit."

The Rev. Miss Anna Brennen, pastor of the Universalist church of Muncie, Ind., the largest of the denomination in that state, is disposed to lay blame for the present condition of affairs in China on the missionaries to a great extent. For the last two Sundays she has devoted one sermon each day to the Chinese question, and in her remarks referred to the kind of persons sent to the celestial kingdom to convert the heathen to Christianity. Miss Brennen said from observation personally and from reading and conversation she is inclined to believe that a great many missionaries are "sticks," who, if they would stay at home, would not be counted among the progressive and liberal-minded people of their community. She is of the opinion that these missionaries have been unable to work themselves into the good graces of the Chinese, but rather have aroused their ire and indignation by opposing their idols and customs in a manner that was far from shrewd and far-seeing. Miss Brennen said the Chinese must not be blamed for many things that have been heaped upon them as crimes. The Chinese see the foreigners spatting over their religions, quarreling over the division of land and trade, and in fact doing everything but acting with a Christian spirit one toward another. Hence John Chinaman concludes, she said, that the "white devils" are impostors, mere shammers and land grabbers who are artful and cunning with a view of personal gain only.

Dr. J. C. Phillips, the psychometrist and healer, is still a resident of Mt. Pleasant Park Camp. He has become a permanent fixture there. He has many warm friends in Chicago, where he once resided.

W. E. Bonney writes: "Since leaving the Franklin Camp, myself and wife, assisted by Mrs. Clara Ferris, of Lincoln, Neb., have been holding meetings at Oxford, Stamford and at the home of Mr. Ferrin, 6 miles from Stamford, Neb. We have had crowded houses and a great interest. We expect to get around to Crete, Neb., in time for the opening of the camp there next Thursday, August 16." Mr. Bonney sends us a large list of subscribers, for which he has our thanks.

Will C. Hodge will be at the Delphos Camp meeting during the entire session. Mr. Hodge is capable of doing a good work wherever employed.

A young woman who lives on the South Side, Chicago, had a premonition of the Dearborn street explosion and fire week before last. She is unwilling to have her name used in print, but following is the story as told to a reporter for the Sunday Inter Ocean: Miss Barnes, as she may be called, works in a building almost opposite the Speed & Henning building, and from her office windows may look out on that structure. Two nights before the fire she dreamed that as she sat at her desk the air became black with smoke and flying cinders. It seemed in her dream, too, that a heavy storm was coming up, and the wind began to blow furiously. Suddenly there came a terrific explosion. She looked out and flames were darting from the top windows of the Speed & Henning building. "My God" she exclaimed, covering her face with her hands and running into the next room. She woke up, considerably impressed with the vividness of the dream. The strong exclamation was one she never used, and that fixed the circumstances in her mind. On the next evening she dreamed substantially the same thing, and in the forenoon after that the fire occurred. She sat at the window in her office, looking out. The explosion resounded like a cannon shot, the air filled with smoke, and instantly flames licked the sides of the windows in the buildings across the street. "My God!" exclaimed the girl involuntarily, covering her face with her hands and running to the next room. Then she remembered her dream.

Edgar W. Emerson will be at Mt. Pleasant Park Camp, Clinton, Iowa, from August 17 to 27. Would be pleased to fill engagements in the West through the month of September. Address care of Mr. J. B. McCarroll, Ottumwa, Iowa.

The Chicago Tribune says: "Peculiar views of the hereafter and the condition of humanity after death and in eternity are expressed by the Rev. R. Heber Newton in an article entitled 'The New Thought of Immortality,' published in the August number of the magazine Mind. Dr. Newton is rector of All Souls' Protestant Episcopal Church on Madison avenue and Sixty-sixth street, one of the most fashionable places of worship in the city. His position among the clergy of New York is one of great prominence. He has ranked among the advanced thinkers of the divines and his opinions upon religious matters have carried weight. In dealing with the problem of immortality he stamps as untrue the orthodox conception of after life, declaring there will be no general day of judgment, no resurrection of the body. In his opening paragraph Dr. Newton says that, from the time of Jesus to our own day, there has been little or no development in man's faith concerning immortality. He credits Swedenborg with evolving the first really new conception of immortality and the Spiritualists with keeping it alive. He describes the orthodox conception of immortality, and declares the language of this traditional conception still drawls in our hymns, still drones from our pulpits, still whines in our prayers. In presenting his convictions on the hereafter he says immortal life must be conceived in accordance with the doctrines of evolution."

Corresponding secretary writes: "We have had the hottest week on record at Grand Ledge camp. Mr. Lyman C. Howe finished his engagement with us Wednesday. His tribute to the soldier was listened to by a large and appreciative audience despite the heat. Mrs. Coffman will close her work here to-day. Mrs. Parker's lectures to the ladies are attracting many visitors to the camp. Mr. and Mrs. Winans have arrived; also Mr. Maybee. Mrs. Russell is still with us, and Mrs. Ruddick and Martin."

Dr. H. A. Cross writes: "Mrs. Georgia Gladys Cooley will return to Chicago and resume her labors here the first Sunday in October. The church of which she is pastor, to be known hereafter as The First Spiritual Church of Chicago, has secured a new place for holding its meetings, known as Oakland Club Hall, northeast corner of Oakwood and Ellis avenues, one block south of 39th street, and one block east of Cottage Grove avenue. The hall will be opened by the church on the last Sunday in September, on which occasion the Rev. Dr. Green, pastor of the Forestville Congregational Church, will deliver his celebrated lecture entitled 'Gettysburg, the Sixteenth Decisive Battle of the World.' This lecture is of thrilling interest and will be delivered under the auspices of The First Spiritual Church. The Doctor was present as an officer at the battle of Gettysburg and knows whereof he speaks. The old war songs will be sung, and it is expected that Judge Longenecker will preside on this occasion. Don't miss it."

Frank T. Ripley has closed his engagement at Briggs Park Spiritualist Camp-meeting. He goes to Harlan, Ind., for Sunday, August 19. He has the two last Sundays in August and all of the Sundays in September open for engagements. He is engaged for the Grand Rapids (Mich.) Society for the Sundays of October. He can be engaged for the Sundays of November and December.

Mrs. E. J. Demorest, speaker and platform test medium, can be addressed at the Hotel Ormond, Third and Ann streets, Parkersburg, W. Va., for two months. She is doing missionary work in Parkersburg and Marietta, Ohio, where the people receive her teachings gladly, and the good work goes on."

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

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"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

Letter from Lyman C. Howe.

I close my work here at Grand Ledge, Mich., the 8th, and go to Island Lake for the 11th, 12th and 14th, and Grand Rapids, Briggs Park, 16th 18th and 19th; then back to Lily Dale for the 25th. G. W. Kates and wife begin their work here the 11th. Mrs. Koffman closes to-day, the 10th. She has done good work and made friends and admirers here. Loe F. Pryor preceded me and left a good impression. Good mediums are here, such as Winans, Mrs. Russell, Mrs. Ruddick, and Mr. Maybee, and all seem to be in demand. It is four years since I spoke here last, before this year, and the camp has grown healthfully. A well of pure soft water is a great blessing, and the water is said to be medicinal, and as soft as rain-water. A new dining-room annex has just been finished and occupied and is a great improvement, being 22 by 32 on the ground, and very pleasant. A new coat of paint adorns the hotel and cottages, and thrift and attractiveness marks all.

Mrs. A. E. Sheets is chairwoman, and beautifully fitted for the place. Her influence counts much for harmony, earnestness and success. Miss Laura Matlock, of Owosso, is secretary, and excellent help in all she engages in. She is a typical Spiritualist in the best sense. Mrs. Parker, of Owosso, gives special lectures on health to women; and, as I am not a woman, I cannot report them. But they are reported interesting and instructive. She is another noble example and representative of simon pure Spiritualism.

Prof. Daniels, the astrologer, is here and has made friends and created a lively interest in his specialty.

After camp season closes I am free to answer calls for lectures for fall and winter.

The heat and musquitoes are the only obstacles to happiness on these enchanted grounds. Mrs. Dr. Augusta Armstrong lit here on her way home from California, and stayed five days. She left on the 8th for Buffalo and the Freeville Camp.

Yours for the cause.

LYMAN C. HOWE.

Lake Brady, O.

An event a little out of the ordinary, occurred at Lake Brady last evening—a Spiritualist wedding, the contracting parties being Charles H. Dunakin, of Cecil, O., and Miss Muriel Darrell, of Milan, O., Rev. F. D. Dunakin, the groom's father, performing the ceremony. The bridal party, which consisted of the bride and groom, the bridesmaid and groomsman, Miss Mabel and Mr. Clyde McCaslin, and their nearest friends, gathered at the hotel. The other guests were at the cottage of Mr. Russell, which was beautifully decorated with ferns and flowers. Immediately upon the arrival of the bridal party at the cottage, the ceremony was performed, which is a beautiful service peculiar to Spiritualism. The congratulations were not over before two pleasure clubs of serenaders had taken possession of the lawn in front of the cottage—the "Kenodiator Club," of Cleveland, and the "Young People's Pleasure Club," of Lake Brady. A programme of appropriate songs was rendered and then all ceremonies ended in a general good time throughout the grounds.

The McCaslin family gave an exceptionally good entertainment for the benefit of the association. Their closing sketch (original) entitled "A Pleasant Prescription," was pronounced one of the best things ever produced at Lake Brady. The Haines orchestra furnished the musical programme. Miss Ila Haines' cornet solo and Prof. Frederick Fabrican's violin solo, were both repeatedly encored.

A materializing seance was given Monday evening by Mr and Mrs. G. W. Hepner for the benefit of the association. Twenty-two people made up the circle, twenty-one of whom were called up to the cabinet to receive the greetings of deceased friends. Most of these people claimed to recognize the forms and features of their departed friends.

Charlie Barnes, a trumpet medium, who has come regularly to Lake Brady during the nine seasons of its existence, has just left for his home at Anderson, Ind. His farewell seance was one of the best we ever attended of the many he has given upon the grounds.

MRS. M. M'CASLIN.

Mount Pleasant Park, Ia.

History states that the "Jah" of the Old Testament was a "God of the Hills." However much we may deprecate his methods in other respects, one who has recently exchanged the torridity of Chicago for the trees, grasses and hills of Mount Pleasant Park, can at least admire his taste in the selection of a dwelling place.

It is true the heat wave has reached us here, but we are placidly floating on its crest, as it were, instead of being buried in the swirl of its vortex, as, according to reports many of the great centres of population now seem to be.

Ten years have intervened since we last yielded to the varied inspiration this delightful place has to offer, and we find them increased rather than diminished. Many of the familiar voices and faces that used to greet us are still here; many are absent, however, but the kindly smiles and warm welcome of those who have taken their places, assure us they are nobly represented.

President W. F. Peck possesses all the earnestness and logic that distinguished Prof. Loveland in the years that are gone, to which are added social qualities and a graciousness of manner peculiarly his own. His managerial ability, together with the enthusiastic efforts of the efficient secretary, Mrs. Stella A. Fisk, and the general fitness of all other officers and trustees, promises for this camp continued success.

We arrived in time to hear only the last lecture delivered by Willard J. Hull, which elicited continued applause, and together with the influence of the preceding ones, called forth many expressions of regret at the departure, both of himself and his amiable wife.

Julia Steelman Nichols, who visits this camp for the first time, followed Mr. Hull. Her first lecture was attended by a large and appreciative audience. The spirit messages following, all given to entire strangers, were each promptly recognized as correct, as were also the fifty others, given at her first public test seance, establishing with the friends here her well known reputation for inspiring addresses and excellent test work. Following Mrs. Nichols, we for the first time had the pleasure of listening to the eloquent and logical Rev. B. F. Austin, whose earnestness of thought and engaging manners immediately won for him a warm place in the hearts of all the people here.

Since writing the foregoing the hot wave, with its depressing effects, has invaded our camp. The one thing now most needed is rain, which for the sake of the workers and campers alike it is to be hoped we may have in a few days, and must have ere Clinton can smile again.

Upon its appearance on the grounds The Progressive Thinker is eagerly read.

DR. W. T. NICHOLS.

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LILY DALE CAMP.

Its Attractions and the Doings.

Variety is the spice of life, and variety seems to be the order of things in camp this week. To begin with, Sunday there was a lecture from Ingersoll, delivered through the inspiration of Mrs. Richmond. Of course there are many pros and cons in regard to it, as there are in everything else.

Another variation is the sensation caused by the management's attitude toward one of the so-called materializing mediums, whose trap-door and other "traps" were discovered and reported to the officers of the association, who promptly ordered the discontinuance of the seances, and notified the public of the same.

This medium, Schultz, has been before the public before in this character, and still people follow these false lights.

A serious change in the vibrations occurred on Monday when it was discovered that our worthy grocer had, by mistake, been selling gasoline in place of kerosene to his customers. There were several small blazes in consequence, but fortunately no serious damage done, and probably the result will be to make the cottagers even more careful than heretofore in the use of either of these explosives. In the twenty years of camp life here at Cassadaga camp there has never yet been a fire to do damage to the amount of twenty dollars, which seems almost remarkable, considering the number of cottages inhabited on the grounds.

The heat of the past few days has sent many to indulge in the refreshing coolness of the lake and the exhilarating excitement of the toboggan. These are cheap luxuries, and the supply is so abundant as to be within the reach of all.

People are coming and going; many who came early have departed for their homes, carrying with them happier faces and lighter hearts than with which they came, much of this being due to the work done by Miss Gaule in her platform work, as well as private sittings.

There are good words spoken in favor of many of our mediums, and the great satisfaction they are giving; and it is a pleasing contrast to the doubtful practices of others. The pictures produced by the Bangs Sisters, in full light, have created much favorable comment, and to many is the most pleasing as well as remarkable phase of phenomena.

Mr. Lockwood's classes are well attended, as well as others that are conducted here at the present time, showing the interest felt in the intellectual teachings and instruction which bring us in closer relation to the spiritual in its various forms of manifestations. Mr. Lockwood's rostrum work here begins Thursday, the 9th, to be followed by Mrs. Anna Shaw. Mr. Lockwood's lecture Thursday, reviewing some of our critics, was a masterly effort. It is to be regretted that it was not a Chautauqua audience to hear it.

As never before the days seem flying by at this lovely camp; there is so much crowded into each day there is never an idle hour. There has been some miscarrying in the programme in regard to speakers, owing to sickness in some cases, and misunderstanding as to dates in another. However, there has been no lack of talent to supply the vacancies and the work has gone smoothly on.

Many practical questions are discussed at the conferences, and thought exchange; and the listener has abundant opportunity to judge of the varieties and vagaries of the human mind. Every known "ism" has come in for a share of these talks, from vegetarianism down—or up—as the scale may run. There is one important subject, however, that has yet to be fully aired, and that is tobacco; it has been pretty well "aired" as a weed, but not as a topic of discussion. And while we are about it—"weeding out," why not touch upon the effect of tobacco upon the human system, as well as diet or anything else which vitiates the body? Is it because we love it so that no one wishes to lay a correcting hand upon it?

Mediums of every phase almost have been criticised in one way or another, I am going to say something about the healers who claim to do such wonderful work, and do not hesitate to approach a sensitive patient, fresh from the fumes of a nauseating cigar; what kind of magnetism is it, you who are steeped in tobacco, that you transmit to your patients? It must be a powerful control that can work through such an organism. It is simply disgusting, and the nuisance does not stop here; it is safe to say there is not a public resort in the land where we are not obliged to swallow the fumes of tobacco if one ventures to seek enjoyment at such places. Even here at Lily Dale, where better things should be expected of gentlemen, one cannot enter the post-office or grocery, or take a stroll across the park, without dodging a cigar, or being choked and made sick from the fumes of them. Why is it? Do they love the weed so well that it makes men, young and old, forget to be gentlemen? Woman has protested against this nuisance always, but our "lords and masters" entirely ignore the fact.

Friday afternoon Mr. Lockwood gave another strong lecture, and the applause which greeted his utterances attested to the appreciation and intelligence of the audience.

Mr. Lockwood thinks there is as much need of whitewash and fumigators in the orthodox pulpit as on a Spiritualist camp-ground, and any minister knowing the falsity of the teachings he is promulgating, is as big a fake as are any to be found among mediums.

The attendance is good at every session, though the heat of the past few days makes the lake look very inviting, and many are luxuriating in its cooling embrace, while others are drinking in the waters of spiritual enlightenment found in the instructive lectures given every day from the rostrum. No camp gives a greater variety of entertainment to its guests than Lily Dale, and it is every year becoming more popular. Some who came have purchased homes here, to make an all-the-year-around abiding place. It is well, for summer or winter, there is always an attraction at Lily Dale.

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NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Miss E. S.: The directness of purpose, and decision of character; and precision of thought with which you are distinctly endowed, would make your success certain in any business requiring these qualities. Especially are you adapted to places of trust, where integrity and faithfulness in details are requisite. You would take a keen delight in responsibilities that would crush others.

A. H. Nicholas: Q. The planet Saturn was formerly described and pictured as having three rings. I remember reading an account to the effect that the inner ring had fallen, which obscured the surface of the planet in a cloud that lasted several months. This occurred some time between 1850 and 1860. What are the facts in the case?

A. The facts are that this correspondent has been misinformed. The system of Saturn is the most complex of any planet belonging to the solar system, and presents to the telescope the grandest scene in all the starry heavens. Aside from its eight satellites, one of which is almost as large as the planet Mercury, it has two bright rings or zones, the outermost 10,000 miles in width, and the innermost 17,500 miles. There is a space of 1,500 miles between them. Inside of these, having a breadth of about 9,000 miles, is a dark ring. This ring surrounds the planet at a distance of 10,000 miles. These rings were at one time regarded as solid, but it has been demonstrated that it would be impossible for them, if rigid, to withstand the tremendous attraction of the central body. They must be in an exceedingly yielding state. From glimpses gained, and the necessity of the case, it is presumed that each ring is composed of several, and that these are formed of distinct bodies, of greater or less size, mingled with dust or vapor, and all rotating in nearly the same orbits. Placed so very near the planet the rings are subject to tremendous attraction, to counterbalance which the bodies of which they are composed must revolve with exceeding velocity.

Since this sublime spectacle was first presented through the telescope there has been no change of moment observed. New features are brought to view by higher powers of the recently constructed instruments, but the wreck and ruin of one of the zones exists only in the minds of the penny-a-liner, who cares as little for the truth as he knows of astronomy. The rings represent an arrested stage in world formation from the zones thrown off from the revolution of the vortex out of which the solar system was evolved.

By some chance the equilibrium of revolution and attraction in them has become balanced, and hence they remain, instead of gathering into satellites.

Q. Is it prophetic? A delegate to the Silver Republican convention which was to be held in harmony with the National Democratic convention at Kansas City, July 4, gives an interesting episode which occurred during the sessions.

After the nomination of Bryan was announced they unfurled a large banner, about 30 x 40 feet, and when fully up it became entangled. Did the unseen forces behind the affairs of men, thus prophesy of the future? In the hall of the silver convention the picture of Lincoln was everywhere conspicuous, and a large one leaned against the speaker's desk, trimmed with flags which projected from the corners. This picture fell, breaking the glass covering, presumably touched by the speaker's hand or sleeve.

Judge Phillips, of California, a delegate, was called to give an address, and made this statement: "A very strange circumstance occurred yesterday when our worthy chairman was making his address. When he alluded to Abraham Lincoln his picture was overturned and broken." He said: "It is enough to make, and would not be strange for Lincoln to turn over in his grave when viewing the condition of our country to-day. I hope materialization may be true and that Abraham Lincoln would come back and stand on this platform and tell us what to do to save our country."

A. From the earliest historic times it has been firmly believed that the unseen forces behind the movements of events, on great and momentous occasions, gave intimation of their purpose in signs and omens. The entangling of the flag, the falling of the picture may be explained by purely physical causes, yet may not these very causes been induced by these superior forces as prophetic? Let them be recorded as prophetic.

An Admirer, Syracuse, N. Y.: Q. Can you tell me when and where James G. Clark passed from this life?

A. Nearly two years ago, at Passadena, Cal. He overtaxed himself in his favorite profession, and his strong constitution could not rally from the shock. I take this occasion to speak of the noble character of this prince of balladists. His poems and songs have been gathered in a volume, the harvest of a life devoted to song. He wrote his inspirations as they came fresh, strong, and with a rhythm expressive of the sphere of purity and ennobling love, and with such exquisite melody that they set themselves to music. He sang them to delighted audiences in almost every state in the Union and his listeners never wearied.

Many of these songs became as household words, and were sung in cottage and palace. They are pervaded with a shadow of sadness, yet always through the shadow shines the brightness of hope; a great purpose, an assurance that happiness will be gained by true, unswerving adhesion to right and duty. There is more in these songs than the words express. There is a subtle influence like the perfume of flowers, which exalts and exhilarates.

Who has not felt the yearnings expressed in these magnificent lines addressed to the poet's mother?

"Is there no grand, immortal sphere
Beyond this realm of broken ties,
To fill the wants that mock us here,
And dry the tears from weeping eyes?
When Winter melts in endless Spring,
And June stands near with deathless flowers,
When we may hear the dear ones sing
Who loved us in this world of ours?
I ask, and lo! my cheeks are wet
For tears for one I cannot see:
O Mother, art thou living yet,
And dost thou still remember me?"

J. McKinstry: Q. Do you believe that spirits are able to pass solid substances, as an article of furniture, through other solid substances, as the door of a room?

(2) Have you had such demonstrations as to be convincing to every unprejudiced mind?

A. (1) It yet remains to be demonstrated that a material object can be passed through another material object. To account for this phenomenon, which he accepted, Prof. Zollner introduced the "fourth dimension of space," which is itself an unsupported fancy.

(2) I have had a series of facts and inspirations which have convinced me of the continuance of life, but this when repeated may not convince even an "unprejudiced mind." Every one must have evidence for themselves, and to supply this demand is the mission of the phenomena. Until I was convinced I did not advocate the spiritual philosophy, and did I doubt, I should, even now, pause until my doubts were removed.

Maple Dell Camp, O.

Sunday, August 5, was a red-letter day at this Mecca of Spiritualism. From Cleveland and the surrounding country, in cars, in carriages and on "wheels" people gathered on this beautiful spot not only to enjoy visible nature, but to learn something of that invisible realm to prepare for which is one of the chief objects of existence. The largest gathering of the season was on the grounds. A. J. Weaver opened the exercises in the auditorium by expressing the gratitude and joy and aspiration awakened by the occasion, in a few earnest and prayeful words.

Mrs. Kates followed with an address replete with spiritual truth and rhetorical beauty and force. She dwelt on Spiritualism as a factor in the world's progress which history will not ignore. Vigorous applause followed when she emphatically condemned the injustice and avarice of the European allied powers in their long-talked-of scheme to dismember the Chinese empire by force in order to enlarge their boundaries and increase their wealth and power which are already immense.

In the afternoon there was a still larger audience. Mr. Kates delivered a fine address on the need of enlightening spiritually and elevating morally the human race. He emphasized the need of children being born right and then rightly trained, and spoke a good word for the lyceum as a factor in the work. He was cheered when he said "we need to grow Spiritualists instead of making them."

At the close of the address Mrs. Kates came to the front and used her clairvoyant power in demonstrating the fact of spirit presence. The excellent work done by Mrs. Curran and Mr. Dunakin is being successfully carried on by Mr. and Mrs. Kates, who will remain till the close of the week, when Dr. Peebles is expected.

The school work is meeting with unexpected success in each of its four departments: Psychic work, Oratory, Science illustrated and Language Lessons, by Mr. King, Miss Hill, Mr. Kerstetter and Mr. Weaver respectively. For all the good work done at Maple Dell Spiritualism is indebted to the National Spiritual and Religious Association.

The management of the hotel under Mr. and Mrs. Cole deserves praise.

A. J. WEAVER.

Briggs Park, Mich.

Yesterday's meetings were up to the average both in interest and numbers. At the forenoon meeting, Mrs. Burland, of Muskegon, delivered a very interesting lecture on "The Eternal Now." At the close of her lecture she gave some descriptions, all of them being recognized. At the message service in the afternoon all the mediums present took part and there was a most interesting meeting.

In the evening, Mr. Henry Warner, of Chicago, gave a lecture on the subject of "Mediumship as a Science." He took the position that all phenomena (so-called) of any nature could be done by a spirit in the body as well as one out of the body. He referred to the sentence so often used, "calling up the spirit." He claimed that the medium was not the one that did the calling. That it was the persons themselves that did the inviting. That a person who was not all that could be desired as an individual, might be a strong medium, but the quality of mediumship depended largely on the character of the medium. Hence the importance of a medium living a pure life. In referring to "conditions," he said that persons who attended seances would eat a great amount of almost indigestible food and then expect spiritual demonstrations. It was as necessary for a person desiring good results, to make good conditions for the medium as for a carpenter to have his saw or plane sharp and in good condition if he wanted to do a good job in his line.

On Tuesday and Wednesday evenings Mrs. Burland will speak.

Beginning on Thursday and continuing over Sunday, Mrs. Sheets, of Grand Ledge, will be the worker. Mrs. Sheets is of national renown, and we bespeak for her a good audience and her hearers will be well repaid. Tomorrow afternoon, Dr. Knowles; Wednesday, Mrs. Coffman; Thursday, Geo. B. Holmes; Friday, Mr. Ripley. Next Sunday evening there will be another message service.

The funeral of Mr. Walker's child will be held on the grounds at 11 a.m. tomorrow, by Mrs. Claman, who will return for that purpose. X X.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

THE CAMP-MEETINGS.



Ashley Camp, O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 180, N. Cleveland avenue, Columbus, Ohio.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 266 Twenty-first street, Detroit, Mich.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic camp-grounds, Niantic, Conn; season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Los Angeles, Cal., Camp.

Arrangements have been made to hold a camp-meeting at Sycamore Grove, Los Angeles, Cali, September 2 to 30, inclusive. Address Elton T. Brown, secretary, 341½ So. Spring street, Los Angeles, Cal.

Nebraska State Camp.

The Nebraska State Spiritualist Association will hold its second annual camp at the Crete Chautauqua Grounds, Crete, Neb., from August 16 till August 26 inclusive. Crete is about 20 miles from Lincoln. The grounds are very conveniently and pleasantly situated and every effort will be put forth to make the meeting a success. Further particulars may be obtained of James Campbell, president, Havelock, Neb.

Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1900. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Iowa, September 2 to September 16 inclusive. Grounds open to campers after August 27. For information or programs address W. H. Wilson, 301 N. Center street, Marshalltown, Iowa.

Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich, August 2 to September 4, 1900, inclusive. For programmes address J. D. Richmond, secretary, St. Johns, Mich., or G. F. Ottmar, Riley, Mich.

Summerland, Cal.

The tenth annual camp-meeting of the Spiritualists of Summerland, Cal., conducted by the Summerland Spiritualist Association, will commence August 26, 1900, M. A. Spring, president; W. P. Allen, secretary.

Vicksburg Camp, Mich.

The camp at Vicksburg, Mich., opened Sunday, the 5th inst., with Mr. Oscar A. Edgerly in the chair, who also gave an eloquent opening address at 10:30 a. m., asking the assistance of the whole camp to make this its most successful and enjoyable season, and showing that the basis of success must be harmony, and an earnest wish to be good and do good. This lecture was followed by readings and descriptions by Mr. Edgerly and Mrs. Barton, of Rochester, N. Y., which were fine and well received. At 2:30 Mrs. Marion Carpenter, of Detroit gave us a fine lecture, followed by a full hour given to those sweet soul communions, from spirit to earth plane, that seemed to lift the whole audience to higher conditions, and hold them spellbound.

In the evening the blind orator, Mr. A. E. Tisdale, gave one of his masterly and forceful scientific addresses, concerning and covering that space between agonostic materialism and the spirit, or soul entity, and closing with a grand inspirational poem, thus concluding the first and one of the grandest day's meeting it has ever been my lot to attend; but the list of speakers still to follow at this camp bespeaks for us many more feasts for the soul, ere the fourth Sunday closes the camp.

H. L. CHAPMAN.

Vicksburg Camp, Mich.

A large and appreciative audience greeted the speakers upon Sunday, August 5, Oscar A. Edgerly, chairman of the camp for the third year, gave the opening address. It was from my point of view an able, appropriate address, it was broad and comprehensive.

At two o'clock Mrs. Carpenter from Detroit, lectured and gave tests for two hours, holding her audience spellbound. She is a remarkable medium, has a melodious voice, sings sweetly and is by experience and inspiration qualified to do a good work upon the spiritual rostrum.

A. E. Tisdale, the blind teacher and singer, was present, and sang some of his harmonizing melodious songs, and on Sunday evening gave us one of his interesting, far-reaching and philosophical discourses. The day was one of the hot ones, but there was no suffering on the camp grounds.

There have been some great changes made upon the grounds. Several new cottages erected, the old buildings moved, repaired and artistically painted, the grounds broadened and beautified. The prevailing sentiment—which is strong—is that this camp this year is to do a good work, more far-reaching and satisfactory than ever before. If I should express myself just as I feel, I should say that the Vicksburg camp-meeting has reached front rank as a Spiritual camp, and its growing and continued success is the result of the wisdom and devotion of the clear-headed, honest little woman who manages, and blesses every effort and suggestion that tends to the uplifting of humanity. DR. M. E. CONGER.

Island Lake, Mich.

Island Lake camp is in a prosperous condition. The management are doing all in their power for the advancement of Spiritualism, and comfort of their guests.

Many improvements have been made during the past year and more are constantly added. With such pioneers at the helm as Mr. James H. White, Mr. Asa Smith and the other able workers, we feel safe in predicting a glorious future for Island Lake. Mrs. Ella B. Brown, the secretary, is the right woman in the right place, loved and respected by all.

Dr. J. M. Peebles was with us the week of July 26. His presence and able lectures gave a life to the camp that was felt by all and a sadness came over the entire camp when he departed.

Mrs. Nellie S. Baade, the popular chairwoman, who has been an untiring worker here for four seasons, deserves the highest praise. She has a host of friends, and the verdict seems to be that she must return another year.

Tuesday Mrs. Baade was the speaker and test medium of the day. Subjects submitted to the guides were handled in a masterly manner. In fact she is considered one of the brightest lights upon the rostrum.

Prof. P. O. Hudson, with his able assistants furnish beautiful music for all occasions.

Next Sunday this camp will have the pleasure of listening to the able lecturer, Lyman C. Howe, at 10 a. m. and 2 p. m. Sunday evening Mrs. Baade will give a brief address on "Our Republic," followed by "The American Flag" musical recitation rendered by Agnes Tuttle, accompanied by the orchestra. Mr. S. A. Davenport will sing, and the program bids fair to be a decided success.

AGNES TUTTLE.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is $1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for $1.25.

WINFIELD CAMP, KAN.

A Worker and Medium Has Somewhat to Say.

I would like to ask Mr. Tucker, who reported the Winfield camp through your columns, if he believes in rendering unto Caesar that which is due to Caesar? If so, then why did he not give credit to the workers who, unpaid, yet so generously and largely contributed to the work of the camp to make it a success? It was a much-observed and very visible fact, that the test mediums he named, and who were hired by the society, did not give their messages or tests to skeptics, but confined themselves to a favored few of the old-time Spiritualists they had known for years. Perhaps the society is not aware that the so-called tests did more harm than good in the observing ranks of skeptics. One of the so-called tests was pumped from a child and afterward passed by these two mediums onto the parent as genuine. Will that kind of Spiritualism convert the skeptic? I wonder that justice did not remind Mr. Tucker of the evening of the 10th, when there was a circle of more than one hundred, with about the same number standing on the outside, all waiting and waiting for the society's test mediums to arise and go forth among the skeptics and demonstrate the claims of their Spiritualism, the mediumship of communicating with their dead, giving proof of clairvoyant power to read the past and foretell the future; but alas! their mediums were not there, and the people were growing impatient, threatening a stampede for town, when I arose, resolved in my mind that I would serve the demands of the skeptics and be loyal to spiritual truth regardless of the slight I had previously received from the society. 'Twas then I called for skeptics and many responded. My husband joined me and we gave tests of telling force to skeptics, some of whom had been coming to that camp for several seasons, but had never been told anything they could or would recognize, until that night. The next day we served again the 2 p. m. circle; also one evening in the auditorium we served the society, besides at every morning circle we contributed our mite, which was always given to the skeptics, as we have no time to convert old fossilized Spiritualists, who want to be converted every seven days of the week, by tests.

Justice was slow, or else Mr. Tucker would have spoken of Mrs. Lovett, of Madison, Kansas, who so generously gave her mediumship service to the public. Many were the skeptics she reached through spirit impersonation, thus acting as a beacon light to both mortal and immortal minds. She no doubt is the guiding star of a vast army of progressive minds, who received their first light of Spiritualism through her willingness to lay down her life for the education of another. "He that layeth down his life for another, shall take it up again. He that would lose his life for another, shall find it again." Thus Jesus spake of impersonating mediumship.

Last but not least, we ask, was justice asleep when Mr. Tucker's memory forgot to mention old Father Eastman, the old veteran spirit impersonator and spirit communicator, who has ever met each season of the camp's life. He has been thoroughly shaken down, well pressed on all sides, and as yet, has never been found wanting. He was allotted the privilege (?) of being the all-around roustabout boy of the camp, bringing up the head and rear of the hard work of the camp. In years he numbers more than 80, yet his activity excels that of many of 50. But for the hard work of Mr. Eastman, the camp would have been a complete failure, and but for him the camp would go the way of the wicked.

There were other mediums who were there and who did good service, whose names I do not remember, but they were loyal to the cause of Spiritualism and the interest of the society.

'Tis good that the society paid the expense of camp, but the question of interest is: What did the society or its mediums do to convince the skeptics of the truth of spirit return?

Yours for justice and truth,
MRS. HOOKER M'EVOY.
Fame, Kansas.

Haslett Park Camp, Mich.

Sunday morning, August 5, our meeting opened with the remarks from our president Mrs. Haslett, wishing each and every one on our grounds a hearty welcome as they will come and go during our camp; after which the chairman announced the song by choir, followed with an invocation by our speaker, Mrs. Georgia Gladys Cooley. Solo by Mrs. Shirie, entitled "Sometime." Mrs. Cooley then took the rostrum and read a poem entitled "What the Dead Man Left for His Loved One," after which she took up the facts of Spiritualism and the blessings the light has given to the world at large. She gave us some grand new thoughts on our religion with its higher lights, also spoke of the condition of the human family, closing with the remark that nothing was free to all but the sunshine and pure air that could not be bottled up and sold by a trust. She then introduced to the friends, Mrs. Mullins and Mrs. Sears, of Chicago, who made a few remarks.

Afternoon was opened with an invocation by Mrs. Sears. Dr. A. B. Spinney then gave one of his fine discourses on the works and light of the cause given to people as they seek for the light. As Spiritualism grows the world grows better and its truths advance. The Doctor spoke in the most favorable terms of mediums and their works, and of their true development. Our meeting was well attended.

MRS. O. H. SOULE.

Maple Dell Camp, Ohio.

The campers and workers of Maple Dell Park were pleasantly surprised today by the arrival of about twenty visitors from Lake Brady camp, who drove in with song and happy faces about 11 o'clock a. m. Among them were D. A. Herrick and wife, E. W. Sprague and wife. After a chicken-pie dinner, which was bounteously served by our host J. Cole and wife, the school building and other points of interest were visited. After a pleasant visit under the maples, all repaired to the Auditorium. Short speeches were made by E. W. Sprague, D. A. Herrick, Mr. and Mrs. G. W. Kates, D. M. King and others upon the best plan of unifying the work and workers. Most of the speakers were in favor of an alliance under some plan that would leave the local societies free from the per capita demands of expensive central associations. This would leave funds in the treasuries of local and state societies to pay the expense of delegates chosen to attend state and national conventions, and to build up their respective societies, M. C. DANFORTH, Chairman.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

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In this pamphlet Mr. Tenney shows the absurdity of the Christian "Plan of Salvation" in so clear and plain a manner that any Christian who has a spark of reason left cannot fail to see it.

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The absurdities of the reputed teachings of Jesus are here shown up as no other writer has ever presented them before, which will convince any honest reader that the most of them are consummate nonsense.

The Hon. Daniel K. Tenney, the author of these books, has been for many years the leading lawyer in one of the most distinguished law firms in Chicago, and there is not a more able writer in the Liberal ranks.

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BY MOSES HULL.

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"Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and that when Spiritualism shall have wrested the Bible from its 'sanctified' enemies, it will not 'spike' it, but will use it to batter down the walls of Christian superstition and ignorance, I send it out on its errand of enlightenment with the humble prayer that it will prove a divine benediction to every reader."

THE ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM contains 885 pages, beautifully printed on good paper, contains a full-page portrait of the author and is handsomely bound in cloth. Every Spiritualist should have this work.

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The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promulgated.

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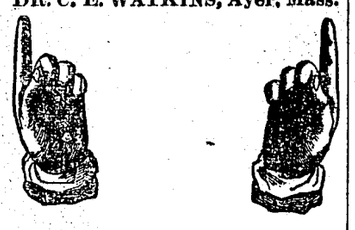
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BIBLE PROBLEMS.

Reply to J. Young McFarland.

On June 30, I hastily propounded a few questions to Bible experts as a bait to catch one of them for the purpose of vivisection. And the ruse succeeded, as readers will note by reading an article in The Progressive Thinker of July 14, signed as above.

Now, Brother McFarland, if you will only stick to your job of defending the Bible, I will keep you at it with more agility than a somersault clown at a circus.

You say that I am "evidently not a Bible expert." You are correct, and the referee will credit you with the first blood; for here is my record:

At the age of 5 years I could read the Bible without assistance, so you see I started right. I had little else but the Bible and hymn-book to read till the age of 16. I then went to work on a farm for a deacon who was continually preaching and saying "the Bible had been his whole study for 20 years."

After working a while I caught him lying, and would not listen to his prayers any longer. He had read too much about Abraham's wife lying in the presence of angels; Jacob and his mother deceiving Isaac; also, Jehovah wanting some one to be a "lying spirit in the mouth of his prophets." So I dropped the study of the Old Testament 42 years ago, and have to quote from memory. I carried a New Testament through the Civil war, to stop bullets; but I might have carried a rabbit's foot just as well, for I got hit in the left wrist just the same. I did not get civilized until the age of 42, when I read the works of Ingersoll, Paine, Denton and others. Then I rejoiced in mental freedom, but did not get enlightened till one year ago, when the spirit of my son succeeded after seven years' effort, in establishing a wireless telegraph from "over there."

The next thing I notice in your answer is that you think I see "men as trees walking." You are mistaken, sir, for I never use any of the liquid that has that effect; neither as drink, medicine nor at the communion table where the Devil slips in his kindling wood.

You ask if the Bible finds fault with me? Yes, worse than it did with Adam and Eve; for they only got one little windfall from the "tree of knowledge," while I am climbing the tree for all I can reach; and then I will shake off the rest for those who need civilizing and enlightening out of orthodoxy.

You say "one thing at a time." Then let us first clear the track of Bible rubbish that has barred the way for thousands of years. Then the spiritual trains will soon take every one on the road to endless progression, without stopping at frog ponds for baptism, or 1867 year-old grave yards for cannibalizing the remains.

You say, "woe to Spiritualism when its defenders are men who fight the Bible." I reply, woe to religion when men stop probing around an old cesspool, and commence climbing the "tree of knowledge," and get their tips from the better spirits that have been there.

Among my spirit guides is my oldest brother who was called the most humble and devout Christian in Manchester, N. H. When he passed out he started for "Abraham's bosom," but found it so full of "concubines," that he came back in disgust with the outfit of idiots, thieves and murderers that have been "jerked to Jesus" with ropes, and he is now helping me write.

In fact he had better success than the "rich man" for he got a ticket of leave and came back to notify his "five brethren" to keep away from an orthodox heaven.

The trouble with you Christians is this, you began wrong, for there is no doubt that Jehovah and Satan were two brothers when they started into market gardening. Satan was the most truthful, as the garden story shows. He was also much the sharpest in a trade. For while they were dickering about Job, Satan through his assistants got away with "five hundred yoke of oxen, 7,000 sheep, 3,000 camels and 500 she asses."

That gave him a good start in farming, so that about 1,900 years ago he owned "all the kingdoms of the world and the glory of them."

No doubt he was much annoyed by "drouths," "pestilences and famines" that Jehovah sent around Jerusalem. But Satan knew all the time that the world was not flat, four-cornered" and "standing on pillars," and he was then doing a thriving business "out west," and in Central America, as the ruins show for themselves. But Jehovah and his boy thought that the next county, where the "Queen of Sheba came from the uttermost part of the earth to hear the wisdom of Solomon," was the jumping-off place.

But let us give the Devil his due, and remember that he has had no chance to tell his story; that he is not given to bragging and threatening.

When Jehovah could not drive those Philistines out of a valley "because they had chariots of iron," I think Satan could have done better. Read up, and you will see that Jehovah was not in fighting trim, for he had "thirty-two virgins" turned over to him as his share of the spoils of war. You speak of my "not attacking the Bible in the center." Well, I turned to the center, Solomon's Song, and found it too soft to make a landing; so I concluded to use good generalship and strike at the wings first.

But time and space forbid to go further, but if you will give me your street and number, I will send one of my new books called "Spiritual Fire Crackers, Bible Chestnuts, and Political Pin Points," and it will do you more good than a term at a Divinity College.

J. S. HARRINGTON.

5477 Ridgewood Court, Chicago, Ill.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

For the second time within a few weeks the Spiritualists of Toledo, Ohio, are called upon to perform the last service that can be rendered the physical form. This time it is Sister Mary Eschenroder, of 24 Tenth street, who has been called at the age of 60, to the life beyond. She was one of the veteran Spiritualists, and has always been highly esteemed. Being clairvoyant and a first-class trance medium, she did much in her own quiet way to convert and bring into the ranks of Spiritualism many people, and now she will be sadly missed. In spirit we know she will ever be near and will work incessantly for the growth and promotion of the cause she so dearly loved. May the knowledge of this also constitute the comfort and consolation of her companion and children who remain to mourn the loss of the physical form.

E. S.

Mrs. Urenia C. Racklyeft, wife of John R. Racklyeft, passed to the higher life at her home, South Waverly, Pa., August2. She had been a patient sufferer with dropsy for some time. She was born at Enfield, N.Y., June 24, 1827. She was twice married, but leaves no children, but an aged husband who will miss her kind face and helpful hands. The funeral was conducted by Mrs. Perrine, of Elmira. Mrs. R. was a medium and a healer, and was beloved by everybody. MRS. E. P. FRALICK.

Passed to spirit life in San Jose, Cal., August 3, 1900, J. R. W. Taylor. Mrs. Cowell officiated as speaker at the funeral on the 5th, after which the remains were taken to San Francisco, to be cremated. He was an ardent Spiritualist, also a member of the A. O. U. W. lodge. H. L. B.

Albert Jones, of Leighton, Mich., joined hands with the angels, July 19, 1900, at the age of 67. He had been a Spiritualist and medium for forty years. Services were held at the house on the 1st by the writer. His many friends made a large audience who listened to a service in consonance with his honest convictions. C. A. ANDRUS.

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Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

Spiritualistic services will be held every Sunday afternoon at 2:45 p. m., 1453 N. Springfield avenue. Tests at 4 o'clock prompt. Wm. Fitch Ruffle, medium.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Gross Park Spiritual Society meets at 1785 N. Hoyne avenue, every Sunday evening at 8 o'clock.

The South Chicago True Spiritualist Society meets every Sunday evening at 7:30 at 8927 Exchange avenue, instead of Eigenman's Hall.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

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The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Avenue Spiritualists Society will meet at 2979 Wabash avenue, corner 30th street, every Sunday afternoon at 2:45 o'clock. Harry J. Moore, pastor.

Harmony Society services Sundays and Thursdays at 7:30 p. m. Class for soul culture, Wednesdays at 2:30 p. m. Teacher Lydia Sholdice.

The Progressive Spiritual Society will hold a meeting each Sunday at North avenue and Burling street, at 3 p. m. German and English speaking. Mrs. Hilbert assisted by Mr. Bernhart.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

VOLUMES 1, 2 and 3 of the Encyclopedia of Death, and Life in the Spirit World, Art Magic, Ghost Land, The Next World Interviewed, and the Occult Life of Jesus (including the Hull-Covert Debate) constitute our premium list. Those seven books have been on sale, costing the buyer in the aggregate, $10.75. We, after paying the postage and expense of mailing, realize only $1.50 for the seven—far less than cost to us. We desire to form the nucleus of a library in every Spiritualist home, hence this remarkable offer. By subscribing for The Progressive Thinker, you then have the privilege of purchasing these books at the premium prices. See terms on another page.

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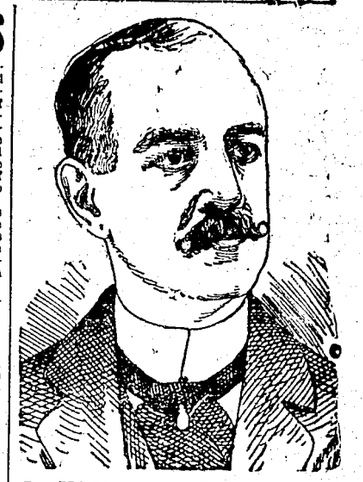
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, AUGUST 25, 1900. NO. 561

MRS. PIPER'S SEANCES

Talks with Kate Field through Boston's Famous Medium.

OCCUPATIONS OF SPIRIT WORLD NOT UNLIKE EARTHLY PURSUITS—TENDENCY OF LATE SCIENTIFIC DISCOVERIES TO OBLITERATE THE LINE BETWEEN THE SEEN AND THE UNSEEN.

Some months ago an eminent clergyman wrote me, saying: "In your interviews with your friend, Miss Kate Field, do you get light on such things as, first, her occupation; second, her body—has she one?—what kind?—third, method of locomotion; fourth, food, rest, sleep?—(The Inter Ocean.)

The questions are vitally suggestive, and represent inquiries of general interest. The dawn of the twentieth century finds the world in a new relation to the divine laws that govern the universe, and in a closer receptivity to divine truth than was ever before experienced. The "supernatural" of the past is the natural of to-day; the miracle of a preceding age is the simple occurrence of the next one, because the laws on which its action is based are understood. The discussion as to whether communication may exist between those in the Seen and in the Unseen has concerned itself too largely with but one detail of the philosophy. The real question is as to the true nature of man—his powers, his possibilities of development, and his evolutionary progress.

The physical body corresponds with the physical plane of life. It is manageable on that plane alone. The astral or ethereal body corresponds with the ethereal or the astral plane, and may be controlled—that is, held manageable—on that plane. And what is that plane? It is the plane of all the mental and moral life; of the spiritual life—which is, of course, the real, the essential life of the individual as seen apart from physical functions. A man may eat and sleep well, and yet be hardly alive in the true sense. He does not live—in the true significance of the term—only just in proportion in which he lives in thought. Now thought not only controls the ethereal or astral body; it creates it. The quality of that body, whether fine or coarse, corresponds to the quality of thought. A life lived in pure purpose and noble aspiration creates a refined and beautiful astral body.

CONTROL OF ASTRAL BODY.

A life lived in noble aspiration enables the mental power to so dominate the astral body that it becomes upon its own plane, manageable and perfect in its service to the real being who dwells in it. Now, when one realizes himself as a spiritual being dwelling in his astral or spiritual body, which is encased, but not necessarily wholly imprisoned, by his physical body, he is already a conscious inhabitant of the world of spirits. He can hold converse with those in the ethereal world, spirit to spirit, just as perfectly as with those in the physical life, to whom he speaks viva voce and whose response he hears. Sight and hearing and response of thought and feeling are faculties of the spirit. To a far less degree—far less keen and fine, and far less swift in recognition and response—they are also organs of the physical body, but only in a dim and muffled and imperfect way compared to their greater perfection in the ethereal organism.

Between the seen and the unseen forces science has now established three remarkable links: that of the Roentgen ray, by means of which man sees through solid substances, that of wireless telegraphy and of the telectroscope, the great new invention of the day, which was one of the signal attractions of the great exposition in Paris this summer. By means of the telectroscope man distinctly sees what is passing hundreds of miles away. Combining the two powers of the long-distance telephone and the telectroscope, man finds that, even here and now, there is nothing hidden that shall not be revealed. These three great discoveries—for they are all insights into existing laws of nature, combined with the knowledge as to the manner in which these laws may be utilized, rather than inventions—these three great discoveries will, during the coming century, entirely revolutionize the conditions of life.

SIGNIFICANCE OF SCIENCE.

These new discoveries indicate something of the conquest of man over unseen forces of nature. The degree of enlightenment which the advanced nations of the world have now reached calls for this swift, this instantaneous means of communication in the twofold degree of hearing and sight which the telectroscope offers. Is it not then, evident that humanity is absolutely advancing into the real, spiritual world; that man is acquiring the control and the intelligent direction of those hitherto unknown forces which have been regarded as mysterious, which have been called supernatural, which have been relegated as entirely belonging to an unseen universe, only to be explored by man after death had released him from the physical world? Truly "the end of the nineteenth century leaves man face to face with God. * * The spiritual universe is fast giving up its secrets hidden to all, save a few, since the world began." The same conditions which, heretofore, man has entered upon only after the change called death, are becoming our conditions now and here.

Sir William Crookes stated in a scientific address recently that "it has been computed that in a single foot of the ether which fills all space there are locked up ten thousand tons of energy which has not yet been brought to notice." Now here is a vast storehouse of infinite force; it is at the service of him who shall learn how to use it. At present its resources are as unknown as were those of electricity when Franklin first struck a spark of electricity from the key when he sent up his kite. There is in the ocean a boundless store of electricity. While our ocean steamers are propelled by the cargoes of coal they lay in, which, at a fearful cost of human energy is fed day and night to the remorseless engine, the very water over which the ship is sailing offers her freely an infinitely greater force of motive power, did she only know how to harness it to her use. That this will be done is only a question of time.

OCCUPATIONS OF SPIRITS.

What are the occupations of the life beyond? Perhaps the first condition for entering on this quest is to realize that the physical body is but a transient phenomenon, and has little determining power over the spiritual being, who is thereby related by it for a season to the physical world. The scholar, the thinker, the statesman, the inventor, the discoverer, the teacher, the poet, the man of affairs—or the ignorant, the vicious—what and where are each and all when they vanish from human sight? Is it not according to the law of spiritual evolution that each advances along the line of the forces he inaugurated here—his faculties unfolding and achieving constantly higher planes of action?

It is an open secret that the friend referred to in all the data that I have gathered is Kate Field. Two sittings with Mrs. Piper, held under the auspices of the Society for Psychic Research, were arranged for me by Dr. Hodgson for two consecutive days, and on the second of these I asked the spirit to tell me—as typical of life in the unseen—just what she had been doing from the hour I left her the day before until I was again at Mrs. Piper's. She wrote:

"I was rather tired after talking to you so long, and I walked into the garden awhile to refresh myself, and then we all went to the temple and heard a great lecture by a very brilliant man on 'Light.' He discussed its composition and its relation to color. A great many scientific people were there, and discussed the subject after the close of the lecture. Then we came home, and I sat down, talking to my father and mother, and then I said: 'I must look into earth-life and see what—mentioning my own name— is about.'"

"And did you see me?" I asked.

"Yes; you were sitting by the window with your lap full of my letters."

As only one night had elapsed, this period was fresh in my memory, and her reply described perfectly my occupation at the time. I was then engaged in the writing of her biography, and in connection with the work I had been examining packages of her letters written to me over a period of fifteen years.

ROSA BONHEUR PRESENT.

My friend in the museum continued: "And I said to you: 'Dear, I do not come alone, but I bring a friend with me.'"

"Whom did you bring?" I questioned.

"Rosa Bonheur," she replied. "She was attracted by your writing about her."

It has been my privilege to meet Mlle. Bonheur at her home in France; and on her death, which occurred about this time, I had been engaged in writing an article on her life and work.

"And after you and Mlle. Bonheur had left my room, what did you do then?" I questioned further.

"I had a period of repose," she replied, "and this morning I have been at a musical convention with Addie Phillips. We are composing some music together."

Adelaide Phillips, the great singer, had been an intimate friend of my friend, and they were always much together up to the time of the death of Miss Phillips.

Now here was a perfectly rational and natural account of the experiences of twenty-four hours, indicating the same life of intellectual activity and artistic purpose that she lived while on earth.

When at almost every seance with Mrs. Piper I have asked her the question: "What are you doing now?" and the reply has always indicated the natural continuity of progress. At one time she replied: "I have been writing the history of my experiences since coming here, for distribution among the denser spirits."

"There is a natural body and there is a spiritual body," says St. Paul. Not that there will be, or may be, but that there is. This simple assertion offers the key. The spiritual body, which is the real and the substantial one, is interpenetrated with the physical body, and it is entirely possible to so live that the psychic body shall take command, as it were; shall live its own free, outgiving life in its infinite energy. By auto-suggestion one may transfer all the consciousness of effort to the psychic body, where effort becomes—not fatigue, as with the physical body, but expression and achievement, which is a joy and not an exertion. The secret of being always in good health, always full of exhilaration and energy, is to live in the psychic, rather than in the physical body. The former has its infinite store of energy which can be drawn upon in proportion as the physical body is kept subordinated by the minimum of food and by exercise and air, and by demanding constantly the supply of spiritual strength.

EFFECT OF MATERIAL THINGS.

At a seance with Mrs. Piper, I asked Miss Field:

"What do you see in my room?" I one day asked her.

"Well, dear, when I am actually in your room, I see your spiritual body and the material body also, yet the material is much the darker of the two, and yet I see them both; and the material looks like the outline of a portrait."

"Can you see my gown, for instance, its color, or general effect?"

"Yes, at times, but not at all times."

"Would it depend on my state of mind whether you saw it more or less clearly?"

"Not specially that, dear; but on all other conditions."

"Is there anything I can do to make the conditions better for you to be near me?"

"Yes, when your thoughts are with or upon me, so to speak, and when you are in specially rested condition, I come more easily."

The body is the temple of the indwelling spirit, and it has laws which must be obeyed. The body is the result of its range of attraction. It is constantly changing, old atoms being thrown off and new ones attracted, and because of this, one can make his body what he will. It may be gross and heavy, or it may be made light and subtle. As its only use is as the vehicle of spirit, the more light, and agile and subtle it can be made, the better it fulfills that purpose. The factors in making it light and subtle are air, water, exercise, food, and thought. Fresh, pure air is one of heaven's best gifts, and no one is less appreciated. Not merely is it enjoyed by going out of doors, but by keeping every room constantly supplied with pure, fresh, life-giving air. The cold bath on rising in the morning is—in its effects, at least—almost as much a condition of spiritual as it is physical vigor. It may be made far more efficacious by impressing upon the subtle body the thought of the spiritual cleansing and renewal that is typified by the physical cleanliness.

EFFECT OF SYMBOLISM.

To direct the thought thus upon the purification of the spirit is to invest the bath with an intense current of magnetic power. The day is past when it could be considered an absurdity to stamp the impress of thought upon an external act. Let one plead, as he plunges into the cold, sparkling, invigorating water, "Cleanse thou me from secret faults." Let him assert himself as he emerges: "I will arise in newness of life." The bath may thus be invested with fairly magic properties, and one is made anew and made alive, and every nerve responds to a higher range of vibration. It is not necessary to be an athlete in order to take sufficient exercise for the attainment of the finer state of life. The spirit in which one takes his walks in the open air is far more important than is their length, their frequency, or their duration.

The question of food is always important, and the eating or abstaining from meat is not a merely arbitrary distinction, but is based on laws as exact as those of mathematics. Every substance has its own rate of vibration. The vibration of animal life is on a far lower scale than that of human life. It is instinct with crude passions, fears, desires, all relating themselves to a lower plane of existence. When this food, then, is taken into the human body, it sets up its own range of correspondence, and it builds up—not the finer, the subtle and the ethereal body, but the coarser one. Food should really be taken for the subtle rather than for the physical body; it should be of such a quality that the subtle body can appropriate the finer aroma. Food that is pure, light, wholesome, fits the body to respond, like a fine-tuned instrument, to the higher vibrations of spiritual energy. Food that is heavy and coarse unfits it to respond to this range, and this clogs and imprisons the indwelling spirit.

FOOD AND ITS EFFECTS.

Once realizing this principle, man can determine for himself the quality and quantity of the foods that best fit him to express his higher life. There can be no arbitrary rules. Needs and powers vary with the individual, and each must, by test and experiment, determine for himself. The human organism is a chemical laboratory of the most complex variety, and the action and reaction of food depends upon a thousand things, inclusive of both physical and mental, which cannot be decided, in any authoritative way, by one for another. More potent, however, than any one of these, and more potent than all combined, if multiplied a thousandfold, is the factor of thought. "As a man thinketh, so is he." It is literally true. Thought shall determine his form, his bearing, his presence, his atmosphere. Thought shall also determine his power of commanding his life, rather than to accept it at the mere drift and mercy of circumstances.

LILIAN WHITING.

BE BUOYANT.

If you wish to satisfy,
Be buoyant.
Do not look "prepared to die,"
Be buoyant.
Be equipped to nobly live;
Have a hopeful word to give;
Smile, and laugh where'er you can;
Vitalize the weak and wan;
Be buoyant.

People do not fancy weights;
Be buoyant.
Better that which elevates;
Be buoyant.
Hanging riders are not sought,
Twiners choke out healthy thought,
Modest weakness is passe;
Help illuminate life's way
Be buoyant.

Don't be sinkers on some life
Be buoyant.
Rather float it high o'er strife;
Be buoyant.
Self-sustaining try to be,
Never clinging, aimlessly,
Unto others dear to thee.
Stand self-centered, loving, free;
Be buoyant.

If you would attractive be,
Be buoyant.
Let your spirit sparkle free;
Be buoyant.
Jewels brilliant aids may be;
Silks, and velvet drapery,
Robe you rich as royalty;
Soul has greater potency;
Be buoyant.

Don't be wading in the slime;
Be buoyant.
Don't be always telling crime,
Be buoyant.
All the angels are not dead;
Earth is whirling on ahead;—
Not as straight as one would wish—
Have a bon-bon from my dish?
Be buoyant!

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Spiritualism and Science.

In the April number of Harper's Magazine" there is a long article entitled "The Results of Psychic Research," by Dr. James Henry Hyslop, professor of Mental and Moral Philosophy at Columbia University, New York. "Harper's Magazine" is one of the leading monthlies—perhaps the best illustrated of them all—and has a very extensive circulation throughout the world. It is noteworthy, that such a periodical should have ventured to publish an essay on the once universally despised subject of psychic phenomena, an essay, too, in which the writer distinctly avows his belief in spirit return. This indicates how great a change has taken place in public opinion, since Thackeray nearly ruined the "Cornhill Magazine," financially by printing in its pages an account of a seance with the well-known medium, the late Daniel Home. Yet, it cannot be denied, that Spiritualism is viewed with great disfavor in many quarters, Nineteenth century civilization has not entirely eradicated the desire to persecute. At one time those who differed from the ruling powers in matters of opinion, were made to suffer—fine, imprisonment, or death—but in these enlightened days, the penalty is merely loss of livelihood and social ostracism. The New York World says: "It is the opinion that Professor James H. Hyslop has endangered his position as a member of the faculty of Columbia University, by his recent utterances on the subject of Spiritualism. His endorsement of Mrs. Piper, the medium, has created considerable adverse criticism at the University." It is well there are some people in this commercial, selfish money-grubbing age, who have the courage of their opinions, and are not afraid to proclaim the truth undeterred by consequences. Such men as Alfred Russell Wallace, Prof. Sir William Crookes, F. W. H. Myers, Alexander Aksakof, Camille Flammarion, Dr. Hyslop, and numerous others that might be mentioned, have been convinced by the irresistible force of facts that Spiritualistic phenomena do actually take place.

But the public are not convinced of anything by facts, being guided rather by custom and convenience, and are mostly quite unable to rightly estimate the importance of psychic research, which is striving to obtain scientific proof of the existence of the soul. All rational investigators will at once admit that a great amount of chicanery and trickery has been mixed up—not only with Spiritualism—but also with hypnotism as well; still no one would attempt to deny the reality of the phenomena induced by hypnosis, although it has taken official science one hundred years to discover that there is anything worthy of investigation in hypnotism. Fifty years ago Dr. Elliotson, the celebrated surgeon, was ejected from his professorship at University College, London, for believing in—and practicing—such folly as mesmerism was then considered to be, so that psychic researchers need feel no discouragement at being looked upon with contemptuous distrust by those who are ever willing to make their own ignorance the measure of other people's knowledge—perverse beyond all reason—"too blind to have desire to see."

W. H. SIMPSON.

Grahamstown, South Africa.

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Through reading good books our minds become filled with good thoughts, and good thoughts lead to good actions.

Remember that Method, Punctuality, and Perseverance are the three essentials to success in any line of action.

Never abandon a task at first sight as being too difficult to be undertaken; make a start, and the chances are that you will not find it half so difficult as you had imagined.

Flowers: Stars of the earth.

A silent look of pain on the face of one we love, if it has been caused by us, wounds far deeper than a dagger thrust from a stranger.

"Fine feathers make fine birds," but never yet did fine clothes make a lady or gentleman.

The way to shoot the many rapids which are to be encountered during the course of a lifetime, is to man your barque with Truth, Honesty, Courage, and Energy, and to have Hope at the rudder.

Death: The turnstile to a higher life.

Music: The lever by means of which multitudes are raised to the highest pinnacles of love, devotion, enthusiasm and valor.

A very large proportion of the unhappiness in this word is caused by anticipating casualities which never take take place.

Patience is the keynote of many a chord in which success is struck.

What different notions many people would have, who, if instead of standing on the edge of the boisterous pool shouting advice to the swimmer within, were to find themselves in his place!

A man who is not master of himself is totally unfit for a post of authority over others.

Remembrances of happy days gone by are unfading flowers pressed in the book of Memory.

The merits of a book are seen in due proportion to the mind of the person reading. "It is impossible to fathom deep waters with a ha'porth of string."

When giving alms to a poor unfortunate fellow-creature, never neglect the opportunity to accompany your gift with a kind word or two. They may do more good really than your money, for many a one's heart is nigh breaking for a word of sympathy or pity.

HARRY S. COLLINS.

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RIPPLES

From "The Golden Gate."

To the Editor:—By experience has come knowledge of one summer in this wonderful state, with garments of fertility, golden-fringed, lying so calmly and cozily on the Ocean of Peace. Although having resided here almost a year in the total, the true points of the compass and my previously fixed idea of latitude and longitude, have not equated. It seems as if my face was set to the West when in reality I am moving East, all my fault of course. Notwithstanding this aberration, I have learned which way to move to find the golden gate, through which is easy passage to that vast wilderness of waters even in billowy tumult. Local points are also becoming familiar.

From my window I can see mountaintops stretching up and up, not quite to the snow-line. The view has lessened in its breadth, for man has stuck in some of his houses quite carelessly; nor is it as gorgeous in all its purple lavishness as the one from Prof. Dawbarn's study window. I can assure your readers, with that outlook it would be impossible for his sensitive soul to refrain from giving out those magnificent "Ego ideas," with which he has recently favored The Progressive Thinker family. The clearness of the beautiful blue sky, the whiteness of the sunshine, the blue-purple haze of the far-off mountains, with all the appropriate filling in, make a picture that must be seen to be understood or appreciated.

If I stay out here long, there is danger of my perperating another book, ger of my perpetrating another book, myself. All that prevents immediate activity is the failure to be wound up to the sticking point of asking Prof. Dawbarn for the loan of that view for thirty days, or such a matter. The seeming impossible sometimes does happen.

While people in other parts of the country have been toasted way up into the hundreds, we have never reached "enduring point" this summer. I like San Francisco climate.

With the constant stream of men and supplies pouring from the East, into the bottomless abyss of China, and the islands of the sea, war's alarms are ever before us. We feel as if we were simply on the outposts. There is a continual service of transportation machinery, and other lines that might indicate prosperity, if some other fellow paid the bill; but when Uncle Samuel simply puts his hand into one pocket for funds to put into another, there is no balance of trade in our favor.

There is a great deal of Chicago vim here, although difference of situation has produced marked variations. More than any other city in the world is San Francisco unde the sway of psychic power.

First and last, many of the present residents started from the Garden City of Lake Michigan. I am writing in the studio of one such, an artist, C. A. Rogers, who still remembers Chicago affectionately, but has wholly given his allegiance to California. The walls of his studio are crowded with both studies and finished pictures of mountain, valley, stream and ocean. They are life-like and true to the high color of which I have spoken. Anyone seeking a choice bit of California scenery for a spare wall-space or a souvenir, could not fail to be suited here. Brother Rogers is an ardent Spiritualist. His work is inspired art with all that is meant thereby.

Mrs. R. S. Lillie, of Boston, opened the season's work, in a large hall, the 5th inst. Rev. Benjamin Fay Mills is still talking weekly. The Hermetic Brotherhood follow the tenet of their Order, working in love, harmony and silence, wherever they can place a helping hand. The spread of their numbers and influence is something astonishing.

W. P. PHELON, M. D.

AFRAID TO DIE?

Afraid to die? Oh, no, not I.
The crawling worm in law sublime
Must lay his worthless body by
And make a change to wings in time;
'Tis Nature's way. I, too, will change
This form and pass, as with a breath,
To higher spheres. 'Tis not so strange,
And when he comes I'll welcome
Death.

Chorus:—
Do what you will around my grave,
Or burn my form the dust to save,
But, oh, weep not nor mourn me there;
Nor give for me an empty prayer,
But say that I fought for the high
And the good, and feared not to die.

Afraid to die? Afraid to die?
The birds that sing from leafy bough,
Or sail far up against the sky,
Teach me to call this fleeting now
A moment's or a second's time
In this eternal whirl of things,
And I will seek another clime,
When I can sail on spirit wings.

Chorus:—
Ah, me; I do not care to live
Forever where I cannot give
This soul its highest liberty
To all I am and aim to be.
I know that some day I must go;
When that times comes—ah, be it so.

Why should I dread to close my eyes
In sleep and dream myself awake
On fairer shore, where I can rise
And from my very spirit shake
The load that all past years held down
The angel part, the spirit I,
When I would rise and gain the crown
Of right? Oh, this is not to die!

Chorus:—
It is to live, to rise and be
Whate'er is waiting there for me;
To spread my soul beyond confine,
And claim and own whate'er is mine.
I would not die before my time
But Death to me is so sublime.

DR. T. WILKINS.

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WHAT CLAY SAYS.

There Are No Disembodied Spirits.

A COMMUNICATION WRITTEN INDEPENDENTLY IN THE PRESENCE OF OSCAR WARD, THE MEDIUM, AT NEW CANTON, ILL.

That is, all spirits have bodies, all spirits are material; for I hold that what is not matter, nor a property of matter is not anything. A spirit is not a nonentity; and that it has a real body, though not of the flesh and blood sort, has been the constantly iterated and reiterated teaching of spirits. Whenever spirits have appeared in any age of the world, they have always appeared in bodies; but does it not follow that spirits are matter, and that all bodies are material? That depends entirely upon the definition given to the terms matter and material. I give you one definition of matter: That which is visible and tangible. This is doubtless the common or ordinary conception of matter, namely, that which can be seen and felt by the external senses of sight and touch. According to this limited definition spirits are not matter, neither are spiritual bodies, nor any of the invisible and intangible elements and forces of the universe which are known to exist all about us. In fact every form of matter known, may, by chemical and mechanical processes, be made invisible and intangible, and in that sense to become no matter—that is, immaterial; yet by no means does it become annihilated by any such process. I also give the definition, elementary substances, perceptible by any of the senses. This enlarges the conception somewhat, but yet if merely the external senses of sight, hearing, touch, and smell are meant, the term matter would still not include either spiritual bodies, or even many of the impalpable forms into which matter may be converted, and which are not perceptible to these senses. I add this comprehensive definition of matter, in a more general and philosophic sense: The substance of which all bodies are composed; the substratum of sensible qualities, though the parts composing the substratum may not be visible or tangible. This conception of matter which is that now becoming prevalent among scientific and philosophic minds, takes it out of the exclusive realm of the external senses, and makes it the substance of which all bodies are constituted. Substance (from sub, under, and stans, standing) is that external reality which stands under the visible and tangible forms of things, and in its infinite modifications, changes and activities, produces the endless variety of those forms which are their qualities. (Substratum is that which lies or spreads under, and means substantially the same as substance.) This larger definition of matter, as every one can see, makes it an altogether different thing from the former crude and limited notion; and we add to it the conception as some do, and as seems unavoidable, that all the intelligence which we see active in the universe are inherent in this "substance," but manifested in different degrees in its varied forms, then we have the idea of spirit, which is the underlying, all-pervading source or cause of all the phenomena of the visible world. According to this definition matter and spirit are from and of the one universal and external substance or rather, as matter in its ephemeral forms, is but a modification of spirit, which is the one eternal reality. In its crude and more inert state, it has less of activity, life, intelligence of spirit; in its finer, more spiritualized condition, it has more and more of the qualities as it approximates to pure spirit. Whether matter ever existed or can exist wholly apart from spirit, or spirit wholly free from matter, in any degree of refinement, it may not be safe to affirm, since we know of them only as conjoined. We can separate them only in thought, not in reality. To say, then, that spirit is material, and that when it is not matter it is not anything, is evidently a mistake if by matter is meant that only which is perceptible by the (external) sense. But if the meaning of the word matter be enlarged to include the underlying substance of all things, then it is equivalent to spirit. By a spirit is of course ordinarily meant an individualized, finite intelligent being, not robed in flesh. If this has once been clothed in a body of flesh and has laid this aside, it is correct in one sense to call him a disembodied spirit, but yet the term is inexact, since it may be taken to imply that he is without a body of any sort. This no spirit has ever claimed.

CLAY.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable infor-

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"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

DANGER SIGNALS.

"God in the Constitution."

I borrowed a Progressive Thinker of Dr. O'Dell, and do not intend to return it! The first article that engaged my attention was the "God—Constitution," by "Patriot" and E. M. Macdonald. Everybody should read it, and re-read it, and study the lessons it presents until enthusiasm is at white heat to meet and vanquish this fanatical folly, before it is too late.

"Oh, there is no danger. No sectarian God can ever be foisted in the Federal Constitution, with all the intelligence, and free discussion, and progressive liberalism that abounds in our land." This is the gist of the general expression wherever an "Alarmist" signals danger. I hope it is sound reasoning. It looks that way from a surface view. But no one is qualified to dispute the strong tendency that way, or to show by infallible proofs that it is impossible. The movement may rest for awhile, but it is not dead. It has many able and determined advocates, who doubtless see nothing but promise and blessings in the movement. They are urged on by a fanatical zeal, which unfortunately does not inspire its opponents. Apathy loses many worthy enterprises; and zeal and persistence win many unworthy victories. There is a strong undercurrent working for the amendment, and the great body of American patriots have the myopy of Brother Boddy. It is not probable that one in ten sees the point as it is shown in the quoted words of the advocates, and Dr. McAllister's reply to the chairman of the committee. But thousands will not see the danger even in that; and it is necessary to keep it before the people.

EXPOSE THE PIOUS FRAUD

this revolutionary effort is trying to perpetrate against the government and the liberties of the people. Not even the most pronounced orthodox sect is safe, if this nefarious scheme should succeed; for the Bible is to be taken as the supreme authority in civil affairs. Each contending sect finds a different meaning for the Bible. By it one sect renders murder for murder—capital punishment. Another would "resist not evil." One would compel all to worship the first day of the week. Another the seventh. One would insist that "the word of God" inhibits woman from any part in church government, or in the direction of civil affairs; while another finds warrant in scripture for a measure of freedom in both. One sect would allow no divorces, and but one marriage for a life time; another, from the same Bible, justifies plurality of wives. The Mormons predicate authority for polygamy on the Bible, and are abundantly justified by both precept and example.

It is evident that such a recognition carried to its legitimate ultimatum would involve all religions in a Kilkenny cat tangle and fight, and religious and civil liberty would die together; or rise to a rational acceptance of a secular government, perhaps after drenching the soil in blood.

It is not the Freethinkers, Spiritualists, Jews, Quakers, Adventists and Unitarians alone that would suffer from the effects of such stupid enactment; but everybody who lives under this government, which without a recognized God in its Magna Charta, or the Bible as the supreme law, or a Pope as the vicegerent of God on earth, has arisen to the most exalted, and commanding position ever held by any nation of the earth.

THERE MAY BE DANGER,

Surely there is if we ignore the secret scheming of these wily fanatics and fail to counteract their plots by vigorous protests and thorough exposure of their plans.

"Eternal vigilance is the price of liberty." Let us not forget the lessons of history.

LYMAN C. HOWE.

WHAT LOVE IS.

Love is the center and circumference;
The cause and aim of all things—'tis the key
To joy and sorrow, and the recompense
For all the ills that have been, or may be.

Love is as bitter as the dregs of sin,
As sweet as clover-honey in its cell;
Love is the password whereby souls get in
To heaven—the gate that leads, sometimes, to hell.

Love is the crown that glorifies; the curse
That brands and burdens; it is life and death;
It is the great law of the universe;
And nothing can exist without its breath.

Love is the impulse which directs the world,
And all things know it and obey its power.
Man, in the maelstrom of his passions whirled;
The bee that takes the pollen to the flower.

The earth, uplifting her bare, pulsing breast
To fervent kisses of the amorous sun—
Each but obeys creative Love's behest,
Which everywhere instinctively is done.

Love is the only thing that pays for birth,
Or make death welcome. Oh, dear God above
This beautiful but sad, perplexing earth,
Pity the hearts that know—or know not—Love!

—Ella Wheeler Wilcox in the Chicago American.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price $1.

ETERNAL RELATIONSHIPS.

Not One Only, but Many Mates In the Grand Cycles of Eternity.

Over and over again, in Spiritualistic literature, we find cropping out the assertion that every soul born into physical existence has somewhere a "counterpart" or "soul-mate," and that, although the two may never meet in earth life, somewhere in spirit life they will be united, and that this union will continue through all eternity.

When or where this doctrine originated I do not know, but it seems to have found in Spiritualism a congenial soil, to have struck its roots deep, and to flourish apace.

Although a question of no vast importance, and so far as the phase relative to eternal life is concerned, one of which we know and can know nothing of a surety, still I should like to say something on the other side, and to present some thoughts from Emerson, who has, in my opinion, a wider conception of spiritual and eternal relationships than the average writer or thinker.

In the first place, where is the warrant for the assertion that every soul has somewhere a "mate" or "eternal counterpart," and must be united with this other half before it can attain perfection? The soul is a unit. It is not the half of anything, but a whole in and of itself, and capable of attaining its own perfection. "The soul was not twin born," says Emerson, "but the only begotten."

Our Spiritualist friends scoff at the orthodox doctrine of the trinity, of the three in one and one in three, and have themselves brought forward a similar doctrine, a doctrine of duality, of two in one and one in two. Oh consistency, thou art a jewel!

Again, this doctrine of soul-mates implies deliberate design, special intention on the part of a creating power. Trace this theory down, and at the bottom of it you will find "special providence." You cannot find anything else. Nothing else is capable of thus providing a particular mate for each particular soul. Natural law will never do it. You will have to go behind that for such results as these, the special fitting and preparation of each and every soul to become the mate of some other, of that particular one and none other.

That special form of love which unites man and woman in the marriage relation has its place and does its work on the earth plane. It is right and proper in its place, and without doubt plays a necessary part in the grand work of evolution, but when it is asserted that this essentially narrow and exclusive sentiment is to be perpetuated through all eternity, I cannot resist the impulse to send in a protest.

Sex is a characteristic of physical life. The spirit knows it not. We have been told again and again, by some of the highest intelligences that have been able to communicate with us from beyond the veil, that in the higher spheres of spirit life, sex has no existence. Why should it have? Already, in the highest types of men and women, the attribute of sex begins to fade out. Think of the loftiest soul you know, and you will find upon analysis that you do not think of it as a man or a woman, as the case may be, but only as a soul, a mind, a spirit. But the man or woman who can produce such an impression as this must be of the highest type, and possessed of spiritual attributes that overshadow mere personality.

All of this mating and pairing belongs to the earth plane, and must inevitably be left behind in the process of higher unfoldment. In the lower spheres of spirit life there may be something analogous to the marriage relation here, and those who have missed that experience on earth, and cannot progress until they have had it, may find it there. But this is not saying that they will not eventually outgrow it and pass on to something higher.

The fatal element in this one to one relation is its exclusiveness. It is doomed to perish by reason of this very fact. "What is excellent, as God lives, is permanent." Whatever is truly of the soul will endure, but the limitations that are not of the soul must fall away. All things tend toward the universal, and love is no exception to the rule. The sense of exclusive possession and ownership, the desire to appropriate and monopolize, these are no part of real love. They belong to the lower, selfish, animal love from which the higher has been evolved, and which in some measure still clings to it. This exclusiveness is a necessity here; there could be no family life without it. On this point I wish to be understood. But it is a mistake to suppose that limitations which the present life requires are to be perpetuated throughout eternity.

Always we are mistaking the transient and the temporal for the unchangeable and the eternal. In our theory of things we fail to take into consideration one mighty factor, namely, soul growth. "Evermore it is the order of nature to grow, and every soul is by this intrinsic necessity, quitting its whole system of things, its friends and home and laws and faith, as the shellfish crawls out of its beautiful but stony case, because it no longer admits of its growth, and slowly forms a new house." "The things we now esteem fixed shall one by one detach themselves like ripe fruit, from our experience and fall. Nothing is secure but life, transition, the emerging spirit. No love can be bound by oath or covenant to secure it against a higher love. No truth so sublime that it may not be trivial to-morrow in the light of new thoughts." And again the same author says: "By the necessity of our constitution, things are ever grouping themselves according to higher and more interior laws. Neighborhood, size, numbers, habits, persons, lose by degrees their power over us. Cause and effect, real affinities, the longing for harmony between the soul and the circumstance, the high, progressive, idealizing instinct, these predominate later, and ever the step backward from the higher to the lower relations is impossible."

After much thinking, I have come to the conclusion that nothing in all this universe will prove of permanent value and lasting benefit to us, save those things which can be shared one with another. Those things, whatever they may be, upon which we put the stamp of "my" and "mine," are transient in their influence and effect upon us, temporary in the benefits which they confer. They have their place and do their work in the soul's unfoldment, then pass forever away. Truth, Beauty, Love—these are the private property of none, and subject to no monopoly. They are universal in their nature and must be universally owned and shared. They become of lasting value only when so recognized. Forever they slip from the grasp of him who seeks to appropriate and monopolize.

And not only does the universal demand recognition by the soul, but the soul itself demands the universal. "The universe is the bride of the soul," says Emerson. The soul will never remain satisfied with a part; it seeks the whole. It demands perfection, and will never rest satisfied with anything less nor anything else. It is foolish to think we can find in one human soul that which will forever satisfy all demands of the spirit. Perfection, the rounded and full development of all lofty and beautiful attributes, is not to be found in any one soul. In many souls we find the attributes which we look for in vain in one. No one soul, however highly developed, can stand to us as the embodiment of all spiritual beauty and perfection. Always there are limitations. Always we are conscious of more or less of disappointment.

I venture the assertion that whoever finds in one human soul that degree of perfection which enables it to stand to him for the whole world, which absorbs him and blinds him to the existence of others, is himself in an undeveloped condition, and one from which he will sooner or later evolve.

All this is not saying that there are no near and dear companionships, no strong and deep attachments, in the higher spirit realm. I believe there are, but they are not of the narrow, exclusive, one-to-one variety. Like Emerson, "I please my imagination more with a circle of godlike men and women, variously related to each other, and between whom subsists a lofty intelligence."

We can have but little conception of what love means to these highly unfolded souls, love that is higher, purer, less selfish, broader in its range and sympathies than anything we here may know. Nature is not so poor that in all the realm of spirit, each soul can find but one other soul which it can love or by which it can be fully recognized and appreciated. If it is so sweet and blessed a thing to be recognized and appreciated by one soul, why not equally so by another and another, and still another? Why set any limits? Love, understanding, appreciation, are not rendered greater, nor productive of more of happiness when given or received by one alone.

Let it not be thought that I am here advocating the abominable doctrine known as "free love." Anything but that! I am speaking only of that love which exists beyond the confines of this life, where selfishness is unknown, and where the last trace of animalism has been refined away. It does not belong to this life, and if it makes its appearance here, must oftentimes be denied expression. The world would never understand it.

Nothing will be lost in this transformation of the lower into the higher. Whatever is truly of the soul, whatever is purely spiritual, will endure; whatever is not must pass away. All selfishness, all jealousy, all fear of rivalry, all desire of exclusive possession and ownership, must pass. The love that can stand this test will endure. All else must perish. These other things are no part of real love, but the necessary attendants of an undeveloped state. They will drop away in the course of the soul's higher unfoldment.

You cannot bear that thought, you who rejoice in the thought that another heart is all yours, your very own, for time and eternity. But fear not. The change will come so gradually that you will not realize there is a change. Slowly but surely the lower, selfish, earthly passion will become transformed into the higher, purer, diviner love—the love that gives all and asks nothing; that seeks no one-to-one relationship; that dreads no rival; that claims no proprietary right; that seeks neither to possess nor monopolize; that is glad if some return be given, but happy too without it—the love that is the sign manual of angelhood; that finds its highest happiness in helpfulness, in service; that can live on, if need be, without recognition and without appreciation, through time and separation, through absence and forgetfulness, through forty years of death.

And the soul capable of such love as this is not to be narrowed and restricted. It has grown too great for that. That which was once lavished upon a single object will now go out to many, must go out to all of its own spiritual kindred who are sufficiently developed perfectionward to call it forth. Love in its highest form is closely akin to worship, and can be stirred into life only by high and noble attributes in other souls.

The soul has not one mate, but many, a band of companions, a circle of friends that must ever grow wider as its capacity for loving increases, as it becomes more and more open to the perception of lofty attributes in other minds and characters. We in our present state cannot predict the "grandeurs possible to the soul" in its higher unfoldment. We are like the sheathed insect, still in its narrow, chrysalis shell, striving to picture to itself the life of the emancipated butterfly.

The above quotations are all from Emerson, and he now has the last word for us on this subject:

"Thus are we put in training for a love that knows neither age nor sex, nor person, nor partiality, but which seeketh virtue and wisdom everywhere to the end of increasing virtue and wisdom. There are moments when the affections rule and absorb the man, and make his happiness dependent upon a person or persons. But in health the mind is presently seen again—its overarching vault bright with galaxies of immutable lights, and the warm loves and fears that swept over us as clouds, must lose their finite character and blend with God, to attain their own perfection. But we need not fear that we can lose anything by the progress of the soul. The soul may be trusted to the end. That which is so beautiful and attractive as these relations, must be succeeded and supplanted only by that which is more beautiful, and so on forever."

NORA BATCHELOR.

Ashland, Ore.

A Drunkard and His Child.

"Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

There was one "little child" whose soul passed out from under the Twenty-third street viaduct last Friday, here in Denver, writes Hal Reid in the Denver Times, who was suffered to come unto Him, the gentle, loving Savior. You who sit in your luxurious homes may wonder how we learn of these things, and the answer is, by searching among the lowly, where squalor is and the wolf is constantly at the door.

"Maggie" was her name; I'll not tell you the other one, for the father promised me to reform, and I am waiting to see if he means it.

He has been a drunkard for thirty years, and this story is from his own lips. He had neglected his wife, beaten her, abused her, starved her and the "little one," and one day she was so tired of life, so weary of "hoping against hope" that she folded her hands and "went over." Maggie was left to him, but after he had seen his wife buried in the plain pine box, he remembered the days when he had courted her and his conscience would not let him alone; her thin dead face kept coming up before him, and he drank worse than ever to drown it all out.

Last Thursday he came home to the barren room, where little Maggie lay sick unto death, and without a crust of bread—drunk, mean, nasty drunk, without pity, without mercy, without one iota of humanity within his besodden being. Maggie pleaded:

"Don't drink any more, papa; don't please, for your own sake, for poor dead mother's sake—for God's sake."

He did not notice the flush on her cheek; he did not notice the thin blue lines around the childish mouth; he did not know that the dread reaper was standing at the side of the neglected bed. He was too drunk. The devil was in him. He felt in his pocket for a piece of chalk, "billiard cue" chalk which he had picked up in the last saloon. She had mentioned God. How dared she do that—the one and only being he was afraid of; the one he must one day answer to. So he went to the blackened wall at the side of her bed and wrote:

"God is nowhere."

And, pointing to it with a coarse laugh, he walked out of the room and into the nearest saloon.

It was Friday morning when he returned, and Maggie lay there dead, the piece of chalk in her hand. He turned to the wall and could see where the fever-stricken little hand had rubbed out the "w" of where and had moved it over so that his scrawl now read:

"God is now here."

He could have heard the gentle whirr of angels' wings if he had but listened then.

He has said he will reform. I am going to try to help him, and I hope God will, too.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENG.

MODERN SPIRITUALISM

is the new wine which will be more sought after when it has become older and has acquired something of the old flavor. As a prophet is thought nothing of in his own day, even so may it be said of Modern Spiritualism. A little over half a century has passed, and it has already become almost, if not quite, respectable. It is the little leaven that is leavening the lump; it has converts in all classes of society, from the prince to the peasant; it has devoted supporters amongst every sect and denomination. There are even those in the churches who would gladly take it and label it "divine," rather than 'diabolical.' Its numbers are legion, and must not be gauged by the number of labelled societies, which are but as ripples on the surface. It is, in fact, an army of stragglers' without organization. Behind it, however, there is the great cloud of witnesses, a well organized and invincible army, whose numbers are as the sand on the seashore.

Self-deluded enthusiasts in the past, possibly sincere, but, nevertheless, grossly mistaken, without perhaps knowing it, and therefore grossly ignorant, took it for granted that that fragment of religious literature called the Bible, was the last will and testament of a departed God. Though a universal experience corroborates and confirms the indubitable fact that books are the productions of mortals, yet it sufficed for those fanatics to find a passage in the Jewish records condemning what they thought to be witchcraft. Let us hope they were as sincere as they were earnest in their devilish and diabolical efforts to quench the spirit which still manifests its presence and power in this age.

To quench the spirit it would be necessary to wipe out the whole human race, because, if the fact of spirit communion proves anything, it proves that man is now, while in the flesh, a spiritual being; and, therefore, spirit communion is daily and hourly carried on between spirits in the body.

Spiritualism, therefore, to begin with, is only an extension of what is perfectly natural there under present conditions. Spiritualism proves that it is quite possible for man here, according to laws little understood at present, to converse with man after he has "shuffled off the mortal coil." The miraculous and supernatural are wholly dispensed with, and thus is all in nature and in harmony therewith. To talk of anything outside nature is as puerile as to talk of something existing outside the boundless universe. God, and man, and all things that are, or can be, must be in nature. To assume the (unthinkable) otherwise is to live immured within a concentric circle, or a series of such circles, and declare there is nothing beyond. This is only to limit God and nature; it is, in fact, something like placing one's self in the position of the snail curled up within its shell, the interior dome of which, it might be supposed to believe, surrounded all creation.

LIGHT, LONDON, ENG.

DR. HENRY SLADE.

Slade took an accordion, and, opening it to show me that it was an ordinary instrument, held it down in one hand by the bellows end, his left arm resting on the table, when the instrument began to sound, and an exquisite melody was played in very artistic style. I had hitherto regarded an accordion as a musical toy, but I found there was music to be got out of this humble instrument after all. Mr. Slade then stood up, and, holding the instrument as before, by the bellows end, stretched out his arm, and lo! the same melody was heard and the instrument was seen going to and fro in a horizontal direction. The accordion was then given to me to hold. Seated in my chair, I held it by the bellows end in my right hand, the farthest from Slade, and I soon found it being pulled, and heard sounds. It was then pulled so forcibly that I got up and held it by both hands in order to retain it. Louder sounds were then heard, but no tune was played. I never touched the keys.

But now came the most wonderful of these extraordinary proceedings. I was sitting quietly in my seat by the table when I noticed touches on my feet, then on my knees, and then my coat became unbuttoned. I was on the point of looking down to see what was doing it, when up came a hand, right in front of my face. It was a middle-sized hand with rather fat fingers and of pinkish hue. Dr. A. R. Wallace testifies to a similar experience with Slade in London. I may further add, in confirmation of my own statement, that four first-class German scientists testify to similar experiences at Leipzig University, which are recorded in "Transcendental Physics,' by one of them, Professor Zollner, and when Slade was in Berlin, at the request of his influential patrons, Bellachini, the court conjurer, was requested to investigate the matter. He did so, and said he could not explain it—it was "beyond the resources of his art."

ANIMISM—OR SPIRITISM?

After many years of patient investigation, and witnessing phenomena of nearly every kind, materialism included, I am so confirmed in my belief in Spiritualism that nothing will ever move my confidence in its general theories. Yet I have recently come to a knowledge of experiments which go to show that much we have attributed to the agency of disembodied human spirits would more correctly be referable to living human power. To save space, I will leave your readers to draw their own conclusions from a statement of facts.

A man whom I have known for some months, who is naturally skeptical, was drawn within the range of Spiritualistic influences, and finding the theological views thus brought under his notice to be congenial, he sought an opportunity of joining a private circle. In connection therewith clairvoyance was apparently developed in three or four of the sitters, more especially so as regarded two young children whose parents occupy the house where the weekly sittings are held. My friend, earlier in life, had studied and successfully practiced "electro-biology'—or, as we now call it, hypnotism—and he very quickly decided in his own mind that the supposed clairvoyance was the result of conscious or unconscious suggestion on the part of the sitters. The major portion of the circle were anxious to establish themselves in their Spiritualistic belief, and they "with one accord scouted the idea that any but unseen spirits were responsible for what was seen and described. By and bye the new-comer tried his own power over the mediums, and found, as he expected, that he could make them see any image or vision he chose to conjure up. When he stated the result of his experiments, there was a good deal of indignation, and it was intimated that he was "unspiritual," and had better withdraw from the circle. He of course withdrew, and kept away. On the night of the following weekly sitting, being at home—some half-a-mile away—he secluded himself, drew a rough outline of the conventional devil, with horns and tail, etc., placed it in his waistcoat pocket, and set himself to concentrate his mind and transfer the picture to the circle from which he had been excluded. At that very time (as it was afterwards acknowledged), one of the child clairvoyants cried out, 'Dada, there's the devil on the table!' The father was much shocked, and tried to drive out the notion, but both children persisted in declaring that Satan was outlined before them, and another of the mediums, not a child, confirmed what they said. The consternation occasioned by this experiment may be guessed.

On the night of the sitting in the next week my friend went in for further test work. At the time when the sitting began, he established himself upon a hill near his residence, and when he judged that the opening prayer would have ended, he caused a vision of a terrible nature to fall upon the circle. It was seen by all, and so frightened them that they rushed from the house in a body, overturning chairs, etc., in their haste to get away. Four fierce-looking beings had apparently descended from the ceiling, bearing naked swords in their hands, and their aspect was so frightful and malignant that all the sitters, having lost their self-control, and for the nonce their "wits," got away; and this took place while they were singing, to solemn strains, "Holy! holy! holy!"

Now, I do not approve of what my friend did; it was unwarranted. But, does it not suggest that we Spiritualists may often unknowingly confound the results of Animism and Spiritism?

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

TELEPATHY OR APPARITION.

In the Annales des Sciences Psychiques (Paris) it is stated that a certain M. Lacoste, while suffering from a very severe attack of typhoid fever, complicated with delirium, manifested on different occasions, some curious phenomena of telepathy (so-called) and lucidity; predicting or perceiving, clairvoyantly, various facts concerning his friends or acquaintances, which were invariably verified. We will mention in detail a single fact in relation to a young nurse girl who had been in his service and had been attacked with typhoid fever four days before himself; namely, on the 14th of December, 1898. They had her removed to the hospital in Toulon, where M. Lacoste resided, during the night of the 4th of January, 1899. In his delirium, M. Lacoste was constantly interested in that young person, and when he inquired about her of his wife, who was the only one he recognized, she said that she was going on well. On the morning of the 6th of January, he cried out, on waking abruptly, and still somewhat disordered in mind, "They have deceived me. I know that Katie is dead. I have seen her clothed in white and he described the garments she was buried in. I asked her how she died, and she replied that at present she was quite well; and that I should presently recover. Then she leaned over me and kissed my forehead." When M. Lacoste became convalescent, they concealed from him the death of Katie, so as to spare his emotions; and it was not until the 10th of April that he learned what had actually happened.

In a case of this kind, as it appears to us, telepathy offers no rational explanation of the phenomenon. Katie's spirit presented herself to M. Lacoste, at the moment of her departure, and was immediately recognized by his inner vision. Voila tout!

A TRAGIC DREAM.

Our correspondent in Hungary, writes the editor of the Echo du Merveilleux (Paris) informs us that a considerable sensation has been excited at Groswardein, by a mysterious fact, of which the details are these. A few days ago, a traveling hawker, named Marcus Rosenberg, set out to visit the various villages in the neighborhood. The night following his departure, his wife had a strange dream. She saw her husband attacked in a forest near Groswardein, clubbed and stripped of his valuables. After he had been put to death, she saw him burnt by the malefactors. Terrified by her dream, she awoke, sprang out of bed, called up her children, and told them of the calamity which had befallen their father.

On the morrow she set out for the forest, and was not long before she found her husband's walking stick, as also some bones almost completely calcined. She is therefore convinced that her dream is true. The gendarmie, apprised of the fact, have scoured the wood, and organized a search throughout the district, but they have nowhere found any trace of the missing man.

In this case, also, the enfranchised spirit of Marcus Rosenberg, hastened to his wife and succeeded in impressing her mind with the circumstances. Something similar happened in England about 70 or 80 years ago, when "the tragedy of the Red Barn" was the theme of universal conversation and was dramatised on the London stage. The facts were these: A farmer's wife in Suffolk, dreamt one night that her daughter Maria, who was missing, came to her and informed her that she had been murdered, and that her body would be found buried under the floor of what was locally known as the Red Barn. The dream was so vivid, that Mrs. Martin could not rest until she had prevailed upon her husband to take up the flooring at the spot indicated by her daughter's spirit. The corpse was found there; and if I remember rightly, the crime was confessed by a man named Corder, who had been the girl's sweetheart, and he was hanged for the murder.

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If anything could seem absurd to the wise man, the ancient wisdom religion would suffer in the hands of the thoughtful after perusing an article entitled "Theosophy, Old and New," by Professor Washburn Hopkins of Yale college. In a recent number of the New York Independent.

Nothing that engages the attention of even a few earnest people can be amusing to the student of science, however far as he may be removed from a condition of familiarity with it. The fundamental tenet of literary criticism, that every writing shall be interpreted in the spirit in which it is written, is too well known to need repetition. The same rule applies primarily to the opinions of others in science, religion, or whatever may be the topic under discussion. Theosophy can be amusing only to the superficial; for, back of every man's conscience, stands the Almighty, and from the conception of God in the universe held by the Hottentot of mid-Africa to the most exalted conception experienced in the sanctuary or the cloister, it is God that speaks through a man's religion, however thick the veil thrown over his expression of it.

Theosophy teaches us to be tolerant even of intolerance, and to respect the state of progress at which the intolerant man, as well as he who ridicules, has arrived. Theosophy, as a science, asks only as much respectful attention as the student in the laboratory would give to the enunciation of a well-known chemical law—i, e., just enough gentlemanly courtesy to come and make the experiment.

EXPLAINS LIFE'S MYSTERIES.

Theosophy, as a religion, claims to explain more of the mysteries of life than any other belief presented so far to the human race. Theosophy is not psychism, nor is it the peculiar form of yoga with which Professor Hopkins seemed to be familiar. Theosophy is not an attempt to destroy any religion that a man already has, so that no timid soul need cry out, "They have taken away my Lord and I know not where they have laid him." But theosophy is an attempt to find the spirituality in every form of religion, and to eradicate the materialism or explain the spirituality back of the materialism that has crept into them through the too close following of the letter of the law.

Christ came for the very purpose of interpreting the spirit of the older law, "that all might be fulfilled." Moses said, "Thou shalt not kill." Christ said, "Forgive your enemies, bless them that curse you, and pray for them that despitefully use you." Also, "Neither do I condemn thee; go and sin no more." The Elder Brother could not condemn the erring sister. The One who had reached the perfection of the Father could not condemn the child at the other end of the journey.

PERFECTION IS THE GOAL.

Theosophy says, Practice the truth that thy brother is thyself. Theosophy says, Christ was born in the manger to show that he must be born in the hearts of even the least of us, just as he was born in the heart of the Father, and he said: "Be ye, therefore, perfect, even as my Father is perfect," and the teaching is not that the Christ is an ideal, a Savior without us, but an ideal that we must become—the Savior within—the mystery of God in the flesh.

It takes up such problems as why one is born in the palace and another in the hovel, and explains them by Karma, which is, briefly, the law of cause and effect. Karma shows how we have free will under the law to choose to do well or ill, and the law is, that "as a man soweth, so shall he reap." God does not put him in the hovel, or make him to be born blind, or lame, or a thief, but in other lives he has pursued such a course that only by the life of the blind or the cripple or the thief can give expression to his activities and give him the chance of further unfoldment and the working out of the law of his destiny.

Every man is destined to a union with the Father such as Christ prayed for. Science says: All nature is for the perfecting of a type. Drummond said that perfect type was the "mother." Christ said: "Be ye therefore perfect, even as my Father in heaven is perfect." Theosophy climbs the whole ladder, and says: The life which is veiled in the atom of the mineral evolves by experience through the various stages of the plant and the animal till, being a resultant of all these experiences, no form is complete enough to express it but the human form.

If the perfection of the type is to be the end of it all, shall a Shakspeare, a Spenser, a Bunyan, or a Whitfield be the goal? Theosophy comes to the rescue and holds that God, nature, and man are not separate, but are so interrelated that by the power of God that worketh within man "to will and to do," man unites with Himself and recognizes himself as a center of consciousness within the absolute.

MYSTERY IN ALL RELIGIONS.

Do not fear that because the vocabulary of a religion differs on account of language that religion is a stranger to any people. There is no unknown God except to the man, and he may be found under many skies, who denies the God in his own heart.

In Theosophy there is not the peculiar anomaly of God and a power prevailing against him, working not for righteousness but against it, but it says there is always harmony within the law. All are going forward to the ultimate goal, however slight their experience may be and however far they may choose to wander, and how many bitter lessons they may have to learn ere they will learn the difference between being in the image and being the likeness of the Father.

In spite of the learning of the doctors, there has never yet been a religion promulgated upon the earth which did not have an esoteric side. Buddha's teachings included. One need only to refer to the familiar example of Jesus and the parables with which he taught the multitudes and his teachings to his disciples. A subject is esoteric to those who cannot understand it in all its bearings. Proclaim a great truth as Moses did when he said, "Thou shalt not kill." No one interpreted it beyond the letter till Christ came and said, "Love thy neighbor as thyself."

For hundreds of years the esoteric truth was covered by the letter of the law. To some the truth will be a "stumbling block," to some "foolishness," and some may "turn and rend" the giver, but a few will recognize in it the "power and wisdom of God." They are far enough along on the journey to interpret it. Whenever you find a religion that has no heights or depths to which the carnal mind cannot reach, I will show you a religion that is only a shell in which the spirit of life has died and which is described so aptly in that message to the church of the Laodiceans, "I would thou wert either cold or hot. So then because thou art lukewarm, and neither cold not hot, I will spew thee out of my mouth."

And this is the goal—divine union. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—Oliver C. Speer in Chicago Inter Ocean.

THE GHOST.

Some Remarkable Manifestations.

STRANGE STORY THAT COMES FROM PENNSYLVANIA WITH THE INDORSEMENT OF NUMEROUS WITNESSES.

Connellsville, Pa.

This town has no congregation of Spiritualists. There does not flourish here any coterie of palm readers, seance enthusiasts or miracle manufacturers.

But just now the whole town has a decided interest in a real, live spook story. The ghostly visitor has come not only once, but several times, and unlike most ghosts it has come when not only one man or woman was present, but has come when no less than eight people have seen it, touched it and talked to it.

The scene of the ghostly visit is in one of the oldest houses in Fayette county, and one of the most noted. On Main street, this place, is what was for a century the Page House. It is a primitive-looking stone mansion house, with curious pyramidal chimneys. When the house was erected Connelsville was only an eight-year-old infant in the heart of the Allegheny Mountains. There are many tales of adventure and romance coupled with the old hostelry.

Some old citizens state that the guests in those days here did not register, and this removes one of the connecting links between the ghost and the cause of the ghost's return to the premises. For one night, when a fierce mountain storm was raging, to the hotel came a man and a woman, drenched with rain, seeking lodging for the night. At this time Samuel Page, the original proprietor of the house, was the landlord. The weary comers were sheltered. In the morning there was a revelation.

The woman and man had disappeared in the night!

In their room they had left not a sign of their going. Nothing was ever heard again of the woman.

Out in the rear court of the hotel was found the dead body of the man, stabbed. All evidences of identity had been removed from the pockets of the dead man, and nothing had been left to give a clew to the guilt of the woman.

For several weeks back the old house has been strangely disturbed. The house is occupied by two families and both have been startled by the strange sounds heard at night. In one side of the house lives Mrs. Amanda Kerr and in the other side lives William Rowen, his wife and children. With Mrs. Kerr lives her brother, John Grindell, and with Mrs. Rowen lives her brother-in-law, Bert Rowen. Mrs. Kerr's daughter, Miss Hannah, also lives in the house with her mother. The sounds were not so bothersome as the material evidences of the visits of the spook. Mrs. Kerr and Mrs. William Rowen in the morning, for almost a week, noticed that the flowers in the rear court would be uprooted in their beds, the soil was dug up around a coalshed, and a board walk through the court leading to this seemed to be an especial attraction to the spook, who invariably overturned it each night.

Then came the climax. Mr. Grindell was lying upon a couch on the rear porch. In the doorway sat Bert Rowen and Miss Kerr, and on the porch were Mrs. William Rowen and a few of the children. The story is best told by Mr. Grindell, who said:

"I was lying on the couch, not asleep. I heard steps down the little board walk, and then whines as of a dog—a strangling dog. Sometimes the whines were broken by rack coughs. I raised myself on the couch and sat up. Just then Miss Kerr uttered a shriek, crying, 'Look! Look! Bert!' Up the board walk came the ghost, or this thing, whatever it was. It was white, a part of the snowy shroud being doubled up over the head. All the time the thing kept up the interest in the ground, and poked about, with its foot, sometimes stooping and clawing at the dirt.

"Right up to the porch the thing came. Miss Kerr fled, but others came out of the house at the shrieks and the utterance of the thing. It came to the porch. I said, 'What do you want here?' But the thing could not say anything, but stood, struggling and trying to get something out of its lips. All it could do was whine. Then it turned and went down the board walk, and pointed along the way, as if trying to show something. Again it returned. In the meantime I had collected myself a little, and the others in the house had gathered out on the porch. I said then, 'In the name of God, speak and tell me what you want.'

"At once the ghost could talk. With hurried words it wailed and said pleadingly: 'O, do help me to find my husband's body. Many years ago I killed him, and his body was down at that corner somewhere. I have been hunting here for many nights. Will nobody go with me and seek him?'

"I got up. I put my hand on the thing to move it back from the porch, and it fell like a real person. Some people say that when you put your hand on a ghost it goes right through the thing like a cloud of air. It seemed so real that I started with the thing, but the women yelled at me 'Where are you going! Be careful, man!'

"'Wait till I get my shoes,' I said to the thing. 'No, at once, or it is in vain,' the thing pleaded, but I returned to get my shoes."

Then the story is taken up by Mrs. William Rowen, who was interviewed this morning, also. She said: "I have never believed in ghosts, and it seems foolish to talk about this, but I saw this one and so did everybody on the porch. So many of us saw it that we could not all have been mistaken or duped. Well, when Mr. Grindell turned to go, I said, 'Will any two of you go with me and help the poor thing?' Bert Rowen started and so did Grindell. We went down the board walk. 'Here, look here,' the thing said, as we reached the corner of the yard, where the ground was dug up more than anywhere else. But before we could scarcely realize the meaning of the words, there was a sound as of the splashing of water—just like as if some person had tumbled into a pool—and the thing was gone.

"I'm a woman that never believed in ghosts, and I'm not afraid of them. We will not leave the house, nor fear the return of the thing, nor will the other family, because we don't think any harm can come to us. I joined the church many years ago, and I fear the Lord and him only, and I believe that it is not in the power of any spirit to do bodily harm to me or my children."

A crowd of people have visited the house since the appearance of the ghost, has been so widely heralded by the families in the house and through the press, and old residenters are called upon to tell tales which their grandfathers told about the house in its early days. Main street was at that time known as Spring street—St. Louis Post-Dispatch.

VISIT PUGILISTS.

And Why Not? We Ask.

SPIRITS COMMUNICATE WITH JOHN L. SULLIVAN, THE PUGILIST, ILLUSTRATING THE SUBLIME FACT THAT SPIRIT COMMUNION IS COMMON TO ALL CLASSES, AND NO ONE PERSON HAS A PATENT RIGHT ON IT.

John L. Sullivan has not exactly become a Spiritualist but he has had a bout with the occult science and, in his words: "It was the worst knock-out I ever got."

Carefully stored away in the room back of Sullivan's new cafe on Forty-second street, near Sixth avenue is a stack of nine slates. They appear to be of the kind schoolboys buy for a nickel each. Since Wednesday night the chief occupation of the oldtime pugilist has been to examine these slates.

Brooklyn Jimmie Carroll, John L,'s partner in the cafe, wishes he had had nothing to do with John L.'s investigation of Spiritualism. On one of the slates is a message signed with the name of a relative of Brooklyn Jimmie's who died nine years ago, and, it is said, in his very handwriting. This dead relative Brooklyn Jimmie had actually forgotten until he got the slate covered with the ghostly writing.

Bob Adams, a sporting man, is also mystified, as he got messages from his dead grandfather and cousin.

NOT A DROP IN FOUR WEEKS.

Sullivan had been looking at life from a strangely serious viewpoint and had not touched a drop of liquor in four weeks. Two doors from the cafe, on Forty-second street, lives Frederick Evans, a slate-writing medium. Adams suggested that Sullivan and Carroll go with him to test the powers of the medium. They agreed. Evans wanted to give separate seances.

"Not on your life," roared Sullivan. "If there is any fake we want to know it. You might fool me, but you can't fool three of us."

"All right," said Evans. "Sit down."

John sat on one side of a little plain deal table. On his left sat Carroll, and on his right Adams. On the other side sat Evans. The room was brilliantly lighted.

Evans had a stack of new slates and told each to pick out two. They did so, examined them carefully and cleaned them.

"We won't take any chances," said Sullivan as he rubbed the slates. "The gazaboo can't fool us."

Then the three put rubber bands about the slates and held them between their knees. Evans told Sullivan to put his slate flat down on the table and hold it there with his fingers so he would know it was not touched by the medium. Carroll and Adams put their fingers also on the frame.

"In a minute," said Adams yesterday to a World reporter, "my finger began to hop up and down on the slate as if I were a telegraph operator sending a message. I tried hard to hold it still, but couldn't. Carroll's finger was also moving up and down but not as much as mine. John's didn't move at all. He pressed down so hard on his finger that I thought he'd break the table. But he said that all the time he had his finger on the slate it felt as if some one were sticking a needle into the end of it."

When the slate was lifted off the table and the other side examined Sullivan nearly rolled off his chair.

"It's from my brother Mike," he bellowed, "and Mike's been dead four years. Who wrote that?" he yelled to Evans,

The medium started to explain the Spiritualistic theory of slate-writing.

"Shake a day-day to that!" said Sullivan. You're out of my stride. Come back on earth and tell me who wrote that. If it was the spirit of my brother Mike, all right. We'll let it go at that."

This was the message on the slate that so startled the big pugilist:

"God bless you, John. I am more than glad to meet you here to-night investigating this grand truth of spirit return. I am glad to be able to come back from the so-called dead and give you this convincing evidence that I still live.

"I am glad to see, John, that the coming years will bring you more happiness and prosperity than you have enjoyed in the past, and as you have learned the lessons of life bitterly you will be able to profit by past experiences and take advantage of the opportunities that are coming to you.

"Cheer up; the dark clouds of your life are dispersing and the sunshine and happiness and prosperity will soon shine upon you. Your brother,

"MICHAEL SULLIVAN."

"Mother Catherine sends love."

"Catherine was my mother's name," said Sullivan. "Did you know," addressing Evans, "that I had a dead brother, Mike, and that my mother's name was Catherine?"

Evans declared that he did not.

ON A FIVE-CENT SLATE.

"There must be some trick in this," said Sullivan.

"The idea of a dead man writing on a five-cent slate is too much to swallow right off the reel. I'm knocked out. That's right."

Carroll and Adams in turn got a message from a dead relative.

"This is what knocks me," said Adams. "I got a message from my cousin, Billy O'Brien, who has been dead twenty years, and written in his own handwriting, too. I had forgotten all about him for many years."

This is the message from O'Brien:

"God bless you Adams, old man. Glad to see you. Hope you will be as happy as your old friend,

"BILLY O'BRIEN."

Sullivan whispered to his friends. He thought the slates might have been prepared. He picked up one and wrote his name "Sullivan," in big letters clear across it. On the other side Adams wrote his name.

"Now if the writing comes up underneath what we have written we'll know it's a fake," said John.

"I'll tell you what I'll do," said Evans, "you can put that slate on the floor, and one of you can stand on the frame and the message will be written in crayons in all the colors that are in that rug."

The slate was placed on the rug and Adams put his feet on the frame. Two minutes later, when the slate was picked up, the following message was found written in blue, gray, red, white, yellow, pink and green colors, the same as in the rug:

"I am pleased to greet you here to-night. I hope your stay on earth will prove as happy as mine is in spirit.

"May God bless and help you both.

"J. ADAMS."

"J. Adams," said Adams, "was the name of my grandfather. The old man has been dead I don't know how long.

"We asked that Spiritualist who was going to win the fight and he said Fitzsimmons. Of course, any one could have made a lucky guess, but John and the rest of us can't get away from those letters."

"It's too deep for me!" grunted Sullivan. "To think of Mike, who has been in his grave your years, writing me a letter on a five-cent slate."—New York World.

Freeville, N. Y.

Freeville camp has had its two weeks of camp-meeting, and it has been a success in every respect. The principal speakers were J. C. F. Grumbine, of Syracuse, N. Y.; J. W. Dennis, of Buffalo, N. Y.; Dr. J. M. Peebles, of Battle Creek, Mich., T. Grimshaw, of St. Louis, Mo.; Mrs. Mary Von Kanzler, of Fulton, N. Y.; Mrs. Lizzie Brewer, of Belmont, N. Y., and others of a local reputation; Mr. George Green, of Dryden, N. Y., musical director; B. L. Robinson, president, who can be addressed at McLean, Tompkins county, N. Y.

Mrs. Mary Von Kanzler proved to be the test medium of this camp, and her platform tests each day were far above the average. Any camp or society will make no mistake in engaging her for a test medium, or a lecturer, and a platform worker, as she can take part in the musical portion of any entertainment. We could not have gotten along very well without her.

Mrs. Lizzie Brewer is also a good and quite an entertaining lady at camp, and is an extremely hard worker.

The greatest feature about the Freeville camp grounds is a splendid flowing well of very cold water that is of a medicinal nature and as clear as crystal. I for one can testify of its medicinal qualities, for it completely cured me of a catarrhal inflammation of the inner or mucus surfaces, and very many others can testify to the fact that this water is a benefit to any one that is troubled with any inflammatory condition of the human system. A sanitarium built at this place would be a beneficial thing for humanity. One feature of this water is that it can be drank in large quantities without any inconvenience to the partaker thereof, even if he drinks two or three glasses of it at a time. The inflammatory symptoms of rheumatism give way in cases where the water is freely partaken of. And a line addressed to Dr. B. L. Robinson, McLean, N. Y., will bring you a ten-gallon keg of it if you will pay for the keg and the freight, which will be only a few cents by any railroad.

Buffalo, N. Y. J. W. DENNIS.

Grand Ledge, Mich.

The Grand Ledge, Mich., camp is having good success. The attendance is larger than last year. G. W. Kates and wife commenced a week of service there on Saturday, August 11. The Sunday meetings were large, although the weather was rainy. Mrs. Kates gave a splendid address at the morning session upon "Let there be light." Mr. Kates spoke upon "Mistakes" in the afternoon, and held his large audience well entertained and instructed. "Margaret" controlled Mrs. Kates for tests and gave a number of most remarkable ones. She captured the camp.

We had a joyful home-coming of our loved president, Mrs. A. E. Sheets, on Monday, August 13. She had served the Grand Rapids camp for a few days and we had missed her. She was met at the gate and escorted through a double row of campers waving flags and singing "Home, Sweet Home," and at the hotel was seated in her favorite chair handsomely decorated with flowers and ferns. Then four men bore her in the chair to her cottage through the double ranks of campers, with the latter singing "Happy Greeting." Mrs. Sheets was much affected, but made a splendid address of thanks, and then three hearty cheers were given to signal the campers' esteem of their genial and worthy president. Such episodes bind us in love. SCRIBE.

Briggs Park, Mich.

Although it rained almost the entire day last Sunday more than 500 persons were on the grounds. Mrs. Sheets was the speaker at the forenoon and afternoon services. Her lectures were grand. We feel rather as if we had a claim on her, for she was here a great deal of the time when she began her public career. Her subject was "What Does Spiritualism Stand For?" She handled it in a masterly manner. The thought brought forth in regard to the "confessional" was a beautiful one. She spoke of it in the light of being such a relief to the sincere penitent who conscientiously unburdened her soul and formed new resolutions, and while she did not endorse it nor in any way encourage it, she was able to see that much good in it, which the writer is free to confess that he had never before seen.

At the message service the mediums who took part in it were the means of bringing solace and comfort to some hearts that were wounded and sore.

This week promises to be one of great interest to all who may attend on account of the State Association meeting. This week is under the management of the state board. The election of officers is of vital importance to all Spiritualists, whether public workers in the field or "privates in the ranks." We feel that our camp has done a great deal of good, and that repays for our labors. THOS. J. HAYNES, Secretary.

Lake Pleasant Camp, Mass.

The twenty-seventh session of this camp-meeting is now in full progress. The fine lectures of J. Clegg Wright, Mrs. Carrie Twing, Miss Lizzie Harlow, and Prof. Lockwood are drawing intelligent audiences. The course of lessons by J. Clegg Wright and Prof. Lockwood have been of great benefit to their classes.

The Schubert Quartette is popular as ever. They gave a splendid concert August 9, in the Temple.

The dances are well patronized, Milligan's orchestra furnishing excellent music.

The hotel, under the management of Pendergrast and Holmes, is giving general satisfaction.

Lectures, conferences, dramatic and musical entertainments give the people here plenty of attractions.

The weather has been pleasant, the healthful grove, Jacob's Well, etc., all contribute to make Lake Pleasant a joy these summer days.

The meeting closes August 26. Mrs. Lease and Mrs. Pepper will be here the last week. B.

Maple Dell Camp, Ohio.

The speaker for Sunday, August 12, was Dr. J. M. Peebles. He is well-known as a man of eighty years of age, tall, straight, and as strong and active as a man of forty. His first lecture was on Saturday, and he prefaced it with the following incident:

When Spiritualism began to attract attention he went to a Dr. Dunn who was a medium, through whom came a message from a spirit who gave his name as Aaron Knight, and said he lived in Yorkshire, Eng., about three hundred years ago. He said he had a brother, Rev. James Knight, who was ordained a minister in the Church of England, and he spoke of other items of interest.

In the year 1869, Dr. Peebles was appointed United States Consul to Asiatic Turkey and on his way to his appointment he stopped in England to find out if possible whether there was any truth in the message. He obtained the aid of the city clerk, who began a thorough search of the records, and to the utter astonishment of Dr. Peebles, he found the name of Rev. James Knight, the date of his ordination as minister, and the old church in which he preached, and many other objects and events exactly as had been given through Dr. Dunn.

On Sunday there was a large gathering in the auditorium in spite of the rain.

He illustrated how Spiritualism had helped him as a spiritual teacher by relating an incident which took place at a funeral when he was a Christian minister. A heart-broken mother, leaning over the casket and gazing upon the lifeless form of her only son, said to him, "What you have said about faith in God is well enough ordinarily, but what I want now is some knowledge about my boy. I do not want guesses. Do you know anything about my son?" "And I stood silent as a post," said Dr. Peebles. "In after years I met her and said to her, "Now I can answer that question which you asked me at your son's funeral."

"I do not need your answer," was her reply, "for my boy has been to me and answered it himself."

Jennie Hagan Jackson is to be the speaker for the next two weeks.

A. J. WEAVER.

Vicksburg Camp, Mich.

Our camp-meeting at Vicksburg, Mich., had a most auspicious opening on Sunday, August 5. The opening address was given by the chairman, Oscar A. Edgerly; it was enthusiastically received by the large audience present. The afternoon lecture of the opening day was given by Mrs. Marion Carpenter. Her lecture was followed by many convincing tests. The evening discourse was given by Mr. A. E. Tisdale, the blind medium. Mr. Tisdale's lecture for eloquence and logic, has never been surpassed at Vicksburg.

August 7, 8, 9, 10 our rostrum was occupied by Mrs. Marion Carpenter. Both her lectures and tests gave the very best satisfaction.

Saturday, August 11, was designated on our programme as "Soldiers' Day." The address was delivered by Mr. A. E. Tisdale, and was indeed a masterly effort, one well calculated to stir the blood of patriots. Sunday, August 12, our rostrum was occupied in the morning by Mr. A. E. Tisdale, and in the afternoon by Mrs. Carrie E. S. Twing. Mrs. Twing gave us a most beautiful discourse from the subject, "Be True to the Heavenly Vision." Mrs. Twing will remain with us until August 18, consequently we are expecting to receive many more beautiful thoughts from her inspired teachings.

Friday, August 10, was observed as Children's Day. Dr. Rosa Conger, of Chicago, gave a very nice talk to the children. At the conclusion of the exercises the children enjoyed ice cream. Owing to the indefatigable efforts of Miss Jeanette Fraser, there have been many improvements made on the grounds this year. Next year we expect to have a new hotel.

Drs. M. E. and Rosa C. Conger, are having splendid success in their classes and the management of the camp consider that they are doing a good work here.

Mrs. R. W. Barton, of Minneapolis, Minn., is present at our camp, and has done some excellent work in our conferences.

Our chairman, Mr. O. A. Edgerly, leaves here Tuesday to go to Chesterfield, Ind., to fill a week's engagement, but will return here before the close of our camp. REPORTER.

N. S. A. CONVENTION.

Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall. Business sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. F. Peck, Mrs. Helen Palmer Ressegue, Carrie E. S. Twing, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaule. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme. Mrs. Z. L. Eise, the talented musician will have charge of music.

Further announcements will be made in the Spiritual papers.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obtained of the N. S. A. secretary, at 600 Penna avenue S. E., Washington, D. C. MARY T. LONGLEY, Secretary.

HARRISON D. BARRETT, Pres.

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SATURDAY, AUGUST 25, 1900.

Take Your Choice.

Behold thy gods, O Israel, which brought thee up out of the land of Egypt.—King Rehoboam—I Kings 12:28.

These gods which the king of Israel thus glorified and set up for worship, were two calves made of gold, representatives of the Egyptian bull Apis.

Aaron, the high priest, while Moses was in the mount, and God was playing sculptor in writing the commandments on plates of stone, to pass down through a rift in the cloud to his deputy, made a golden calf of the ear-rings of the people, and employed precisely the same language as did Rehoboam several centuries later. See Exodus 32:4—"These be thy gods, O Israel, which brought thee up out of the land of Egypt."

True, Moses was mad about that calf, and "brake the tablets" of stone in his wrath because of that calf business; but unless the high priest and the king both lied, and the Psalmist, 106:19, and Acts 7:41, misrepresent, the pets of God absolutely sacrificed to a calf and worshiped it. Though an idolatrous act, was not the worship of that hand-made and extemporized golden god more creditable to the wandering tribes of Israel than was their worship of the "Lord God," whoever that functionary may have been, who instructed them to "Smite with the edge of the sword, and utterly destroy all the cities of the plain and leave nothing alive that breathed?"

Reader, take your choice between these gods. The golden calf, if converted into coin of the realm would have some redeeming qualities, and may be preferred by some to the God of slaughter, for neither of whom has The Progressive Thinker any regard.

A Dictatorial Priesthood.

Years ago the absorbing question with the press was, "Does the dog wag the tail, or is it the tail that wags the dog?" From the earnestness shown in the discussions it would be supposed the fate of empires was contingent on the issue.

A more vital question to-day: "Is the government run by the clergy, and in their interest; or by the people to advance human happiness?"

From the meddlesome interference of the priest in everything pertaining to the well-being of the race, the superficial observer would suppose he alone controlled all legislation, and that it was carried on solely at his dictation.

Now is it not merely possible he is overdoing the dictation business? It will be remembered the clergy attempted to suppress the use of the bicycle by ladies. They assumed it was immoral, and destructive to the souls of those who rode on them. Instead of lessening them they were multiplied by millions. The last dodge of the priest is a proposition to prohibit long and fast riding. It is killing the dear creatures, and adverse legislation must be employed to prevent "scorching." Can any one tell why a preacher never asks for the Sunday laws to be enforced upon those dear sisters who get up choice dinners for the pulpiteer on Sunday? Fancy cooking on Sunday is very exhausting, and for the sake of the dear sisters' immortal souls the practice should be abandoned.

New Field for Scholarship.

The learned F. F. Arbuthnot, in a recent work published in London, entitled "The Mysteries of Chronology," says:

"It will be news to many that the introduction of Arabic numerals into Europe must be placed at so late a date as the 14th century."

He tells us further:

"The dates of the births, accessions, and deaths of the English sovereigns, are also in many cases uncertain, the official records having been very loosely kept until the reign of Henry VIII. Considerable doubt as to facts and dates likewise attaches to the work of the earlier chroniclers who attempted to write the early history of this country."

That period known as the "Dark Ages," covering a thousand years, and ending when priestcraft began to wane, and learning began to revive, about the beginning of the 16th century, is one in which little trust can be placed on any date. The few records extant come to us from the hands of priests, guilty of falsification on whatever subject they wrote. They labored to enlarge the dates, and make everything appear more ancient than they really were. Perhaps it is not true that the thousand years commencing with the 5th century, and ending with the 15th, do not embrace more than 500 years, but we are fully satisfied the period has been largely exaggerated to give an antiquity to Christianity to which it is not entitled.

The Horrors of War.

"War is hell," said the lamented Ingersoll, but of all the wars which have cursed the world, those waged by Christians in promulgation of their faith, or to punish those who opposed its extension, have been the most unrelenting and cruel. Sometime ago we referred to the barbarism of the Crusaders, but withheld an account of the worst cruelties, to avoid shocking the sensibilities of our readers. Neither age, sex nor condition were spared, but all opposition was crushed by indiscriminate slaughter. If a God of justice ever interfered in the affairs of men, then was a fit occasion to interpose his mercy; but the slaughter went on until the streets of Antioch and of Jerusalem were blocked by dead bodies and flowed with gore.

Mrs. E. B. Drew, wife of the British Commissioner of Customs at Tien Tsin, lately arrived at San Francisco, from the Orient, on the transport Logan. She reports:

"During the bombardment we lived most of the time in the cellar of our house. Our house was partially wrecked by big shells. Sleep was out of the question most of the time, and so unstrung were we that little food satisfied us. There was ever present the haunting fear of the Chinese triumphing and slaughtering every foreigner and convert.

"Some, probably all, of the women were prepared to act in case the Chinese effected an entrance. But, aside from the unpleasant recollection, it appears the allied officers were prepared to act. I did not know it at the time, but I understood that 10 or 20 men had been detailed to kill all the foreign women in case the Chinese were victors."

Mrs. Drew, with much indignation, then spoke of atrocities committed by Russian troops, saying:

"They pillaged, looted, tortured, and murdered right and left. There were many infants and children killed by bayonet thrusts. And many were tossed from bayonet points only to be caught and again tossed time and again. There is ample evidence of these unspeakable occurrences.

"And about Chinese women. They were mistreated and murdered in house after house. It seemed as if nothing could stay the mad frenzy of these Russians.

"Out from Tien Tsin, along the Pei-Ho and Yellow rivers, are numerous little villages. The Russians swept through the villages, destroying life and property. In these places they also tossed infants and other children in the air from bayonets. And every time this child-tossing tragedy was indulged in the dead body of a mother, father, or both would be hard by. The Russians also drove women and children into the Pei-Ho and Yellow rivers, where they were drowned.

"After shooting and murdering to their hearts' content the Russians would pillage, loot, and burn every house that caught their eyes. There was no attempt at concealing all of the remarkably barbarous conduct.

"I do not pretend to say how many women and children were butchered by the Russians. I never heard the number estimated, save that a great many had been bayoneted and some shot.

"In view of what they had been guilty of in and around Tien Tsin, none of us was surprised to hear of a murderous act by the Russians at Taku. It is generally accepted as true that the Chinese commander of the Taku forts was murdered by the Russians when he was in the act of surrendering his sword."

Reports from numerous other refugees from Tien Tsin all concur in their statements. Prof. O. D. Clifford of the Imperial University of Tien Tsin, who was one of the last to leave the besieged city, says:

"Looting by the allied forces began as soon as they got the upperhand. The Russians led in this and went to extremes. They are naturally cruel, and, expecting no mercy, they showed none. I was an eye-witness to eight cold-blooded murders by them. The victims were old and infirm Chinese. The Russians stole everything in sight, looting the houses in the settlement, as the Chinese would have done."

Crimes are incidental to war, and are incidental to war everywhere, and should be reported to excite hatred of wholesale bloodshed as practiced on opposing belligerent nations; but the Russians in China, pressed on by priests, have excelled in acts of horror, for which they deserve universal execration.

Condolence.

"God bless 'em, let 'em go,
I plays de banjo still,"

was the refrain of Sambo as he sang and recalled the loss of friends and the desolation which followed. He was a philosopher, and had learned no tears can restore the past, or give back departed friends. Churchmen may with propriety take a lesson from the poor African, and be content with their lot, however severe the affliction. But with their most intellectual leaders retiring and teaching Liberalism, members withdrawing, pulpits vacated, church structures decaying, and public journals suspending, they cannot even gain consolation from the soft strains of music which under other circumstances would be soul-inspiring. Well, "what can't be cured must be endured."

A Worthy Example.

Wm. Case, who died at Lafayette, Ind., on the 23rd of July, aged 82 years, said of himself in a paper recounting a sketch of his life work:

"If I have any religion, it is a firm belief in Spiritualism. When I die my body is to be cremated, and my ashes thrown broadcast on Mother Earth. It is all the return I can make for the sustenance I have received from her. There is to be no priestly attendance on me while sick, and no funeral ceremony over my dead body."

Mr. Case's wishes were executed to the letter, and a good man, born at Little Falls, N. Y., is at rest, while his worthy example will remain to encourage others in good works.

Painfully Correct.

"Are you in pain?" inquired a sympathetic old gentleman of a boy writhing in agony. "No, the pain is in me," was the prompt reply.

Wonder if our Christian brothers, whose misery is so intense because of the decline of faith, are not in a similar predicament with the tortured juvenile?

Played Out.

The Occident, a Presbyterian organ at San Francisco for the last twenty-five years, has ceased to exist. It failed to be profitable to its owners, and now is a thing of the past. Others of the same ilk can be spared without any loss to the world.

Don't Disturb the Dead.

One of the cardinal religious teachings of Confucius, and which is still held in reverence by every Chinaman, is adoration of ancestral spirits, who they believe watch over human affairs, and direct in all the concerns of life. Because of this belief in the spiritual existence of those they call dead, and of their ultimate reanimation, whose remains are preserved with sacred care. Christians have designated them as "Ancestor Worshipers." Probably no people of the present age bestow greater care on the deserted earthly body than do Chinamen.

In every home in China, whether rich or poor, it is said the joss sticks and jar of food is placed before the image of the ancestor, where they are left until the unseen loved one has feasted on the spirit of the food, then the remainder is removed, to be consumed by the family.

As a means of humiliation and punishment for the late outrage on Christians and aggressions on the foreign legations it has been proposed the allied armies, now marching to the relief of their national representatives, destroy the ancestral graves and temples wherever located, and particularly those of the royal family.

If the object is to intensify the hate of those people against Western civilization, and make them still more bitter against the Christians, then the carrying into effect of this novel proposition will certainly accomplish its purpose.

Among every people the remains of the worthy dead have been held sacred. Imagine an army sweeping over this country, entering the cemeteries, demolishing statuary, monuments, and tombs, and desecrating the dead! It is too sacrilegious to think of. Savages would not descend to such shameful acts. And yet the Christian clergy are said to favor such ghoulish procedure to revenge the Chinese for their cruelty.

If it is necessary to make a striking example of the Chinese, to prevent a repetition of their outrages, destroy the entire royal family, behead a million or so of mandarins, if so many can be found, demolish all the castles and fortresses, waste the resources of the country so that famine and pestilence shall follow, but don't make war on the dead!

True, the Christian powers have a distinguished precedent, in the case of Origen, one of the early Fathers of the church, for violating graves. According to received history he was born at Alexandria in A. D. 185, and was the most learned and influential of all the churchmen of the period. Because of his teaching of the final restoration of the wicked to divine favor, and the plurality of worlds, he incurred the hatred of the monks, who made open war upon him, caused him to be arrested and tortured, hoping thereby to make him subscribe to their errors, which subsequently became fundamental in the Christian system. His father was persecuted to martyrdom, and the family were deprived of all means for support. Synods denounced Origen, and after his death he was formally excommunicated. Some years later his bones were exhumed and dishonored, but the name is still the brightest in the galaxy of the church.

Pray, Brothers, Pray.

The American missionaries have issued the following call:

"To the Christian people of the United States: The missionaries in China ask a special prayer from every pulpit for the guidance of the government and the speedy succor of Americans and native converts in extreme peril."

Governments may be guided by prayer, but God never, unless he is as vacillating in his actions as the Bible and Churchmen represent him.

If the missionaries in China will quietly withdraw from that country, and cease their meddlesome attempt to fasten their creed on an unwilling people, all will sympathize with that movement. But as we write, the churches are still plotting to send a new army of missionaries there; and the Methodists have absolutely sent forward a Bishop to take general charge of the work so soon as the loud-mouthed cannon engaged in destroying Chinese cities shall cease its roar. With this fact, and the experience of the wise old fox, in the fable of the fox and flies, "If you drive away these flies a more hungry swarm will come to take their place." So the dictatorial "I am more holy than thou" missionary, augmented in numbers and strengthened by national combinations and arms, will put on new airs, and become so intolerant and overbearing they will soon incite new disorders. That being the case it may be as well to let those now experiencing Chinese hate have their fill, for we are told: "Fools only learn by experience."

Treaties with China.

As showing how privileges were gained from China in the interest of missionaries, it is related that in drawing up the supplementary treaty between France and China in 1860, a French missionary, who was employed as an interpreter, slipped into the text the following clause:

"It is, in addition, permitted the French missionaries to rent and purchase land in all the provinces and to erect buildings thereon at pleasure."

When the Chinese discovered this trick practiced on them it was too late to repair the mischief; and later, under pressure, acknowledged the right of all missionaries to reside inland. In the amended treaty of 1858, between the United States and China, occurs—

"Art. XXIX.—The principles of the Christian religion as professed by the Protestant and Roman Catholic churches are recognized as teaching men to do good and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested."

Ten years later another treaty assured the citizens of the United States in China and to Chinese in the United States entire liberty of conscience and exemption from disability or persecution on account of their religious faith or worship in either country.

A Fighting Preacher.

Rev. Pettinger, a new arrival in Bowden, North Dakota, undertook to teach the mayor how to run the town. They did not agree in methods, so a rough-and-tumble fight followed, the parson coming off victor. Now each participant wants the other to leave town. The fighting preacher drew his inspiration from the words of the Master: "I came not to send peace, but a sword."

CULTIVATE CHILDREN'S SPIRITUALITY

Correct Their Bad Habits While They Are Asleep.

An Article That Should Receive the Careful Attention of Every Thoughtful Mind.

If your little child has a bad habit, says the New York Herald, don't scold it—don't even reprove it. If you do you are liable to make matters worse. Besides, it is a crime to scold children for doing things which to them there is no logical reason for not doing. Let the naughty darling be happy the livelong day. Take a mental note of the habits and conduct which you think should be corrected, and then when night comes, and the little prayer has been lisped, and the tired baby lost in Dreamland, talk to it and reason with it to your heart's content.

This is the gentle discipline which scientists have planned for the training of the twentieth century baby, and by this method little Katherine Kerr, of Chicago, Ill., has been trained since babyhood, and is still being trained. Never in all her life, which now extends over a period of six years, has this little girl been scolded or even reproved for a childish offense, but she has nevertheless received a training as rigid in its requirements, as broad in scope, and as beneficial in its results as the most severe and exacting mother could desire.

The fortunate little girl is the daughter of Mr. and Mrs. Charles H. Kerr, of Glen Ellyn, and the granddaughter of Dr. Kerr, professor of Greek in the University of Wisconsin. Mrs. Kerr, or May Walden Kerr, to use the name by which she is best known, is one of the most advanced women in the West, and much of her time and thought in the last few years have been devoted to the study of child culture, her own little girl being the subject of her experiments.

The methods followed by Mrs. Kerr are extremely simple, and are capable of being repeated by any mother, with the result that nail biting, thumb sucking, round shoulders, pigeon toes, bowlegs, etc., may be quickly and completely overcome. Mrs. Walden Kerr has written the following:

While my little girl Katherine was still a tiny baby my attention was called to the fact that children could be cured of bad habits by talking to them while they were asleep, and I resolved at that time to test the accuracy of the statement as soon as she displayed the slightest tendency toward the formation of any of the unpleasant and very often injurious habits to which all children are more or less prone.

Of course, needless to say, I did not have to wait long, as any mother will readily understand. Despite the most careful watching, before the little mite of humanity was six months old she had formed a most irresistible desire to suck her thumbs. It was then that I began my experiments in training by suggestion, but with absolutely no success. I then came to the conclusion that the suggestion theory was entirely theory, and not capable of actual practice, and I contented myself by talking to her while she was awake and keeping little gloves on her thumbs, which I had made out of old kid ones. At night she had mittens which were made a part of the nightgown sleeves.

But all these safeguards were futile, and the thumb-sucking habit grew so bad that I feared the delicate expression of the mouth would be completely destroyed and the contour of the lips made irregular and unsightly. I was then told that my experiments had been useless because my child was at that time too young to have developed a moral sense. I was advised to renew attempts when she reached the age of three years, at which time the mind is supposed to experience its first perceptions of right and wrong.

So on the third anniversary of little Katherine's birth I said to her: "Now, to-night after you are asleep mamma is going to come to you and tell you that you are not going to suck your thumbs any more. You don't want to suck your thumbs. You want them to be little helpers and do many things for you when you grow up. You will want to teach them to sew and to cook and to play the piano, and they cannot grow and be little helpers if you suck them all the time. You will remember and answer mamma, won't you?"

She would promise, and when she was sound asleep I would go to her and say: "Mamma has come to talk to you about sucking your thumbs. You will hear what I say and answer me, but you will not wake up."

Then I would take her hands and, rubbing the thumbs gently, repeat over and over, in a low, firm tone: "You are not going to such your thumbs any more. You never will suck your thumbs again, will you? You will not put your thumbs into your little mouth again. You will remember what I say to you. Now you are all right. You are sound asleep. You will wake up in the morning well and happy, and you will not suck your thumbs."

I kept this up night after night. Sometimes she would answer me, but oftener she would not, though she would turn over and murmur inarticulately. The habit was not broken at once, but gradually, and at the end of one month I had the satisfaction of seeing her completely cured. I think this could have been accomplished sooner had I given her the suggestions regularly, which unfortunately, I was unable to do.

If you can interest your child in the methods you pursue, so much the better. Then you will have its co-operation, and results will come much more rapidly. Do not think because your little one is only three years old that it will not understand much of the proceedings. That my little girl was interested and understood the methods was proved by the following incident:

A young lady friend who was ill was staying at our home, and every evening Katherine undertook to alleviate her suffering and put her to sleep by the following rigmarole, repeated while stroking her forehead with her little hands: "You haven't any nose, and you haven't any eyes, and you haven't any stomach; and you will be sound asleep when I count ten. One, two, three, four, five, six, seven, eight, nine, ten!"

The next bad habit which I conquered by the same method was that of talking in a high key. Like many other children of a highly nervous temperament, whenever she was excited she would raise her voice to an incredibly high, shrill pitch, and talk very fast. I would correct her by repeating slowly, in a low tone, the words she had used. Then she would repeat them properly. At night I gave her suggestions in the same way I had given them for the thumb-sucking. Before this habit was cured she contracted another and equally bad one. This was the practice of turning her toes in. So for some time I had to give her double suggestions each night.

Along with my suggestion for the inturning toes, I gave her feet and legs a gentle rubbing and pressed the toes outward, while in her waking hours I had her run barefooted as much as possible. It was a comparatively short time before this peculiarity had entirely disappeared.

Biting the nails and allowing the shoulders to fall forward are two bad habits which my little girl did not form, but had she done so I am positive I could have easily overcome them in the same manner. As biting the nails is entirely a nervous affection, and can be checked by a little exertion of the will power, there is no excuse for any mother's allowing her child to mar the beauty and usefulness of its little hands, and nail-biting, if checked early in life, is not likely to recur.

The value of suggestion as a factor in child culture is really unlimited. A few months ago I discovered a tiny decayed tooth in one of the little girl's teeth, and I told her that we would go to Dr. H.——, whom she knew well, and he would put something in to stop the hole up. She never had visited a dentist, and never had any one talk about painful operations, and I did not want her to connect the idea of pain with dentistry, so I told her it would not hurt her. She talked about it very gleefully to visitors who came in and looking forward to going to see Dr. H——.

When we arrived at the dentist's office she saw a lady come out of the operating room and lie down on a couch. She was curious to know what the matter was with her. I explained that she was not feeling well, but did not tell her the cause. Katherine's turn came next, and with no thought of anything except eagerness for the new experience she went through the operation without a quiver. When it was over I said, "It didn't hurt you, did it?" She said, "No," and at once attacked the luncheon I had provided for her.

People ask me "What is suggestion? How do you do it? Don't you think it injurious to disturb a child in its sleep?"

To the first question I answer: Suggestion is an impression which you make upon the mind of another through the medium of one of the senses. Our whole system of education is carried on by suggestion. When used intelligently suggestion becomes an invaluable aid to the parent, teacher and physician. When I say, "You will be a good little girl, because you love mamma and want to please her," I give a positive suggestion which will nine times out of ten be accepted and do good. If I say, "You naughty boy, you bother the life out of me!" I give a negative suggestion, which will be accepted as readily, and which does more toward making a bad man than any parent realizes.

The second question is sufficiently answered in the example given, and to the third question I reply that it does no more harm to disturb a child's sleep in order to give suggestions to him than it does to take him up in the night before he has learned to control the sphincter muscles. In each case you are trying to get rid of a bad habit by forming a good one.

Much remains to be said upon this important method of child training which cannot come within the scope of a newspaper article.

The Bible Teachings and Crime.

The promoters of God-in-the-Constitution would have the Bible the supreme authority in law, beyond which there should be no appeal. The Progressive Thinker has from first to last been opposed to every such movement, and emphatically expressed its opinion. To show what the Bible teaches and the actions which logically flow from its lessons, the following historical resume is here presented in evidence. It was published in a leading journal without comment. We call attention to the fact that however wild and fanatical the crimes committed they were suggested by, and were committed in supposed obedience to the commands of that book:

"The results of an analysis of a series of legal actions involving prosecution for crime supposedly committed under the spell of fanatical religious beliefs serve to illustrate this point. Thus the Convulsionists, a sect existing in Paris about 1760, were wont to crucify members of their order, in emulation of the crucifixion of Jesus, in the belief that the souls of the surviving members would be saved by the sacrifice of their fellows. In 1817, the "Paschelians," an Austrian sect, murdered a man, his wife and their daughter, under the delusion that the trio, who refused to go with the fanatics, were possessed of the devil. On the following day they crucified one of their own number, a girl of 18 years, who had offered herself for the death, in imitation of the death of Jesus, in order to save the souls of her fellow-believers. In 1823 the leader of a Pietistic circle in Switzerland, after having dispatched her sister, who gave her life as a means of saving the souls of her relatives, was crucified by her followers at her own command, in order that she might die, rise again after there days, and restore to life the sister whom she had slain. In 1865 two mothers, adherents of the "Holy Men," slew their sick children, believing them to be victims of demoniacal possession. In 1875 a Hungarian Miller, belonging to the "Nazarenes," killed his son as an offering for his own sins, after the fashion of Abraham. In 1870, in Irkutsch, Russia, one of the "Schismatics" convinced himself by prayer and fasting and much Scripture reading that to save his soul he must be crucified. Accordingly he attempted self-crucifixion, and succeeded so far as the circumstances of the case would permit. In 1830, in the government of Parem, Russia, a peasant killed his child as an offering for sin, and buried the body in an ant hill.

"Likewise, in the government of Vladimir, another peasant killed both of his children in due Abrahamic form, and while the babies bled under the father's knife the devout mother celebrated the service by reading aloud selected portions of the twenty-second chapter of Genesis. In 1854, in the government of Tamboff, Russia, a peasant, convinced that to save his soul a man must have a sin to repent of, killed a neighbor with an ax in order to satisfy this highly imperative condition.

"It is a part of the creed of the "Wanderers," a Russian sect, that Antichrist rules in highplaces there, and that, accordingly, good men must have naught to do with governmental affairs of any sort, continues this writer in the American Journal of Sociology. In conformity with this belief a man murdered, in various ingenious ways, 25 men, women and children, including his own wife and babies, in order to free them from the danger of losing their souls by suffering the contaminating contact of the government census taker. This occurred in 1897. The "Deniers," another quite interesting Russian sect, believe that evil taints all earthly good, and that the only escape is death. In 1825 sixty of these men, strong in the faith, after having murdered their wives and children, permitted themselves to be put to death, one by one, by their leader. The "Scourgers," who also form a widespread and influential sect in Russia, in obedience to the behests of their "saviors," are in the habit of indulging in human sacrifice, cannibalistic feasts, erotic dances and other lewd procedures, as an extremely efficacious method of keeping the hand of evil from off their immortal souls."

Christian Savagery.

Louisville, Ky., Aug. 15.—"I thank God that Allen and Lambeth, over there, and the Methodists in this country are responsible for the present trouble in China. With bowed head I thank God that in some small way I am to blame for the unrest in China to-day. I thank God that each and every one of you and all the Methodists in the country are to blame. It is the itinerary of Methodism."

So spoke Bishop H. C. Morrison at the laying of the corner-stone of the Fourth Avenue Methodist church, corner of Fourth avenue and St. Catherine street, to-day. He continued, saying it was that pushing spirit, that outstretching for the beyond that had sent the Methodist missionaries into the far East.

Bishop Morrison blessed God that the present unrest, as he termed it, had come about. It was just a foreshadowing of the time soon approaching when China would be cut from end to end by the armies of the cross, carrying the gospel to the heathen.

The bishop displays the genuine spirit of savagery that characterized the Jewish Jehovah of the Old Testament when he commanded "his chosen people" to slay and exterminate with ruthless barbarity the "heathen" tribes. It is the spirit that inspired the "Inquisition," the Crusades and numberless "religious wars" that blacken the pages of history.

These religious zealots should be distinctly given to understand that our government is in no sense responsible for their missionary enterprises and is under no obligation to protect and defend them therein; that if they choose to go forth as missionaries among a people that does not want them, they do so at their own personal risk entirely. The people of this country are under no obligation to spend money and the blood and lives of our soldiers, to assist in Christianizing the Chinese or any other people.

"'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

"Words that Burn." A Romance. By Lida Briggs Browne. Spiritually uplifting and instructive. Price $1.50. For sale at this office.

Thoughts for Spiritualists to Ponder.

We think no Spiritualist will admit that there is in the essential principles of the church creeds and doctrines, anything that makes them superior to Spiritualism. Comparing the church teachings with Spiritualism as best we may, we find that Spiritualism possesses definite excellences that distinguish and stamp it above the churches—we mean more particularly the self-styled orthodox churches—as entitled to credit for vital principles that accord in the highest degree with pure common sense, pure morality, pure reason, the higher and nobler instincts of enlightened, moralized and spiritualized humanity, and the humane impulses, emotions and feelings of humane human nature.

These distinguishing features give Spiritualism a high and strong vantage ground over orthodoxy. Spiritualists are not called upon to advocate and defend principles and doctrines contrary to morality, to common sense, or the high and humane instincts of noblest, purest and best developed human nature. Spiritualism is in every way consonant with highest and purest ethics. It has no angry tyrant God to worship, adore and defend at the expense of stifling and ignoring the noblest attributes and sentiments of manhood.

The moral instincts of humanity, the seeds of which are implanted by Nature, and the cultivation and growth of which mark the ennoblement and spiritual progress of man, are in accord with the teachings of Spiritualism.

In this respect the Spiritualist differs from the orthodox believer; the heart and finer feelings of humanity in every thoughtful orthodox believer rise in smothered protest against some of the doctrines taught in his creed and in his Bible. When he allows himself to think in accord with his natural sense of justice and right, his inner soul protests against such doctrines, and to maintain his orthodoxy, he is compelled to stifle his highest thoughts and his truest conceptions of right and justice. How many poor orthodox souls thus stifle and smother the thoughts of their higher natures, and make themselves believe all such thoughts are of "the Devil."

It is truly pitiful to contemplate—moral sense stultified and mentality throttled and bound in self-forged chains of creedal slavery. Poor mentally and morally stunted specimens of this sort may be seen on every hand, made so by the doctrines they are taught to believe under penalties of hell torments if they disbelieve or reject them.

We have written these things with a definite purpose. We want Spiritualists to take cognizance of these facts and ponder their purport; study their significance, and what they mean to us as Spiritualists.

And now, by way of application, a question: Is it wise, is it just to ourselves or to others, that the children of Spiritualists shall have their plastic minds indoctrinated in the teachings of orthodoxy, with the consequent mental and moral stultification which are among its natural results?

Not only looking to the welfare of the Cause of Spiritualism, but as well to the mental and moral freedom and expansion of the young minds coming on to the stage of action in life, as citizens and as factors in social and religious affairs, what should be the instruction and education of the children of Spiritualists?

Surely not that quality found in orthodox Sunday-Schools. Surely their young minds should not be imbued with the doctrines of orthodoxy—doctrines that tend to mental and moral stultification.

Surely, again, they should be instructed and educated in the larger and far better ethical principles dominating the Spiritualist cult.

In the Lyceum they will be taught truths that will expand, enlarge, ennoble their mental and moral natures; things that will not shackle mentality and cause moral stultification, but help to strength and freedom of thought and moral growth.

Surely they should be taught what, in the course of true spiritual growth, they will not have to unlearn, and at the cost, perhaps, of much pain and mental strain, free themselves from bondage to false religious ideas.

For instance, how immeasurably better it were, instead of stuffing young minds with the morally hideous monstrosities of the Westminster Catechism, or the teachings of any orthodox sect, to take the course of lessons found in Tuttle's Lyceum Guide. Just as to inhale pure, sweet, fresh air, is better than to breathe into one's lungs the foul miasm of a stagnant swamp; or as it is better to live in the pure air and sunlight, than to dwell in dark, dank and noisome underground caverns.

Spiritualists should take hold of this matter and act from a feeling of love for Spiritualism and from a sense of duty to their children. The children of Spiritualists should never be left to be gathered in by other hands to be offered up as whole burnt offerings on the altars of the Moloch of orthodoxy.

The mental, moral and spiritual interests of the children demand that they shall be instructed, trained and educated in the beautiful philosophy of Spiritualism, and the facts and proofs of spirit continuity and return. For these purposes there are no means so simple and so effectual as the Progressive Lyceum and the Home Circle.

WE are trying our best to establish libraries in every Spiritualist family of the United States, hence we are offering Seven valuable books as a premium. Those seven books have been sold for $10.75. A single one has sold as high as $25. The first edition of Art Magic sold for $5 per copy. As high as $15 has been paid for a single copy of Ghost Land; yet we furnish these seven books to our subscribers for $2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

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"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

"The Lesson of the Hour."

Discourse by Mrs. Cora L. V. Richmond,

At Corry, Pa., Sunday, July 29, 1900.

Civilization, as it is called; Christian civilization, as Christians desire to call it, perhaps influences one-third of the population of the earth. That is a very large estimate; we should say it influences less than one-fifth, one-third less than that are professing Christians. We will not say how much smaller the number of real Christians lest it should humiliate you.

One-third of the population of the world has been folded and wrapped in long silence and seeming sleep, and that sleep, until lately had never been disturbed; yet it was a sleep that held the mighty records of Confucius; it was a sleep that held the civilizations of thousands of years. For Chinese philosophers and historians declare, that for more than two hundred thousand years they have a distinct record, and the claim is even made for a much greater period of time. There is no book outside of China that tells when the Chinese Empire began. There is no record outside of China that tells when that nation's civilization was in its infancy. At the door of China no ruler would have ever been admitted, even if he had dared to ask for admission. The great conqueror, Napoleon, paused only there, not daring to set his ambitious foot or his ambitious mind to invading that ancient citadel of civilization. We say civilization, because wherever there are books, wherever there is intelligence, wherever there is mathematics, wherever there is skilled workmanship, wherever there is knowledge of material law, and a religion,

THERE IS CIVILIZATION.

You call them "heathen" because their civilization is not Christian, because it is not modern, because it does not conform with Christian ideas and Christian rule. You declare these people, of whom you know very little, and who but lately set foot upon your soil in large numbers only to be restrained by the proverbially hospitable(?) American legislation, to be heathens.

What is heathenism? It is barbarity; it is cruelty; it, sometimes, is the sacrifice of friends as well as enemies; it is ignorance; it is superstition. Yet the works of Confucius and of the philosophers of China contain the central ideas of all the ethics of the world; they bear the record of a mighty past of learning; they had knowledge of mathematics, and intricate mechanical revealments, and declared the splendors of that astronomy, which in ancient Egypt first came from China, and then disappeared to return again to China. India has arisen and fallen with her knowledge of her sacred Vedas, her knowledge of the Brahmin religion, and the reformation of Buddha, and China has accepted and adopted whatever was best in her civilization, many of the Chinese being Buddhists. But she has not perished with all the other nations of the earth claiming great antiquity. The Chinese civilization and empire is the only one of which you have no record of its having risen and fallen. To-day all Christian nations stand

AT THE DOORWAY OF CHINA,

demanding admittance. For what? "For civilization," they say; "for enlightenment," they say.

Was it for civilization and enlightenment that England —knowing her limited empire—started out in her commercial career to conquer the world, slaying those who could not otherwise be conquered, and extending her empire at the point of the bayonet and the mouth of the cannon for the sake of the Sermon on the Mount? Was it for Christian civilization that the Puritan Fathers and the colonies of Virginia landed upon the American soil? "To worship God," they said, "according to the dictates of conscience." When Roger Sherman, William Penn and Daniel Boone illustrated that the North American Indian could be treated with and could be influenced by the higher, more potent message of love, was it Christian civilization that caused the Virginia and New England colonies to wage war upon the Indians, deceiving them, betraying them, setting them the example of treachery and finally slaying them? Was it

CHRISTIAN CIVILIZATION

that made every mile of the territory of the United States a battle ground against these people, instead of enfolding, including and teaching them the higher arts of self-government? Was it Christian civilization that pointed to Great Britain the vast treasure there was in India, and as the defender of the East India Company—now fashioned for more than a hundred years—England waged the war of conquest, and she called it of civilization? To what end? To benefit the East India Company, to raise the standard of her increased exchequer, and to allow the natives to starve by the millions, as they are doing to-day. Was it for Christian civilization that England, under King George III. made war upon the colonies that had sought religious freedom? and failing, the welkin rung with their thought of freedom, and the whole earth was thrilled with what America might be. Sullenly withdrawing, England again in 1812 tried to "civilize" her colonies at the

POINT OF THE BAYONET.

They repelled her then, and ever after those colonies established the standard of freedom for themselves and non-interference on the American continent with the rights of any nation seeking for freedom.

Now, because a few missionaries have gone from every Christian nation beneath the sun into China, where they were not wanted, and because they have appealed to the ministers of their different nations to protect them, the civilized world has a war upon its hands, the parallel of which has never been witnessed.

There are between three and five hundred millions of Chinese. There are fewer white men upon the face of the earth. Do you suppose the long-sleeping energies, the discipline in industry and physical endurance and customary privations are going to wait until the civilized world takes possession? Do you not suppose in the complications arising with Russia, circumstances have aided and abetted her until England, busy in South Africa, busy elsewhere and having enough to do without this conflict, slowly and surely as the eye of fate Russia has been encroaching upon the boundaries of the East, striving to open the "eye of the Orient" to her commerce, striving to find an outlet for her wares and to receive in return that which the East can give? If you will trace the lines of railways that point directly to the border that is occupied by the British in Afghanistan, and following the line of the possession of Russia in Siberia toward the East, you will see that the time is coming when she will hold as a cordon all these outposts of the civilized nations near the Chinese empire. China will not dread Russia as much as Germany and England, and—God forbid—America! But America will be drawn into the toils. America has ceased to regard her ancient prowess; has ceased to stand aloof from the monarchies of the earth; has ceased to refuse to allow them to interfere upon this continent with other countries and people seeking for self-government. But people say, "China is behind the age; China will not allow commerce to proceed; China will not yield to civilization." Nevertheless, you know not what you do when you insist upon China's being "civilized." She has no ships with which to come over here to invade your country; she has no navy that is disciplined. But all Europe has been putting guns into her hands ever since her failure to defeat little Japan, and teaching her the "Christian" art of using those guns, as Germany has, and even the United States. Now she is turning the weapons upon her instructors. Do you suppose the Sermon on the Mount prompted this? Do you suppose the great teacher taught this when he said: "Go and preach the Gospel unto all the nations of the earth." Did he mean that the missionaries

SHOULD BE AGGRESSIVE,

and then call upon diplomats, and finally upon armies to enforce their demands? "Go without scrip or staff." Did he not know that love would win where hatred and scorning would fail? Did He not know that one missionary clothed in the light of God's love and of the spirit of the Christ could do more than all the cannons in the world toward converting people to Christianity?

But this is not the whole solution. In everything that relates to manual labor; skilled labor of the hand, disciplined labor of the mind, the Chinese are superior to any European or American. Let them open up China to civilization, and the factories, mills and all kinds of manufactories will be theirs. China will sell her wares here for she will be able to produce them one-third, if not one-half, cheaper than you can. Then who will protect your labor, your industry; then what will become of your tariff laws that have been indulged to foster the exclusiveness of manufacturers? There are millions upon millions who want something more to do. They will find that Russia will help them to it; Germany will help them to it; France will help them to it; England will help them to it; America will help them to it, and your manufacturers, commerce, will be in the hands of millions of Chinese, who will know how to use it and the

EARTH WILL BE THEIRS.

While the Chinese are hedged in by the walls of China they are powerless, they are slowly declining, their race deteriorates, they have been sustained upon a small amount until they require less to maintain a vigorous existence. But once let loose the shuttles and spindles, the steam engine and the electric force, and lo! all these people will compete with yours. Their hands have been trained for centuries to skillful toil; they are clear and exact mathematicians; they understand the logical force of necessity. They can live upon one-tenth of what the European laborer can; they can live upon one-twentieth of what the American laborer can; and they can in the supply for their daily wants reach the minimum and

GAIN THE MAXIMUM

in labor. We do not say this war can be stopped. But we say, for the conqueror there is conquest; for him who uses arms to force others, there is a force that will return, and if you shut the Chinese out of America he will still compel you to come to his door, and to his terms.

Two must always play at any game, and the game of "civilization" has never been one-sided. Just as soon as it was Egypt fell, and Rome, becoming corrupt, was destroyed. Great Britain, reaching her height of imperial power by the conquest of ancient nations and distant colonies, trembles now in the balance, waging war against a seemingly helpless Christian republic. The Boers have as much right to their government as the Americans had to theirs. The diamond fields of South Africa, the rich mineral treasures there tempted the cupidity of adventurers, until at last England is called upon to defend and sustain them. Who are these people who want another kind of self-government in South Africa? Those who have followed what is called civilization have plunged after those who seek wealth in the diamond fields; then they have quarrels and cannot stay there and defend them, but ask the government to do so, and the whole Christian world looks on and cries—most of them—"Shame!"

America cries "shame!" to that. We speak freely, we are above human praise and human blame. But who cries "shame!" when America wages open war upon the Filipinos? Who cries "shame!" when having driven off the old-time aggressor of the world, ambitious, vaunting Spain, she does not withdraw her armies, warning all nations to keep away, but stays to subjugate the people, who do not understand the use of her weapons; who do not know the meaning of her civilization and who do not want it? What is she doing with Cuba? What is all this thirst for empire? Why this aggressiveness to add to her dominion? Why spread out over the whole world, when she has enough for a thousand years to feed all that will come here and much of the rest of mankind? The granaries of the Northwest, the vast fields and fertile prairies raise enough grain to feed the whole world. What does she want in China? What does she desire in Asiatic waters? Ah! she is not an individual, like Napoleon, whose "vaulting ambition overleaped itself" and ended in St. Helena. But let her beware. The moment she takes on the spirit of the Pharoahs, the moment she carves a way like the Caesars; the moment she seeks for empire, like the Alexanders, the moment she betrays her ancient spirit, that moment

HER DOOM IS SEALED!

We do not say that she will at once perish, but that ideal Columbia, that nation of George Washington, who refused the crown of a king because they had fled from the bondage of a kingdom, that spirit will have taken its flight from the fields and valleys, the beautiful villages and large cities where you love to have your standard waving. There will be no longer the symbol of that nation that refuses any complications with the monarchies of the earth.

Let England be an empire, if she will. Let Russia go on with her imperial dynasty. Let France turn republic or monarchy by turns, as suits her best. Let Italy cry out for the perfect standard of freedom to be there. But where is the ideal land? Where the dream of the poet and philosopher? Where the great hospitable, all-sheltering land? Where the dear Republic whose petals, like flowers of light, lifted themselves unto the skies? Where the land of religious freedom in which all people had "the right to worship God according to the dictates of conscience," Mongolian, Parsee, Brahmin, Jew, Christian, any and all,

WHERE IS THAT LAND?

You refuse to have the Chinese at your door. If they are good enough for you to associate with in China, they are good enough here.

What is the civilization of the edict of the Christian, German Emperor, to "spare no one, to take no prisoners?" Then he asks God to bless the soldiers.

Christ upon Olivet and upon Calvary, suffering long the maledictions and persecutions of the Jews, taught not this. George Washington, the Adamses, Madison, Thomas Jefferson, and that infidel, so-called, Thomas Paine, taught not such a religion. "My country is the world, my countrymen all mankind," repeated by that noble, patriotic life, Abraham Lincoln, "My country is the world, and to do good my religion." What is doing good? Slaying people? What is doing good? Persecuting them? When a Christian, in close fellowship with the church, said to your speaker the other day, that this government should take from the Chinese life for life, was that a representation of the true spirit? Are you not living in the Mosaic Dispensation? Is not this "an eye for an eye, a tooth for a tooth?" Do you suppose all this warfare is the flowering out of the highest civilization? Do you understand it to be the best and noblest thing you can do with your sons to send them to battle, especially when your homes are not invaded, and your territory is not in danger? Do you think it most honorable to send them out to gain conquest over people that are not as intelligent, you say, that are not capable of self-government, therefore, you will kill them?

We speak plainly, but why not? The heart of the American people is right. It is the

AMERICAN HEAD THAT IS WRONG;

and it is because of the leaders, the party leaders, and those who seek for political place and power. They do not appeal to the American heart, but they stultify the reason, they obscure the judgment, they turn the heart away so that the people do not know what they are doing. Is it civilization?

Over there in India the best and most enlightened people learned the lesson of peace, of not taking human life, of going about doing good. Buddha wore his yellow robe and his sandals upon his feet, and ministered unto the lowly and downtrodden. Not an insect was harmed, not a bird of the air, no life was destroyed, and every human being that came that way was held to be a brother and a friend. Does that kind of people need "civilizing?" The Vedic came up to the "Parliament of Religions" with the old-time philosophy, telling that the law of brotherhood is inviolate, that the great Infinite Ruler is over all, and he showed you the example and precepts for daily guidance, and he said, "we are all brothers." The Buddhist came from India and showed you the life of the man who left the princely palace, all the conquests that his father attained, only to go out and preach to the lowly, giving them the lesson or philosophy of life. This spread over into China; it went beyond. Its encircling light is revealed in Edwin Arnold's "Light of Asia," showing the truth of the Reformer's teaching. Now in the two thousandth year of the Christian era we reveal no mild mannered Christians, or but few, who raise up and say, this war is not in accord with

THE SERMON ON THE MOUNT.

There are very few who will say, the Christians teach these people the law of loving kindness, to do right as far as they desire it, inspired with our love of liberty.

In fact, in this clamoring at the gateway of the commerce of China the nations of the earth seek for gold and the power of empire.

While in the streets of New York, Chicago and London children are starving, and squalor, poverty, wrong and sin abound, let us keep our missionaries at home. Keep them here, until there is not a child that does not know the name of love; keep them here until there is not an outcast in our cities; keep them here until, like the Salvation Army, those true home missionaries; they go down into the slums of the great cities and teach people to sing songs of praise. Let us have an army like that. It is a greater civilizer than Gatling guns, bayonets and rifles.

The world has been on the verge of this great crisis. Year by year that which is coming has been predicted through this instrument; and you have been told that this is not the way of the highest light and truth; that down from their blessed heights, ever present in their ministry of light, the counselors of the nation warn you against this step. Those who presided over the first councils of this government turn aside in sadness to see that Mammon usurps the name of Freedom; that men would serve Mammon more than they would the Goddess of Liberty.

Over there, in the name of Christ, the Germans, French, English and Russians, all with separate aims and opposite intentions, seek to gain admission to this empire of the heathens. What will you do with the Chinese? You will establish schools. You will teach them how to be educated in different ways. Germany sent her guns and instructors. They are now profiting by that instruction. They are ready pupils; their imitation is great; they will understand what you mean by civilization; they will be civilized to your heart's content before you know it. Bear that in mind. The great light of the world is not all in the Anglo-Saxon race; the learning is not all here.

You are young. You are arrogant, yet the philosophy of the older schools is still in the world, as is the Sermon on the Mount, and that race which will best and most swiftly unfold to its highest precepts will be the chosen race. Day by day, week by week, year by year the

GOLDEN HARVESTS RIPEN

to the sun and the earth yields her products unto the toil of man's hands. But thousands and thousands of acres are untilled, and the time will come when you cannot compete with the swift hands, ready brains, disciplined patience and endurance of this mighty horde that you are setting free upon the civilized world. Albeit you shut the Eastern and Western gates of America, but if you go to China she will not have any need to come here.

So the world is in the great swirl and whirlwind of war, and there will be a new call for the "flower of the land" of Europe and America. Soon no young men will be left, only the feeble and infirm men, the women and children. Where will your counting-rooms be. Where your workshops, your factories and railways that need hands to toil? Lo! the old world minions will come to answer your petition. Then who will be the tillers of the soil, the, the workers in the factories and other fields of labor? Those whom you call heathens.

Look what the Irish have done in this country! They were oppressed, downtrodden and outcast; they looked to this land for freedom. They could not gain it at home; they could not gain it in England. What would they have done if it had not been for this land of freedom? They found here work; they found here education and opportunity and have grown to be a part of the governing intelligence of this country. Look at the Poles, the Scandinavians, the oppressed of all nations; by and by these will grow up; these will be educated; these will be part of the governing powers. Look at the Jews, the outcasts from all the nations of earth, and now winning by industry, and by the peculiar faculty which they know, the wealth of the earth; the Rothschilds in Europe and a large Jewish population in America, all are becoming American citizens. We say, that it was

AMERICA'S PROUD HERITAGE

to mould all these nations into citizenship here. To teach them freedom in the culture of the soil, free education, "equal rights for all and privileges for none." Now she joins with empires, with monarchies, with armies and navies of the world to conquer.

Alas! alas! The civilization of the Sermon on the Mount, it was known would not prevail. When Jesus said: "I come not to bring peace, but the sword," he knew that truth and righteousness would not then win the day. Neither will they now, that stand upon any height and say: "Woe unto ye, scribes, pharisees and hypocrites." The scribes, pharisees and hypocrites turn, and the words of Olivet are betrayed, and the voice of truth again is not heard in your midst, and the sweet lives of your children are not heeded; your names are not revered and respected; your women will not be clothed, your men will fade and fall at the head of landing armies, and lo! poverty like that which reigns on the bare, barren and desolate moors of Ireland will be here; and lo! old people will mourn for the young lives that have gone out and left the home nest desolate. By and by nowhere over all the plains and prairies will the land be free, but all will be held in entail, and rentals will be exacted. The New England, Middle States and Western farmer will be no more. The boys that desert the plowshare and seek the life of commerce have gone out to war and perished by fever or battle. Where then, where, is the boasted civilization of the world? Up from the great shadow comes only one light, the light of a perfect and divine future that shall find the race and the people that love Freedom for its own sake, truth for its own sake, liberty for its own sake, education for its own sake, and the spirit of civilization—which is the spirit of gentleness—for its own sake; and upon some other Olivet, fair and bright, this truth will shine and gleam and glow. You who teach your sons the use of fire-arms before you teach them the meaning of liberty and love, will have to pass away, and a new race will appear, born of all the nations of the earth. They will come up gladly to the house of praise and the house of rejoicing. There will not be one, even the least of these nations of the earth, that will not be respected and loved and taught the way of peace.

Civilization is a circle, it moves in vast cycles. People lapse into barbarism by corruption; Egypt is not. Ancient Rome is not. India will rise as a new giant in her strength; and this China, shut out from the rest of the world, will show you where she stands.

Bending above all the nations, and above your own at this hour is a mighty congress of patriots, and the fathers of your country, the leaders to freedom, seek to guide the people. Will you be led? Or, falling into the pitfalls of Mammon, will the nation go down in ignominy and shame like the nations of the past?

VEDANTA PHILOSOPHY.

Lectures by the Swami Vivekananda, on Raja Yoga; or Conquering the Internal Nature, and other subjects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms. Revised and enlarged, 12mo., Cloth, $1.50. Raja Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three years following the Parliament of Religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized. His teachings are universal in their application. The book is cheap at $1.50. For sale at this office.

SCIENCE OF THE SOUL

BY

LOREN ALBERT SHERMAN.

Sets forth the Philosophy of Existence, with detailed evidence. It appeals to Christians and Spiritualists alike, as it demonstrates the truth of the spirit manifestations of Jesus Christ, upon which the Christian religion is based, as well as the actuality of modern spirit manifestations. Its title page claims that the book is

A SCIENTIFIC DEMONSTRATION of the Existence of the soul of man as his conscious individuality independently of the physical organism; of the CONTINUITY OF LIFE and the ACTUALITY OF SPIRIT RETURN.

The first eleven chapters are devoted entirely to manifestations of the soul incarnate, with a clear exposition of the psychid philosophy.
The succeeding four chapters set forth the philosophy of the Infinite.
The last twenty chapters are devoted to an exposition of spiritual philosophy, with evidence in detail, much of it being personal experiences of the author.

The price of the book is $1. For sale at the office of The Progressive Thinker.

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THE SPIRITUAL BIRTH,

OR DEATH AND ITS TO-MORROW.

The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritualistic interpretation of many things in the Bible—interpretations never before given, explains the heavens and hells believed in by Spiritualists. Price, 10 cents. For sale at this office.

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By Moses Hull. A compound of the two pamphlets, "The Irrepressible Conflict," and "Your Answer or Your Life," with important additions, making a book of 160 pages all for 25 cents. This book contains statistics, facts and documents, on the tendencies of the times, that every one should have. For sale at this office.

God in the Constitution.

By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of the author. Price 10 cents. For sale at this office.

ORIGIN OF LIFE

and How the Spirit Body Grows. By M. Faraday. Price, 10c. For sale at this office.

The Development of the Spirit

After Transition. By M. Faraday. Transcribed at the request of a band of ancient philosophers. Price 10 cents. For sale at this office.

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Views of Paul, Wesley and others. Valuable testimonies of modern clairvoyants. Witnesses of the separation of the spiritual body from the dying physical form. By Giles B. Stebbins. Price, 10c.

CHURCH AND STATE

The Bible in the Public Schools; the New "American" Party. By "Jefferson." Third edition. 28 pages. Price 10 cents. For sale at this office.

The Science of Spirit Return.

By Charles Dawbarn. A scientific rehearsal that is truly interesting. Price 10 cents. For sale at this office.

Seers of the Ages,

EMBRACING

Spiritualism, Past and Present.

DOCTRINES STATED AND MORAL TENDENCIES DEFINED.

BY J. M. PEEBLES, M. D.

An exceedingly interesting and instructive book. Cloth, $1.25. For sale at this office.

Your Ruling Planet Discovered by Astrology.

By Prof. G. W. Cunningham. Devoted to the study of Astrology and its laws. Price, 25c.

Appeals to Methodists.

A short discourse by spirit Bishop Haven, given automatically through the hand of Carrie E. S. Twing. Price 20c. For sale at this office.

INTERVIEWS WITH SPIRITS.

A real visit with friends on the other side of life, and a familiar talk. By spirit Samuel Bowles: Carrie E. S. Twing, Medium. Price 60 cents. For sale at this office.

Thumbscrew and Rack.

Torture implements employed in the XVth and XVIth centuries for the promulgation of Christianity, with pictorial illustrations. By Geo. E. Macdonald. Price 10 cents.

Mahomet, the Illustrious.

BY GODFREY HIGGINS, ESQ.

This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

The Blue Laws of Connecticut.

Taken from the Code of 1650, and the public records of the colony of Connecticut previous to 1655, as printed in a compilation of the earliest laws and orders of the general court of Connecticut; also an account of the persecution of witches and Quakers in New England. Some extracts from the Blue Laws of Virginia. Price 25 cts. For sale at this office.

WAR--CHRISTIANITY.

A Freethinker Gives His Views.

Bishop Whipple, of Minnesota, said the Dakota Indians once had a war dance near a mission house. He went to Wabaska, the chief, and said: "Wabaska, you asked me to send you a missionary and I sent him, and now you are having a scalp dance. You killed an enemy, and the Great Spirit is angry with you and will send you to a bad place." The old chief drew his pipe from his mouth and replied: "White man goes to war with his own brother and kill more men than Wabaska can count all his life. Great Spirit smiles and says: 'Good white man; he heap good; he has my book; I have good place for him by and by.' The Indian is a wild man, he has no big spirit book; he kills one bad Indian enemy, and has scalp dance; Great Spirit heap mad, and says bad Indian; he put Indian in bad place and burn him heap much by and by. Ugh! Wabaska don't believe what white man says."

For good reasons the American Indian has lost faith in the professions of Christians. He knows they preach peace and kindness, but practice war and have shed rivers of blood. The "heathen Chinee" is finding out what the Indian learned many years ago. Buddha taught a gospel of kindness and peace; so did Confucius long before the Christian Era began, and billions of their followers practiced their precepts. Jesus also said: "Love one another; resist not evil; if thy enemy smites thee on one cheek turn to him the other." Are Christian nations following the teachings of Christ more closely than "the heathen" obeyed the commands of their great teachers? For eighteen hundred years Christians(?) have persecuted Jews unto death, and deluged the earth with Hebrew blood. They have kidnaped and enslaved millions of negroes, and they are now armed to the teeth ready to tear each other to pieces for territory and trade. Like Mohammed they proselyte with the sword. To-day Christian England is overrunning the Transvaal, laying it waste and killing the Christian Boers. What for? India was conquered and Great Britain's excuse was that the gospel must be spread in that heathen land. To-day eleven millions of those subjugated and peaceful people are starving and dying because they have been robbed of their lands and of their substance. Christian America is slaying the Filipinos and calling it "benevolent assimilation in the interest of Christian civilization." Several years ago Christian England forced the "heathen Chinee" to open her markets to the opium trade; the Emperor pleaded on his knees that his people be spared and that opium be kept out of China. England replied with cannon and grape shot and the awful opium curse was fastened on that country. Christian Europe sent missionaries to the heathen with Bibles, but also provided them with guns and powder. China was compelled to make one concession after another in which much territory was surrendered and harbors and ports and "open door privileges" were turned over to the Christian countries.

The gentle Nazarene said: "Take no thought for the morrow what ye shall eat or what ye shall drink or wherewithal ye shall be clothed," but his professed followers regard those teachings as theoretical only, and not content with the concessions of China, set about planning how they would carve up that country and parcel it out among themselves. The heathen revered the graves of his ancestors and was satisfied with the teachings of Confucius and Buddha, and was not ready to be "sliced up." So he began to eject the Christians and now war rages and blood is flowing.

Gen. W. T. Sherman said: "War is hell." If he was correct, then Christian(?) nations have been industriously engaged in raising it for centuries and are still in the same line of business. The writer cannot conceive that Jesus came to nurture the war spirit and to thus establish the kingdom of Satan on earth instead of the kingdom of God and peace. His gospel was a gospel of peace on earth, good will to men. It looks very much like we still have a great deal of spurious Christianity in the world. The so-called Christian nations are puffed up by pride and self-righteousness and bigotry, and they are ready to kill their enemies or even their friends, for revenge, or to plunder them for gain. Recently the Emperor of Germany is reported as saying in his parting address to his soldiers: "I send you to China to wreak out vengeance. Take no prisoners, but kill all."

It is quite possible that we are prejudiced against China and are judging her 400,000,000 people from the few who have come to this country. America would not like to be judged by some of its adventurer representatives who go abroad. China invented printing and the compass. Her laws require children of any age to honor and obey and tenderly care for parents. There are thousands of hospitals for the homeless and unfortunate. Even public hospitals are maintained where old wornout horses and other animals are cared for. That country has been at peace with the world for centuries. They are peaceful, industrious, frugal, hospitable, and had but little drunkenness before England flooded them with opium and whiskey. They have great libraries, universities, and art galleries, and they are skilled in manufacturing china-ware and beautiful textile fabrics. They have but few paupers and but little crime. They are "heathens" from the European and American standpoint, but how do we know but that they are working out the problem of life according to the divine plan. Certainly they are our brothers and we have no right to murder them and rob them.

So far, "Christian countries" have not yet brought heaven down to earth. We have our enormously rich and our poor in squalor and crime; we have our unjust laws; our corrupt congresses and courts; our murders and cruelties; here crime is increasing every year. Drunkenness curses Europe and America like a scourge; speculation, gambling and prostitution reign with a high hand in our every town and city; prize fighting is becoming a popular national amusement. It illy becomes us to boast of our great superiority over our fellow men of other lands.

In every church in Europe and America the Lord's prayer is repeated every Sunday: "May thy kingdom come on earth and thy will be done as in heaven," but are Christian nations trying to live that prayer? Will the kingdom of heaven be ushered in with cannon, and swords, and bayonets? Will the will of God be done on earth as it is in heaven by adopting the advice given by the Emperor of Germany to his troops? While "Christian nations" are boasting of their superiority and are strutting up and down the earth claiming to be the only Christian peoples and all others are heathens, are they quite sure they are true Christians themselves?

R. A. DAGUE.

Alameda, Cal.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.

ACROSTIC.

Precious is the dream of sages.
Reaching down the fleeting ages—
Over death to be victorious,
Gaining life eternal, glorious:
Reach at last Hope's full fruition,
Escaping every vile condition.
Soul! Serene, triumphant, move
Steadfast toward thy goal above.
In thy short span of life on earth,
Value that alone which hath true worth,
Enjoying thus the true New Birth.

That which makes "our lives sublime,"
Holding sway throughout all time,
Is the spirit, soul, or mind.
Not to perish when this mortal
Kneels and passes through Death's portal,
Entering but Life's wider sphere,
Released from lowly bondage here.

ELD. H. W. B. MYRICK.

Gentryville, Mo.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

WE call special attention to The Next World Interviewed, one of our special premiums. We are enabled to furnish it to our readers at the price announced in our premium list, from the simple fact that Mr. Horn donated the plates of the book to us. We have sent out thousands of copies of this book, and it has been well received everywhere. It should be circulated by the millions among all classes of Spiritualists. The seven books that we are offering to Spiritualists as premiums contain a large storehouse of useful knowledge on Spiritual and Occult subjects. You should have them on the shelves of your library where you can have access to them at any time. Read carefully our premium announcement.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Progressive Thinker goes to press early Monday morning of each week. Camp-meeting reports should always reach the office on the previous Friday or Saturday at the very latest. Bear that in mind.

The Chicago Chronicle says: "The people of Salem, Mass., are flocking to see a young woman who declares that she is bewitched. Her name is Carrie Peabody Bly. She lives part of the time in an ancient house built more than 100 years ago, an addition to the famous house at North and Essex streets. The greater part of the day, however, Miss Bly spends in the witch-house itself, either in the upper chamber or in the garret beneath the roof. There Miss Bly says she holds communion with their spirits, goes into trances and flies off into space and does numerous other things which have startled her townfolk. She is controlled, she says, by the spirit of Nathaniel Hawthorne and the spirits of Betsy Williams, and other noted personages hover about her. The day before Chas. H. Hoyt received his freedom from the insane asylum in which he had been placed in Connecticut, Miss Bly says she saw the spirit of his dead wife, Caroline Miskel Hoyt, and she gave her a message to send to her husband. 'I had never heard of the name of Hoyt,' said Miss Bly, 'but the name came to me as distinctly as could be. She said that she would not be happy until the judge had released her husband, who, she said, was not insane.'"

Mrs. L. J. Lewis writes: "When I take up a secular paper all I see of importance is China, its wars and massacres; but why send our missionaries to foreign ports and sacrifice blood, when we have so much missionary work to do at home. Before the gift of second sight, or clairvoyant sight as some call it, I was persuaded, at one of the Chinese Sunday-Schools of Chicago, to take a pupil. As I neither belong to any denomination nor profess to know much about the Bible, I hesitated; but I realized after a little while that all they wanted to be American citizens, was their freedom and the first rudiments of the English language—A, B, C, how to put them together to write and spell. One of my Chinese pupils, not of the acute kind, came to see me before the World's Fair, and said he knew the Bible all through, and wanted to be my interpreter when I went to China. But the one thing that seemed to impress me very much, was that they were more polite and appreciated what was done for them, more than our own American children. It seems hard to say so, but we have to acknowledge truths sometimes. I find my best thoughts come when I take time to rest my brain and give my departed friends who were independent in this life, time to come to me and enlighten me as to mysteries of the past, present or future, as far as necessary for me to know."

The Chicago Dispatch says: "Bearing the appearance of a haunted man and staggering from the lack of food and rest, which he had not had for nearly five days, Frank Smith, wanted by the Chicago police for the murder of John Barnum, Sunday night, July 15, entered the central police station in Milwaukee, Wis., the following Friday afternoon and gave himself up. The story of Smith's flight from Chicago, penniless and ghost-ridden, came out in the Desplaines street police court, where he was arraigned. He confessed his crime and a continuance was granted him. The belief that the wraith of Barnum was pursuing him and haunting him wherever he wandered, caused the fugitive to pass sleepless nights, pulling his hair and gnashing his teeth while tramping through the woods along the shore of Lake Michigan toward Milwaukee. When Smith entered the police station in Milwaukee he asked for something to eat, which was given him. When he had finished the meal he asked for Detectives Broderick and Switzer, of the Milwaukee police force. Detective Broderick is a brother of Senator Broderick of the West Side in Chicago. When Smith was ushered before the detectives he said: 'Broderick, I know your brother in Chicago. I have been mixed up in a shooting affray there, and the reason I asked for you is that I may give myself up, as the police are after me now. I cannot stand it any more,' continued Smith, 'his face is in front of me wherever I go and it will drive me mad.'"

Martha A. Brown writes from Sheridan Park, Ill.: "The three premium books came duly to hand and for which please accept my thanks. I shall only be repeating what every one has said, who has, like myself, received the premiums which you so liberally give to all the subscribers to your valuable paper, how can you afford to give so much for such a small sum, for I think the paper alone is worth the price, and I would not be without it if I had to make a great sacrifice. In reading the experience of Rufus W. Peckham, in Vol. 1, who was lost in the ville du Havre, and who was a friend of my husband, I was reminded of the description given at my own house of the loss of the steamer Arctic, by a medium who gave in pantomime the full account, all of which was verified by myself, on telling to a friend at whose House I dined the day before the Arctic sailed on her last trip."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

D. A. Richardson, of Paulding, Ohio, writes: "The Progressive Spiritualist Society of Payn will hold a grove meeting in Barnes' grove, east of Payn, on September 2. Mrs. Marion Carpenter will have the meeting in charge. Her husband is expected to be present."

On July 25, Samuel Blodget, of Grafton, N. D., and Mrs. N. Reid, of Vicksburg, Mich., were united in marriage at the Palace Hotel, in Colgary, on their journey to Alberta, N. W. T., where they expect to make their future home.

The Indianapolis (Ind.) News says of the report of Chesterfield camp: "The report of the treasurer shows the receipts were $4,000 and the expenses $3,000. P. B. Milspaugh has been chosen president again, his election being a victory for those in control of the camp this year. Miss Flora Hardin, of Anderson, was elected secretary, and F. J. McComber, of Anderson, treasurer."

In discussing the responsibility for the present situation in China, Sydney Brooks, an English traveler, the son of a member of Parliament and an authority on far Eastern affairs, said: "One of the first and most noticeable problems confronting the powers when they set about the work of reconstruction in China will be the missionary difficulty. Perhaps it would be going too far to say that the present crisis is solely due to a revolt from the evangelical propaganda we have forced China to license. Missionaries may plead with some force that the political pressure of the West upon the East, the seizure of Kiao-Chou, the alienation of Port Arthur, Manchuria, Wei-Hai-Wei, and the endless demands for 'concessions' are the real occasion of this semi-national rising. But we have to get down beneath the superficial and transitory causes into the permanent reasons for the Chinese hatred of foreigners. And that missionaries have a great deal to do with that is shown by the unanimity with which they and their converts are singled out for the first violence of attack. To the Chinaman the missionary is at once a mystery and a menace. His presence is a mystery; what he can possibly want in the country is a mystery; his preachings seem aimed at the foundations of all Chinese morality and social organization, of all that has made and kept the empire a whole. He is obviously supported and protected by foreign arms. A being therefore at once unaccountable, inexplicable, formidable, and aggressive, he attracts not only the instinctive antipathy of one race for another race, but whatever more can be engendered by fear, and ignorance, and superstition, and ceaseless suspicion on the one part and blundering provocation on the other."

Hon. F. P. Baker, of Topeka, Kansas, writes: "You are doing a noble work. I trust that you will be able to hold it up indefinitely. I don't see how you can succeed financially, but it seems you do."

"What was known as the Shepard house, on the old bay road, near Easton, Mass., was for many years reputed to be haunted by the ghost of a former occupant of the house who had hanged himself," writes Samuel S. Kingdon of "The Haunted Houses of New England," in the August Ladies' Home Journal. "Strange stories are told of the annoyances experienced by various tenant at all hours of the night, but they were never favored with a sight of the intruder. In one of the chambers was an old-fashioned corded bedstead, and on several occasions its occupant was awakened suddenly by finding himself on the floor, the cords which sustained the bed having been removed by unseen hands without breaking or cutting. Many times the whole family were alarmed by what sounded like a wagon load of stones falling from a great height on to the roof, threatening to crust it. These disturbances became so frequent that it was with difficulty that tenants could be found for the house, so much dread did people have of ghostly intruders."—Columbus (Ohio) Journal.

Maria Buchanan writes from New Zealand: "I acknowledge the receipt of your premium books, which came to hand all right last month, and for which I thank you very much. We are often pleased that The Progressive Thinker came under our notice to become subscribers to so instructive and grand a paper in every sense. There are only a few 'of us' in this district as yet, but we are in hopes of the beautiful truth spreading in time. It is very hard to disabuse people's minds of superstition. I am also pleased to tell you that Mrs. Burgess' books came all right and she is very thankful for them."

Is it tempting Providence? President Kruger's Volksraad once discussed the wickedness of firing cannon to bring down rain, though what has struck most scientific observers is the uselessness rather than the wickedness of this proceeding. In Italy, however, cannon have been used during the last month for an exactly contrary purpose, and with good results. At Rogeno (Como), where much damage has been done to the vines in previous years, fourteen cannon opened fire on some clouds that were gathering for hail, with the result that nothing fell but a little sleet here and there. In several districts where cannon were fired for dispersing the hail the results exceeded all expectation, whereas round Alessandria, where this precaution was not taken, the vineyards were completely destroyed.

Several leading Spiritualists of Belmont, N. Y., are engaged in securing leases of land on the east side of the river road between Belmont and Scio, for the purpose of drilling for oil. The first well is to be located on the Ingraham farm higher up than any have yet been located. It is stated that Homer Elliott, an experienced driller from Wellsville, will have charge of the business. The Spiritualists, it is alleged, state that the spirits of departed people who were acquainted in the vicinity where the well is to be located before they left this terrestrial sphere have assisted in designating the place where there are the most favorable indications

The Indianapolis Sentinel speaks of the Chesterfield Camp: "To-day was the largest week day since the opening of the Indiana Association of Spiritualists' camp-meeting. A large per cent of the 8,000 present Sunday remained, and every available space is filled. The attendance increases as the meetings progress, and the executive committee has been forced to plan extra accommodations. The addresses of to-day were by Mrs. Cahill, Mobile, Ala., and J. Clegg Wright. There will be another lecture by Swami Abhedananda, the celebrated Hindoo philosopher. It has been announced for Wednesday afternoon. Ignatus R. Donnelly, of Minnesota, will also deliver a series of lectures. Tests by C. L. Ainsworth are attracting wide attention."

Mrs. Olive Whitney writes from Oakland, Cal.: "The three volumes of the Encyclopedia of Death, and Life in the Spirit World to hand all right. Although I have not had time to more than glance through them, I know they contain a world of knowledge."

Herbert H. Patrick writes: "I have read the premium books, Encyclopedia of Death, and Life in the Spirit World. I think they are the most interesting books which you have sent out as premiums, and they should be in every person's library in the land, as they clear away the mist and superstition which has so long blinded the minds of the people. They reveal the beautiful truths of Spiritualism, and guide the people how to lead a good and harmonious life on earth, and when they reach the spirit world to have a grand start to search the unlimited realms of knowledge. I would not be without The Progressive Thinker for any price. It is the best paper to furnish a starving mind with food that was ever published. All Spiritualists should be as proud of the grand work you are doing as I am, clearing away ignorance and superstition, and furnishing in its place truth and wisdom."

L. H. Henley writes from Marshall, Texas: "They are a live set, these investigators of Spiritualistic phenomena, and to prove this I want to state a few facts. Some time ago I wrote an account of a seance held here which I attended. I did not embellish, I only stated facts in connection therewith, and I dared to mention a certain minister of this city who had the nerve to attend, and to state facts without apology to anyone. What I wrote was true. Now from every state and territory nearly come letters to this preacher, to the postmaster, and to the county officers, asking about my sanity and my reputation for veracity. Now, the pointer is clear, and a kind word to all. When you write to The Progressive Thinker, don't you for a moment expect gratifications by delivering yourselves of a big story, thinking it will never be read in your section, and that the soul-hungry folks in other sections and states will not do their best to get at the fountain whence came the statements. I've tried 'em, and they have fished in every nook. I do think, however, such matters of interest should be reported, but let us prepare to face our statements made at home and abroad when we are making them, just as I have done and am willing again to do."

Geo. F. Perkins, speaker and test medium, writes: "We have discontinued our meetings at Milwaukee for the present. Our audiences have been as large as anyone could expect through the summer. We have many friends in that city, and The Progressive Thinker has visited many families through our distribution. Our address until further notice is 3558 Cottage Grove avenue, Chicago, Ill."

Mrs. Izora C. Chandler says: "We claim to be the superiors of animals. In some respects we are, but we can learn much from dogs. They serve us faithfully, they show their gratitude for the smallest kindness and their faith in us is sublime. Dogs feel love and hatred. They experience despair, they have patience that is angelic, they know the pangs of jealousy, and they show a desire to help and comfort that is more than human. Man has a will. So have they. They are capable of obedience, whether present or absent from the one giving the command. They endure self-denial for the object of their affection. I believe that the possession of all these indicates a soul and that all souls have a future state."

W. W. Aber writes from Delphos, Kansas: "I will resume my work in Spring Hill, Kansas, the first week in September. I have so many letters of inquiry that I think people must be interested in the work."

Mrs. M. W. Ingraham, of Manhattan, Kansas, Box 945, wishes to correspond with mediums and Spiritualists who intend sending their children to the Kansas State Agricultural College. Will furnish board and rooms, and also the privilege of sitting in developing circles once a week.

Dr. L. H. Stansbury writes: "I wish to ask some information of the mediums who read your paper. About one year ago we formed a circle of seven members here for the purpose of materializations. We progressed finely; we could see etherealized spirits moving about the room and in the cabinet. We could see them plain enough to be able to recognize some of them, but of late, notwithstanding we have met regularly and had the same members present, we have gradually declined in spirit phenomena until we have finally got to where we hardly have any manifestations whatever. I also developed a high state of telepathy until I could actually distinguish the voice of certain departed friends. That also has nearly entirely failed. My sister had a peculiar gift of seeing spirits in daylight, so plain as to be able to recognize a number of them; that has also nearly played out. What is the matter with us? I do hope that some one will be able to tell us where our trouble is. I also wish some good medium and lecturer would visit our town, which has a population of about 5,000, and help our little band. Address me at Longview, Texas."

A more contemptible man never lived than Dowie. The Chicago Tribune of August 20, says of him: As a result of a sensational address denouncing all Christian religions made by Elder Volvia of the Dowie Church, Cincinnati, O., one of the most prominent members of the local branch publicly announced that he had withdrawn from the body, and delivered a scathing denunciation of Dowie himself. Mr. Davidson, the bolter, said he had been identified with the church for years, but after Elder Volvia's tirade he was done with the Dowieites. Continuing he said: 'They preach against worldliness, yet there is more worldliness displayed among them than in any other church I know of. I recently went to Chicago and found there that Dowie was building a city, the splendor of which will surpass ancient Babylon; also that he is living in a condition of luxury not enjoyed by Kings and other potentates. He declares himself to be the reincarnation of John the Baptist, but, unlike the famous evangelist, he is laying his hands on everything within reach. Recently he departed for Europe in a private train and engaged staterooms on board a steamer at the enormous cost of $1,500. The money all comes from the pockets of the poor, and yet he says he is carrying a glorious work and is following in the footsteps of the lowly Nazarene. I am done with them for all time.'"

H. W. H. writes of the Ottawa (Kans.) Camp: "Attendance extra good, and the last three days were crowded. D. W. Hull was at his best, on the subject of 'Bible Spiritualism.' Mrs. A. L. Lull's lectures and tests were fine. Mrs. E. E. Hammond and Mrs. Wagner held a test circle, and were liked very much. Mr. B. F. Hayden, trance lecturer, was well received. Mrs. Hayden's tests were good and often received with cheers by the listeners, being pointed and convincing. The Ottawa Spiritualist camp scored a success in every respect. Lecturers, mediums and the people were all satisfied with their outing, and will come again next year. The programme for literary entertainment was well rendered, consisting of instrumental and vocal music, dancing, comic lectures by Elder Black. All were admonished to take The Progressive Thinker and hurrah for J. R. Francis. Officers elect, H. W. Henderson, president; Cyrus Beard, vice-president; Jacob Hey, secretary, R. N. Kur, treasurer; E. A. Carpenter, superintendent of grounds."

Annie Easton writes: "The four books for which I wrote you, arrived yesterday, for which accept my most heartfelt thanks. They abound in truths that should elevate and bless all who read them. I am proud and overjoyed to possess them along with your valuable paper."

A dispatch from Vienna says: "The Vaterland, which is a journal usually well informed on all Catholic church matters, claims to have received from reliable sources in Rome information which justifies it in publishing a statement containing the following six declarations: 1. The Holy Father held no sacred mass for King Humbert. 2. The Holy Father neither authorized Cardinal Ferrari to offer condolence in his name nor sent a telegram himself. 3. When he heard that it was said that the King had not been excommunicated, he was indignant, and referred to the constitution of the Holy See. 4. As the King had not been personally excommunicated a church burial was permitted, owing to important reasons, among which was the pressure exerted by the Italian government. 5. The archbishop of Genoa, whom the government had asked to officiate when he applied to the Cardinal Vicar, received no refusal, but also no permission, and his officiating simply was not opposed. 6. The peculiar prayer of Queen Margherita was not approved by the Holy See, but by the Bishop of Cremona, who is an intimate friend of the royal family, and in this matter the last word has possibly not been spoken yet." Now it does not matter what the miserable old Pope does—he cannot injure the spirit of Humbert in the realms above. The Pope is only a very small specimen of humanity—exceedingly small.

Lily Dale Camp.

Sun, moon and stars seem to have entered into a combination with the earth sphere at the present writing, to make the closing weeks of Cassadaga camp even more beautiful than the preceding ones have been. This morning, Aug. 14, is as near perfect as a morning in summer can be, and this is as near a perfect place to enjoy such a morning as one could find. Not alone the place, but the people, seem to be approaching perfection as fast as it is desirable to do.

This week closed Prof. Lockwood's work here for this season. Mr. Lockwood has always been popular at this camp, and this year has added even greater laurels to his already magnificent wreath.

The board of directors decided to continue the classes, another year which were conducted by J. Clegg Wright here this season, also Prof. Lockwood's services have been secured to help on the educational movement, and pledges have been made to secure the required aid for such schools to be established permanently. Judge Osmer, of Franklin, Pa., pledges twenty-five dollars a year as a starter. Doubtless others will follow, and Cassadaga Camp will soon be as renowned for its educational advantages, as it has heretofore been as a Spiritualistic center.

Moses Hull's school will also be continued here, and it is safe to say no other camp in the Union will have the advantages to offer to the public that Camp Cassadaga will offer in the year 1901.

Wednesday was Woman's day, or better called, political equality day, Rev. Anna Shaw being the star speaker of the day. In the morning there was a symposium in which Miss Shaw, Mrs. Clara Watson, Mrs. McDonald, Mrs. Brewer, and Mrs. Mary Webb Baker took part. Miss Kate O. Peate presided as chairwoman, at both sessions, very gracefully performing her duties. Miss Shaw is too well known to need any eulogy of ours. Sounds of applause attested the appreciation of a large audience. This closes her work for this season.

The dance in the evening, under the management of the ladies, was a decided success. Taking all in all, perfect weather, large attendance, and the excellence of the program, this day has excelled any of the equality days of previous years.

Hon. Dr. Montague and Thos. Grimshaw occupy the rostrum for the balance of the week.

Marion Carpenter, Mr. Grumbine, Francis Edgar Mason and Lyman C. Howe are the speakers for the last week, making a strong array of talent from beginning to end.

There has been some failure on the part of some of the speakers engaged to meet their engagement, causing some disappointment, and some unjust criticism of the management, but in justice to all I will state that the board of directors have done all in their power to have the programme carried out as advertised and are no way blamable for unavoidable failures. There has been superior talent to draw from to fill vacancies, and none need complain.

MARY WEBB-BAKER.

LOVE MUST BE WON.

Love is not free to take, like sun and air,
Nor given away for naught to any one,
It is no common right for men to share
Like all things precious it is sought and won.

So if another is more loved than you,
Say not, "it is unjust," but say, "if she
Has earned more love than I, it is her due,
When I deserve more it will come to me."

But if your longing be for love indeed,
I'll teach you how to win it, a sure way;
Love and be lovely, that is all you need
And what you wish for will be yours some day.

—Susan Coolidge.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

Vicksburg Camp, Mich.

Before the days of camps Spiritualists took to the woods and held three-day grove meetings; those early out-door gatherings were well attended, they were free and harmonious, as social as a family gathering. The beautiful grove that surrounds us, reminds me of a grove meeting, the first that I ever attended, near Beloit, Wis. The Vicksburg camp grove responds quickly to every touch of improvement, and many substantial additions have been made this season, which give to the grounds and camp, character and permanency.

The seven days of extreme heat have passed, a shower has cooled and purified the breath of life, no extra sickness on account of the heat, the dust is laid for a time, and all the campers are thankful.

The speakers upon the camp program, Mrs. Carpenter and Mr. Tisdale, filled their appointments to the gratification and satisfaction of the campers, during the noted hot week. Because of the heat the arrivals upon Saturday and Sunday were cut short for the morning meeting, but the attendance was much increased in the afternoon, filling the large auditorium to overflowing; this was pleasant for Mrs. Carrie E. S. Twing, of New York, as it was her first appearance in her week's engagement at the Vicksburg camp.

In addition to the lectures, Children's Day and four regular health lessons, we have had public and private tests, music, dancing and the usual social harmonious gatherings that are the joy and life of this camp.

The N. S. A. was introduced as a subject of much importance and was discussed without fear or favor; there were no muzzles, no fear by those who took part that they would lose a job if they dared to freely express their opinions; the laity were quite unanimous in their expressions of opposition to the present management.

The home in Washington, D. C., the missionary work, and the ten thousand dollar annual meeting of the association is not wanted and will not be sustained by one in ten of the intelligent Spiritualists of America; not one in twenty at this writing, endorse the creed, or dogmas of the leaders. Spiritualists should see and recognize that we are in a crisis, the revolution is on, not coming on, action is demanded, morally, physically, and Spiritually. Something more than theories, speculation and selfishness is the demand at this date. Politics and religions of every brand and label are on trial—"where are we Spiritualists at?" Where do we stand? Does partisanship hold and control us? Are we free, or are we subjugated? These questions must be answered; Spiritualists ought to be free and clear-headed on these subjects.

DR. M. E. CONGER.

Lake Brady, O.

Woman's Day is now upon us with its beautiful decorations of yellow, its sunflowers nodding at us in the fresh morning breeze. Mrs. Georgia Gladys Cooley is the speaker and Mrs. E. W. Sprague presides, but all the bright women in camp have rallied around them and unanimously passed a resolution at their preliminary meeting, the first one offered, to invite the men to co-operate in making Woman's Day a success.

Mr. and Mrs. E. W. Sprague are fair samples of this masculine and feminine co-operation. It is refreshing to witness their devotion to each other and their co-operation in bringing before the world through their lectures and tests, the grand truths of immortality. Our genial chairman, D. A. Herrick, filled the rostrum the other day, or rather, his body did as speaker, for his own personality was entirely absent, for he described scenes in the spirit world showing a knowledge of occult laws with which Brother Herrick in his every-day life has no dealing. In voice, gesture and form of expression, he was another individual.

The phenomena and philosophy at Lake Brady has thus far been about equally balanced through representatives of both, and in last interviews with people leaving the grounds who came here as investigating skeptics, they have expressed themselves as convinced of the truth of spirit return.

G. W. Renner and D. A. Herrick gave a joint trumpet seance at the Woman's building last evening, in which three trumpets were used. Voices frequently sounded from all three of them at the same time. Each trumpet would be placed so close to the individual receiving the message that it would not interfere with others doing the same.

MRS. M'CASLIN.

A Churchman's Errors.

One correspondent in your valuable paper asserts Christianity has raised woman from her condition of servitude, and placed her on an equality with man. How long since the Christian world made this move, please? When and where did they invite woman to sit in our legislative assemblies, help to make and execute the laws which were to govern the children she was deemed capable of ushering into this world. She is considered advanced enough to pay taxes on whatever property she chances to possess, but who ever saw a church member introduce a bill into Congress granting suffrage to woman? Why, my good friend, even your good Saint Paul would not approve of such an innovation.

Men who are clear-headed in all other directions seem to become suddenly supine when the subject of woman's freedom is agitated. Is it a pleasure to have your dear mother, wife, or sister "hedged in" by the narrow conditions which poor benighted Christianity has handed down to us from the ages remote? Does it increase your importance to have these beautiful children who come to bless your home, born of a slave mother? Self reliance should be one of the angels who sit by each fireside of our land, but she never will clasp hands with poor shrinking slavery.

One of the great railway systems of Chicago is busy weeding from the ranks of its employes, all women. What is the matter? Are they incompetent, or negligent? Oh, no, but the policy of this company is promotion for its employes, and the women considered of sufficient mental status for mothers of a nation, are deemed unfitted to make out a way bill or sell tickets, so she is to be relegated back to her original condition, if the example of this railway company is followed, and our world will be handicapped by another generation, who will be born so blinded that they are unable to see what a heritage they have entailed on posterity; unless woman rebels, and seeks a wider field of action, which she certainly will.

Yes, Christianity has certainly uplifted woman, but in a different way from what our brother conveys. She was crushed down till the better, nobler nature in her rebelled, and she dared open doors that had been shut in her face for centuries. Gentlemen, she will never go back to her old condition, and no efforts of yours can hamper the onward march of progress, nor deprive her of laurels which she has nobly won. The doors of one puny corporation may be closed to her, but a thousand shall spring open in their place, not at the dictate of Christianity, but at the earnest wish of angel hosts, and progressive minds on earth.

FRED L. HILDRETH.

ROBERT OWEN.

"Book of the New Moral World."

(Continued from No. 559.)

"The religions, so-called, of the world have divided nation from nation, and man from man, from the earliest known period of history to the present. True religion must, on the contrary, unite man to man, and nation to nation, until the human race shall become as one family, united in feeling and interest, equal in education and condition according to age, and governed solely by charity and love, based on a knowledge of the sciences of human nature and of society, as explained in the first and second parts of this book."

"It may be here stated, as the subject is so important to all who are interested in the permanent happiness of the human race, that hitherto, the subject of which man knows the least, and which remains beyond the comprehension of his faculties, has been made, through ignorance, the chief study and business of his existence. In consequence, he has ever been in the path of gross error, and has gone astray from the beginning, consuming his time in doing that which he ought not to have done for his health, wealth, peace, and a continued advance in knowledge and rational enjoyment. The religions of the world have confused the mind, destroyed the understanding, and given a false direction to the feelings of the human race. They have taught men to call good evil, and evil good; changed the natural healthy propensities of humanity into vile and ferocious passions, and misdirected all the faculties of man, making him an enemy to himself and to his race. Until the eyes of the world can be opened to enable men to see the errors, absurdities, and follies of all these religions, so-called, it will be vain to expect any rational conduct from any people or government, or that either of them can become wise, good and happy.

"When once the public mind of the world can be disabused on this subject, so as to enable it to reason calmly and justly respecting the past and the present, and to see facts as they exist in nature, and not distorted by the misdirected imaginations of any of the varied and opposing religions of the world; there will be no real difficulty in introducing truth, knowledge, charity, kindness, among all ranks and descriptions of men. These religions stand in the way of making one step toward truth, knowledge, superior conduct, and happiness. They guard the road to these virtues, armed with the weapons of ignorance and superstition, and threaten vengeance to all who attempt to enter upon it. In fact, they ever have been, now are, and while they shall be allowed to influence and direct human affairs, they ever will be, engines of power to make men fools or hypocrites, and will remain the bane and curse of humanity.

"But how are these hydras of mischief to be destroyed without a renewal of all the crimes and sufferings produced by the cruelties of one system of madness to oppose another; by which hosts of human beings have slaughtered each other and inflicted all the crimes and miseries of the most ferocious warfare, in order that the superstitions of the cross or the crescent might be victorious over all the rational faculties of humanity? And all this rancor of the most fiendish vengeance, created and maintained by myriads to the death, for the honor and glory of a Being said to be a God of love, of justice, of charity, and of mercy, and the essence of all wisdom, power, and goodness!!! And yet this Being, Power, Essence, or whatever name may be given to the cause of all that has been, is, or may be caused—remains to this day as incomprehensible to man as when the first man was murdered, with the impious imagination that the deed was done to support the honor and add to the glory of that Power which no man possessing the slightest approach to common sense will now say he can comprehend.

"While man shall have his faculties so destroyed as to be made conscientiously to believe that by anything he can do, he can honor or glorify a Power unknown and incomprehensible to him, or by leaving anything undone he can anger or in any manner affect such Power, it is proof to demonstration that he has not been made a rational creature, and that he has yet to acquire the rudiments of the knowledge of his own nature, before he can learn what manner of being he is, or what is the true character of all humanity."

(To be continued.)

N. B.—I may add, in passing, that when Robert Owen published his book (1845), his son, Hon. Robert Dale Owen, was representing a district in Congress, from Indiana, and had few superiors in breadth of intellect, as I remember. I notice now, in the dispatch to the associated press, of August 2, that the Democrats of the First Congressional District of Indiana have nominated Alfred Dale Owen for Congress, who is the present mayor of Mt. Vernon, Ind. It is altogether probable that he is the grandson, or great-grandson of the author of the "Book of the New Moral World." There is great need of broad-minded men in the national legislature now-a-days. C. H. MATHEWS.

New Philadelphia, Ohio.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is $1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for $1.25.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

H. L. B.: Q. Four years ago I stepped out of the church and followed the light of Spiritualism, but it has gone on glimmering. Opportunities to communicate have been given to those who are supposed to exist on the other side, but not a whisper has ever come to me, and when those around you are skeptical and unsympathetic, is it not discouraging? I am tempted sometimes to believe death ends all.

A. The condition of this correspondent is like that of a multitude of others who are constantly writing to this department, asking for explanations or words of comfort. To leave the church and its assurance of certainty, and find the light guiding thence, wavering and uncertain, is indeed deplorable, and the weary minds, turn back to the old paths. It requires strength of character, and determined will to clear the way for feet already weary. So many discouragements are met, the heart grows faint and the repose of the old faith is more inviting.

There are reasons, for these failures of earnest souls to receive messages from the departed. In some cases, their psychic or bodily condition prevents by some subtle cause scarcely understandable. Thus a bar of iron may be magnetically inert, and again without the least visible change become a powerful magnet. There is a condition of personal organization, that is not only inert to spirit influence, but opposed to its manifestation in others. This condition may be, and often is, suddenly changed to a high degree of impressibility to these influences. This may occur, involuntarily, but more usually is the result of becoming a member of a circle.

Again, the desire of spirit friends has far more influence than is usually assigned to them. When there are those very dear, and recently departed, they have even stronger desire to communicate, than their friends have to receive, and they avail themselves of every opportunity to do so. If they fail, it is because they can not.

They may not know how to control the subtile forces with which they have to deal. They may fail in the attempt to express their thoughts, and be charged with falsehood. Fearing such failure they may shrink from making any attempt.

To all the great class of those who desire to believe and yet falter on the borders, we urge the plan which has been persistently advocated by The Progressive Thinker, of the home circle. Delightful messages may be obtained through public mediums, but such can only come on rare occasions, for such sources are not readily available. The home circle is like the old prayer meeting, and the spirit friends will come to the sacred altar of the table around which they once sat, the hearth never forgotten, and their influence is stronger there than anywhere else. There they may be constantly consulted and belief becomes an abiding knowledge that the home and our lives are overshadowed by their sacred presence.

Psyche, New York: Q. What do you consider the fundamental principle of spirit communion, and how can it be explained?

A. The stars as glowing suns, send off waves of light which break on coasts at inconceivable distances. The light of 61 Cygnet, one of the nearest, at the velocity of 192,000 miles in a second, is twelve years passing the distance from that star to the earth, and how much farther it reaches is beyond understanding. Its light is thrown out in every direction, so that in every part of that vast sphere it is visible. A luminous body is one which throws off light waves in the same manner a heated body throws off vibrations of different length and velocity, which are recognized heat. An electrically excited body, that is one thrown into intense vibrations, sends off waves known as electricity. These waves go out in every direction as radii from a centre to the circumference of its sphere, and when unimpeded in perfect spheres. The wire being a better conductor, more readily transmits these waves.

When such a vibrating body is elevated to some height in the air and charged, it throws off these waves and at all points in the sphere of its waves they can be received by a proper instrument. It is thus seen that wireless telegraphy does not differ from telegraph by wire in principle. This is, however, at once observed: As these waves go out the surface they cover rapidly increases and their intensity must decrease in the same ratio. This is found to be as the square of the distance. Thus if the energy of a light, heat, or electric vibrant body, at a certain distance be represented by a unit, at twice the distance, the energy will be four times less; at four times the distance sixteen times less. While this does not hold good on a conducting wire, it will be found to limit the distance to which wireless telegraphy can be employed.

With these physical facts clearly impressed on our minds, we are prepared for the reception of the grand principles on which the superstructure of the spiritual philosophy is founded. It is this:

As the radiant star is a centre of light, so the brain is a centre of radiant thought. The spirit using that brain as its instrument is the source and vortex of that energy, sending out vibrations in every direction. The parallel is made complete by the analogous ethers, for as there is an ether of extreme tenuity for the explanation of the phenomena of the physical forces of light, heat, and electricity, there is a still more refined ether which is the medium of psychic vibrations.

This principle, as simple and sublime as that of gravitation, was first announced in the "Philosophy of Spirit and the Spirit World, published in 1860. The spirit authors for the first time explicitly stated the theory of thought vibrations, with diagrams, as the fundamental explanation of all the marvelous class of phenomena now known as thought transference, telepathy, spirit communion, etc. It is to the spiritual what gravitation is to the physical world. The changes rung on the "vibratory theory," all have their beginning with this statement, and most of their exponents, with only superficial knowledge of the profound subject, have given rein to their fancy, and put forth their wild dreams for knowledge.

With this principle we have the key to the complex and interblended phenomena of spirit; the talismanic sesame which opens the door of its inner mysteries.

The application: These vibrations go out into the spirit ether, and wherever they meet a spirit, in harmony, they are received and transmuted into thoughts, the same as set them in motion, precisely as the receiver of a telephone changes the electric waves to waves of sound.

The letter remains vibrant with the thoughts of its author and the psychometrist reads therefrom.

The sensitive receives the waves, and recognizing their meaning is able to read the thought, or is a mind-reader. A medium receives impressions from spirits, in the same manner. Every manifestation and psychic phenomenon is explainable by this theory and the seemingly conflicting medley unitized.

J. H. McElroy: Q. Faraday as a spirit claims that the material universe existed before the spiritual. Other spirits have told me that the spiritual existed before the material. Which is true?

A. Matter without its spiritual essence—force or properties—could not exist—would be nothing. The spiritual forces could not be recognizable by human senses or understanding except through matter.

All knowledge starts with the fundamental proposition: Matter and force (spirit) are eternal. There is no creation—there is evolution. There is continuous change of form and condition, and ascension to higher planes, but ever and forever the spiritual and material are blended, as energy and its external expression.

MOST HORRIBLE!

A Horrible Religion and a Horrible Life.

RETURN TO THE WORLD OF A NUN FROM THE DARK, DREARY WALLS OF A CONVENT AFTER FORTY-FIVE LONG YEARS.

I was surprised to find that on one day the past week, after forty-five years spent as a cloistered nun in the Ursuline convent at Bedford Park, in the Bronx, New York, that Cecelia Lawrence, known in the sisterhood as Mother Cecelia, passed for the first time since she entered, beyond the convent walls, and for the first time in her life rode on a railroad train.

Mother Cecelia is a daughter of a prominent New Yorker, Bryan Lawrence, and at his death left $100,000 to the Ursuline convent and a like sum to his daughter. She assumed the white veil when she was a girl graduate, only seventeen years old.

On taking the final vows Miss Lawrence devoted her whole fortune to the convent, of which she has now been an inmate nearly half a century. Permission to leave the convent for a brief period was obtained by a special dispensation from Archbishop Corrigan, on account of Mother Cecelia's failing health, and she has now gone to Babylon, L. I., where she will be nursed by the sisters of the Convent of St. Joseph.

It is stated that it was with the utmost reluctance that the venerable nun was persuaded to leave her life-long retreat, but the question now is, will she after seeing the beauties of the outside world, want to return to those dreary walls, or will she not have some regrets?

I am told she was like a being suddenly translated from another world as she passed out of the convent doors the first time in forty-five years. She was stunned by the rush and roar of the trains, by the speed of the electric cars, by the noise and bustle of the big city, by the immensity of the crowds, the towering mass of the buildings. Throughout the long journey she sat outwardly impassive and almost silent, only opening her lips to murmur, "Wonderful. Wonderful!" She was like one in a dream. The trains she said frightened her at first, but she soon became reassured and positively enjoyed the rapid motion. The electric cars she thought even more wonderful. She said what impressed her more than anything else was the mighty tide of humanity flowing along the streets through which she passed. In the afternoon she was able to make a visit to Oak Island, and only think, there she had her first view of the ocean, and she said that it was the most glorious of all the sights she had seen. She will remain at Babylon until her health is restored.

An elderly lady friend of mine, informs me that she remembers the time that Miss Lawrence entered the convent and that it made considerable talk at that time, for Miss Lawrence only being seventeen years old and with such a fortune, and think what good she could have done with her money in the outside world among the sick and poor, instead of shutting herself up behind dark and dreary walls.

What a horrible religion this is to take these inmates in behind these walls away from these grand beauties that God has given us, such as the flowers, trees and all the beauties of nature. Do they think it a crime to look on these things?

I have asked the question many, times, and have never received an answer; that is, what is the fascination, what the transformation behind those dreary, dark stone walls, where so many young women give up all that is dear to them in this world—wealth, mother, all, to take that white veil and never to come out? This is surely one of the mysteries that is very hard to solve. J. OSBORNE LUNT.

New York.

YOU, as a progressive mind, should know something of the phenomena of that magnificent change called Death. On that subject you will find valuable information in the three volumes of The Encyclopedia of Death, and Life in the Spirit World. Those three volumes contain more valuable information on that subject than all the libraries of the world. They are furnished to the subscribers of The Progressive Thinker at a nominal cost. Read carefully our premium list.

THE CAMP-MEETINGS.



Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas, or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All wishing circulars should write to the secretary, Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 266 Twenty-first street, Detroit, Mich.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Summerland, Cal.

The tenth annual camp-meeting of the Spiritualists of Summerland, Cal., conducted by the Summerland Spiritualist Association, will commence August 26, 1900. M. A. Spring, president; W. P. Allen, secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic campgrounds, Niantic, Conn; season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Los Angeles, Cal., Camp.

Arrangements have been made to hold a camp-meeting at Sycamore Grove, Los Angeles, Call, September 2 to 30, inclusive. Address Elton T. Brown, secretary, 341½ So. Spring street, Los Angeles, Cal.

Nebraska State Camp.

The Nebraska State Spiritualist Association will hold its second annual camp at the Crete Chautauqua Grounds, Crete, Neb., from August 16 till August 26 inclusive. Crete is about 20 miles from Lincoln. The grounds are very conveniently and pleasantly situated and every effort will be put forth to make the meeting a success. Further particulars may be obtained of James Campbell, president, Havelock, Neb.

Summerland Beach Camp, O.

The spiritual camp-meeting at Summerland Beach, O., will commence Sunday, Aug. 26 and continue two weeks, including Sunday September 9. The best talent of the country, both mediums and speakers, will be here. Every night is given to mediums. For programme and information address S. J. Woolley, Milo, Ohio.

Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1900. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Iowa, September 2 to September 16 inclusive. Grounds open to campers after August 27. For information or programs address W. H. Wilson, 301 N. Center street, Marshalltown, Iowa.

Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich, August 2 to September 4, 1900, inclusive. For programmes address J. D. Richmond, secretary, St. Johns, Mich., or G. F. Ottmar, Riley, Mich.

Haslett Park Camp, Mich.

Tuesday morning, conference, which opened up with thoughts rather spicy, in which all took an active part. Our subject was: "Are we not two bodies, and cannot the inner spirit control the outer or earthly body?

Afternoon brought the friends together to listen to a discourse from Mrs. Cooley, on the different modes of worship. She gave a brief history of worship, from the tree down to the present time, which was very fine and interesting; it gave some new light and thoughts to the workings of Spiritualism.

Thursday morning conference still held to the same subject, which brought out diverse opinions with new thought for study.

In the afternoon she took some of the points to speak from; she also gave a brief sketch of her mediumship and speakership, and as to the dwelling of the spirit within and the going out at the time of separation.

On Friday afternoon she gave us a practical discourse on Spiritualism, and the mode of living thereby, after which she gave the friends a final good-bye, which all regretted, but she is to be with us the coming year.

Thursday evening we were greeted with the faces of Mr. and Mrs. Dr. Warne, of Chicago, who tarried over night with us and gave some beautiful thoughts on the forces of development. Mrs. Warne is one of our old campers, and received a hearty welcome from all old campers.

Saturday afternoon brought us together to listen to Mrs. Weatherford and daughter, who gave some of their improvised songs, while Mrs. W. gave a fine opening address on Spiritualism.

Sunday morning we were greeted with a fine shower which refreshed both soul and body, as the weather had been to extreme heat, but the people came in and the house was well filled with eager listeners when our speaker, Mrs. Weatherford, came to the front and opened her lecture on "The Truths of Nature, and How to Learn to Inventory Our Own Selves."

Afternoon, her subject was "Brotherhood of Humanity." She handled it with masterly care.

The mediums and speakers have done a good work since the camp opened, and many a heart has been made glad by hearing from their departed friends. Spiritualism is growing. The young will not be held down to the old creeds and dogmas.

We have got the best talent to come, and we are looking forward for a big camp. MRS. O. H. SOULE.

Ottawa Camp, Kansas.

The Ottawa camp-meeting opened on the 8th of August as advertised, continuing until the 13th. It was held in the beautiful grounds of Forrest Park, and a more perfect and lovely place for such a purpose can not well be imagined. It is the ideal place for holding meetings of this nature. Its beautiful grounds are interspersed with broad graveled avenues, lined with comfortable benches, shaded by grand old trees whose inviting shade is most sublime and refreshing. The green sward is broken here with a fountain, and there with a pond whose waters are alive with gold-fish and the surface covered with lovely pond lilies in full bloom. The Marais des Cygnes river threads its silvery course through its entire length. Many buildings of various sizes are scattered throughout the grounds, some of the rustic, others of the cottage style, and taken as a whole, it is a most enchanting spot and as "Blossom," (Mrs. Wagner's control) expressed it, "It looked somewhat like one of their parks in the spirit world.

Here the Spiritualists of this section of the state gathered and celebrated the fourth anniversary of this association, and all had a very happy and enjoyable time. The rostrum was occupied by Mr. Ben F. Hayden as an inspirational speaker, D. W. Hull, Mrs. L. Mabee and Mrs. A. L. Lull as speakers, and Mrs. Hayden, Mrs. Lull, Mrs. Hammond and Mrs. Inez Wagner as test mediums, all of whom acquitted themselves most excellently, and gave the best of satisfaction. Everybody seemed pleased and highly gratified, and departed with the full determination to come next season.

A matter of some interest occurred there that is worthy of mention. Three young preachers of different orthodox denominations had private sittings with one of the mediums, Mrs. Inez Wagner. They seemed to be perfectly honest investigators and got wonderful results from "Blossom," her control, who acquitted herself most nobly. They expressed themselves as perfectly dumfounded at the phenomena, and one of them was so impressed that he returned the very next day for another sitting, and told Mrs. Wagner, that on his return home after his first sitting, he saw things clairvoyantly, that he saw whom he thought was Jesus Christ.

Saturday evening's exercises closed with a literary entertainment, concluding with a dance at which all enjoyed themselves immensely.

J. S. ENSMINGER.

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SANSKRIT, AND OCCULT

Prof. Hopkins Criticised by Mary Weeks Burnett.

A recent editorial in the Inter Ocean refers to an article by Washburn Hopkins, professor of Sanskrit in Yale, published in a current magazine. The comments of the Inter Ocean upon the article are very interesting and seem worthy of notice. Leaving on one side for the moment the statement (quoted) that theosophy is the teaching of the masters of yoga, let us suggest that a professor of so pronounced and refined a language as Sanskrit (which is called the language of the Gods) should always endeavor to enlighten—not confuse—the public mind. He should make a very clear differentiation in his interpretation of single and root words.

Sanskrit is essentially a language which contains within itself its own roots, thus differing from any western-world language. Each letter of the Sanskrit alphabet has a definite meaning. Each root word is used generically and has many applications. Just as in English, the word man (which, by the way, is from a Sanskrit root) includes in the generic sense the professor of science and theology as well as the uneducated tramp and the savage, so in Sanskrit the word yogi includes those who through spiritual evolution have become Christs, as well as those who have devoted themselves wholly to the practice of physical torture in order to develop in themselves will power and an indifference to bodily demands.

Any one at all conversant with Sanskrit has abundant opportunity to find in the Sanskrit scriptures the two great divisions of yoga practice distinctly set forth. They are called Raja Yoga, which includes preliminary control (not suppression) of the mind, in order that supreme conscious spiritual union with the divine may be attained, and, Hatha Yoga, that which brings the physical body and the desire body under control of the will, and yet leaves the mind uncontrolled and the spiritual nature unevolved. The Raja Yoga leads to Christhood, the Hatha Yoga, if joined to any thought of selfishness, leads to black magic. Western-world scriptures make the same distinction between those who seek the purity and truth of life eternal and those who, professing to do the same, follow the outward practices and leave the mind "full of ravening and wickedness." These two methods of yoga are called in India the true and the false yoga.

Simply "releasing the soul from the body" does not constitute true yoga. Some forms of release are, however, brought about by the Hatha (false) Yoga practices, as any insane asylum will demonstrate. What is a more patent fact in many insane cases than that the soul has been released from the body? And the cure of such cases will depend upon the reuniting the souls with the bodies again. But the release by true yoga means an expansion of consciousness, which, while not losing possession of the physical, widens into greater possibilities for the uplifting of humanity.

It is true that the higher consciousness becomes active, as instanced by St. Paul, Plotinus, Thomas a' Kempis, and many others, but such results as those great souls attained are not secured by the long "fasts" and "painful postures" of the false yogi. The Sanskrit scriptures say that "yoga is not for him who eateth too much, nor who abstaineth to excess," but for him who has acquired "fearlessness, purity of heart, steadfastness in the yoga of wisdom, self-restraint, truth, absence of wrath, compassion to living beings, uncovetousness, forgiveness, absence of pride, sacrifice, and the study of the shastras." Note that the last qualification, that of study, refers to definite training of the mind.

The object of yoga is not to suppress and thus eventually destroy the mind. The student knows that "to think of absolutely nothing" would lead in time to the utter deformation of the intellectual principle, and that is not what he seeks, but his effort is to gradually bring the mind into subjection to the real I, who is to be its master. The mind has to be made an obedient servant, so that it shall think purely, clearly, one-pointedly, for so long a time as its master, the real I directs. This mastery of the mind, united with a highly evolved or unfolded spiritual nature, constitutes a "Mahatma, or a master soul."

Mahatma is also a word much used and little understood in this country. It is a Sanskrit root compound, which includes, according to its relation to other words, all grades of true and false, from simple student to master of all knowledge.

A true mahatma is one who has definitely, consciously, trained all his subliminal consciousness, all his subtle faculties of soul and of mind, and of sense, until he has become not only master of them all, but has made them responsive to every cry of pain and suffering in the world, and all his energies continually go forth for the teaching, the helping, and the uplifting of the minds and souls of men. He has become only a force for good in the world. Would that there were more of these. And as man evolves, unfolds his higher faculties, there will be more, for these great souls have become such through long evolution, and others will do the same.

In regard to the teachings of theosophy as given out to the world through these divine teachers, I cannot more clearly state what theosophy is and does than to quote Mrs. Besant's words in the June number, 1900, of the Theosophical Review (American edition) upon "The Nature of Theosophical Proofs:"

"Now, theosophy is an exposition of life, including in one vast sweep all its actualities and possibilities. It can only be grasped even to a very limited extent by prolonged and patient study. * * * Theosophy brings to light proofs of the existence of a primeval wisdom, proofs of spiritual realities, proofs of the One existence, and of the human spirit as issuing from the divine, proof of the evolution of the soul, and the law of sequence guiding evolution, proof of the existence of divine teachers who promulgated these ideas. * * * The proofs of separate facts contained in theosophical teachings are in some cases indirect and depending on study; in others direct and readily available."

Theosophy is, therefore, not exclusive," but it is inclusive, and meets the needs of the greatest minds as well as of those less evolved.

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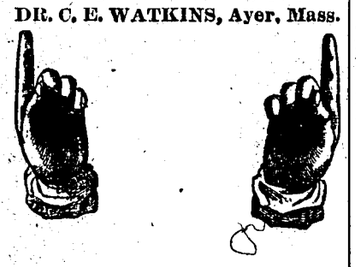
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Why, then, all the inconsistencies that lie so thickly in the pathway of progress? Why do ye all fetter your own lives and that of others, by these weeds that choke out the good things that might bring you a bountiful harvest of that which would enrich your souls, for all time to come?

We of the higher realms do desire you to learn of all these inconsistencies, so that ye may weed them out of your lives, and in their stead, reap a harvest of the good that will surely come to you through the persistent effort for justice, consistency and truth.

So many go through life, hugging unto themselves their own idiosyncrasies and seeing not how persistently they crowd out consistency. They have never stopped to question themselves, that they might understand the pathway wherein they were straying.

Ah, friends, many of you think your feet are surely treading the broad and beautiful pathway unto the perfect day, illumined all the way by the light of Divine truth, as revealed unto you through God's messengers, namely, the loved ones gone before. Shall I tell you that many of you are mistaken?

Shall I tell you that many of you are wandering so far away, in the by-paths, that the main thoroughfare is long since gone by, and daily you are creating new stumbling-blocks, over which you must return, ere you gain the desired goal.

Oh, pshaw! is the thought of these self-satisfied ones, as they read these warning words.

But, friends, will you tell me how many of you stop to daily inquire of your soul, Am I in the right?

Am I doing my life work properly?

Am I fulfilling my duty unto the human family?

Am I giving of my knowledge unto others, that they, too, may profit by the instructions that have been given to me?

Have you lifted your spiritual being toward the fountain of light in true soul prayer?

These are pertinent questions, and still, very many more of like nature could be enumerated ere the half was told of all the things you should daily search your soul for understanding of.

Too many of you console yourselves by thinking that your guides, or spirit friends know of your needs, and will attend to them; and (in part)this may be true.

But if you do not reach out after a more exalted knowledge of life and its laws, if you do not ask for the blessings, if you do not make conditions right by throwing out your heart's desire, in soul thought, or prayer, how shall ye expect them to build the line, 'twixt them and you?

The little child may toddle by your feet, and you see and perhaps give it some attention, even though it pays no attention to you.

But if that child reaches out its little arms for your caress, and lisps its pleasure at your presence, how much more of your love and thought and care you lavish upon it. A lesson is here for you, though many, grown wise in their own estimation, may like it not, to be compared to a little child.

I must not pause until I speak to you of the inconsistencies that have arisen among those of you who should have been more wise concerning spiritual things.

The bickering and haggling, and abuse even, that has been thought, and many times written out, concerning the great spirit of the universe.

Friends, place your ideals higher than the utmost bounds of man's reason, and build with your life work the ladder thereto. And when that pinnacle shall have been reached, create with your ideals yet a greater and grander pinnacle to strive after. And, if perchance some other fail to climb side by side with you up the gleaming heights, reach down and help him up, putting beneath his feet whatever to him seems sure to hold him up, until he shall have learned to help himself.

But do not, I pray you, place stumbling-blocks in his way, nor knock from underneath him that which will help him on to a better life.

That which is food for him, may be as chaff to you, but if his food is suitable for him, and he can grow thereon, why seek to rob him of that which to him seemeth good? The time never will be when this work of showing the way to a faltering brother will not be needed.

Take with you the angel guides, and gird your brow with the gems of consistency, seeking ever to uplift, unfold, and bless the human family, and thy own life shall be illumined with heaven's own radiance.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

J. B. Wilson passed to spirit life, Aug. 3, aged 82 years. About twenty-five years ago he investigated Spiritualism, since which time he has been an ardent advocate, ever ready to express his views at favorable opportunities. We already have had a comforting message from him, in which he tells of the beauties of the other side. He received great pleasure in reading The Progressive Thinker and Light of Truth.

Joliet, Ill. RALPH WILSON.

Luther C. Keeler passed to spirit life, at his country home, near Winnetka, Ill., July 22, aged 68 years. Mr. Keeler was an active business man for many years in Chicago, and won and held the confidence and respect of all with whom he came in contact (socially or in business relations) by his honorable dealings with his fellow man. His kind and courteous manner towards the aged, the young and those beneath him (socially), ever marked him wherever he chanced to be, the true gentleman. He leaves the priceless legacy to his children of an unsullied name, and a life-record, pure and clean, and one whose memory will ever be cherished with esteem, respect and love, by all whose privilege it was to know him. His family have the sweet consolation of knowing, "there is no death, only transition."

K.

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Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

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The Avenue Spiritualists Society will meet at 2979 Wabash avenue, corner 30th street, every Sunday afternoon at 2:45 o'clock. Harry J. Moore, pastor.

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The Progressive Spiritual Society will hold a meeting each Sunday at North avenue and Burling street, at 3 p. m. German and English speaking. Mrs. Hilbert assisted by Mr. Bernhart.

Send in notice of meetings held on Sunday at public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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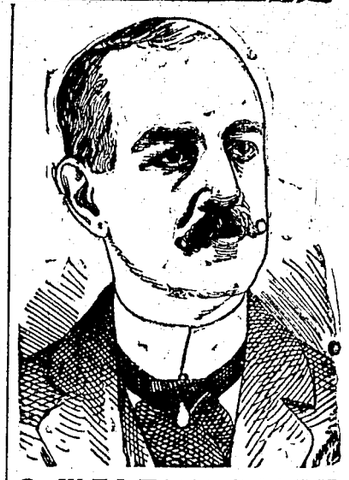
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, SEPT. 1, 1900. NO. 562

COSMOCRATS

Of Darkness, and Spiritual Forces of Evil.

To the Editor:—Your issue of August 18 is full of good things. The lecture by the Hon. A. B. Richmond, gives valuable information concerning the founder of Methodism. The quotations from a sermon by the president of Allegheny College, especially the phrases "Cosmocrats of darkness" and "the spiritual forces of evil," together with the citing of Nebuchadnezzar, Cyrus the Great and Augustus as Cosmocrats who ruled the nations and were themselves "centers of political life," are good, interesting, giving the reader a better understanding of those terms. To me they are significant, because they fill a prediction made to me by my spirit friends about thirty years ago. At that time they talked to me face to face and told me I had a work to do that would be difficult to accomplish, for the reason that I would encounter the forces of some of the spiritual "cosmocrats of darkness who wielded a strong power over and through mortals, especially selfish mortals, whom they use in many ways to carry out their will and work in a measure, etc., and that these would have to be conquered, which victory would then result in blessings for all humanity. They further stated, that when the time for their strongest action came to be realized on earth, I would then see a statement in print similar in words and meaning to what they were then telling me, to bear witness to the truth thereof, and that then I would better understand, because it would be realized by all world powers and people; that these cosmocrats of darkness wielding the so-called spiritual forces of evil, were exerting their full power in various conflicts upon and through the people, but that the higher Powers in unison with all good and true mortals would conquer after a time, and then peace and prosperity would reign upon earth.

Now, seeing this prediction fulfilled after so many years, pleases me greatly, and too, that some of the identical words are used and spoken by a Methodist divine. This, too, is significant, for it proves plainly that all receptive brains are infilled with the inspiration that is in these latter days poured out upon all flesh.

In connection with the above, permit me to relate a vision I experienced two years later. At that time I had some unpleasant experiences and being very clairvoyant then, I saw the joint maneuvering of such spirits of darkness and mortals of the same kind. I grieved over a wrong done to us and was thinking it over, when I sensed before I saw, spiritual presences. They came closer and said to me: "We will try to take you in spirit to meet the cosmocrat Cyrus on his own plane and place. He is the one who can give aid and rectify such wrongs, for there all is on record—causes and consequences and how accomplished." Immediately I was outside of my body going with my spirit guide over great space until we reached an immense plane. Far across it rose an imposing city. He pointed out a very large and prominent building and said: "Go to that building." You must go alone and will at this time find Cyrus himself there." I started—fairly flew through space and soon stood before the building which I entered. It was something on the plan of a large court-house, great halls with rooms on either side into which I looked and saw men working with books and figures. I knew exactly where he whom I came to see was to be found, and went to the door of a large room. It was full of men and women, too, all having grievances of their own to relate, for I stood and listened to make sure of it. At the large table sat a man—spirit, of course—but not in the least different from a mortal man.

He was very busy looking through great books. Presently he arose, came to me and said very courteously, "What can I do for you?" I stated why I came, and he went to a shelf, took down a large book, ran his finger over a few pages, then came to me and said, as he smiled sadly: "It is as you have stated; you have been wronged instead of wronging some one. 'Tis better for you, but I cannot give you any immediate help—these things all run their courses; I will give this matter my personal attention henceforth." I felt better then, and started to go, he going to the outer door with me and politely offering himself as escort to return me to my body. I thanked him, saying that I was safe alone. I knew my guide was not far away. This vision was repeated again to me after reading the statements referred to in Hon. A. B. Richmond's lecture. I can now understand better some things that had a hidden meaning to me.

I learned by this last visit and vision that this presiding spirit at this force centre is unhappy, and not filling this place from choice, but working out his own salvation and by diligent service earning a promotion to a less trying and laborious position. It further taught me that the imperfect thoughts and deeds of mortals are kept on record and that these so-called cosmocrats of darkness wielding the spiritual forces of evil, may be, yea, are, doing useful and necessary service, also that these things need study to learn them as they are.

The use of terms is ambiguous in this connection and needs qualification, for the reason that spiritual forces of evil are those in conflict for the separation of the pure from the dross, and the assimilations.

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The news came from China early in August that the powers had seriously conisdered a proposition for peace, by which it was proposed to remove from China all the missionaries and foreigners and also withdraw the armies. The missionaries and churches became alarmed—almost dismayed, and kicked against it powerfully. This would upset their calculations and schemes of christianizing China by war, even though it takes years to accomplish it. They said China must be adequately punished; even if the military forces be withdrawn, they should, at least, destroy the city of Pekin as an object lesson. Their war spirit is fully aroused. But the question arises, why should they have any war spirit? Their claim to moral principle is base hypocrisy. The war spirit is a part of their religion.

I suppose the world at large outside of Christendom, would be glad to hear the cheering news of peace in China. But there will be no peace—the war will go on. The churches have something to say in this matter; they have a controlling influence over the Christian nations who "are as clay in the hands of the potter." It is like a bold, bad, big boy who gets control of a small boy and teaches him mischievous tricks and foul language. The nations are easily led in the ways of war—they have the soldiers with nothing for them to do but to go in and devastate China; conquer that weak nation; christianize them; and make them take our mixed religion. And, oh!—just to think of it—after the war is over what great glory and honor the surviving generals will get for themselves! They will travel triumphantly over the world on free passes and be feasted, praised, honored, worshiped, and receive presents and donations in cash capital, like Dewey and Grant. Won't that be glorious! Who, then, will dare say war is wrong?

The war now has a clear demonstration of the true inwardness of popular religion, and we can freely express the opinion that the world can get along fairly well without it.

"If you take away religion, what have you to put in its place?"

Nothing. The religion of the churches is worse than nothing. No emancipated man feels the need of aught to replace it. The world will find great relief when it is gone. The grounds of true morality remain wholly unaffected.

As long as the church holds control of the nations, wars will continue. Is it any better than it was a hundred years ago? If so, how much? For many years we have maintained that christianity is responsible for a large share of evil in the world and has been a dreadful curse to humanity, as is abundantly proven from the pages of history. Any fair-minded reader and thinker can be convinced of this by observing how the churches figure in the war in China.

We do not see how a preacher can reasonably preach peace, love and fraternity and at the same time express his approval of war; nor how any intelligent church member can approve of and argue for war with its devastation and destruction of life, and at the same time lay claim to moral principle or sentiments of "love, peace and good-will to men." This is entirely incompatible with reason, justice and logic. Yet it is the legitimate fruits of their religion. The attributes of goodness, morality and ethics, per se, are all right and true, but they hold no rightful claim to these. The war in China may serve one good purpose if it shows to the modern world the deformity, hypocrisy and hollow mockery of modern christianity. These things bring religion more and more into contempt and dishonor and make the world know what a dreadful thing it is to be christianized and for Christians to rule mankind.

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A PARALLEL—POSSIBLY.

And he went up from thence unto Bethel; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head, go up, thou bald-head.

And he turned back, and looked on them, and cursed them in the name of the Lord, and there came forth two she-bears out of the wood, and tare forty and two children of them.—II. Kings, 2:23-24.

A man of God, with high commission armed,
To save a world by Satan led astray,
Went forth in strength, by holy impulse charmed,
To turn and lead it in the godly way;
Along that line lay his imperial sway,
With yearning for the Children of the Sun—
So meekly quiet they would but obey,
Yet mutinied ere plans were well begun.
Take hence your naked pate! acclaimed they all as one.

In northern wood resides a monstrous bear
That has been summoned by this man of God,
These graceless children with his fangs to tear,
Till taught to tremble at his every nod—
Plainly they need a more than gentle prod
To make them sense their base, perfidious wrong—
And bears may prove no mean avenging rod,
To make one's guilt remembered well, and long—
E'en now is heard his growl, four hundred thousand strong. *

* The papers recently announced the contemplated arming of 400,000 Russians for service in China. A popular interpretation of this is that it means, eventually, Muscovite domination in that Flowery Empire. O. A. A.

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THE RELIGION OF CHINA AT ITS BEST.

Sermon by Rev. G. R. Dodson, at the Unitarian Church, Alameda, Cal.

RELIGIONS COMPARED—CHINESE FAITHS AND THOSE OF THE CHRISTIAN WORLD—GOOD POINTS IN ALL WHEN THEY ARE TAKEN AT THEIR BEST.

The attention of the civilized world is now directed toward the Chinese—that people so strange to us in language, dress, social costumes, political organization and religion. They seem to us queer, conceited and superstitious. Yet one of the most interesting and profitable things we can do is to try to understand them. It is always better to endeavor to know people than to condemn, abuse or even try to convert them. It is the testimony of those who know the Chinese well that their prejudice against us is no greater than is our prejudice against them. Our mutual ignorance of each other is colossal.

It is better to promote travel and international intercourse and acquaintance than to preach the gospel, for nothing so imperils the peace of the world as racial and national contempt due to fantastic misconceptions which are the inevitable result of ignorance. The traveler learns that people may differ from him in language, dress, customs and religion and yet be worthy of respect. To the provincial mind of many Christians the Chinese are heathen, their religion is false and they have everything to learn from us, while we can of course learn nothing from them. Missionaries are therefore sent to give them light, while the recent establishment of a Buddhist mission in San Francisco is considered a piece of presumption.

I wish to speak to you about one of the religions of China. There is not time to speak of Taoism, a lofty philosophy as given by its founder but now a degenerate superstition; nor of Buddhism, which is as far from being the religion of Gautama as modern Christianity is from being the personal religion of Jesus of Nazareth. Confucianism is, as all scholars agree, an ethical system rather than a religion. This is not to its discredit, for the only part of Christianity which the modern world cares for is its ethical principles and spirit.

I have entitled my sermon "The Religion of China at Its Best," because the ethics of Confucius may be as sharply distinguished from Chinese superstitions as the ethical elements of Judaism and Christianity from the supernaturalism of the Bible. The study of other religions helps to the understanding of our own. Confucius said: "My teaching is simple and easy to understand. It consists in having the heart right and in loving one's neighbor as one's self. The good man loves all men. All within the four seas are his brothers." It is easy to see that such teaching is the pure gold of the religion, while the beliefs in the Feng Shui, or spirits, in the magical powers of the priests to give protection against them, are the dross.

Now, if we have a clearer vision of the good-life than the Chinese we may be justified in seeking to teach them by our life the better way. But if our aim is to have them exchange their superstitions for ours, it would be better to keep our missionaries at home. A belief in a dragon is about as respectable as a belief in a devil. It is very important that we should recognize that our religion, like that of China, is composed of two parts—a theory of the world and of history, and an ethical system. The latter constituent is exalted in character while the former is being discredited by the growing knowledge and intelligence of the time. The point of view of the Bible is supernaturalism. The universe was made only a few thousand years ago and finished in six days. The human race descended from a single pair. The new enterprise was wrecked at the beginning by the devil, and human history is simply an extension of a sentence of death. A few shall be saved, but the many go down the broad way to their eternal prison house. He that believeth not shall be damned. The book is full of stories of angels and devils, of miracles and of pretended revelations from the infinite God to nomad chiefs and barbaric warriors of the ancient time. Now, this part of the Bible stands as to credibility and value in the same class with "Arabian Nights" and "Grimm's Fairy Tales."

Happily for us we can distinguish between these elements of our sacred books and the moral earnestness and lofty ethical ideals of the Jewish prophets and teachers of righteousness. Upon this, if we would take our religion at its best, we must concentrate our attention, and with it may fairly compared that which is best in Chinese religion, namely, the ethics of Confucius.

This philosopher did not aim to establish a religion, and professed to know little or nothing of the higher powers and so omitted the subject altogether. He disliked to talk on religious subjects. He was not an innovator, but taught in a clear and simple way as had never been done before the theory of government and morals which forms the basis of Chinese life. Having collected and edited the books which have ever since been the study of the ruling classes in China he came naturally to be regarded as the author and finisher of their faith. A Chinaman of Chinamen, the type of all that is best in his people, his teachings fit their cast of mind and fixed modes of thought. To him the universe was an order both in nature and man, and man's supreme duty was to be virtuous—that is, to be a good relative, neighbor, citizen and friend.

He was averse to all mysticism and taught that the duty of man was to his fellow man, not to unknown spirits. To the suggestion that prayers be offered for his recovery from sickness he replied, "My prayer is constant." Did this mean that he regarded a life of devotion to virtue as a prayer, and that man should not presume to advise the gods? Toward the close of his life he declared that he had not prayed for many years. There is no supernaturalism in his teaching. To be his disciple is to trust for this life and the unknown future; not to forms and ceremonies, sacrifices and beliefs, but to truth and righteousness. Some of his maxims were: "Be rigid to yourself and gentle to others." "Do not to others what you do not wish done to yourself." "I love life and I love justice, but if I cannot have both I would give up life." The Chinese are great believers in luck and in omens. His counsel in this regard was eminently sensible. "The wise man does not fear omens; to abstain from wrong-doing and to live virtuously are the best omens for prince and people."

Confucius was a great ethical teacher, singularly free from superstition and illusions and of exalted character. Like Gautama and Jesus, he has become a god in spite of himself. The personal religion of Gautama was atheism combined with noble ethical principles; that of Jesus was faith in God and love for man, while that of Confucius was agnosticism combined with devotion to the ideally noble life. Jesus, who thought that the world would come to an end in his day, never dreamed of later ages which would reverence him as a god. Growing reverence in all three cases ended in deification. Within three centuries after the death of Confucius honor grew into worship. Temples have been erected to him in every city of the empire; he is worshiped by students, literary graduates and officials, and venerated by all classes. His word is law. However queer the Chinese may be, the reverence they pay to one of the greatest moral teachers in history, though excessive, is to their credit. To their credit also is the fact that while the lines of nobility in Christendom generally run back to some great slaughterer, or killer of his fellow men, the only hereditary nobility in China is the posterity of this great teacher of men. They number many thousands, and it has been truly said that theirs is "the oldest and most honorable title to nobility on the globe."

Were there time I should like to speak of the teaching of Laotze, which is so sadly travestied and distorted by his professed disciples. Some idea of his mental and moral elevation may be obtained from a few precepts. He said: "Resent it not when ye are reviled. He who overcomes others is strong; he who overcomes himself is mighty. When punishment is overdone, malefactors increase." He taught that "Injury should be recompensed with kindness." Confucius, being asked about this, did not agree, but said, "Recompense kindness with kindness, and injury with justice." One of Laotze's followers said: "Wherever one's treasures are, thither will the heart of man follow it," and likened a sanguine man who jumps at conclusions to one who expects to hear an egg crow at daybreak or thinks he can shoot a bird by looking at a crossbow.

"But," it may be said, "this is admitted to be all very fine, but it has not prevented the Chinese from being cruel. They are far from being saints." In this respect, alas, they are like us. For centuries we have worshiped our teacher, and have tortured and killed millions for differences of opinion about his religion, all the while ignoring his principles in our political, commercial and international life. Indeed, in 1900 years we have made so little headway that, according to reports, the head of one of the foremost Christian nations, himself a worshiper of the teacher who commanded his disciples to resist not evil and to bless their persecutors, ordered his departing troops to spare not and take no prisoners. And since men of university training, acquainted with science and art as well as the Christian religion, are so little prone to forgiveness, it is no objection to the teaching and influence of Confucius that the ignorant and superstitious multitudes of his countrymen are led to excess in their not entirely unnatural effort to resist the alienation of their territory and the exploitation of their people. Unfortunately it is easy to reverence ethical principles, but difficult to put them into practice. Were it otherwise the human race would long ago have become a happy family, for all great religions teach righteousness.

It is obviously unfair to compare what is worst in the religions of other people with what is best in our own. If we are fair we must say that the Chinese religion, taken at its best, compares very favorably with our own, the ethics of Confucius with those of Jesus. It does not matter much if the Chinese philosophers did anticipate Jesus in the giving of the golden rule. The really important thing is, not who said it first but that we practice it and that both white men and yellow act in a brotherly way. So far as they taught truth both Christ and Confucius taught the same thing and the teaching of both is far ahead of our practice. If we send missionaries to the Chinese, let them go to encourage them to live by the principles of Confucius in the name of Confucius. And happy would we be if we could be induced to accept, either in the name of Christ or Confucius (it matters not, so we live by them) the following principles from one of their sacred books: "There is nothing that will enable you to pursue your course in greater peace than the patient bearing of insult. There is no deeper source of joy than the love of goodness; nothing will give you profounder insight into the hidden things than perfect sincerity in word and in deeds, but nothing is more certain to bring ruin upon you than partiality or injustice."

A Great Prayer.

One of the evidences of the narrowness and uncharitableness prevalent among a certain class of sectarians is their disregard of that courtesy which characterizes well-bred persons. In almost every instance where a minister of the traditionalist order makes a prayer he appeals to a certain Jewish prophet to aid —"through him." If such appeals were confined to audiences of that particular sect it would not be so objectionable, but when an audience is composed of Jews, Quakers, Unitarians, Spiritualists, and others who take the Nazarene at his own estimate and regard him as a prophet, the case is different; it is not only an instance of ignorance but discourtesy. As an instance of a true and inspiring appeal to the Great Spirit, the great prayer of Theodore Parker is an instance from which we make a few extracts:

"Our Father, we thank thee for this world thou hast placed us in. We bless thee for the heavens over our heads, burning all night with such varied fire, and all day pouring down their glad effulgence on the ground. We thank thee for the scarf of green beauty with which thou mantlest the shoulders of the temperate world, and for all the hopes that are in this foodful earth, and for the rich promise of the season on every side of us.

"We are conscious of our follies, our transgressions, our stumblings by the wayside, and wanderings from the paths of pleasantness and peace. We know how often our hands have wrought iniquity, and we have been mean and cowardly at heart, not daring to do the right which our own souls told us of; and we pray thee that we may suffer from these things, until, greatly ashamed thereof, we turn from them and lead glorious and noble lives.

"Then when our work on earth is finished, and the clods of the valley are sweet to our weary frames, may we spend eternity in the progressive welfare of thy children. And here on earth may the gleams of that future glory come upon us in our mortal life, clearing up the difficult paths, and strengthening our hearts. So may thy will be done, on earth and in heaven."

There is no insult to Deity in this appeal and the true sons of Nature will commend this prayer. QUAKER.

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CONSOLATION.

Two Sons Send Loving Messages.

To the Editor:—Our only two sons, aged 32 and 36, passed to spirit life in January and July, 1900. Last April, 1900, we received the enclosed communications from them through Mrs. Smallwood, of Lansing, Mich. They were unsolicited and unexpected. We, the parents, are 70 years of age, and what a comfort to us to feel that we are not alone. Before our affliction came upon us we read such communications with great interest. If you can use these to be a comfort to others in like affliction, you can do so.

Griffin, Ga. A. LOWER.

MESSAGE FROM CHARLIE.

Dear Mamma and Papa:—This is a great treat and privilege to be able to communicate to you in this manner, I come on the current of sympathy that seems to exist between you and Mrs. Smallwood, and I begged the privilege to write to you. I am Charlie, but Ernest is with me. Dear mamma, I often come to you and stay about you, and at night in the twilight I love to come while you sit and think of your two boys, and wonder why we were taken and you left; but, mamma, I was a total wreck. While I was not infirm with age, I never saw a well moment. I am glad it is over. I can come to you free from aches and pains, and that short breathing that was so hard to bear. I come to you with stronger love and tenderness than ever before.

I am in a skilled work-shop studying "mental telegraphy," and if I cannot make you see me, I can impress you with my presence. Tell Mrs. S. (Old Miss) I will come to her and teach her how it is done, and tell her also her guide is going to take her out of her own body, and she will travel through space and see the astral world. She must not be afraid, but to think of it, and make that desire so strong that she can take the flight. It will strengthen her in every way and change the whole current of her life. When she has learned to do that a few times she will get so she can go alone, for she is just as much a spirit now as she ever will be, and she can demand anything that comes within the law, and it will come to her. I feel very grateful to her for what she has done for me and mamma. And mamma, dear, brother and I will try and surround you with our great love and make life's journey as good as possible.

And, papa, when alone in your workshop, we come there and bring you good thoughts and try to make you feel as I do a great many times.

I will now make way for brother. Hoping this message of our great love will comfort you. Your boy,

CHARLIE.

MESSAGE FROM ERNEST.

Dear Mamma:—How glad I am to say to you and dear papa that I still live and can come to see you, love you and care for you. I am all right now, and in a work-shop, trying to help earth mortals on the right road and instruct as well as being instructed. I have met Franklin, Faraday and Hame, all on the same plane of action, and what a grand study.

I hope to tell you more when I have learned more. I have seen Myrtie and her baby. There is a move on in the spirit world to bring a more positive element to the mediums, to make them more positive and self-reliant, better able to cope with the rude elements that go to weaken and undermine. You know a medium is a magnet for all classes, the same as a depot. The test mediums seem to go down under the influence of so many spirits, while the speakers that have their guides that inspire them, grow strong in their work.

I used to criticise the mediums, but I have learned to pity them instead. I mean to try to bring all the electrical force to bear on them that is possible. The electrical waves bring the thought waves.

Papa, did you ever stop to think what a difference there has been ever since the crude oil was utilized as a process of light; the vibrations were so much greater than the tallow dip. Then came the gas, then electricity. Do you know it quickened the vibrations a million fold and brought forth a spiritual wave that has penetrated the whole globe, and yet it is only in its infancy. There are still greater discoveries to be made, and then you will see a greater blending of the two worlds. Spirit and Mortal will travel on this vibratory wave that brings all things in quicker action.

When the world was in a stage of darkness it was a hard matter for an advanced spirit to penetrate it sufficiently to give evidence and advice. It was like the fish in dark pools being born blind; had no need of eyes, but when the search light is turned on, earth's children all see—no need to walk in darkness now. I have written you a long letter through the kindness of this lady, and let me say the same current I have spoken of travels between her home and yours; no need of any wires.

Now I will say good-bye, not farewell.

Your dear boy that loves you,

ERNEST LOWER.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker; one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is $1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for $1.25.

IMMORTALITY.

Has It Absolute Evidence In Nature.

The importance of the subject is my justification for this article. First, I wish to notice a few of the assertions made by Geo. M. Ramsey, in No. 557 of The Progressive Thinker. He dogmatizes too much. He says: "Hope of immortality is not a conception of race infancy." In making this statement, and more in a similar vein he assumes what he does not know. It seems to me that such assumptions are more strictly in their place among the literary prodigies of orthodoxy.

There are three kinds of evidence: Imaginary, approximate and absolute. Some of the evidence that our friend has adduced is imaginary, a very little may be approximate, but none of it is absolute.

Mr. Ramsey says: "Now, in viewing animates collectively we fail to find in man one trait not possessed by others." Imaginary evidence! With all the elaborate researches of science no man has yet been able to discover the slightest sign among the movements of the lower animals that they contemplated any future state of existence that reaches beyond the "peaceful shades of oblivion." The attempt to substitute reason for instinct is another failure. Pope's couplet is pertinent here:

"And reason raise o'er instinct as you can,
In this 'tis God directs, in that 'tis man."

The instinct of the animal will adapt itself to the climate.

Our friend says: "We have seen that immortality is wholly a suggestion of apparitions." This also is imaginary evidence. We have not seen that immortality is wholly a suggestion of apparitions. Apparitions, indeed, (or spirit communion) may establish the postulate of life's continuity, but no more. The clairvoyance of the lower animals is an undoubted help in establishing the fact of spirit life. He says: "It is safe to assume that if any are immortal, all are." It seems to me that an unbiased investigation would convince our friend that the difference between man and any other species of animal is not little. It is so vast that in the very highest order of the lower animals we cannot find any absolute evidence of immortality, while in man we can find such evidence if we will seek it without the aid of colored glasses, and in a spirit of candor.

The axiom that what has a beginning must have an ending has a degree of plausibility; but it is so far from being a foregone conclusion that it is not an axiom. It is one of the speculative questions, with which our fatalistic and pessimistic friends are persistently stimulating the spirit of investigation, while exhaling a mist of doubt over the struggling hopes of a progressive humanity. I have formulated an absolute demonstration of immortality in a document that is not at present offered for publication; but a hint of its tenor may be given here. It may be called an elucidation of the principle of design in the law of adaptation. I will quote briefly from "Fowler on Religion," page 47, printed nearly fifty years ago:

"Throughout all nature, whenever and wherever anything exists, and is adapted to a second, the existence of the second is sure, else nature would be at fault. An anomaly like the existence of any one thing in nature adapted to that which never existed can nowhere be found." Before the fishes existed there was water to swim in; before the birds there was air to fly in; before man there was air to breathe, water to drink, food to eat and land for a dwelling-place. The fledgling bird does not spread its newly gotten wings to the ambient air unwarrantably. It was made to soar aloft with impunity. Its wings are a palpable proof of the existence of the ethereal pathway that awaits its flight. As considered from our standpoint man has gifts of inexpressibly greater value than wings, in the innate hope which gives him a foretaste of the future here, and a definite clew to the endless vista of immortality; in the inherent faith, which gives not only an intuitive perception of spiritual truth, but trusts the infinitude of the Supreme wisdom and goodness and power; and in the faculty of veneration, which renders homage to the Acme of Perfection. These principles are too well established as organic principles in the human constitution to be set aside by the sniffs and sneers of people whose self-confidence transcends the value of honest investigation. We all believe that Nature is consistent with herself and makes no mistakes; and that what really ought to be true must be true; that the truth is, and ought to be, paramount. If atheism is true, and this life is all; then of course there may be no adequate reason why such truths should not be disseminated. But what would be the advantage? Our atheistic brethren will harp on the value of honesty, and all the virtues. But if I could hold the extreme and unhappy view that there is no God and no immortality, it seems to me that the winsome charms of this beautiful and progressive life would be hopelessly dissipated, and one might adopt the words of a pessimist of old that "All is vanity and vexation of spirit," and "Man hath no preeminence above the beast."

The remark of a friend that "If Spiritualism is not true, there is not anything true," is as good as an axiom to me. And I am persuaded that there is beauty enough and truth enough in this life to assure the doubting and comfort the sorrowing; and that the man who will not, with honest eye and faithful heart, look for the truth and beauty and do what he can to cheer the despondent, lift up the fallen, and throw the light of heavenly reason and hope on the pathway of his fellow-men, is not a friend of his kind.

SILAS BOARDMAN.

La Crosse, Wis.

Keep your word with your child the same as you would with your banker.—Ingersoll.

THE SECOND MOSES.

Rise of Judaism and of Christianity.

Moses Maimonides is regarded by the Jews as the second Moses. He was born in Spain and died in Egypt about the year 1205. Speaking of him, Prof. Edwin Johnson says:

"It was only in his time and that of the Emperor Frederick II. (1194-1250) that the learned world became distinctly conscious of three rival traditions, the Mohammedan, the Jewish and the Christian."

It was Frederick I. (1121-1190) likewise contemporary with Moses Maimonides, who said: "Three prestidigitators, Moses, Christus and Mahomet," as recorded in "Anatomy of Melancholy."

Continuing, Prof. Johnson says:

"The Moslems conquered Spain, which they call Andalus, early in the eighth century. Our historian is here Al Makkari, who is believed to have written in the eleventh century. He makes one or two references to the people called Yahud, which can no more be understood of the congregations governed by the Rabbins than the similar references in the Koran or the Chronicle of Tabari can be. He knows nothing of Christians and their churches, although he has some quaint allusions to the worship of a virgin, which probably relates to some old Roman goddess. He says that Karmattah (Granada) was handed over to Yahud to keep. He has an obscure reference to a Jewish poet, who was thought to be an Islamite at heart. The indications are extremely faint and dubious; nor is there a word in this writer, amidst all his descriptions of the splendors of Cordova and the other cities, which would lead us to infer that he knew of flourishing synagogues belonging to a rival sect. The evidence is blankly negative, equally with that of the chronicles of the Spanish Rabbins.

"We must assume, then, that in the most palmy time of the Western caliphate a little later than Al Makkari, the people called Jehud began to establish themselves as a distinct community, ruled over by men who wielded the imaginary sceptre of Judah, and who persuaded themselves that they were in the line of descent from the famous King David, or Daoud, honored alike by them and by their Moslem masters.

"Of peculiar interest is the Jewry of Toledo. The older synagogue shows horse-shoe arches springing from bastard Gothic capitals. The decoration is Moorish. The date of its erection has not been discovered. In 1405 it was converted into a church under the persecuting San Vicente de Ferrer. Its ceiling is said to have been made from beams of Lebanon cedars. The other synagogue, built in the fourteenth century shows a mixture of Moorish and Gothic with Hebrew. It passed to the order of Calatrava in 1494."

Prof. Johnson adduces cogent evidence that the Hebrew Bible did not exist prior to the year 1000 and that its contents, so far as they run parallel to the great Arabian tradition, are based upon the same, or upon some tradition common to both the Arabians and the Jews. The evidence of the existence of Jews in Asia prior to the first crusade, 1096, or for quite a long time thereafter is extremely faint and dubious. Distinct references appear in the Old Testament to countries in Europe. In Obadiah, Sepharad and Zarephath are mentioned, which, in the holy language of Judaism, as used by the Rabbins, means Spain and France. The pathetic strains of the Hebrew prophet fitly describe the terrible sufferings of the Jews during the Crusades.

In regard to Jerusalem, Prof. Johnson says: "The evidence plainly teaches that no such city ought to appear on any historical map until the twelfth century." In the middle of that century it was still the holy place of the Moslems. Who from ancient times called it Ailia. And to the Romans it was Aelia Capitolina.

The place called Salem, mentioned in Gen. xiv:18 and Heb. vii: 1,2, has never been satisfactorily located. Jewish commentators affirm that Salem was Jerusalem. But St. Jerome, living near the holy city in the fourth century, tells us it was not, and he locates Salem eight Roman miles from Scythopolis. But Jerome is himself as much a myth as Melchizedek, king of Salem. Nor is a Jewish commentator any wiser than a Christian one, like Dr. Wolff, who affirms that Salem was a title and not a place. So also was Jerusalem, even as used by the Rabbins of Spain. One further quotation from Prof. Johnson's "Rise of Christendom":

"In the eleventh century ignorance of Hebrew reigned in the East, while in the West the knowledge of it was beginning. It is only in Spain and during the eleventh century that we move out of the legendary mist into historic daylight, and can pass in review a long line of scholars whose work is crowned by the great Rabbin, the true Moses of the synagogue, who fixed its creed and its law, Maimonides."

Not until the Bible of the Jews was completed could the New Testament have been begun. The Moslems had their Scriptures containing a history of the world from Adam. They traced their ancestry from Ibrahim, chiefly through his first-born son Ismael, whose mother Hagar was an Egyptian princess. After Ibrahim their next great prophet was Isa, the son of Mariam begotten by Gabriel. Mother and son fled to Egypt escorted by her young cousin Yussuf. After thirty years Isa and his mother returned to their native country, where he began to work miracles, restoring sight to the blind, curing leprosy, and even raising the dead. The first of his disciples was Yahya, son of Zachariah the priest, who had been executed by King Herod for alleged adultery with his niece Mariam. After a ministry of two or three years at Ailia and in the adjacent country Isa was attacked by a mob who sought his life. King Herod (Archelaus) gave them to orders to slay him. He had tried to hide himself but one of his disciples, not named, betrayed him for thirty dihrems. The mob dragged him to a place where they had made ready a stake on which to bind and hang him. But Allah removed Isa from their sight and gave the form and aspect of him to Isoua, the leader of the mob. Thereupon they killed and bound Isoua to the stake, as it is written in the Koran: "They have not slain and have not hanged him, but some one who resembled him."

Isoua remained on the stake seven days. Each night came his mother to the foot thereof and wept until morning. On the eighth day Isa came down from heaven to assure her he was not dead. The same night he met at his mother's house seven or eight of his twelve disciples. The one who had betrayed him had slain himself, and Simeon, who had denied his Master, was also absent.

Isa sent forth his disciples to preach. To Greece and Rome he sent Paul and Peter. (This was not Simeon or Simon, called Peter, who had denied him. And if Paul wrote the epistle to the Galatians he could not have been present at that or any other meeting of Isa and his disciples.) To Babylon Isa sent Thomas, to Kairouan Philip, to Ephesus John, and to the Hedja Bartholomew, James and Yahya were to remain at Ailia. (But according to our Gospel John the Baptist, who answers to Yahya, was killed during the ministry of Jesus). Then Isa prayed Allah to raise him to heaven.

King Herod treated James and Yahya kindly. The mother of Isa died six months after his ascension. Yahya was at last beheaded by the King to please his mistress Herodias.

Isa was called "the Masich," meaning healer by the laying on of hands. From this Arabian word evidently comes the Hebrew "mashiach" and the Syriac "meshiha." Hebrew letters cannot be traced back of the year 1000. The Greek word "christos," the equivalent of "mashiach," is not found on ancient monuments, in the catacombs or elsewhere. "Christus" is not a Latin word; it is monkish or modern.

W. H. BURR.

Island Lake Camp, Mich.

We were trebly blest last Sunday by listening to the eloquence of Mrs. Dr. Warne, D. P. Dewey, and Dr. A. B. Spinney. Only those who have heard these three can appreciate what I write. I will not attempt to try to pen what was said; it was simply grand and beautiful.

This is indeed a splendid camp, and well managed, and the patronage has been beyond all expectations. The hotel is good and well kept.

The newly elected board of officers for 1900 and 1901 are as follows: President James H. White, Port Huron; A. B. Smith, Northville; J. Kelley, Brighton; Wm. Murry, Salem; A. G. Brown, Detroit; Mrs. M. A. Root, Bay City, P. O. Hudson, Bay City. And right here let me mention the excellent music which is furnished this camp under the proficient leadership of Prof. Hudson; and we wish to speak especially of the members of the orchestra and choir. We could not find in a year's search one who is so eminently qualified as pianist and contralto as Miss Daisy Dargis, of Bay City, who is not only an elegant musician, but one who comes in contact with her is thoroughly impressed of her high personality and amiable disposition and character. She has endeared herself to the entire camp.

Next I wish to especially mention the genial T. A. Davenport, of Bay City, the round, full-voiced baritone, also clairlionettist. His music is all of the best up-to-date composers. And regarding Mr. Hudson, he is too well known to need compliments. His own compositions carry with them the excellence of the writer, their purity of tone, and uplifting character.

The mediums on the ground have done well. Mrs. St. Omer Briggs is the life inspiring influence of the Ladies' Aid Society, which has done much for this camp.

Several new cottages have gone up this summer, and "still there's more to follow." The Progressive Thinker's interests are well looked after by Dr. Briggs.

Next week will be the closing and we look forward to it as the banner week. The services will be conducted by Mr. Kates and wife and Carrie E. S. Twing. Closing Sunday, September 2.

A CAMPER.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association was fortunate in having Mrs. Jennie Hagan Brown, Spiritualist speaker at Fort Worth, Texas, to occupy the rostrum on Sunday, Aug. 19. She is accompanied by Miss Lucy Ault, a young violinist of rare talent, who opened the meetings with violin solos, to the delight of the large audience.

The subject for the discourse handed Mrs. Brown was "The Bible." There were so many Bibles in the world, she said, that she did not know what Bible was intended by the writer of the question. The Catholics have the Douay, and the Protestants have the St. James. The Moslems have the Koran; the Parsees have the Zend Avesta and the Hindoos have the Vedas.

In the Protestant Bible many conflicting sects find ample proof to sustain their doctrines. The Spiritualist finds in it abundant evidence of spirit communion. At the same time the materialist finds in it the assertions that the "dead know not anything" and therefore cannot communicate.

She spoke of meeting a Mormon who overwhelmed and silenced her with Bible proof of polygamy, while the monogamist finds proof that only one wife is allowed, and the Catholic finds texts in defense of celibacy for all ministers of Christ.

But there is one Bible, she said, which was written by the hand of God and which is harmonious and perfect. It is the Bible of the ages. Its pages are open before our eyes every day. Its words are infallible. Its demands are God's commands. All the other Bibles piled mountain high are insufficient if this Bible of Nature is left out. We must go to it with reverent tread and study it as a divine record.

Mrs. Brown will speak every afternoon, also next Sunday, both forenoon and afternoon.

Lessons in the school department are given every morning at 10 o'clock.

A. J. WEAVER.

Grove Meetings, Fame, Kan.

Grove meetings were held at the farm of Dr. Richardson, near Fame, Kansas, on Sundays, August 5 and 12. Everybody had a good time, and many freely partook of the generous hospitality of the Doctor's well-spread feast of eatables. The lectures were well received by an attentive if not an appreciative audience. The clairvoyant and psychometric tests that were given by Mr. and Mrs. McEvoy were eye-openers to the orthodox skeptics, and many were present. Their minister has since warned them against attending our meetings, but alas! his warnings will be useless, for the Adam and Eve of mortal man reasons that he should test the knowledge of all forbidden things, and prove their good or evil. 'Tis worse than folly for the preachers to try to hold their flock in their old barren fields of orthodoxy, for they are bound by the law of evolution to seek green fields of knowledge. The preachers are advocating the immortality of man, yet they can not prove their assertions without the communication of immortality, hence they must become Spiritualists to prove their preaching. They say that spirit communication is of the Devil. If it is, and God has caused man to be immortal, then it takes the Devil to prove the work of God. In that case we say, let the Devil go on proving God's work, since God has not given us any other way of proving the immortality of man, except through the communications of the spirits. The orthodox God has ever been inconsistent, incompetent, and ever finding work for the Devil. The good that we Spiritualists find in life, that tends to bring us into heaven, they say 'tis of the Devil. When all is summed up, I believe I like our Devil better than I do their God. He is at least serving the demand of man better, for man demands the proof of the continuity of life.

MRS. HOOKER M'EVOY.

Fame, Kansas.

LOVE, OR WISDOM?

Which Is the True Savior of Men?

It is somewhat singular that not a few Spiritualists have forsaken the basic teachings of early Spiritualism, and adopted fully the false doctrines of the old church. It is very difficult to take up a Spiritualist paper without being surfeited with eulogies of love as the great savior of men. And we are reproved for lack of love, and exhorted to love each other, and assured that all that is wanting to make this world a heaven, is love. This is simply a repetition of what Christianity has been uttering for nineteen centuries, declaring that "God so loved the world that he gave his only begotten Son." But preaching love, arguing for love does not create, or induce it. You can no more argue or exhort love into a man than you can love logic or mathematics into his comprehension. Attempting to argue or persuade people to love you only repels them farther from you.

Love is not a savior. It is blind. It is impulsive. But it is said, "Love worketh no ill to his neighbor." That is a falsehood. Love works the most stupendous ills to the neighbor. Even the love of parents for children is continually working out sorrow and ruin instead of good. Love is blind. It can't see the true course to be followed. It is like the steam in the boiler, which if properly directed, will run the engine, and propel a vast amount of productive machinery, but left to itself will produce wide-spread disaster.

Christianity is the Love Dispensation, and it has had about two thousand years for experiment, with the result that only as mankind become skeptical to its teachings do we see any marked improvement in the race. Love and hate go together. The good lover is always a strong hater, and the Love Dispensation has developed more intense hatred than any other system of religion. It is an aggressive hatred. It invades other systems and seeks to destroy them.

Spiritualism, at the very outset, repudiated the Love Dispensation and inaugurated that of Wisdom as the only savior. It assumed that man had love enough but lacked the wisdom for its proper use. It declared that ignorance was the great fountain and cause of evil, and consequently that true knowledge was indispensable to human progress. A. J. Davis, the inspired and intuitive thinker of the first decade of the movement, made those points so clear that farther elaboration seemed superfluous work. But the incomparable works of Davis seem to be almost forgotten by spiritualists, and the twaddle of those whose eyes are but half open, only enough to stare at crude or fraud phenomena is proclaimed from platform and press as the doctrine of Spiritualism.

All careful students of history know that a short time before the advent of Christianity the Greek civilization had made most rapid progress in scientific discoveries. It is only necessary to repeat the names of Euclid, Ptolemy, Hipparchus, Hero, Eratosthenes, Archimedes and others to show the mighty development of human thought in the line of scientific progress. And when we join to them the intellectual and ethical thinkers like Socrates, Plato, Zeno, Seneca, Aristotle, etc., we have before us one of the most marked eras in history. The progress of Roman conquest had interferred to some extent with this progress, but had by no means destroyed it. In this age the Love Dispensation had its advent, and at once it began a remorseless warfare against all scientific advancement. Ignorance triumphed. Science was crushed. The club, in the hands of the reader in St. Cyril's church, not only beat out the life of the beautiful and philosophical Hypatia, within the precincts of "God's House," but it beat out the life of science in the Christian movement for a thousand years or more. There is a remarkable fitness in the murder of Hypatia in the church where Archbishop Cyril preached the Gospel of Love, for in the larger church —the Holy Catholic church—Pope Gregory the Great, not long after, set up the fitting standard of Christianity: "Ignorance is the mother of devotion."

The maddened zealots of the Love Dispensation, when they had plunged the blazing torch of science and philosophy in the gushing blood of the murdered Hypatia, exulted in the thought that they had quenched it forever. But, strange to say, another bigoted religion caught up the smoking brand, waved it in the air till it blazed again, and in the course of centuries forced divided and reluctant Christianity to again give it place. Only the deadly strife between Catholicism and Protestantism has rendered scientific education possible.

The Spiritualist movement, born in the midst of the Love Dispensation, is liable to take on more or less of its imperfections and crudities. The love-saving notion is one of them. The companion one is ignorance. Practically our movement has been to discount intelligence and eulogise ignorance. In principle there is not one whit difference between the early Christian period and the Spiritualist. The ignorant Galilean fisherman was directed to go forth and preach. He was to take no thought, make no preparation for speaking. Why? Because it should be given him in that very hour. And they spake "as the spirit gave them utterance." They did not speak of themselves.

Well, taking the meagre stories of the New Testament as examples of their speeches, what did they amount to any way? Simply this, and nothing more, they repeated over the common everyday notions of Judaism asserting that the faith and hope of Israel was met in Christ.

What do the mediums do, through and by whom the spirits (not the spirit) speak to-day? As a general rule, they repeat the common notions current among the general run of Spiritists, and assert that the Bible is the great repository of Spiritualism. The early church reasoned in this way: if the Lord, by his spirit speaks through the ministers, what is the use of education? It will destroy spirituality. It will create and foster pride, for "knowledge puffeth up" but "love edifieth." So they preferred to listen to the rant of "unknown tongues" and pretended interpretations, and to all the attendant disorder of "prophesying, hymns (poems)", etc., to the preaching of educated persons. Precisely the same conditions and notions obtain amongst the great mass of spiritists at the present time.

Why don't you have schools and educate your speakers? is often asked. What is the answer? Oh! the spirits will educate them if they need it. They are only "instruments" used by the spirits to teach us the truth. Medium speakers often boast that they don't read books. And they are cautioned by older speakers of the same class not to read, as that might mix the thoughts of the author with those coming from the spirits.

Such an investigation as the Psychic Research Society is making would never have been undertaken by the great Spiritistic body. They were opposed to it at the outset. And if ever Spiritualism becomes the embodiment of scientific knowledge of the great principles embodied therein, it will be largely the result of the force exerted by outside scientists who have forced such an investigation as that of the Psychic Research Society. And this is along the lines of demonstrated knowledge. The long-continued and careful experiments of Hodgson, Myers, Crookes, Hyslop and others, are pushed from an ardent desire for knowledge. It is neither love of God, of Jesus, or of spirits which animates such men. It is love of Wisdom.

A very cursory knowledge of history will show us that human progress has not resulted from any manifestation of love, but purely as a result of intellectual growth and consequently increase of knowledge. Love is supposed to prompt to the performance of ethical duties. To live, as it is commonly said, a moral life. Now, so far as moral precept is concerned there has been no improvement for thousands of years. They are older than history and as wide-spread as humanity. But how to apply these precepts to personal and social life has been the problem which religionists, philosophers and statesmen have been striving to solve practically through all the centuries of recorded time. But confessedly only an approximation to the undying ideal of humanity has been reached. And yet we have had the love of a dying God, of a living spirit and a militant church for two thousand years working for man's progress and salvation. It has been a failure. There has been the prevalence of ignorance. Neither the Father, nor the Son, nor the Holy Ghost, nor their church has had sufficient knowledge to uplift humanity onto that plane of life where all possess equal opportunities for life and happiness. If each person stood alone, with no vital relations to any one else, possibly the method of the Holy Trinity, as mapped out in the Testaments, might answer. But we are compelled to regard man as a potent factor of the social unity which we call the state. Here are multifarious relations, which involve the settlement of the questions of rights, duties and institutions. The great subjects of Political Economy, Finance, Education, etc., demand something more than a loving nature to expound and apply by successful methods. Something more than a lover is needed to manage the finances of a great nation. And the ignorant convert to religion, abounding in love to God and love to man, would cut a sorry figure if placed at the head of our state university. And, in spite of all the denunciatory criticism of Mr. McKinley, we are safe in saying that he is an infinitely better President than one of the most pious, loving ignoramuses to be found. It was long ago conceded that an intellectual, bad man was safer as a ruler than an ignorant good one.

Humanity has always had plenty of love—has all that is needed at present. The manifestation of that love for weal or woe has been determined by the development of his intellectual faculties. The great work of the Spiritualist should be incessant effort for a higher, a more integral education. And he need have no fear of selfishness if he can acquire knowledge of himself. Love and selfishness are nearer related than cousins, but when wielded by wisdom they become potent factors of progress. So you are not to seek for love but for wisdom, or knowledge how to direct the love you have. "Get wisdom and with all thy getting get understanding."

J. S. LOVELAND.

Summerland, Cal.

Some Corrections.

To the Editor:—While I dislike a controversy, especially with a woman, I cannot allow a communication in your paper of August 18 to pass without reply. I made my report of our camp as brief as possible, and only mentioned the mediums who did public work on the platform.

It now appears that my report did not suit Mrs. Hooker McEvoy, and she has rushed into print and makes a demand that Justice be done.

Neither Mrs. Steward nor Mrs. Aber received any pay from the association. Mrs. Steward was an entire stranger at the camp and only had her expenses paid. She did good work, nearly every test given being recognized. Mrs. Aber on one occasion gave tests from the platform, which in every instance were recognized.

As to Mrs. Lovett, she appeared to be much of a lady and a good medium, but as she and several other mediums confined their work to their tents, I did not mention them in my report.

Father Eastman, as usual, was the life of the camp and needs no eulogy from me. Hoping this will meet the ends of justice, I am, yours, for the truth,

S. M. TUCKER,
Wichita, Kan. Pres. A. V. S. A.

MAN AND THE CHURCH.

When preachers preached hell fire
The men would stay away,
For they had no desire
To wriggle and perspire
All through the holy day—
They didn't care to know
Of horrors down below—
Such preaching left them so
Unstrung, they used to say.

The doctrine of damnation
Is seldom preached to-day;
A higher revelation
Has brought obliteration
To the devil, so they say—
Yet the men decline to go;
What's the use, they want to know,
Since the fires down below
Have been smothered, anyway?

—S. E. Kiser.

A Card from Mrs. F. A. Logan.

Dear friends and readers of The Progressive Thinker (the best paper in the world), I want to thank all who have by your kindly feelings and wishes, accompanied by the needful, aided me during my enfeebled condition and straightened circumstances; the sequence of which is that my health of mind and body is so much improved, that the opening heavens and beckoning angels are stimulating me to active service in reaching sorrowing hearts and enquiring minds, in private, in public meetings, and in Circles of Harmony, as well as healing the afflicted of whatever malady, as in days and years agone. Psychometric readings will also be given in poetry when desired. I cannot go amiss of those who need, yet it will facilitate useful effort by receiving letters from those who enclose with full name and whatever they please to give.

MRS. F. A. LOGAN.

1218 Railroad Ave., Alameda, Cal.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

HARMONY.

An Appeal for Brotherly Love.

The world is full of unsolved problems, and as it always has been so, it will presumably continue so until the end of time.

The greatest problem to me is, why should Spiritualists not be harmonious? Our philosophy teaches harmony, our devotees advocate harmony, and yet, there seems so little of this commodity that we are almost ashamed to further proclaim to the world that we have a philosophy so much better than the world has ever before known. While this is true to the letter, there is something wrong. Are we too individualized to care for and to put forth an effort to build up a condition of harmony and good will, one to another, that the world may see our claims manifested in our actions? We as a religious body must give an expression of harmony to the world or else be silent on the question until mankind has a better knowledge of self.

If each individual Spiritualist would constitute himself or herself a committee of one to see that the teachings of our beautiful philosophy were carried out in the lines of those who claim to be Spiritualists, the trouble would be eliminated from our ranks.

One of the most touching pledges of fraternal brotherly love I ever witnessed, was at the late convention held in the city of Columbus, O., when two editors rose on the rostrum and stepping forward, each with an extended hand, and as they stood there with clasped hand before that audience they pledged themselves forever a unit in brotherly love and affection. If there ever had been any differences between them, by this act the differences were forever set aside. This public act was a lesson we should all profit by.

While our religion is the best the world has ever known, human nature seems the same. What the race needs is to see themselves as others see them. We want a religious mirror that will reflect us just so we are, or in other words, we want to know ourselves better. In the hurry and rush of human life a study of self has been left out of the question so that few persons know themselves. The farmer knows more about his cattle, hogs, and grain than he does about himself. The merchant knows more about the market price of fine fabrics, and the manufacture of foreign goods than he does of himself. The man who daily attends the Board of Trade is not expected to know anything about himself, and even if he did, each succeeding day is liable to work such changes upon him, that Mr. Smith of to-day might be Mr. Jones of tomorrow, and so it is the human race knows more about everybody and everything else than they do of themselves. Ignorance is not blameless, for in our humble opinion ignorance is the parent of much, if not all of the troubles inflicted upon mortals.

Until Spiritualists become one in a purpose to build a harmonious whole, we will drift into unprofitable channels. The fields are ripe for the sickle of harmony, truth and love, but the laborers are few.

MRS. MAGGIE STEWART.

N. S. A. CONVENTION.

Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall. Business sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. F. Peck, Mrs. Helen Palmer Ressegue, Carrie E. S. Twing, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaule. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme. Mrs. Z. L. Else, the talented musician will have charge of music.

Further announcements will be made in the Spiritual papers.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obtained of the N. S. A. secretary, at 600 Penna avenue S. E., Washington, D. C.

MARY T. LONGLEY,
Secretary.

HARRISON D. BARRETT, Pres.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the office returning to them. Just think of the Seven Premium Books being sent out to our subscribers for $2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is $1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

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Vol. 1, Vol. 2 and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World, will be sent out when accompanied with a year's subscription for The Progressive Thinker, for $1.10. The paper one year, and the three volumes, $2.10. You can add to this order any of the other books, at 40 cents each. You can make only one order for three books for $1.10.

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We have been swindled out of a large amount of money by postmasters, who knowing a person desires The Progressive Thinker, sends his money, deducting a large commission. The Progressive Thinker is one dollar per year. The great rise in print paper renders it utterly impossible for us to give any commission to news agents or postmasters.

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OUR ECLECTIC MAGAZINE

SCIENTISTS BELIEVE SHE HAS VISITED MARS.

SHE IS SAID TO HAVE LEARNED THE MARTIAN LANGUAGE AND HER SUPPORTERS SAY SHE HAS LIVED THROUGH TWO PREVIOUS INCARNATIONS—IN ONE BEING MARIE ANTOINETTE.

What marvels does not the science of the future reserve for our successors, and who would dare to say that Martian humanity and terrestrial humanity will not some day enter into communication with each other?—Camille Flammarion.

We are so far from knowing all the agents of nature and their divers modes of action that it would not be philosophical to deny phenomena solely because they are inexplainable in the actual state of our knowledge.—LaPlace.

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Mlle Smith has visited the planet Mars and brought communications from its inhabitants—so she and her thousands of adherents believe.

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In visions she lives again through two previous incarnations. In the fifteenth century she was a Hindoo princess who perished on her husband's funeral pyre. In the eighteenth century she was Marie Antoinette.

While impersonating the former character she writes and speaks a species of Sanscrit—a language of which her proper person is ignorant.

As Marie Antoinette her handwriting resembles that of the ill-fated consort of Louis XVI., and her girlish personality takes on a regal dignity and grace.

Mlle. Smith makes nothing out of her trances. She is more wonderful than Mrs. Piper, but is not paid for her services as a medium.

She is a beautiful, modest girl, of irreproachable family and character and fills a responsible position in a commercial house.

Even scientists acknowledge that her sincerity is beyond question.

M. Flournoy is professor of psychology at the university of Vienna and a scientist of first repute. He made the acquaintance of Mlle Smith through Prof. August Lemaitre of the College of Geneva.

These were his first impressions:

"Having gladly accepted the invitation of my worthy colleague I found the medium in question, Mlle Helene Smith, to be a beautiful woman, about 30 years of age, tall, vigorous, of a fresh, healthy complexion, with hair and eyes almost black, of an open and intelligent countenance, which at once invoked sympathy.

"She evinced nothing of the emaciated or tragic aspect which one habitually ascribes to the sibyls of tradition, but wore an air of health, of physical and mental vigor very pleasant to behold, and which, by the way, is not often encountered in those who are good mediums."

Prof. Flournoy watched the development of Mlle. Smith's extraordinary powers at Spiritistic seances and collected a mass of evidence which he is about to present in book form under the title "From India to the Planet Mars."

Through the courtesy of Harper Brothers the Sunday Post-Dispatch has been supplied with advance sheets of this important work, and is thus first to lay before the American public the real story of Mlle Smith's journey to Mars and her previous incarnations as Simandini and Marie Antoinette.

Throughout her trances Mlle Smith is visited by a spirit named Leopold, of whom Prof. Flournoy says:

"The personality of Leopold maintains very complex relations with the preceding creations. On the one hand, it is very closely connected with the royal cycle, owing to the fact that the name of Leopold is only a pseudonym under which is concealed the illustrious Cagliostro, who, it appears, was madly infatuated with Queen Marie Antoinette, and who now, discarnate and floating in space, has constituted himself the guardian angel in some respects of Mlle Smith, in whom after a long search he has again found the august object of his unhappy passion of a century ago."

"We dare to hope," says M. Camille Flammarion at the beginning of his work on the planet Mars, that the day will come when scientific methods yet unknown to us will give us direct evidences of the existence of the inhabitants of the other worlds, and at the same time also will put us in communication with our brothers in space."

Prof. Flournoy believes that Mlle. Smith's wonderfully complex mind was first directed to Mars by a suggestion resembling that of Flammarion—although she is not believed to have read any astronomical work.

This is how the Martian series of voyages began:

At a seance at M. Lemaitre's house, Helene met a widow, Mme. Mirbel, who had been terribly afflicted by the loss of her only son, Alexis, 17 years old.

Helene had the vision first of a young man in the very detailed description of whom there was no difficulty in recognizing the deceased Alexis Mirbel; then of an old man whom the table called Raspail, brought by the young man that he might treat his mother's eyes.

Nothing in that seance recalled in any way the planet Mars, and it could not be foreseen from anything that occurred there that Alexis Mirbel, discarnated, would return later under the name of Esenale as official interpreter of the Martian language.

It was altogether different a month later at the second reunion at M. Lemaitre's, at which Mme Mirbel was again present. On this occasion the astronomical dream appeared at once and dominated the entire seance.

From the beginning, says the report of the seance, Mlle. Smith perceived in the distance and at a great height a bright light. Then she felt a tremor which almost caused her heart to cease beating, after which it seemed to her as though her head were empty and as if she were no longer in the body.

Mlle. Smith, who had been ill at ease, finds herself feeling better; she distinguishes three enormous globes, one of them very beautiful.

"On what am I walking?" she asks. And the table replies:

"On a world—Mars"

Helene then began a description of all the strange things which presented themselves to her view and caused her as much surprise as amusement. Carriages without horses or wheels, emitting sparks as they glided by; houses with fountains on the roof; a cradle having for curtains an angel made of iron, with outstretched wings, etc.

What seemed less strange were people exactly like the inhabitants of our earth save that both sexes wore the same costume, formed of trousers very ample, and a long blouse drawn tight about the waist and decorated with various designs. The child in the cradle was exactly like our children, according to the sketch which Helene made from memory after the seance.

Finally she saw upon Mars a sort of vast assembly hall, in which was Prof. Raspail, having in the first row of his hearers the young Alexis Mirbel, who, by a typological dictation, reproached his mother for not having followed the medical prescription which he gave her a month previously.

At the following seance the Martian language made its first appearance to the delighted spiritists and the perplexed scientists. This is Prof. Flournoy's description of what happened:

"Presently Helene begins to recite with increasing volubility an incomprehensible pargon the beginning of which is as follows (according to notes taken by M. Lemaitre at the time as accurately as possible):

"'Mitchma mitchmon mimini tchoualnem mimatchineg masichinof mezavi patelki abresinad navette naven navette mitchichenid naken chinoutoufiche.'

"After a few minutes Helene interrupts herself, crying out: 'Oh, I have had enough of it; you say such words to me and I will never be able to repeat them.' Then, with some reluctance, she consents to follow her interlocutrix into the car which was to carry her to Mars.

"Arrived upon Mars she descends from the car and performs a complicated pantomime expressing the manners of Martian politeness; uncouth gestures with the hands and fingers, slapping of the hands, taps of the fingers upon the nose, the lips, the chin, etc., twisted courtesies, glidings and rotation on the floor, etc. It seems that is the way people approach and salute each other up there.

"I command her to speak French to me; seems to understand and replies in Martian, with an irritated and imperious tone. I ask her to tell me her name; she replied 'Vasimini Meteche.'

"With the idea that perhaps she 'is incarnating' the young Alexis, of whom she has spoken so much in the preceding phase, I urge Mme Mirbel to approach her, and thereupon begins a scene of incarnation really very affecting. Mme Mirbel is on her knees, sobbing bitterly, in the presence of her recovered son, who shows her marks of the most profound affection and caresses her hands 'exactly as he was accustomed to do during his last illness,' all the time carrying on a discourse in Martian, which the poor mother cannot understand, but to which an accent of extreme sweetness and a tender intonation impart an evident meaning of words of consolation and filial tenderness. This pathetic duet lasted about ten minutes, and was brought to an end by a return to lethargic sleep, from which Helene awakened at the end of a quarter of an hour, pronouncing a short Martian word, after which she instantly recovered the use of her French and her normal waking state.

"Questioned as to what had passed, Helene, while drinking tea, narrates the dream which he has had. She has a sufficiently clear memory of her journey and of what she has seen on Mars, with the exception of the young man of whom she has retained only a recollection of the scene of incarnation."

That was only the beginning. With the aid of the spirit of Alexis Mirbel, whose Martian name was Ensenale, the language was systematically developed and translated into French—Mlle Smith's mother tongue. Meanwhile the medium made many sketches of Martian houses, flowers, animals and people.

Most important of all Martian characters was the "great man Astane," reincarnation on Mars of the Hindoo fakir Kanga, who was a devoted companion and friend of Simandini. He has preserved in his new existence the special character of savant or of sorcerer, which he formerly possessed in India, and he has equally retained all his affection for his princess of old, who has been restored to him in Mlle. Smith; he frequently utilizes his magic powers to evoke her—that is to say, to re-enter into spiritual communication with her, notwithstanding the distance between their actual places of habitation.

The following are some details concerning a vision, which occupied the greater part of a seance:

"Helene in a vast, red, initial light, sees a Martian street appear, lighted neither by lamps nor electricity, but by lights shining through small windows in the walls of the houses. The interior of one of these houses becomes visible to her; a superb square hall, lighted at each angle by a kind of lamp formed of four superposed globes—two blue and two white—not of glass; under each lamp a small basin, over which was a kind of cornucopia pouring forth water.

"There were many ornamental plants. In the middle of the hall a grove, around which are placed a number of small tables with a polished surface like nickel.

"There are young people in Martian robes; young girls with long hair hanging down their backs, and wearing at the back of the head a head-dress of roses; colored blue or green butterflies attached to the neck."

Prof. Flournoy subjects the Martian language to a careful analysis. He says:

"It is necessary at the start to render this justice to the Martian (I continue to designate it by that name for the sake of convenience), namely, that it is indeed a language and not a simple jargon or gibberish of vocal noises produced at the hazard of the moment without any stability.

"I will add that in speaking fluently and somewhat quickly, as Helene sometimes does in somnambulism, it has an acoustic quality altogether its own, due to the predominance of certain sounds, and has a peculiar intonation difficult to describe. Just as one distinguishes by ear foreign languages which one does not understand, the whole dialect possessing a peculiar accent which causes it to be recognized, so in this case one perceives from the first syllables uttered, whether Helene is speaking Hindoo or Martian, according to the musical consonants and vowels belonging to each of the two idioms."

But while he admits that Mlle. Smith did not consciously invent the language, Prof. Flournoy comes to the conclusion that it is a product—and a very remarkable product—of her latent consciousness. He points out in detail its similarity in many respects to French, the only earthly language she knows.

Nevertheless thousands of educated persons firmly believe that Helene Smith has been in Mars and learned the language of that planet.

Not less remarkable is the Hindoo romance in which she figures during her trances. This is the plot:

"Helene Smith was, at the end of the fourteenth century of our era, the daughter of an Arab sheikh, possibly named Pirux, which she gave up in order to become, under the name of Simandini, the eleventh wife of Prince Sivrouka Nayaka.

"This Sivrouka, who reigned over Kanara and built there in 1461 the fortress of Tchandraguiri, does not seem to have been a very accommodating person. Although not bad at heart and quite attached to his favorite wife, he had a wild humor and very uncouth manners. More could not be expected of an Asiatic potentate of that epoch. Simandini, nevertheless, passionately loved him, and at his death she was burned alive on his grave after the fashion of Malabar."

Many were the Hindoo visions with which Mlle Smith awed and delighted her fellow-spiritists. She imagined that Prof. Flournoy himself was Prince Sivrouka, her husband. The most dramatic feature of these trances was the enactment of the last scene of the tragedy. Here is the professor's description of her actions:

"She goes slowly around the room, as if resisting and carried away in spite of herself, by turns supplicating and struggling fiercely with these fictitious men who are bearing her to her death.

"All at once, standing on tiptoe, she seems to ascend the pile, hides, with affright, her face in her hands, recoils in terror, then advances anew as though pushed from behind. Finally she falls on her knees before a soft couch, in which she buries her face covered by her clasped hands. She sobs violently.

"It is the moment at which she again passes through her agony on the funeral pile; her cries cease little by little; her respiration becomes more and more panting, then suddenly stops and remains suspended during some seconds, which seem interminable.

"It is the end! Her pulse is fortunately strong, though a little irregular. While I am feeling it, her breathing is re-established by means of a deep inspiration. After repeated sobs she becomes calm and slowly rises and seats herself on a neighboring sofa. This scene of fatal denouement lasted eight minutes.

"She finally awakens, remembering to have seen in a dream the dead body of a man stretched on a funeral pile and a woman whom some men were forcing to ascend the pile against her will."

The most amazing part of the story is that Prof. Flournoy believed for a long time that Sivrouka and his wife were imaginary characters, because he could find no traces of them in Hindoo history. But at length he ran across a very rare work by De Marles, telling in brief form the romance that Mlle Smith lived through in her trances.

Goven, the skeptical professor, admits that it is almost impossible for Mlle Smith to have read DeMarle's book.

The fact that she has no conscious recollection of it proves nothing against such a supposition to any one who is familiar with the play of our faculties.

There is much more in Prof. Flournoy's book that will astound the reader, told as it is in a precise, unemotional way.—St. Louis Post-Dispatch.

Haslett Park Camp, Mich.

Tuesday morning the friends combined forces and conference opened with these three topics: Love, Wisdom, and What Are We Here For?

In the afternoon, our speaker, Mrs. Weatherford, took up the words, The Unseen Forces of the Universe, and gave a very interesting discourse.

Wednesday was a dreary day, as the rain came falling down and a heavy atmosphere seemed to surround us all, yet we had a good meeting. Evening was the dance, and in spite of the weather there was a large crowd and pleasant time. The Ladies' Auxiliary served ice cream and cake at our dining-hall, which netted us a round sum, which we are to present to the managers of the camp, to help defray the expenses of building the new gate and office combined, which is one of the grandeurs of the grounds. It has a covering in case of rain, and our office is a blessing to all.

Thursday morning, sunshine, so that all came out refreshed and our conference took on the form of an experience day, each and every one giving the facts as to why they became Spiritualists.

Thursday afternoon Mrs. Weatherford took up the subject, The Parentage of Humanity. She gave a good lesson to grow on for the next year to come.

Friday brought to speaker and friends her final address. The address was a blessing to us all, as the friends had formed an attachment to her never to be forgotten. Her improvised singing, with subjects taken from the audience, such as the Checker Board of Life, Love One Another, and other subjects, was a masterly piece of work. Mrs. Weatherford is a grand speaker, deep and full of bright teachings, and the campers parted with her with the hopes of meeting her again the coming year.

Saturday afternoon brought to us Mr. and Mrs. Kates. After congratulations, Brother Kates opened the meeting, saying he came to us as a brother, friend, and co-worker with the rest of us, and we had all got to work during his stay.

In the evening we all assembled in the hall for a social time, with singing, recitation, and a happy union of voices.

Sunday morning was bright with the sunshine, but rather warm. People gathered in full force, and the meeting opened up with a full house eager to hear from their loved ones gone. Brother Kates gave us a lecture on the surprises after death.

Mrs. Kates filled us in the afternoon, with the words, What is Life, and did all know the principle of life and their paths of duty. Take the lily for instance with its pure whiteness for our teachings and from that we would learn the true nature of living. She also said that death was the highest experience of life, but life was never more potent than when it is so-called death.

MRS. O. H. SOULE.

YOU, as a progressive mind, should know something of the phenomena of that magnificent change called Death. On that subject you will find valuable information in the three volumes of The Encyclopedia of Death, and Life in the Spirit World Those three volumes contain more valuable information on that subject than all the libraries of the world. They are furnished to the subscribers of The Progressive Thinker at a nominal cost. Read carefully our premium list.

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MRS. PIPER'S SEANCES

Lilian Whiting's Second Chapter on Psychic Research.

POWER OF THOUGHT—DIRECT COMMUNICATION WITH THE SPIRIT OF KATE FIELD—MESSAGES THAT INTERESTED DR. HODGSON, THE PSYCHICAL RESEARCH EXPERT, IN MRS. PIPER'S WORK.

Prof. Dolbeare, of Tufts college, the great authority upon the properties of the ether, says that in it there is no friction, and a body will move at a velocity exceeding that of light, which itself is more than 182,000 miles a second, says the Chicago Inter Ocean. Does not this explain the movement of those who have gone on into the unseen world? The manner in which they approach us with the swiftness of thought? Of the properties of the ether Professor Dolbeare says:

"The ether is a storehouse of unlimited energy of many kinds. So, if every particle of matter were instantly annihilated, there would still be a universe filled with energy, though it might not be serviceable, because lacking the conditions for transformation into useful forms. This may be said to be one of the functions of matter—the transformation of the energy it gets from the ether.

* * * * * * * * * * *

"If the ether fills all space, is not atomic in its structure, presents no friction to bodies moving through it, and is not subject to the law of gravitation, it does not seem proper to call it matter.

* * * * * * * * * * *

"Every physical phenomenon runs at last into an inexplicable, into an ether question."

These scientific discoveries regarding the ether show that this more subtle and rarified air holds within it potencies of whose nature we are only beginning to comprehend. It is the storage of a tremendous energy; it is magnetic with intelligence; it has the power of recording and holding impressions; it has the properties through which and by means of which these can be communicated and distributed. This etheric atmosphere seems undoubtedly to correspond to the needs of an etheric world, or a world whose inhabitants are in the next state of being above our own; and this plane is apparently the normal one; the life whose significance and reality are far greater than in the condition here.

Evidently a definite change leads from the ethereal to the spiritual realm, and from the spiritual to the celestial, as the change of death leads from the physical to the ethereal, or the next immediate state of man. The great sorrow that has surrounded death, the consciousness of loss with which it has been invested, will all be changed with the general diffusion of knowledge as to its real character. It is simply the withdrawal of the etheric double from the denser body. The etheric double is a fac-simile of the physical body, and is the vehicle, so to speak, or the sheath of the soul, with all its organs and powers, just as the physical body has been. This etheric double withdraws each night during sleep. The phenomenon of sleep is very similar to that of death, save that the connection is retained between the etheric and the physical form. When this connection is severed, then it becomes death, and it is then that man enters on his more significant life. Kant notes that while the death of the body may be the end of the sensational use of the brain, it is only the beginning of the intellectual use. "The body would thus be, not the cause of our thinking, but merely a condition restrictive thereof, and although essential to a sensuous and animal consciousness, it may be regarded as an impeder of our pure spiritual life," he adds.

THE POWER OF THOUGHT.

One of the modern advertising methods is to flash words on the air, as if written in letters of fire, by means of electricity. It may be that thought, as the very highest and most intense potency known, writes itself in the ether every time we speak, and that those in the ethereal world whose minds are in sympathetic communion with our own thus read the words that we speak.

Professor Benjamin Peirce, the great astronomer, defined man as a machine for converting material into spiritual force, and a truer comprehension of the spiritual man will reveal more and more clearly that the denser body is a delicate and wonderful mechanism for the transmission of intelligence, which is but another name for the spiritual power that acts with creative energy on the world of matter.

The average conception of spiritualism, at present, is that it consists of a belief in mediumship; and that the line of differentiation between those who are and who are not Spiritualists consists solely in those who seek the phenomena of mediumship and those who do not. Nothing could be more rudimentary than this conception. The philosophy of Spiritualism is the philosophy of the nature and destiny of the soul. It is the philosophy of eternal life. It must be sought within. There are people who will assert that they have spent large amounts of both time and money "going to mediums," over a long period of years, but they "have never gotten anything satisfactory." Most certainly not. As well might those who are ignorant of the rudiments of mathematics consult the calculations of an astronomer. The elementary necessity is to learn something of the nature and the powers of the spiritual and the psychic nature—the spiritual being the higher principle and the psychic nature being its manifestation. The theory of communication between those in the seen and in the unseen worlds so profoundly interested Mr. Gladstone that in a conversation with Mr. Myers in 1885, the great statesman and premier of England said:

"It is the most important work which is being done in the world, by far the most important," he repeated, with a grave emphasis.

MRS. PIPER AS A MEDIUM.

The problem of psychic research is so intimately connected with the name of Mrs. Piper that a word regarding the phenomena of her mediumship may contribute to the elucidation of the phenomena produced through her organism. She becomes entranced; a little table is drawn up at her left side, with cushions on it, on which her head is supported. In this perfectly unconscious state her right hand is stretched out where a table with writing pad and pencils is placed, and her own hand writes the messages. The theory is that her hand is used as the instrument by the unseen person present, and this theory is one supported by so authoritative an array of testimony that no attempt to reproduce it will be made here. The records of the Society for Psychical Research offer such overwhelming evidence from representative names all over the world that he who runs may read. Those who have experimented with Mrs. Piper's mediumship are not seekers—nor finders—of any psychical phenomena. Her organism is apparently a species of telephonic transmitter, and the communication resolves itself into a conversation of mingled speaking and writing—oral on the part of the sitter; written through the hand of Mrs. Piper on the part of those in the unseen.

One very marked thing in the series of communications given by Miss Field through Mrs. Piper's hand was her own evident and constant anxiety to give tests of her individuality. This was facilitated greatly by the circumstances of the time. Dr. Hodgson gave every morning to a seance with Mrs. Piper, and she fell in the way of coming to him frequently. This enabled him to offer almost innumerable proofs that she—or some supernormal intelligence bearing her characteristics—saw and heard much that went on pertaining to my own life—conversations in my room, my reading, and inner experiences that were not recorded in any outward manner of writing or conversation. It chanced that some months before her death she had been intensely interested in the establishment of cable communication between the United States and Hawaii, and she had urged me, as a press writer, to endeavor to assist in stirring up the matter; and, as a matter of veritable record, I incorporated her earnest appeal into a letter to the New Orleans Times-Democrat some time in the December or January of 1895 or 1896. Some time after her death she was writing to Dr. Hodgson through Mrs. Piper's hand—no one else being present—and evidently by way of giving him a striking test of her identity she wrote:

"Ask —— if she recalls the fact of my wishing her to stir up the cable question in the newspapers before I came here" (the "here" referring to the ethereal world). "I am sure she must recall this expression —'stir up.'"

MESSAGES FROM KATE FIELD.

When Dr. Hodgson gave to me the communication in which she assured him that I would recall the expression, "Stir up," I replied by placing the original letter from her in his hands, in which occurred this paragraph:

"If the people here do not get cable communication with the United States they will eat each other up. Do stir up the newspapers on this matter."

An exceedingly characteristic expression, as all who know her would agree, was the following, written (through Mrs. Piper's hand) to Dr. Hodgson, in reply to some remark of his:

"I tell you, my friend, I am wide awake, and if there is any spirit in our world who really knows what is going on in yours, I wo."

Many years before her death, in her "Planchette's Diary," Miss Field had written:

"It seems to me natural, judging by my own feelings of what I should be impelled to do, that spirits should desire to communicate with their friends on earth."

Apparently this desire continued, and a certain little vein of tenacity regarding her own work, which characterized her in this world, persisted, as revealed in this sentence, written to Dr. Hodgson, in reference to some test of her own:

"For my sake, all of my tests I wish kept separately. This is a new field of work for me, and I am anxious to keep it as clear as possible, and do as much as I can for you."

On that occasion she assured Dr. Hodgson that she could impress me to do a certain thing, which, for some reason or other, I actually did accomplish before knowing that any such assertion on her part had been made; and later, in reference to it, she wrote to Dr. Hodgson:

"I am not taking too much credit upon myself in saying she has carried out the expressed wish, as I told you previously. The test is mine, and I claim it."

The passion for accuracy that distinguished her in this world was recalled by her reply to a remark of Dr. Hodgson's to the effect that he thought she was only guessing at a certain thing, when, in response, she wrote:

"You do not seem to understand me very well, do you? I was a great traveler, and while I knew perfectly well where my possessions were when I was in the body, it is not to be wondered at that after this change I should be unable to recall everything all at once. I think of different things and different matters."

Again, to Dr. Hodgson, in evident and very characteristic comprehension of his work in psychic investigation, she wrote:

"I do not wish to be selfish and take up any one's time, but I like so much to come and speak with you, and you know I will always watch for any little test and come in and give it to you whenever the opportunity presents itself."

"You are first rate at this," Dr. Hodgson replied.

"I was not fishing—"

"Nor was I flattering," he rejoined.

"Yet," she continued, "I was only trying to make you understand that if I were able I would.

"You are happy in your present life?" he asked.

"Indeed, I should think I ought to be; I never knew what life was at all until I came here. It was like climbing up some rocky precipice; and when I extricated myself from the partially decayed house in which I dwelt I realized such hapiness as no one in the mortal life has ever known."

"And it keeps on increasing?" he questioned.

"Yes, indeed, I assure you no one knows better than I do the delights of this world, and I am only too glad to have you come so soon. Now tell—— all this for me. Give her my warmest love and most tender sympathy. Tell her I have never known her as I do now."

Dr. Hodgson found a little difficulty in deciphering the last line or two, and mentioning this, she rejoined:

"Yes, it will do very well. I intended saying that I understood her love and devotion as I never could have done in the body.

DEVELOPMENT OF PSYCHIC FACULTY.

The next phase of communication will be the development of man's psychic faculties, enabling each individual to enter directly, without benefit of medium, into communication with those in the unseen by means of the development of his own spiritual nature. If, indeed, it be true that death is only "an entrancing thing," as Dr. Drummond phrases it, and is not that unspeakable grief that it has been regarded; if it be true that we may transfer all our love and our reality of recognition from the physical form that we do not see; if we may comprehend that the reason we are unable to see it lies in the scientific fact that this subtle body is in a state of higher vibration than the physical eye can command, but that we may know its reality as we know the reality of electricity, although unable to see it—if all this be true, it is of such overwhelming importance as to compel every one to share whatever experience might be calculated to contribute any light on the problem. Death has been the one irreparable loss. Are we about to enter on a period in which this sorrow is to be transfigured to a new joy? Are the spiritual faculties of man so to transcend this change of form as to bridge the gulf of separation and find, instead, a closer and more satisfying companionship than is possible to the life on earth? Is the world to enter on a period of receiving larger knowledge from the plane just beyond in a manner that shall be consciously and intelligently recognized? The trend of actual experiences—of experiences which are becoming almost universal—points to this conclusion.

The present life must be recognized as merely one of the phases in the evolutionary progress of the immortal being, and as offering a vantage ground from which we can study the conditions of the future, which is the inevitable and the invariable effect of such causes as we ourselves set in motion, producing them by the series, of choices that we make, each one of which creates its own conditions. Intelligence and morality are thus closely conjoined, and the more clearly man realizes his own nature and his relations to the Divine universe, the more nobly may he live and the more swiftly may he advance to the higher conditions of freedom and of happiness, in which he shall realize the life of the spirit, which is joy and peace. The first requisite to this happier condition is in self-control, in its larger sense of control of thought, of deed—of all that goes to make the quality of life. LILIAN WHITING.

HYPNOTIC CONTROL.

I have just prepared a Mail Course of five complete lessons on this subject, and have them bound in booklet form. The complete Mail Course will be sent to any one for only 10c silver. This course of instructions contains my latest discoveries and methods with which you can hypnotize any subject, no matter how hard. I have written them for the benefit of professional hypnotists, and all who wish to greatly increase their percentage of success. No matter, student, whose instructions you have, and no matter what your degree of success, if you send me 10c I will send you this complete course, which will enable you to fasten on to any incomplete instructions and succeed right from the start. No matter whether you have ever studied hypnotism before or not, you will find yourself succeeding at first trial. You can hypnotize anyone that complies with these original methods. I repeat, that you are just as sure to hypnotize the first person that complies with these methods as you are sure that the sun rises and sets.

These complete instructions, mind you, will be sent for only 10c, actually enabling you to thoroughly master all herein described, without further charge. This book also contains methods for Self-Healing that will not fail. I absolutely guarantee that when complied with they cannot fail to cure diseases that medicine cannot touch at all. Any one can be a practical operator in the Occult Arts who reads this Mail Course. This book contains my very latest discoveries, which enable all to induce the hypnotic sleep in themselves almost instantly, at will, awake at any desired time, and thereby cure all known diseases and bad habits. Anyone can induce this sleep in himself at first trial, control his dreams, read the minds of his friends and enemies, see absent friends, communicate with disembodied spirits, visit any part of the earth, solve hard questions and problems in this sleep, and remember all when awake. This so-called Mental Vision Lesson and four others—one in Self-Hypnotic Healing, Control of the Sub-Conscious Mind in the waking state, and several strong healing methods are all contained in this little book, which will be sent to any one for 10c silver, enabling you to be as good an operator as any one living. Mind you, this can be successfully accomplished by the study of this little book, without further charge.

I am so absolutely confident that you will be successful, right from the start, with these instructions that I will even send them **SUBJECT TO EXAMINATION**, if so desired, just to prove to the most skeptical that they form the best course ever sold for 10c, and to all who send the dime, if they should be dissatisfied, money will be cheerfully refunded. But this Mail Course is just as described, for I would not dare to use the mails for any fraudulent purpose. This bargain offer is limited, so send at once to

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SATURDAY, SEPTEMBER 1, 1900.

Leave China to the Chinese.

The best advice we have seen from China comes from Sir Robert Hart, at Pekin, to his home government:

"The sooner we can be got out of this the better, for it is inconvenient for the Chinese government and unsafe for ourselves."

While the "we" doubtless referred to the foreign legations cooped up in the capital of a country, against which all the civilized world seems warring, it is equally applicable to the Christian missionaries who are at the bottom of all the trouble. Their meddlesome interference with the established religion has aroused hatred no government can successfully oppose.

Only a few years ago this whole country was threatened with disruption, beginning with a labor strike in this city, which required the strong arm of the federal government to suppress. A religious war has always been more bitter and cruel than those growing out of secular affairs, and far more difficult to control. The people of China are as devoted to their faith as are the Christians to theirs, and have as good a right to be let alone, and enjoy their belief unmolested as have Christians. Then why not withdraw those intruding disturbers of public tranquility from the Celestial empire, and hereafter instruct them to stay at home and mind their own business, and let the Chinese people mind theirs. This done and no wars and no bloodshed will follow. Bible societies may still continue to flood the country with bibles if they will, and the people may send them back to us in retaliation, in the form of fire-crackers to disturb our repose, put out children's eyes, and burn our cities, as they have been doing for years.

They All Agree.

All sources of information agree in holding Christian missionaries responsible for the trouble in China, end as those troubles may. President David Starr Jordan, of Leland Stanford University, in a recent letter written from Japan, grasps the whole question, and tells his conclusions in a few words:

"The first source of trouble, and perhaps the least, is found in the work of Christian missionaries. Wisely or unwisely, some of these put themselves in direct opposition to time honored but doubtless very objectionable, Chinese customs. To overthrow these is, in the minds of the country folk, to destroy the worship of ancestors, to sap the foundations of Chinese morality and generally to wreck both church and state.

"More potent toward immediate trouble has been the invasion of railway and mining engineers, who wander about the country, often reckless of native customs or prejudices, asking nobody's leave and heeding nobody's objections. The Chinese do not want railroads. Still less will they consent to have them run through their grandfathers' graves, and almost every foot of land is somebody's graveyard. They do not like mines, least of all those conducted by 'foreign devils' in sacred hills, and they are incensed when samples of ore are knocked off from their tombs or their temples."

The Priest with His Book.

There has been of late a growing habit among the dear sisters attending church service, to doff their head gear, while listening to pious instructions from the pulpit. The idea is a most excellent one lately introduced into theaters, and should be adopted everywhere in public assemblies; but a preacher whose only ambition is to perpetuate old customs, originated by monks in days of universal ignorance, has found a "thus saith the Lord," which settles the question and ends discussion with all who surrender reason and common sense to the dictates of a silly monk who has assumed the name of Paul:

"Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head, for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered."—I. Cor., 11: 5-6.

We laugh at Mohammedan women concealing their faces from the gaze of men when they go upon the street with uncovered heads; but is not the hideous bonnet, adorned with the stuffed skins and plumage of slaughtered birds, many times more repulsive to a cultured mind?

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Sam Jones "Slams" the Churches.

The Chautauqua Assembly is supposed to be ultra religious and dignified, and the programmes of its conventions are usually most attractive. With some religion, in prayers and sermons, there is a great deal of instruction in lessons and lectures. At a recent assembly held at Galesburg, Ill., Sam Jones was the chief attraction. This reverend mountebank has one characteristic—he hits out in all directions like an army mule, and is even more dangerous to his friends than his enemies. If the assembly engaged him in the service of the church, they made a mistake they afterwards regretted, for his blows were principally aimed at what passes for religion. As the "discourse" was reported in the dailies and published without comment by religious journals, we presume our readers will pardon the appearance of a few passages in the The Progressive Thinker, although we admit them with misgiving and a reservation as to their brutal coarseness. Our excuse must be, to let our readers see the stuff which a gathering of 3,000 representative church-members "laugh over until satisfied," and give unmeasured applause. In reading these passages the query arises whether Sam Jones is not really doing the work of an Ingersoll, disguised as a preacher! Is he in earnest, for the church, or in opposition?

"The biggest fool in Illinois is the fellow who will argue against facts. Here is a fellow who argues against a fact and if you fill my head with saw-dust, I would know more than that man. There are two theories about baptism. Some put a little water on the kid's head and some wait till he is grown up and then they souze him clear under. Both are good theories, but the baptism does not make the man.

"Society is rotten at the top and at the bottom, and the only sound streak is in the middle. You town girls cut off the top of your dress for the ball, and the bottom for the bicycle, and I really begin to fear for you. It looks like a return to Eden's state.

"Look at the society woman. No life and no warmth in her. God blessed the man who has a wife and ten children, but He didn't bless the man who has a little dried-up society woman for a wife, with a poodle dog. I tell you that when my wife and I can't run our children, we are going out of the kid business. Many a kid has been born an orphan, has no mammie nor daddie. I believe in licking them. You young bucks who marry a girl who sasses her mother and she will finally do you up. The only way to raise a boy is to raise him often.

"Here is a man who has never been 500 miles from Galesburg and he says there is no God and he has never read 500 pages of solid literature and he says there is no hell, but he will not be in hell one second until he will cringe and say: 'My God! what a mistake I made'

"To-day the Methodist and Baptist churches are the greatest exponents of God, and in the last four years they have lost numerically. You old sisters, you are all right, but you have no sense. Don't worry, for if you should get into water over your head, you would float for your head wouldn't sink.

"Come here once a year and get something in your noggen. You old dogs can't expect to learn much, but come and bring the pups, they will learn. Methodists and Presbyterians are about the same thing, for the Methodist thinks he has religion, but is afraid he will lose it, and the Presbyterian is safe, but he doesn't know he has it.

"You old hypocritical devils, pray to God to save our boys and our land from rum and then go down and vote the Republican or Democratic ticket with the lousy devils who want rum licensed. Well, if you don't go to hell, it will be because hell has been burned out before you get there."

Giving Up the Past.

Advices from Constantinople of August 8, through the London Daily News, in regard to late discoveries by the University of Pennsylvania Expedition to Nippur, are of the most interesting character. The party discovered the library of the Great Temple, with over 17,000 tablets dealing with historical and literary matters, not one of them of later date than 2280 B. C.

"The unexplored remains of the library," says the correspondent, "will require five years for excavation. If those parts prove as rich in results as the portion already found there will be no example in the world's history, not even in Egypt, of so complete a recovery of the records of ancient civilization."

Wondrous, is it not, that these productions of such a remote past should lie buried in the sands of the desert, concealed alike from the hand of the Vandal and of Avarice, until this glorious age of real knowledge, when the worth of the discoveries are fully appreciated, and the language in which they were written is capable of decipherment?

Five long and laborious years are still required to exhume these records that carry us back to within 1716 years of creation, according to Bible chronology, and within 60 years of the mythical great deluge.

It is well for the history of the race that priestcraft has so waned it has not power to destroy the discoveries of the archaeologist, as in former centuries, else every vestige of those "finds" would quickly disappear, and a false rendering would be given their revealments.

Let Up on the Babies.

The committee appointed by the late Presbyterian General Assembly to revise their Confession of Faith are now, as we write, in session at Saratoga. By terms of the instructions adopted at St. Louis they are

"To consider the whole matter of a restatement of the doctrines most surely believed among us, and which substantially are embodied in our Confession of Faith.

"That this committee be enjoined diligently to pursue the inquiries, seeking light and knowledge from every available source, and to report to the next Assembly what specific action, if any, should be taken by the church."

It is sincerely hoped they will eliminate infant damnation from their cruel creed, even if they do retain a blazing hell for the parents; for it is a saddening sight to see Rev. Hillis "shaking his fist in the face of the Eternal" because of his abuse of the babies.

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The Divine Plan.

From the first, the costliness of spiritual literature has been a serious matter in the propaganda of the cause. There has been good cause for this, for unlike the over-endowed publishing houses of the churches, and the large donations made for the free distribution of their publications, everything has depended on individual effort. The demand has been limited, and even at the high prices writers and publishers have been poorly paid, or sank the capital invested.

The Progressive Thinker came to the front in an attempt to remedy this state of affairs to a certain extent. It came to the conclusion that there was awaiting a vast clientage, who would support an honest, earnest effort to supply a literature cheap as the cheapest and that too without appeal to donations or the advantage of an endowment fund. It has cost a great sacrifice, but it has triumphed. It has achieved a circulation and commanding position never before attained by any journal in the cause of liberal and spiritual thought, and placed a whole library of spiritual books at scarcely more than the cost of the postage.

We are glad to see its example followed by its honored English contemporary, the Two Worlds. It has from the beginning placed the price of one penny on its valuable paper, and now launches into the equally charitable publication of books at low price. Its initiative volume is well chosen for the venture, being The Arcana of Spiritualism, which represents the fruitage of nearly thirty years of inspiration by Hudson Tuttle.

The American reader cannot fully reap the advantages of the publishers' offer to their English subscribers, as the duties and other charges enhance the cost, but with all these it is offered at a comparatively low price.

The purpose of the Two Worlds is set forth fully in an editorial in its latest issue. We congratulate the publishers in thus joining efforts to give the spiritual public a cheap literature, and the best, and this is the more notable because it is brought about entirely by new methods. It is not an old literature forced on the people by its cheapness, but a fresh inspiration, made available because demanded. The Two Worlds says:

The costly character of Spiritualistic literature has been frequently remarked by many who have come fresh to the subject, especially those who have not been in the habit of reading specialistic literature.

To the general student it is not at all surprising that works pertaining to this movement should be somewhat expensive, for he recognizes at once many things which tend to make them so.

We are at present dealing mainly with books rather than with the periodical literature, for there are few who will begrudge their twopence for Light, or their modest penny for the Two Worlds.

It is, however, when they desire to purchase some standard work upon the subject they wish to investigate that they are somewhat struck with the price asked for, say "Nineteenth Century Miracles" as compared with that which they were accustomed to pay for Bibles and such literature of a more orthodox stamp.

Now the first reason which presents itself to the student for the apparently high rate is that the circulation of a book on clairvoyance, appealing as it does to a limited audience, must necessarily have a limited sale, and therefore must be produced at a much higher cost prorata than a work which claims the attention of a larger constituency. Thus, while hundreds of thousands of copies of a popular work are called for, it is very difficult indeed to sell an edition of two thousand of a special work on Spiritualism.

Spiritualistic works of any pretensions are, therefore, on this side the Atlantic at least, generally published by subscription, for there are few among us who are able to risk a heavy loss by publishing a book on their account, for books, like some other things, "are kittle cattle," and it is never possible to prophesy the extent of the demand which will be made for it.

We do not recognize, of course, that the books of this movement are really expensive, when it is remembered the mass of information which is frequently given upon a little known and generally misunderstood subject.

No book can be called dear which gives real knowledge, even though a heavy price be charged for it, for the acquisition of knowledge cannot be estimated in mere gold.

Nevertheless, there may be some who are really not able to afford a great price, notwithstanding the fact that they are prepared to make a sacrifice, thus it is the aim of many Spiritualists, and it is also the aim of the Two Worlds Publishing Co., Ltd., to meet the demands for good literature which shall be, as far as price is concerned, within reach of all.

A great step in this direction has been made by the recent publication from the office of this journal of one of the finest general works on Spiritualism it has ever been our lot to read, and one, we venture to say, which will stand the test of competition against all other works of the sort.

Hudson Tuttle is a man whose name is so well known among Spiritualists as to be a guarantee for any work which may come from his pen, but when we speak of "The Arcana of Spiritualism," we speak of one of the finest, if not the best work which even this versatile and prolific writer has placed before his many readers.

The new edition of this, which he does not hesitate to claim as his finest work, is the result of years of careful thought, not only upon his part, but also upon the part of his spirit guides, who have constantly assisted him in his literary labors, having, in fact, brought to him all the powers he has in this direction.

The revised edition contains much new matter, and is really a new book.

Much of the old has been deleted, and much new material has been inserted. Portions of trance addresses which he has delivered, siftings from the very best of his penned articles to the American press, all go to make this volume a precious storehouse of thought for the student and for the investigator.

He says in his preface:

"Mine has been the task of an amanuensis, writing that which has been given me. I claim no honor, except honestly and faithfully attempting to perform my part of the task. I have written in hours of pleasure and of pain, when life was a joy and when it was a weariness; but I have ever been cheered and sustained by the consciousness of the presence of the inspired writers, and though apparently alone, have never been companionless."

Thus was "The Arcana" written, and those who have read it have come to the conclusion that it is indeed worthy of the inspirers who dictated to their distinguished "amanuensis."

Now this work has been published at a price which indeed places it within the reach of all, and it should become to Spiritualists what the Bible is to the orthodox, viz., a necessity which shall be found in every home.

Its publication marks a new era in Spiritualistic publication, and it depends largely upon the demand made for this work as to whether more of the important labors of Spiritualist authors shall be published at "popular prices."

Spiritualists who wish to put a good book upon the subject into the hands of enquirers can do no better than purchase a copy of "The Arcana," and make a present of it to those investigating.

Every society should have at least one copy, which should be used for the purpose of lending to strangers, and those who are new to the subject.

Apart from the interest of the work, it is of extreme value, for it deals with the subject from every standpoint, and contains so many facts, and so many wonderful experiences which are fully verified that it makes an excellent text book for all earnest students, and should be of great service to golden groups in lyceums.

The Legations Are Safe.

Though hundreds of brave men have fallen to gain the result, the foreign legations to China, so often represented as slaughtered, are now, with their families and attendants, released, and under the immediate protection of their respective governments. Only the German minister lost his life.

The missionary massacre is not so general as reported, but bad enough in all conscience. Each mail brings accounts of hair-breadth escapes from death. There is a general lamentation that if peace was at once restored it would require two years at least to re-establish the missions.

Would not the world be the gainer if a decaying system of religion, whose end is as certain as are the advances of Time, was never restored in China? It is a contest with fate, the attempt to perpetuate an error.

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VERY REMARKABLE EVIDENCE OF SPIRIT POWER.

To the Editor:—Some few weeks ago, while visiting a friend, I read an article in The Progressive Thinker about Mr. Ernest Orvis, of Asheville, N. C., and I wrote him for a reading. I never was more delighted in my life than I was with the results obtained. It is seldom one comes across or hears of mediums that can do all they claim.

A number of years ago my father owned a farm not far from Conesus, N. Y., a little town with about two hundred inhabitants. My father was a queer sort of a man, always regarded as miserly, and some thought him to be quite wealthy; but when he died, which was rather suddenly, we could find no trace of any money nor any papers of any kind showing that he possessed any means. It soon leaked out that his spirit was "haunting" our place, and several declared they had seen my father's ghost in the old orchard back of the house. We searched in vain for the money we almost knew was there, but found nothing. Knocks or rappings could be heard all over the house; lights, etc., flitted about from place to place; but one night when my sister screamed and came running into my room declaring she saw not only our father but our mother as well, I came to the conclusion I would sell the farm and go West. I did so, and was not molested. My sister died in Missouri, and I came to New York to reside.

Now comes the queer part of my tale. I sent this Mr. Orvis one dollar in the envelope besides three two-cent stamps. In about five days an answer came. The first part was given to a description of my father, also his name in full. Then he described my mother. My father told him what to write, and what do you think it was about? A perfect description was given of the old home and the orchard in the rear. I was told where the money could be found. He described accurately an old pound apple tree that was dead on one side. He said there was a mark down close to the ground, and that it was in the shape of an X; also that it was covered around about with apple shoots or small trees that grew around the trunks of apple trees; that was where the money was buried, he declared, and that I was to go at once and get it. He also told me where I could find a ring that I had lost, besides many other things appertaining to my life, etc., all very accurate. But now here is the strangest part: I started for Conesus as soon as possible, and had no difficulty in finding things as I was told, even to the "hidden treasure." It was not a large sum; in fact only four hundred and fifty dollars. The next day I went to find my ring, and did so. I then became interested and had him trace a son of mine who left home some few years ago in anger. To-day I received word from my son. Last night I saw my father and my mother as they were in life and they told me that they were at rest, and disappeared. Why should I see my departed friends after so many years and did not see them while living on the farm nor at any other time?

I am going to Asheville, N. C., to see this man, and interview him. Heretofore I was a confirmed skeptic, but I am now convinced that there must be something in Spiritualism. I had a very, very satisfactory sitting with Maggie Gaule last winter, and consider her a wonderful woman, and I have her to thank for many things. I would like to know her present address. God, or the angel world rather, be thanked for this glorious truth. May it enlighten the minds of the millions of the civilized nations who are in the darkness—spiritual darkness.

MRS. THERESA MARKHAM.

New York City.

ELDER H. W. B. MYRICK'S VIEWS ON PRESENTIMENTS.

That is what the devoutly orthodox call them. Other people speak of them mysteriously as warnings. And yet another class of persons judicially, and with an air of scientific precision, call them premonitions. What are they really?

I refer to the incidents which happen occasionally in the lives of some people, unexpected tokens or impressions made on the mind, which seem to warn them of danger or impending evil, and often actually saving such people from trouble or disaster. That such things occur requires no labored effort to prove. The experience of thousands of pious Christians furnishes multitudes of examples of "special providences," while the testimony of other thousands who are not Christians is equally conclusive as to the happening of "premonitions and warnings." These experiences may come in the form of dreams or of some mysterious and indefinable impressions, but no matter how the warning is conveyed the facts are beyond cavil which establish this form of human experience. Troubles have been averted, calamities prevented, lives preserved by reason of these weird impressions and warnings.

One cloudless Sunday I was to hold two services in Gentry county, Missouri. I preached to a large audience at 11 o'clock and was to address them again at 4 p. m. But when I came to make the announcement of the evening service I found myself unable to do it. An overwhelming feeling—I cannot describe it—suddenly took possession of me, and I felt myself compelled to withdraw the afternoon appointment. The sun was shining brightly, my health and condition was good, the people expected the 4 o'clock sermon and were manifestly disappointed by my action, but I arbitrarily left for my home at once. I was to have dined that day with our State Senator, who lived near by, but after briefly stating to him my feeling I listened to his good-natured laugh and then turned homeward. At exactly 4 o'clock that evening, the very hour when the meeting would have called the people together, a swift, sudden storm swept by; the dread cyclone demolished the church house, literally reducing it to kindling wood. How was I warned?

Again: I was in a protracted meeting, having a fine interest, baptizing people by the dozens. At last it was to close the next night. But that weird feeling came over me, overpowering, irresistible. Stop to-night! Stop to-night! Not in words you understand, but I seemed to feel it somehow, absolutely forbidding my going on with the meeting. I told Bro. Carson I would stop that night instead of waiting till the next, and in spite of his protests I closed. The next morning I took the Burlington train at dawn of day and sped for home, arbitrarily closing my meeting one day sooner than it was intended. Of course you guess the rest? Yes; the next morning the early train upon which I would have left had I continued the meeting, left the track west of town. There was a hideous wreck, broken bones, loss of life, weeping and death. And I escaped through that mysterious warning. How explain it?

I might extend this list of warnings or presentiments, but to what purpose? These occurrences have become a kind of matter-of-fact with me, and simply to relate them does not afford an explanation. While I was a firm believer in orthodox Christianity I flattered myself that it was a "special providence," God showing a peculiar care in thus preserving my life. I even spoke of it in my sermons sometimes and some of my good brethren congratulated me on the evident "favor of God."

But if God—a good God—warned me, what about the other poor fellows on the wrecked train? I am modest enough to think they were just as good as I am, just as worthy of God's care. Why did he not warn them? Why indeed? The fact is, if there is a personal God standing or sitting around anywhere in this universe, I am not going to attribute the thing to him. A father who would be guilty of a "special providence" is an unnatural father. To warn one child and let the others go serenely to death! No: thank you! I have no need of a God who has a reputation for indulging in a "special providence" now and then.

But somehow I was warned. How? Why? It is most singular. I mention one other affair: I was standing in a large building that was being constructed. Suddenly that warning, mysterious impression came to me hurrying me from the spot almost as surely as if a physical power had been exerted upon me. A moment later and a great beam, escaping from the workman above, crashed down on the spot where I had stood. I was saved by that strange warning. But I had a friend, a good boy, a splendid young man, the pride of his mother's heart. He stood in the timber, near a dead tree. No warning voice, no weird intuition, no providence interposed. Swiftly fell the body of the old tree and in a moment the life went out of the crushed form of my dear friend, George Sharp, Jr. I do not understand it. Why these discriminations? Jesus said: "Two shall be grinding: one shall be taken, the other left." And it is so. I do not rebel—I only wonder. And I wish I knew what gives us those warning impressions.

H. W. B. MYRICK.

Gentryville, Mo.

Spontaneous Spirit Manifestations.

The Journal, of Lacon, Ill., sets forth that for over a week most of the people have talked of little else but the strange story related by Miss Grace Defenbaugh. Just now it is the prevailing nine days' wonder that periodically agitates the small town.

Miss Defenbaugh is the daughter of Mr. and Mrs. D. W. Defenbaugh, who have resided in the north ward for several years and who possess the respect and confidence of all their neighbors. She is 17 years old, bright, intelligent and pretty, enjoys good health, and her parents say she has never been subject to fits of hysteria or nightmare. This makes the tales she tells all the more impossible to understand by those who do not believe in the supernatural.

On the night of Saturday, July 28, Miss Defenbaugh declares that she was suddenly aroused from a sound sleep to see a figure, clad in garments of flowing white, standing at the foot of her bed. Naturally her first impulse was to scream but in an instant the "spirit" glided to her side and seized her by the wrist. This so frightened her that she could not move or utter a sound. Although there was no light in the room, the girl says she could distinguish the features of the visitor as plainly as if in midday. The face was that of a beautiful woman, as pale as death, but the white robed form and the strong, harsh tone of the voice were those of a man. It spoke to her, telling her not to be alarmed. Then it related a number of incidents of her young life and promised great joy to her if she placed her faith in its reality and honesty of purpose. For over a year the young lady has worn a plain band gold ring that fitted her finger so tightly that she had to use soap and water to remove it; yet the wraith slipped it off as though it were a rubber band, replacing it with another, a set ring that sparkled in the dim light like a diamond. Soon he took this ring also after promising to return the girl her jewelry at their second meeting, which he said would occur just a month from the date of the first one. Then upon leaving he again seized the girl's wrist, traced a letter on it with his finger, leaned over a chair, seeming to mark it and then vanished like a shadow. Miss Defenbaugh claims to have been perfectly conscious and in full possession of her senses during all this time but after her visitor had gone she was too frightened to raise an alarm. In the morning she found that sure enough her ring had disappear, there was the letter "D" on her wrist and a Roman cross was discovered on the side of the chair that the spectre had tampered with. The letter on her skin seemed to be scratched into the skin as if with a pin. It was a dull red color and remained for several days. We were shown the cross that the "spirit" is said to have marked on the chair.

Notwithstanding that his spookship had made a date a month later, he appeared again the following night. He returned the girl her ring and among other things told her that he would cause four more initials to appear upon her arm in the course of time. They did appear the next day, the young lady claims, but were visible only a few seconds, not even long enough for her to show them to her mother. These initials were J. C. and J. R.

The Sultan's Defence.

The St. Louis Globe-Democrat awhile ago gave an account of an interview an American held with Abdul Hamid in the Turkish capital, which is probably illustrative of the real condition in all countries where church and state are centered under one head. Said the Sultan:

"I don't think you Americans appreciate the position in which I am placed, in relation to the missionaries. In your country church and state are entirely apart. A missionary from my country might go to the United States and preach the Mohammedan doctrine, and it would be all right. Your government would not be concerned. Here I am the head of the church. I am to my people the shadow of God.

"The Mohammedan religion is loyal to me. I am the head of the church, as well as the head of the state, and the two cannot be disassociated. When your missionaries come here and preach against Mohammedanism, they teach disloyalty to the Turkish government. They encourage sedition. That is what makes it so hard. If the Mohammedan missionary should go to the United States and urge the overthrow of the government he would get into trouble, provided he was taken seriously. He would be arrested and sent out of the country for seditious acts, or, if he gained sufficient strength, he might be hanged for treason. And yet he would be doing no more, in effect, than the American missionaries are doing here. We are trying to avoid trouble, but you can see that the situation is bound to be aggravated when our religion and politics mean the same thing."

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Good Words for the Chinese.

It can't be helped. No two persons ever looked at the same subject exactly alike. Education and environment shape our thoughts and our actions, while prejudice does the rest.

It is a pleasure to get the honest views of an educated and thoughtful churchman, a high functionary of the Episcopal Methodists, at a time like this on Chinese matters. It is universally conceded all these recent troubles with that great empire had root in the missionary movement, it being an attempt to destroy a system of religion which has been in force in China for more than two thousand five hundred years, and which made that nation what it is, the oldest, greatest, and most populous on the globe; a nation whose inventive genius has given Western civilization many of the arts which have been stepping-stones and largely instrumental in producing our own greatness and grandeur, of which the mariner's compass is a worthy example.

Rev. Wm. Xavier Ninde, a Bishop of the Methodist Episcopal Church, is a learned and venerable gentleman, said to be of great personal worth. He visited China in 1894 on church business, spending four months in the empire, looking after the various missions, and making himself familiar with their workings.

If an intelligent and truthful idea of the present condition of things can be gained from any person we may trust Bishop Ninde, if all accounts of his integrity and moral worth gained in church circles can be believed. The Bishop has just published in the Northwestern Christian Advocate, over his own signature, an account of his journeyings in China six years ago, while the country was in a very disturbed condition growing out of the war with Japan. He was carried by natives in a Sedan chair into the interior, and saw the people in their homes while engaged in their daily avocations. He visited the coast cities, and frequently traveled at late hours, with no illumination other than the street lamps. He experienced no trouble—no ribaldry greeted his ears, neither did he see a threatening look. He says he "prowled about the streets at very late hours, guided only by the light of a lantern to help out the dim street lamps." In company with Rev. Dr. Lowry he walked on the top of the city wall of Peking, where soldiers were engaged in military duties. In all his rambles he met with no rudeness. In the course of his article the Bishop says:

I believe the hatred of the Chinese people toward foreigners, taken as a whole, has been greatly overdrawn. * * I never observed any symptoms on the streets that indicated unkind feelings toward foreigners."

And again:

"Of course if foreign ladies were in the company they would attract curious attention, but never annoyance or disrespect."

Quoting the Bishop accurately:

"Except in the time of a racial upheaval like the present, the lives and property of foreigners are remarkably safe in China. I believe, as a rule, the magistrates, high and low, honestly try to protect foreigners in their treaty rights. Their duties are often very trying and difficult. In seeking to protect us they are sometimes treated with indignity by the rude class. In portions of the country where seditious secret societies are numerous, a mandarin's life is often endangered who is disposed to be rigorously just."

Let us not be false to the Chinese, even if we do think we have a higher civilization. Read again:

"The country is infested with outlaws who are the enemies alike of native and foreigner, and yet the fact remains, to the everlasting credit of the Chinese race and their loosely jointed government, that large numbers of missionaries are scattered all over this vast empire, in great cities and small villages, traveling in Sedan chairs, even lone and defenseless women, through the open country and often after nightfall, their only attendants the four men—perhaps heathen Chinamen—who carry them in their chair over many a weary mile, and yet without conscious danger except from the possible attacks of professional highwaymen."

Said a correspondent in one of our city dailies, commenting on Bishop Ninde's article, which we commend:

"In a country whose history is disgraced by the Astor Place riots and the many outrages which have been perpetrated against Italians, such an article as Bishop Ninde's ought to make wholesome reading. A suggestive statement along these lines is made in an article on the American embassy at Rome, which appeared in the last Harpers' Weekly. There it was said that about the only business of importance that our ambassadors to Italy was called upon to transact was the squaring up of assaults perpetrated upon Italian emigrants by American citizens and the convincing of the Italian government that such cases were not governmental outrages, but instances of isolated and personal lawlessness."

Idol Worship.

A white cross 12 meters in height—nearly 40 feet—has just been erected on the summit of Mt. Vesuvius. Why not a gallows and other instruments of punishment and torture to keep it company? It is an insult to modern intelligence to say a God died on a cross; but that is what they who adore crosses mean when they erect them.

The gibbet on which an honest man dies is as worthy of veneration as is a cross on which it is alleged a good man died years ago.

Drifting.

The Interior, Presbyterian, of Chicago, says:

"There is no use trying to deny the fact that all denominations are drifting away from their theories of divine right and drifting toward the common results of practical experience. And as a necessary corollary they are coming closer together."

That is as it should be, so they drift away from their errors and towards the truth.

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Some Reflections on the Thought Problem.

"It will be seen from the letter of Lyman C. Howe, on our sixth page, that our esteemed friend and co-worker, W. H. Bach, the wide-awake editor of The Sunflower, is seriously ill at his home in Lily Dale, N. Y. Mr. Bach has been an indefatigable worker for Spiritualism ever since the knowledge of spirit communion was vouchsafed to him. Whenever the call came he was ready to respond; wind and rain could not stop him, and he never failed to appear at the post of duty according to promise. He has ever been keenly alive to the needs of our beloved cause, and has freely given of his best to make Spiritualism represent the best and truest thought of the age. He has worked with might and main to sustain the idea of practical co-operation, and has verily turned night into day to accomplish the purposes for which he labored. As a natural result, he has overworked, and is now suffering from the consequences of the same. He seemed a tireless worker, but nature has at last rebelled, and demanded a respite. W. H. Bach cannot be spared at the present time; his services to the cause, and his worth as a man, are too valuable to be dispensed with now. He must get well; therefore, we second Brother Howe's suggestion that that the thoughts freighted with the balm of healing be wafted to him on his sick bed, coupled with the invigorating mental suggestion that he must at once begin to get well. Brother Bach, the best wishes of thousands are with you in your hour of suffering, as well as their sincere sympathy. All say with us, 'You must get well!'"—Banner of Light, Boston.

The spirit which actuated the writing of the above is certainly commendable; but if a little genuine philosophy had been brought into requisition the trend of the sentiment expressed would have been entirely different. The idea entertained that thoughts are things, in a sense that they can soar forth like an eagle, and by impinging upon a physical organization impart a certain degree of vitality thereto that will relieve it from weakness or pain, is manifestly absurd. If thoughts are, from an earthly standpoint, things, they must partake somewhat of the physical nature of the individual who sends them forth. Brother Lyman C. Howe, a giant intellectually, is not strong physically, hence his healing thoughts might possibly be an absolute detriment to the well being of Mr. Bach. Prof. Barrett, one of the ablest among our speakers and writers, is troubled seriously with heart disease, hence his healing thought might actually give Mr. Bach a serious set back. In fact by the time the healing thoughts of the weakling, the stupid, the dyspeptic, the consumptive, the rheumatic, the gouty, those weak in limbs and chronically disabled, had commenced roosting on Mr. Bach, endeavoring to get in upon him their health-giving properties, he certainly would have received a terrible set back, and found himself deteriorating, and probably would have sounded his death knell.

The idea that thoughts are things is intrinsically beautiful, but the idea entertained that they can go forth like a bird and roost in the physical organization of a person miles away, and therein dispense medicinal properties that will rejuvenate him, is certainly very questionable.

When you see a beautiful horse, you should bear in mind that no material part of the animal was transmitted to your retina to form an image thereon. The image is immaterial in all respects, yet the sensation reaches the brain center of vision which lies in the occipital lobes, both on their exterior and mesial surfaces, and it sometimes extends as far up as the end of the fissure of Sylvius. The moment the vibrations reach this center of the brain, caused by an image of a horse on the retina, then the consciousness of the existence of the animal is aroused. But that consciousness or thought of the existence of the horse is in no sense a thing material enough to fly off and impart its individuality on some poor mortal whom you may specially select. It is ethereal as the image on the retina of the eye which caused it; and is in no sense a thing as taught by that amiable philosopher, Prentice Mulford.

Human consciousness, closely allied to thought, if not thought itself, can not in any sense be considered material; it can not be reduced to what may be designated as a thing; in fact it belongs to the region of the unknowable, and can not take wings and fly to a sick person, like a carrier dove with a message of love. In telepathy there has been no thought transmission in the sense that one person's thought took wings and flew to some person's mind and impressed its individuality thereon. There has been undoubtedly an impartation of a like degree of consciousness in the two individuals simultaneously by some mysterious process not yet fully understood.

The shadow that you see on the wall or on the roadway itself as you pass under trees and shrubbery on a moonlight night, are in no sense of the word either spiritual or material, and when they make an impression on the retina the forms they produce are equally as mysterious, undefinable and unknowable. Now we will stop the image, as it were, on the retina, having cut the nerve that leads to the brain center of sight, which is located in the occipital lobes of the brain. There is the image on the retina, but it cannot be translated into consciousness; that is what the learned physiologist would term sensorial blindness. Now we will unite the severed nerve and the image on the retina, as it were, is passed along, and when it reaches the proper place in the occipital lobes it is translated by the vibrations imparted into consciousness. In no sense of the word is that consciousness a thing or a substance, etherealized or otherwise, nor is it polarized magnets of force, as suggested by Dr. Peebles. There is not only sensorial blindness, but psychic blindness also. Psychic blindness is lack of recognition of an object that is actually seen.

Halleck says: "In psychic blindness objects are seen but not recognized. A Scotchman met with an accident that brought on psychic blindness. He saw physically as well as ever, but he could not interpret what he saw. He would look at the most familiar objects, and be utterly unable to recognize them. He would gaze at his New Testament without knowing what the object was until he ran his hand over the smooth cover, when he immediately recognized it. When a piece of detached bone, pressing on the center of vision in his in his brain, was removed, he recovered the power of mentally interpreting what he saw."

The trouble was the center for sight in the occipital lobes was partially paralyzed, and could not translate the image into consciousness.

Mr. Bach can congratulate himself that the suggestion that healing thoughts be concentrated on him while lying helpless in bed, could never be realized, for those thoughts, if possible to transmit to him, would have been more or less diseased, and would probably have proved fatal to him—death caused by his own friends.

There is an immense amount of humbuggery being practiced under the cloak of thought transferrence. Prentice Mulford wrote at the time when the world was totally ignorant of the wonderful action of the various brain centers, wherein sensations are translated into consciousness, bringing each one in touch with the physical universe. The position assumed by the Auto Club of this city, published in a late number of The Progressive Thinker is exceedingly beautiful, yet has little basic foundation in the statement that thoughts are things. Its members should study carefully the structure of the brain, and learn the nature of the different centers that translate sensations into consciousness, and which is in its multitudinous action in no sense a thing as defined by Prentice Mulford. Yet we can see great good that can arise from the Auto Club, and we sincerely hope it will increase in numbers, as it verily will.

As we have said before there can undoubtedly be an impartation of a like degree of consciousness in two individuals simultaneously when the respective brains are perfectly synchronous in their vibrations; but very few brains indeed are of that character. The following from the New York Herald illustrates very forcibly our position:

Veridical hallucinations and telepathy are the explanations offered by scientists to account for the strange case of "Mikey-Jim" and "Jimmy-Mike." To Michael James Higgins and to James Michael Higgins, and to their humble neighbors and their fellow-workers in the Cooper-Hewitt iron mills, at Trenton, however, it is a clear case of "spooks, and spooks of the weirdest and uncanniest breed at that."

"Mikey-Jim" and "Jimmy-Mike," as they are known to every resident of the New Jersey capital, are the twin sons of the "Widow" Annie Higgins, of No. 19 Clark street.

Never was there twins that looked so much alike when they were babies as did her little "Mikey-Jim" and "Jimmy-Mike," declares Mrs. Higgins. "Shure, an' until they were old enough to talk and answer back to their names, didn't I have to tie 'Mikey-Jim's' arrum with blue ribbon and 'Jimmy-Mike's' with pink, so's to tell which from t'other, and I've me doubts yet whether I mightn't have got them mixed after Father Riley christened them."

It was to provide against just such a contingency that the twins were named Michael James and James Michael, respectively, so in case their identities have in the meantime become confused the only question to be settled is which one of the brothers is entitled to write the Michael portion of his name first.

But James and Michael Higgins were twins mentally and spiritually as well as physically. As they grew to boyhood the brothers were inseparable. They cared for no other society except that of each other. When you saw one you were sure to see both.

"Mikey-Jim" and "Jimmy-Mike" Higgins were far and away the most popular youths in the whole parish. They were handsome boys and they were good boys, and Father Riley, of the Church of the Sacred Heart, had no more dutiful parishioners.

But as they grew to manhood a great crisis came into their lives. "Mikey-Jim" fell in love with pretty Mary Dunning, of South Trenton, who was also a faithful devotee at Father Riley's church.

With the falling in love and marriage of "Mikey-Jim" the bond that had existed between the brothers has broken, and not a week after the wedding "Jimmy-Mike" became an inyeterate drinker.

It was then discovered that "Jimmy-Mike" had an uncontrollable telepathic influence over "Mikey-Jim."

With his pretty bride the young husband set up housekeeping in a cosy little house not far from the old home in Clark street. Nothing likely to bring unhappiness could be descried in all the bright horizon of their young lives. They loved each other with a passion that was sacrificial in its intensity. The bridegroom's family, and this included "Jimmy-Mike," were enthusiastic in their praise and admiration for "Mikey-Jim's" wife. Times were good and the entire Higgins family was prospering.

But after he had won the girl of his choice and should have been ready to settle down to the placid enjoyment of the dainty and well-ordered home presided over by Mary Dunning, "Mikey-Jim" confessed to himself and to his family that he was unhappy separated from "Jimmy-Mike." In just one year a son was born—a little man the very counterpart of his father and uncle.

The young wife, who by intuition had gradually learned the secret of her husband's all too apparent unhappiness, now thought and hoped that the tiny Michael James would fill the void in her husband's heart. But idolizing his child as he did, the baby Michael James was not the brother James Michael, and after a long and desperate attempt at trying to be happy under another roof than that which sheltered the being who had come into the world with him, "Mikey-Jim" and his wife went to live in the now very much crowded old home.

"I can never be happy far away from 'Jimmy-Mike,'" said "Mikey-Jim," in explanation.

"And I never can be good so long as I am very far away from 'Mikey-Jim,'" declared "Jimmy-Mike," hopefully.

"And knowing that I and my child have come between the happiness of my husband and his brother, I have no happiness to hope for in this world," sighed the heart-broken young wife.

But the removal to the old home and the attempt to take up the broken threads of the old life did not bring peace of mind to "Mikey-Jim," nor did it reform "Jimmy-Mike," who went from bad to worse, his wild conduct all the while exerting a strange telepathic influence on his twin brother, and causing him to be subject to protracted periods of mental depression.

"'Mikey-Jim' should never have married anybody," said the neighbors, and their gossip reached the ears of "Mikey-Jim," and, terrible as the truth was, it was the truth, and he could not deny it.

To make the unhappy husband and father still more unhappy, if that were possible, little James Michael died. The once beautiful Mary Dunning, now sad-eyed and faded, bore four other children, and these were taken one by one—all except one baby girl. Last summer Mary Dunning died, with a prayer on her lips that the lives she had been the innocent cause of dividing might be again reunited.

Nor was the young wife's body cold in her grave before both brothers experienced a return of the same old time telepathic relationship. Despite the genuine sorrow of both the husband and brother-in-law, they were in a happier frame of mind than either had known since "Mikey-Jim's" marriage, eight long, long years before. The old relationship was renewed, and the brothers became inseparable companions, as in boyhood days.

In order to help him to conquer his drink habit, "Jimmy-Mike" left the iron works where he had been employed for years and went to work for an ice dealer, W. L. Phillips. He was the most popular man on the route, his handsome face and winning manners making him a universal favorite among the Trenton housewives.

"Mikey-Jim" kept on with his work at the Cooper-Hewitt Mills until they closed down some four weeks ago, when he obtained work in the New York Steel Company works at Astoria, Long Island.

When "Mikey-Jim" went away to take charge of his new duties, it was the first time in all his life that he had been more than five miles away from "Jimmy-Mike," and he had not reached his destination before his absence began to have a terrible effect on the brother left behind. For the first time since his sister-in-law's death, more than a year ago, "Jimmy-Mike" started out on a drunken spree of several days duration, and on the third day he embezzled the receipts from the ice wagon and was that night thrown into the Second precinct lockup.

Sixty miles away, up in Astoria, "Mikey-Jim," working on the night shift, stopped for a moment and leaned on his tongs, waiting his turn at the red hot bars to be carried from one annealing pot to another.

As he leaned and waited in the lurid glare of the furnace "Mikey-Jim" saw weird visions, and from out of the roaring and clanging of the great mill came to his ears the sound of strange voices borne from some incalculable distance. The shouting of the busy workmen about him became indistinct, the glaring furnace became dim, and out of the shadowy recesses of the great hot inferno came apparitions of the night's events in Trenton.

Within an hour after the cell door had closed on "Jimmy-Mike," and before his mother and sister had been notified of this, the worst disgrace that ever happened a Higgins, a blue-coated messenger boy brought them a yellow envelope. The telegram read:

"What is wrong with 'Jimmy-Mike?'

"MIKEY-JIM.'"

"Nothing is wrong. Don't worry," was the reply.

But "Mikey-Jim" knew better. In the glare of the furnace he had seen Policeman Hartigan lay a heavy hand on "Jimmy-Mike's" shoulder. So he wired again:

"Is 'Jimmy-Mike' arrested? What is his trouble?"

And then the white-haired mother of the telepathic twins started out to see what new calamity had befallen one of her unlucky pair. She had not far to go before she heard the news, for she met a policeman on Hamilton avenue who took her to the station house.

When Mrs. Higgins returned home she found another telegram from "Mikey-Jim" saying he knew his brother was in jail and that he would come home at once and get him out.

The next day "Mikey-Jim" did come home, but it was not the gentle, quiet "Mikey-Jim" they had known ever since he was a baby. His hair was unkempt, and a strange, unnatural fire slumbered in the depths of his once mild blue eyes. "Mikey-Jim" had gone mad.

Dr. Lyman Leavitt, who had prescribed for the twins ever since they were in swaddling clothes, was now called in by the terror-stricken little family.

"Your son will be all right, Mrs. Higgins, just as soon as 'Jimmy-Mike' is out of his difficulty," whispered the old practitioner to the mother after he had prescribed a soothing potion to induce sleep.

"In order for 'Mikey-Jim to be all right in body as well as in mind it is absolutely necessary that his twin brother be never far away, and in order that 'Jimmy-Mike' shall behave himself 'Mikey-Jim' must not go away from him to any great distance," continued the doctor. "They have twin souls as well as twin bodies, and there is a close psychical relation between them."

As Dr. Leavitt predicted, "Mikey-Jim's" mind was fully restored just as soon as "Jimmy-Mike's" difficulties were adjusted and he was liberated on July 19.

There is no happier family in all New Jersey now than that of the widow Higgins, on Clark street. "Mikey-Jim," strong in body and clear in mind, is back to work in the Cooper-Hewitt iron mills, which have just opened up again. "Jimmy-Mike," the wayward brother, under the influence of "Mikey-Jim," the gentle, is back again on the ice wagon, sober and industrious.

"There's no use trying to think anything else but that "Jimmy-Mike" and I are bewitched," said Mikey-Jim" in concluding a conversation I had with him between turns at the mill last Monday night. "Some people call it hallucinations and others say it's telepathy, but," (and here a twinkle crept into Mikey-Jim's blue eyes), "Jimmy-Mike' and I think it's nothing but spooks. Anyways, it's something that is very strange and mysterious, and we have agreed never to part again so long as we live, and I somehow have a feeling that we will both die on the same day, because I am sure one cannot live without the other."

In reference to this remarkable case, the learned Dr. Cyrus Edson says:

The case of "Mikey-Jim" and "Jimmy-Mike," the telepathic twins, as they have been picturesquely named, is most interesting from a psychical standpoint. The word telepathy is derived from the Greek, and means literally "far-feeling." We use it to mean thought transference. That means that the thoughts and consciousness of one person are communicated to the consciousness of another without making use of the senses of sight, touch, hearing, taste or smell, writing or speaking, or of any code of signals of any character whatever.

Nearly all of the scientific articles that have been written on this subject consider it as sub-judiciary, and, while most observers admit that there is very strong presumptive evidence that it does exist, they do not accept it as a proven scientific fact.

This seems to me rather remarkable, for no one can weigh the evidence in favor of thought transference without at least admitting to himself that the proof of its existence is well established. Men hesitate to admit a belief in a subject of the character of this for fear of being classed among the fakirs and charlatans who have so long made use of its phenomena.

While evidence of its existence is so interwound with the threads of clairvoyancy, falsehood, fallacy or deceit, it is difficult to unravel and follow the true strand of thought transference.

This line of investigation was first suggested by the well known parlor game called "Willing Game." The principle of this game is that one or more persons "will" that another person shall find some hidden object, take something from one place and put it in another place, or designate by touch something in the room. The game may be played with or without direct contact by the players. While they are in contact it is well known that voluntary or involuntary pushing on the part of the "willers" may be and usually is an important part of the performance, but many remarkable results have been obtained when there has been no contact whatever. Investigations undertaken do throw out all possible sources of fallacy, and these are many and ingenious; how ingenious only those who have seen remarkable exhibitions of Hermann and Kellar and other magicians, who have performed marvelous feats with equally marvelous codes of signals, can appreciate.

In its published proceedings, the Society of Psychical Research calls the "willer" the "agent," and the person "willed" the percipient. It found that different agents differ widely in their power to transfer their ideas and that the different percipients also vary very greatly in their power to perceive them. The ideas conveyed were various, but simple in their character, such as names of fictitious persons, names of places and diagrams and drawings. Experiments can be made with this same kind of game at any social gathering, and will afford considerable amusement as well as instruction. Every precaution should be taken to prevent fraud. Not a word should be spoken except such as may be absolutely necessary for the conduct of the game. The percipient should be set with his back to the agent or agents and at a little distance. Every precaution should be taken to shut off communication by means of codes. These may be so subtle as to almost elude detection. Coughing, sneezing, deep breathing have all been used for this purpose, and one very ingenious code was found to consist in the percipient so crossing his knees that a slight pulsation was given to his foot by the beating of the artery in his leg. The agent watched the percipient's foot and taking a faintly audible breath, counted the pulsations.

At the end of the given number he gave another faint breathing signal. The percipient of course counted the beats between the two signals, and was thus enabled to give a number which had previously been chosen as a test.

The society obtained a vast number of results, in which the successes were so numerous as to absolutely preclude the chance of their being the result of coincident guessing. Diagrams were reproduced, pictures described and objects of a vast diversity of character were described by different percipients.

In all these experiments it has been thought necessary to concentrate the mind by a strong mental effort upon some particular object. In studying the phenomena of thought transferrence, such as that actually manifested and with which we are all more or less familiar, it would seem as though this forced mental effort might inhibit the reception of the transferred thought. It would seem as if it would be best to have the mind in a state or rest and quietude, unhampered by intense effort of any character, in order that it should be receptive.

Comparatively recently the Society for Psychical Research has investigated the still more interesting phase of the subject to which it has given the name of "veridical hallucinations."

Veridical hallucinations are applied to the apparitions of a person at a distance, as in the case of the Trenton twins. It would seem in such cases that persons passing through some grave crisis are for some unknown reason endowed with peculiar powers to act as agents. They seem to be able to project an impression that strikes the brain of the percipient with such force as to produce a hallucination.

This seems incredible, and yet the evidence of its occurrence is practically vouched for by the Society for Psychical Research, of which the greatest scientists living are members. The society investigated a large number of instances of this phenomena and discovered that they occurred some four hundred odd times oftener than could be accounted for by coincidence or chance.

Suggestion has been made to a subject in hypnotic trance that a certain time after his awaking he shall see some particular person. After he has awakened from the trance he will actually have a vision of the designated person at the time and in the manner suggested by the agent.

Now, if this be true, and the evidence seems as firmly established by science as anything that science is capable of establishing, it has a most important effect in shedding light upon the subject of veridical hallucinations. It would seem that in the case of the Trenton twins we have two persons whose nervous systems and whose mentalities are in the closest possible accord. It would seem that the percipient brother is only a percipient in relation to one particular agent, his twin brother. This has been found to be usually the case. Veridical apparitions, so far as I am ware, rarely occur to one person more than once.

The phenomena of thought transferrence in any and all of its phases are uncommon and rare, so much so that the great mass of humanity can have no personal observation of it at all, and receiving all its information second hand must necessarily treat it with incredulity.

Veridical hallucinations occurring coincidentally with the death of the person who appears are very naturally ascribed to supernatural causes, and are most naturally accepted by the percipient as a proof of Spiritualistic doctrines. The most common of all phenomena of thought transferrence, and one which I am well aware has been accounted for by coincident reasoning along parallel lines, is the synchronous occurrence in the minds of two persons who are in close daily communication, such as husband and wife, of a common idea or thought, or even a train of thought. It is an almost daily occurrence in my own life that my wife, my children or my intimate friend suddenly broaches a subject concerning which my own mind is occupied. I am inclined to believe that this is often a phenomenon of true thought transferrence. Sometimes in going back, however, I have discovered the starting point from which my mind and that of another started on a logical train of thought which led to the expression which showed we both traveled mentally over the same path and reached a common landmark together. Again, I have been absolutely unable to trace this logical sequence. The thoughts have occurred synchronously, and the only possible accounting for them has been on the theory of telepathy.

A long intimacy of any kind between two mentalities tends of course to bring these mentalities closer and to make them approach each other in character, similarity of thought, etc.

Presupposing the existence of thought transferrence, it is most natural to believe that the nearer the blood relationship the closer will be the connection between two mentalities. In the case of the Trenton twins we have the closest possible relationship that can exist on earth, and it is not unreasonable to believe that between such mentalities as they possess and exhibit, such phenomena as telepathy and veridical hallucinations would exist if they exist anywhere between any individuals of the human race.

There is much that is worthy of careful consideration in the above by Dr. Edson, and the extract from the New York Herald. There should, however, be a readjustment of views in reference to what is designated as thought, and thought transference. A proper study of the brain and its functions and the various brain centers will throw much light on the subject, and explode many existing theories.

LUCRETIUS.

APPLE BLOOMS.

The blushing blooms on the apple tree,
Are singing their sweetest songs to me,
And bending boughs, with their freightage fair,
Keep perfect time to the summer air.

O, beauteous blooms, with your pink and white,
That thrill the soul, with a sweet delight,
Canst tell from whence you have come to view,
To clothe the tree in its garments new?

A few weeks since, and the branches bare,
Knew naught of leafage, or flowerage fair,
Now rhythmic whorls of a polished green,
With central souls of the blooms are seen,
Whose circled petals of grace fulfill,
A wondrous power, and a wondrous skill.

On vintage rare, from thy dainty cups,
The wild bee feasts, as he gaily sups,
And turns to honey, thy sweet perfume,
Distilled from heart, of the sunlit noon.

The bells of silence then rang their chime,
In mystic tones of a chord divine—
I heard the answer that came to me,
From flowery hosts of the apple-tree.

"We come," they said, "from life's inner source,
From whence all nature must run its course,
To reach at last, to life's outer rim,
We come," they said, "through the will of Him,
Whose thought, creative, and strong, and true,
Did give us shape, and did bring to view,
The tree, and leaf, and the blossom fair,
He feeds us full, on the sun and air,
And gives us drink of the dew and rain,
Till he shall summon us back again."

O unseen world, and, O world of cause,
We praise thy name and thy wondrous laws—
The apple-blooms on the apple-tree,
Have brought a message to us from thee.

Austin Station, Chicago. ELLA DARE.

There is as yet no culture, no method of progress known to men, that is so rich and complete as that which is ministered by a truly great friendship.—Phillips Brooks.

No word is oftener on the lips of men than "friendship," and, indeed, no thought is more familiar to their aspirations. All men are dreaming of it. It is the secret of the universe.—Thoreau.

Friendship must be something else than a society for mutual improvement—indeed, it must only be that by the way, and to some extent unconsciously.—Stevenson.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—Jonson.

Of all wild beasts preserve me from a tyrant; and of all tame, from a flatterer.—Ben Jonson.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Progressive Thinker goes to press early Monday morning of each week. Camp-meeting reports should always reach the office on the previous Friday or Saturday at the very latest. Bear that in mind.

Rev. J. O. M. Hewitt, quite widely known as a Unitarian minister, an able speaker and cultured gentleman, is open for engagements by Spiritual societies, or for funeral or other services. He may be addressed at 498 West Madison street, Chicago, Ill.

Will C. Hodge, after his successful labors at Delphos, Kansas, and other places in the West, will arrive in Chicago some time this week. Address him for engagements at 40 Loomis street, Chicago.

Julia Steelman Nichols closes her engagement at Clinton Camp August 10. She will be in Moline, Ill., for a few weeks. Will give lectures or test seances in towns in Illinois or Iowa within a few hours' travel from above place through September. Has November and December as open dates. Address as above.

Annie Lord Chamberlain, who has had a heavy burden to bear in taking care of her aged parents, and now her blind sister, writes: "Through your valuable paper I wish to thank the kind St. Louis friend who sent me one dollar July 21. Also please permit me to call attention of friends to my card on the 8th page of The Progressive Thinker. I shall return to 15 Franklin street, Milford, Mass., September 1, and hope to find a goodly number of letters awaiting to be answered."

Mrs. Burrows writes from Detroit, Mich: "The following names and dates have been added to the union course of summer lectures at Occult Temple: Sept. 2, Mr. and Mrs. G. W. Kates; Sept. 4 and 5, Mrs. Carrie E. S. Twing; Sept. 9, Mrs. Georgia Gladys Cooley, of Chicago."

The Chicago Daily News says: "Superstition is as deeply seated in the make-up of free-born and freely educated Chicagoans as in that of any people living within the influence of paganism or under the magic spell cast by "professors" of fetich, if the revenue derived from the sale of certain amulets by the Hindoo soothsayers is an indication. Lucky boxes are at present the latest novelty offered. They are a small circular contrivance with a hollow cut out in the center in which a brass ring is secreted. They were brought to Chicago from the interior of India and are sold by a native Hindoo with a guaranty that the possessor will henceforth be fortunate. Gamblers are more susceptible to the influence of meu who lay claim to residence in some province of India than persons of other pursuits, though lawyers have been known to confide their clients' interests to the magical powers of a charmed stone or bit of bull hide. One woman whose experience covers nearly every department in which magicians and the professed professors of potent charms operate, does not hesitate to say that the biggest humbug is always the easiest to sell."

Samuel Anderson writes from Montana: "The Progressive Thinker is the greatest educator of the age, a grand and noble work that is freeing the fettered minds of ignorance and superstition, and giving back knowledge and enlightenment to comfort the weary, restless souls. I do so regret that I never knew of it earlier in life, that I might have had it in my family always. It has been introduced by a neighbor with some well-worn copies, and now it comes to stay."

Men used to look about in deserts and wildernesses for the fountain of youth. Latterly they are more sensible, and look each man inside of himself. From teaching how to be young at sixty, they went on to teach how to be young though a nonogenarian, and then how to retain youth's vigor for a hundred years. And now a man has written a book—and a mighty plausible book it it—on "The Possibility of Not Dying," says the New York World. Why not live forever? the advance school is saying. Is not the body renewed throughout every few years? Is it not merely a machine? Cannot proper care and intelligence always replace wornout parts with new parts as good as the originals, or even better in many cases? Why not abandon the whole superstition about the necessity of dying? There was an account in the news during the past week of a youth of upward of eighty who was making century runs down in Pennsylvania. A wagon run over him and broke several of his bones. He was in the hospital a few weeks and then resumed his century runs, feeling, as Teddy Roosevelt would say, "like a bull moose." And Physical Culture gives an account of a New Rochelle woman of ninety-three who is a great dancer, as frisky and limber as a girl at her first ball, and who is also a daring horsewoman and is only kept from jumping the rope and rolling the hoop by the entreaties of her great-grandchildren, who do not think it dignified. To resolve to live forever is a laudable ambition. It is a good idea to hitch your achievement wagon to a star. If you don't attain the full measure of your ideal, at least you will save yourself from being a whining, shrivelled, unsightly wrech of a human being at seventy."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

The Republican, of Ottawa, Kansas, says: "The Spiritualist meetings closed with a business session this morning, after the most successful session of the Association history. It was enthusiastically decided to return to Ottawa for the next meeting, and for a longer time. The officers elect are: President, H. W. Henderson, Lawrence; secretary, Jacob Hey, Overbrook; treasurer, R. N. Kerr, Glenlock."

The Grand Rapids (Mich.) Democrat says: "The eighth annual meeting of the State Spiritualist Association was held at the camp grounds at Briggs Park. The western part of the State was well represented, but very few delegates from the eastern part were present. All the officers of the association were there, however. There are thirty-six charter societies in the State Association, but neither the Briggs Park Association nor the Grand Rapids Association is in the list. President D. P. Dewey, of Grand Blanc, presided, and the report of Secretary May F. Ayres showed that the receipts for the year amounted to $1,404.75, and that the association was increasing rapidly in membership. In his annual address President Dewey said that the members of the Spiritualists' Association felt pride in saying that their affairs were on a safe foundation, that what they lacked in wealth they made up in love for one another. He warmly indorsed the project started by one of the members to raise a fund for the establishment of a private school for educating young men and women of the Spiritualist belief."

The Port Huron (Mich.) Times says: "Residents of the vicinity of Sixth and Wall streets have been quite aroused recently by sundry mysterious nocturnal appearances in and about the brick mansion on the corner formerly occupied by the late Dr. P. W. Reed. The house long had the appearance of being empty even before the doctor died, so that the fact of its being unoccupied did not attract any attention until several unusual occurrences which would indicate that it was not entirely uninhabited. But just who the occupants are no one seems to know as yet. The first intimation of occupancy, ghostly or mortal, which were noticed were lights in the office building that faces Wall street. Here the old gentleman during his life-time used to spend many evenings with the shades closely drawn, around which only the smallest cracks of light could be seen. For several weeks past lights have been again observed in the little brick building, much the same as before the doctor's death. There were no indications of habitation except the light which shone through the cracks of the shades, but when investigators approach closely enough to examine the windows, it is said the light entirely disappears. The light may be seen again, however, when one has moved away a few feet. No one has yet had the courage to enter the building at such a time, but from close outside observations no solution has been found to the strange phenomenon, except in the minds of some who declare that the spirit of the late doctor finds comfort in visiting his earthly abode. Shortly after the mysterious light was observed in the office, passers-by noticed other lights in the residence. It was at first thought that they might be reflections of the electric light on the corner, but neighbors who watched the house soon became aware that the lights were not stationary. They were seen to move slowly from room to room, increasing and lessening in intensity as they did so, now visible through one window, now at another. One observer declares that a shadowy figure has been seen carrying a lighted candle and apparently searching for something as it moves about through the house. These strange manifestations have even been seen in the third story and tower of the house, where lights were never seen during the doctor's lifetime. So frequent have these shadows and lights appeared and so strong an impression have they made upon the residents of that vicinity that the house is carefully shunned after dark and only the more venturesome ones approach it."

Frank Callues writes from Edinboro, Pa.: "We are progressing grandly here in a quiet way, developing mediums, circulating Spiritualistic literature, and giving 'life readings' by impression or inspiration ,or both, which is causing very many to wonder how or where I get my wisdom."

The Chicago Journal says: "The ghost which has been haunting the old Paige house at Connellsville, Pa., had an encounter with an incredulous boarder last week. Thomas McGown, who boards at the house, had been away both times that the ghost appeared before. He laughed at those who said they had seen it and declared that it was someone playing a practical joke. McGown was sitting upon the porch in the back yard waiting for the supposed joker when he heard peculiar sounds. He looked out in the yard and saw quite plainly a white-robed figure. McGown is a powerful man and he sprang at the figure, determined that it should not escape him. To his utter dismay his hands went clear through the thing and he shook hands with himself. McGown turned quickly, but the ghost had disappeared. He believes in spirits now and is firm in his conviction that it was a genuine spook he saw."

D. Edson Smith writes: "I have just finished a careful reading of Hudson Tuttle's new book, 'The Arcana of Spiritualism.' This manual of spiritual science and philosophy should be carefully read by all seekers after truth, no matter what their creed or present belief. In this work Mr. Tuttle has presented his views of man's nature and destiny in a masterly manner—clear, comprehensive and logical. This is a good work for Spiritualists to loan to their orthodox friends. All thoughtful readers will find this work interesting and profitable."

John J. Ingalls, for eighteen years Senator from Kansas, now passed to spirit life, some eleven years ago wrote: "Unless we survive, the structure of laws and customs upon which society is based are a detected imposture; the codes of morality and justice, the sentiments of gratitude and faith are empty formulas, without force or consecration. Why should their inculcations be heeded, if in this life only we have hope (and consciousness)? Our passions and our pleasures should be the guides of conduct and virtue is indeed a superstition and a duty must be a chimera if life ends at the grave. Unless we survive the ties of birth, affection and friendship are a delusive mockery. Neither veneration nor reverence is due to the dead, if they are but dust; if the life of Burnes terminated on this bank and shoal of time, if no morning is to dawn upon the night in which he sleeps, then sorrow has no consolation, and the impressive and solemn ceremony which we observe to-day has no more significance than the painted pageant of the stage. If the existence of Burnes was but a troubled dream, why should we pause to recount his virtues and that his associates should assemble in solemn sorrow around this voiceless sepulchre. No cenotaph should be reared for posterity, the memory of their achievements, if those who come after them are to be their only successors in annihilation and extinction. Why should their inculcations be heeded? Perjury is a (derisive) jest. The latest prayer of Burnes' departing spirit has no more sanctity to us, who soon or late must follow him, than an arrow that is spent, or a taper that is burned out. This is the conclusion which the philosophy of negation must accept at last. If these teachings are right, then obedience to law is an indefensible servitude; rulers and magistrates are despots, tolerated only by popular imbecility. Justice is a denial of liberty. Honor and truth are trivial rhapsodies; murder and perjury are derisive jests, and their harsh definitions are frivolous phrases invented by tyrants to impose upon the timidity of cowards and the credulity of slaves. This is the conclusion which the philosophy of negation must accept at last. Such is the felicity of those degrading precepts which make the epitaph the end. If these teachers are right, then we are atoms in a moral chaos."

Mrs. M. J. Briggs writes from Arlington, N. J.: "I have received my paper and book all right and I wish to thank you ever so much for the premium. I have it partly read through and enjoying it exceedingly. I with a good many others do not know how you can give so much for so little money. The Progressive Thinker is a feast of good things, the best Spiritualist paper that is printed, and I have taken it ever since it was first printed."

The Quincy (Ill.) Whig says: "Spirits of the dead who haunt the old witch house, at North and Essex streets, Salem, Mass., Miss Carrie Peabody Bly declares, control her actions. Miss Bly prefers to be known as Carrie Peabody. She lives in an addition to the witch house, built more than a century ago. But much of her time is spent in the upper rooms or in the attic under the old beams and rafters of the old house. Here she holds communion with spirits, goes into trances and startles the town's people by her odd actions. Miss Bly was born in this town twenty-seven years ago. It was only a year ago last May that she first felt herself controlled by spirits. Before that she was a bright, keen-witted shopgirl. Miss Bly fell into a trance after an illness. Doctors could not relieve her. James F. Lifhtman, a medium of Marblehead, restored her to consciousness. She is a slight young woman, with a dark complexion and brown eyes. In speaking of her trances she said: 'My spirit seemed to be suspended above my body. I could not speak. A light—a tiny bright blue flame—seemed to burn in my heart. When a medium breathed in my mouth and the flame was about to go out, I opened my eyes.' Miss Bly says she is controlled by the spirit of Nathaniel Hawthorne. 'One day,' she says, 'I was in an old chamber. I felt myself going into a trance. I saw a fine old gentleman in the doorway. When he spoke I knew it was Hawthorne. 'You must be patient, my child,' he said, 'you are to do great things. Perhaps you may not wish to do them all, but remember your duty and you will be rewarded. Do them as Hester Prynne wore the scarlet letter upon her bosom.' He has since been with me every day.' Miss Bly also said she spoke with the spirit of Caroline Miskel Hoyt on the night before Hoyt was sent to the sanitarium. 'I will never be happy,' Miss Bly reports Mrs. Hoyt's spirit as saying, 'until the judges release my husband. He is not insane. Speak to them for me.' Salem folk are flocking to see the girl and listen to her experiences."

After the report of the secretary had been read at Briggs Park, President Dewey read his annual address. Mr. Dewey said in part: "We feel pride in saying that our affairs are on a safe foundation, that where we lack in wealth we have those higher riches—a love for one another." In speaking of the fund which has been started by one of the members of the association for a private school for the education of young men and women of the Spiritualist belief, Mr. Dewey said: "The fund will in due time establish and maintain a school for the development of the entire person in spiritual as well as physical and mental accomplishment."

Carrie F. Weatherford writes: "After a week at Haslett Park, Essie and I find ourselves at Louisville, and we were met last Sunday evening by a large and representative audience, in spite of its being an unusually warm evening. The First Spiritualist Church has secured our services for the months of September and October."

Clara A. Beck writes from San Diego, Cal.: "The First Spiritual Society of San Diego, Cal., elected the following officers and board of trustees for the ensuing year: President, Mrs. Clara A. Beck; vice-president, Charles A. Buss; secretary, J. H. Hammond; treasurer, J. Shaw; board of trustees, Mrs. C. A. Beck, Mrs. Shaw, C. A. Buss, L. G. Evans and M. P. Burbank."

The Chesterfield camp is prospering exceedingly well this year. We are glad to know that. The Indianapolis Sentinel says: "The large attendance at the meetings of the Indiana Association of Spiritualists at Chesterfield continues and the newcomers are numerous. The meetings are proving more attractive than was anticipated and the leaders claim that they will be productive of several hundred additional converts to the religion. Stalls have been arranged by the various mediums about the grounds and these have been scenes of nightly seances, which are creating great interest. An address by Swami Abhayananda, the Hindoo philosopher, drew an unusually large audience today. The Rev. George Colby will deliver a discourse to-night. The executive committee is preparing for another immense crowd Sunday, when it is expected that the attendance of 8,000 last Sunday will be exceeded. The program will be as follows: Lyceum celebration, 10 a. m.; lecture, Swami Abhayananda, 2 p. m.; tests by C. L. Ainsworth, 4:30 p. m."

August Englund writes from Crawford, South Dakota: "Will you kindly allow one of your obscure though greatly benefited readers to tender his thanks for the weekly visits of The Progressive Thinker the past seven months. I would not do without it. Some of your readers estimate its value at $5 per annum. I would not miss it for one dollar a week. Some of its guardian angels may know something of its worth to me, but few if any mortals ever will know the transformation it has made in the life, hopes and aspirations of one of its most humble readers. I wish, and many with me, that the Spiritualist workers and demonstrators of this grand science and philosophy would not ask such large prices for their labor. How much did Jesus ask and receive as compensation for his untiring work? Why not follow his example as nearly as possible? I wish that I were financially able to subscribe for at least 500 copies of your valuable paper. I would place them where at least fifty good honest Spiritualists could be made from them, open their blinded eyes and comfort the doubting, sorrowing hearts of that many of my brothers and sisters of earth. One year would be enough for the same list. Then I would change to others. I feel assured that each of them would renew their subscription. Long may The Progressive Thinker live, flourish and grow until it is large enough to publish all the truths there is each week and send it to every nook and corner and hamlet of this continent and other continents."

Clara A. Beck writes from San Diego, Cal.: "The First Spiritual Society of San Diego, Cal., desire donations from every Spiritualist or liberally inclined persons to aid in buying a lot upon which to erect a Spiritual Temple or building, for the spread of this grand truth. It has had bequeathed to it property to be used for building purposes only; hence this invitation to every Spiritualist in the land, to contribute only what they feel able to give. You will get returns from it doubly greater, as we believe, As ye give so shall ye receive. Remittances will be thankfully received by John H. Hammond, secretary, 1035 15th st, San Diego, Cal."

The Salt Lake Tribune says: "Canyon road and vicinity has been a lively neighborhood for the past two nights, numbers of people going there to see the ghost, somnambulist, demented person, or whatever it may be, which has several times been seen promenading there at the hour when churchyards yawn and graves give up their dead. On Monday night the watchers were quie numerous and very persistent, numbers of them remaining until daylight warned any troubled spirits that the hours they were permitted to leave their unhappy places of abode had expired and that they must return. Some of the watchers were armed with clubs and others carried revolvers, and yet others of a gentler nature brought musical instruments on which they discoursed sweet music to soothe and entice the restless spirit. Altogether, however, the scene was too lively for any ghost to walk."

Wm. Ball, secretary, writes: "The First Spiritual Society of Payne, O., held its third annual reunion in Barnes' Grove, August 12, with Dr. H. V. Sweringen as speaker. His lecture was pronounced by all, simply grand; scarcely a move by any; all seemed spellbound. Brother Fred Dunlkin opened the meeting, and all who have heard him know how to appreciate him. Notwithstanding the rain, nearly one thousand people were on hand."

W. D. Noyes, of Columbus, O., writes: "The First Spiritual Temple opened its doors for the first time in Columbus. We have a fine hall capable of seating 200. The temple will be used exclusively for spiritual purposes. It is intended as a headquarters for local and visiting Spiritualists. The temple will be open every day and evening as a resort for Spiritualists. A cordial invitation is extended to all speakers and mediums who visit Columbus to call at the Temple, and an opportunity will be given them on the platform to introduce their phase of mediumship. The temple can be used for light or dark seances. Our permanent address is the same as the temple, 282½ South High street, Columbus, Ohio."

A Detroit (Mich.) paper speaks of the dedication of the Occult Temple there as follows: "There was a Spiritualist dedication service last night at the Occult Temple, 132 Michigan avenue. The deep red effect of the walls and the stage drapery was accentuated by a row of red and green lights over the top of the stage curtains. The red glow cast upon everything and the association of Spiritualists spread an air of mystery. At the rear of the stage there was a picture of the late Mrs. C. W. Burrows and a mother of Christ forgiving Mary Magdalena. An opening to the rear was screened by green-wood scenery, people leaving the stage disappearing apparently in the trees. The procession of dedication was led by Dr. Burrows dressed in black. As he marched at the head of the procession he distributed white carnations, giving one to everyone present. Rev. Moses Hull of Buffalo, the speaker of the evening, marched behind Dr. Burrows. His only decoration was a broad white ribbon drawn over his right shoulder. Behind the two men marched a half-dozen women and girls, singing to the tune of 'America,' a poem composed for the dedication by Adam Scholes, of Detroit. Reaching the rear of the room, the dramatic flow of events was unhappily interrupted by the inability of the column to come to the right about in the limited space. Rev. Moses Hull in his dedicatory address charged the Spiritualists of to-day with being a boastful lot who have accomplished little. After that ice cream and cake were served."

Columbus Wells writes: "The older I become the more firmly I am in the thought that there is no Infinite Intelligence, Supreme Power or God outside of Nature; Nature takes in everything. Suppose we could start from the earth on a straight line, and could travel at the rate of one million miles per minute. In every hour—more or less—we would come to a planet, or world something like the earth. If we would slacken our speed enough to take a view of it we would find it peopled the same as our earth. Then if we could go on, we would soon come to another planet. We could keep right on passing world after world, and never come to the end. The Supreme Power and Nature are one and the same thing, this being the case, how useless it is to utter a prayer to God for help, for the prayer would never be answered. Nature or God does not work in that way. We must help ourselves. If all on this earth would live true to Nature's laws and be harmonious with them all the time, there would be no poverty, sickness and misery."

A. F. writes: "A word about the Occult Life of Jesus. I read it through carefully, and thought between the lines, too. To the scientific man, I must say it matters not whether it is represented as a vision, a dream, or a novel, or call it what you please, it is more consistent, more logical, more scientific, more in harmony with natural divine laws than that New Testament story. When put on the balance and fairly weighed, it is not wanting in the possibilities. To me it is interesting throughout."

Mrs. Helen Taylor writes from Philadelphia, Pa.: "I have just concluded a successful three months' engagement with the First Society of Spiritualists of Williamsport, Pa., and although much pressure has been brought to bear upon me to still continue with them, I feel that their interests can best be served by the introduction of new speakers, at least every three months, for while I favor the settlement of speakers, in societies that have reached a mature age, I feel convinced that younger societies can create a greater interest in their communities by changing their speakers from time to time in order to present Spiritualism in all its many phases, each speaker presenting new features according to his or her mental and spiritual unfoldment, thereby infusing new life, energy, interest on the part of its members. I will not accept any engagements for the coming fall or winter, but will conduct my own meetings in Philadelphia, as usual, teaching the higher truths of Spiritualism and giving comfort and consolation to the many aching hearts through kind and loving messages from those just gone before. I would like to say in closing that this valley contains large deposits of silver and copper, and is rich in oil and natural gas. I have seen all of these in my private work, and wish to place this prediction on record that Williamsport will in a few years have many oil and gas wells, and they will be the chief products of that vicinity. As the lumber dies out, gas and oil will take its place."

Frank T. Ripley can be engaged for the Sundays of September. He has been engaged in Grand Rapids, Mich., for October; Columbus, Ohio, for December. He can be engaged for November, January, February and March. Address all letters to 40 Loomis street, Chicago, Ill.

L. B. Lyman writes from Helena, Mont.: "I wish all my investments made in business affairs proved as profitable as those made to meet your offer for progressive reading, not only in your cheapest and best of all progressive weekly papers, but in the premium books you give away with the paper. No spirituany inclined progressive thinker need pine in solitude for reading to his taste. As long as you can afford to make such offers of reading, I can afford to accept them, and 'here's your coin.'"

T. W. Woodrow, No. 1115 Garfield avenue, Kansas City, Mo., writes: "We are arranging to purchase a fine residence building and ten acres of land two and a half miles west of Topeka, Kansas, for a sanitarium. Estimated cost of the building, $40,000. By addition of $9,000 to the fund available we can buy it. We propose to raise the amount in this way: Subscriptions by persons who will take the amount of the subscription in medical service at the sanitarium for any patient or patients that may be designated. Several have subscribed already and others have signified their willingness to subscribe with that understanding. It is also intended to make it the centre of a general spiritual movement. Active canvassing has not yet begun, but it will not be long delayed. In the meantime I would like to hear from those that are willing to take hold of the project with us. I would like to arrange for appointments following the Spiritualist camp at Marshalltown, Iowa, September 2 to 16, and in places not far remote. Those desiring my services as lecturer, will confer upon me a favor by letting me know."

A. F. writes: "The Progressive Thinker comes regularly every Friday, just in time to have a good Sunday's reading, and I read it, and re-read it, and it only makes me more anxious to see the next week's issue. I was agreenbly disappointed when I received the premium books two months ago. It seems I did not understand that I was to get the Hull-Covert Debate with the premiums. I thought I would have to send for it extra. The debate alone is worth all the money, inasmuch as it shows how low some ministers of the gospel will fall in debate, and how Elder Covert reflected upon his own christian God throughout the whole of his argument, when he says so often that all mediums and Spiritualists are frauds and deluded, while at the same time he forgets that they are images of the God he worships, and where is the wisdom of his God when he chooses to create in his own image so many 'fools' as Spiritualism represents in America alone, saying nothing of Europe and other countries. Just compare Covert's language with that of Moses Hull's scholarship, his logic, his consistency, his science and his gentlemanly conduct throughout the debate. If Spiritualism is not true, what a farce to preach everlasting life without the knowledge of spirit return."

A special dispatch from Paris to the Chicago Tribune says: "One of the most wonderful stories of the transmigration of souls ever told comes from L'Orient, an Eastern seaport, where seven persons of good intelligence and a reputation for truth swear upon their honor that a dog spoke to them intelligently. Ten years ago, according to their testimony, a mariner of the name of Kerbec, who had always been a firm believer in the transmigration of the human soul to the body of an inferior being, told his wife that after he died he would return to her in the disguise of some domestic pet. Four years ago a strange dog wandered into the house and remained, being well taken care of by the family. Three days ago Widow Kerbec, her three grown children, and three neighbors, including a skeptical schoolmaster, were spending the evening together at the house, chatting pleasantly, when suddenly the dog rose on his hind legs and spoke distinctly in a faraway, unnatural voice, these words: "Adieu, wife and children; adieu, friends.' Then the dog fell over stone dead."

Will Mrs. Maude Lord Drake please send her postoffice address to The Progressive Thinker, and thus satisfy inquiring friends?

Miss Rose M. Ruff writes from Corning, Ohio: "Mrs. A. E. Kirby, inspirational speaker and test medium, of Cincinnati, Ohio, has gone to Summerland Beach, to fill a two weeks engagement, after a sojourn of two weeks in Corning an vicinity. Enough cannot be said by way of praise, and she will never know the extent of good she did while here. Her callers were so numerous for private readings and circles, that in justice to herself, she was compelled to disappoint many, by refusing to further tax her strength. The entire community is enthused as never before, and her work is being most highly complimented by all who were fortunate enough to hear her."

Alex Levering writes: "Those premium books should be in every home the world over. They are the very books that should be on everybody's center table. As ornaments and spiritual teachers the books are worth $25.

Julia Steelman Nichols, who is now lecutring in Moline, Ill., will officiate at funerals or hold meetings or test seances for Societies or others, within a few hours' ride of the above place. She has some open dates for fall and winter months. Address as above.

Dr. V. Fell writes from Washington, D. C.: "In laying before your readers in your late issue the magnificent address of Cora L. V. Richmond, at Corry Pa., you have, in my estimation done the thinking world a greater service than could at this time have been done in any other way. Truly, it was the 'right thing, at the right time.' It ought to be published in pamphlet form and sent throughout this country by the million. The masterly way in which it is presented will command for it attention everywhere. And this is 'Christian civilization' at the beginning of the 20th century—a forcing, not only of our religion on a quiet, honest and inoffensive people, but an ill-concealed attempt to subjugate and make them vassals of the 'Christian' nations of Europe. If this be 'Christian civilization,' let us have Mohammedanism, or the religion of the North American Indian. In square dealing, would it not be an improvement?"

Ottawa Camp, Kansas.

The Ottawa, Kansas, camp session of 1900, like all things earthly has come and gone, and we are quite sure the work accomplished will redound to the lasting good of the cause of Spiritualism, not only in the immediate vicinity of Ottawa, but throughout quite a scope of country contiguous thereto.

The meeting was well attended, the workers and managers in the best of condition, the managers wide awake to their duties and the needs of a successful camp, everybody happy and a grand, good time was enjoyed by all.

Forest Park is within two squares of the railroad depot, within the limits of the city, and is one of the most beautiful natural forests in the west. Art and money, with the aid of the flower gardener has made it an earthly paradise, and we look forward to the not far distant time when Ottawa Camp will be the "Cassadaga of the West."

Four sessions a day were held, which was more perhaps than is advisable, yet both workers and audience seemed equal to the occasion, and the program was carried out in that way.

That invidious feeling so often manifested between mediums and speakers was noted for its conspicuous absence—not a ripple occurring to mar the perfect feast of spiritual things that were so bounteously supplied.

The philosophy was expounded by Brother D. W. Hull, Judge Farley, Ben F. Hayden, Mrs. Lull, Mrs. Hammond and Mrs. Mabee, while the phenomena by way of tests was given by Mrs. Hammond, Mrs. Wagner, Mrs. Hayden and Mrs. Lull. Other private mediums were on the ground, and all were kept busy giving out the feast to hungry souls. Before the meeting closed arrangements were made and expenses guaranteed for holding meeting next year upon these beautiful grounds.

At the breaking up of camp, Mrs. Hayden went directly home to Indianapolis, where she will be glad to see all friends who may desire to call. I came here where I am staying for a while with dear good Spiritualist friends, Mr. and Mrs. Marion Cummings and daughter Kate. After a few days rest I will be ready to answer calls to lecture anywhere in the West, on terms that will be satisfactory. Societies or individuals wanting to arrange for my services can address me at Gardner, Kansas, P. O. Box 86.

BEN F. HAYDEN.

Buffalo, N. Y.

To the Editor:—I returned from a two weeks' camp-meeting at Freeville, N. Y., to find but one Spiritualistic meeting wide open and the house full from platform to ante-room. This was the old original Buffalo Spiritual Church Society, E. J. Chase president, Mrs. Catherine Chase, pastor and platform test medium. Mrs. Chase is the drawing card at these meetings. All through the intense heat of August these meetings have been kept up, while the others have closed and the members and workers have enjoyed themselves in the cool retreat of Lily Dale's sylvan shades. President Chase is now looking for a larger and more commodious hall for winter use, for he well knows that the present overcrowded one will not hold his audiences when cooler weather comes.

Some of our over-nice Spiritualists talk about doing away with all phenomena, but I claim that phenomena is the bed rock upon which we build, must build up and build upon forever, or we fall just as the churches are failing for want of demonstrated proof and demonstrated truths. J. W. DENNIS.

LET ME FORGET.

Let me forget that I was wronged,
That sorrow clouded so my way;
Let me write this across my path,
"They knew not what they did," and say,
Let me forget.

Let me forget my own mistakes,
How oft I've failed, yet know not where
The fault had lain, till circumstance
Showed 'twas in me, by Truth's bright glare.
Let me forget.

Let me forget all bitterness,
All sadness, drooping and despair,
All weakness of the heart and will,
For Hope and Love are everywhere.
Let me forget.

Let me forget and seek to leave
All that's behind for that before,
The greater light has shown the way.
Flashed out from Time's cerulean shore.
Let me forget.

Let me forget, and ever seize
Each chance my enemy to bless,
Lift high the standard I have won,
Its legend lightening each distress—
Let me forget.

Its legend "Love;" supremest power
The mightiest wrong to overcome,
The brilliance of Hope's gleaming star,
The glory of Millennium's sun.

Love is the filling of the law;
Love crowns the Universe in light;
With this about me I'll forget,
And live the song of Bethlehem's night.
Yea, I'll forget.

M. A. CONGDON.

East Orange, N. J.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable infor-

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Real Life in the Spirit-Land.

Given inspirationally by Mrs. Ma

"TRUTH IS MIGHTY AND WILL PREVAIL."

This is an old adage, and recognized as a truism as long as language has been written.

The question upon which I propose to talk a few moments is, What Is Truth as Applied to Modern Spiritualism? It is claimed there is no new truth, and yet we often hear Spiritualists and investigators say they have found a new truth, or an advanced thought, which to their minds is more consistent with true Spiritualism, as developed through the Fox Sisters, and more modern teachings, and they propose to withdraw from their first love, or their early associations in Spiritualism, and connect themselves with some new organization, which has developed, as they claim, some new truth or advanced thought.

And the first we know, they have associated themselves with some of the new organizations, among which may be named christian science, occult science, metaphysical science, psychic science, divine science, psychology, hypnotism, theosophy, psychopathy, magnetic healing, etc., and as is usual with new converts, they are active and enthusiastic, and have done much to depress and draw off from spiritual circles, those that were in sympathy and investigating spiritual teachings.

Even some of our best and most earnest thinkers, seeing the falling off in interest and the lack of fellowship and brotherly love, in some communities of Spiritualists, and have concluded that Spiritualism has done its work, as an independent organization, and has been transferred, or has drifted out into churches, or other sects, or organizations, and will be known no more as an ism, or a special representative of original Spiritualism. Most of these various isms are new, and are emanations from Modern Spiritualism.

Every little while a new ism springs up, with some new theory, more or less possible, and with a new name, enters the field for converts.

I have in mind a case in point. In the Philosophical Journal, published in San Francisco, August 11, 1899, I read the following advertisement.: "Julianism—The Philosophy of Consciousness—School at 519 Golden Gate avenue, San Francisco. Julian Mac Rae, Initiate." Then follow the terms of initiation, etc. On Sunday evening, August 5, 1900, at the instance of Dr. Julian Mac Rae (as I understand he claims to be an M. D. as well as a Spiritualist), there was held at the Odd Fellows Hall, in San Francisco, a public meeting, at which were seen many prominent Spiritualists, and literary men and women. After a very splendid discourse by an eminent lecturer on the subject of "The New Race of God-Men," the Doctor then proposed to answer philosophical questions, and a few were asked. He then announced his purpose to continue these meetings and his teachings, as advertised, and predicted a "pentecostal" commotion, from the introduction of Julianism, the Philosophy of Consciousness.

"Truth is mighty and will prevail."

The important question for us to consider is, will anything else prevail? If not, it seems as if we are trifling away valuable time in visionary speculations. Can we afford to do that? Is it necessary to determine a simple truth, to spend so much time, to go into so many speculations, to tear down one theory to build another, with no additional authority.

What have all these new theories, new isms, that have been inaugurated in the last fifty years done to establish the truth, that was not accomplished at the introduction of Modern Spiritualism?

Where science has been introduced to confirm those truths, the cause has been advanced undoubtedly. But it seems difficult to understand how truth has been promoted.

Is there not a natural, a legitimate cause, for the introduction of so many new isms, and so much speculation? Have we as earnest, sincere Spiritualists done all we could to promote the cause of true Spiritualism, and protect it from abuse, from false representations, from fraud and calumny?

Have we, by precept and example, done all we could to exclude from our ranks improper persons and practices?

Have we made the Golden Rule our rule of action? Have we contributed to the extent of our ability, to the support of sick and indigent Spiritualists?

Have we made earnest and active efforts to provide for the education of such as are worthy, competent and desirous of becoming teachers of the great truths of Spiritualism?

Have we by our sympathy, charity and devotion to truth, shown to the world we are worthy and entitled to their confidence and their co-operation?

Until we can answer these questions in the affirmative, we need not be surprised to find investigators who have sought for truth in the churches and among luke-warm Spiritualists, still going forward looking for truth, where the evidences of it are more consistent with their hopes and anticipations.

If truth only can prevail, it seems a vital question to determine which of all these numerous isms, if any one indeed, embodies the truth.

Those who have studied and experienced the evidences, accepted by many, as spirit influences, and spirit confirmation, will do well to adhere to the original teachings as developed through the Fox Sisters, and confirmed by their own numerous experiences, notwithstanding the many new isms, so ingeniously placarded before them in the last few years.

Those who have sought diligently and failed to find the truth, as they conceive it, and are now studying new theories, new dogmas, new truths, as they term them, should remember the many legitimate causes that have interposed, to prevent the development of the genuine truth, for which they are seeking.

The practical question for that class to consider is, can we not by personal effort, precept and example, do more to restore pure spirituality, and promote the cause of truth, by strictly adhering to the original teachings and principles involved in Modern Spiritualism, as developed through the early teachings of the Fox Sisters? Is it not evident that Spiritualists have through their lack of zeal, their lack of charity; true benevolence, brotherly love and the principles involved in common humanity, done more to create dissatisfaction, doubt, inharmony and discouragement than anything else?

By a determined effort to develop and practice the spiritual virtues we know are of truth, and confirmed by spirit influences, can we not restore what has been sacrificed, by our failure to practice the principles and the virtues we realize are embraced in true spirituality?

If we will do that, and abandon our pursuit after strange gods, and new theories, and manifest our change of heart and purposes, by associating ourselves with those who are steadfast, sincere, active and consistent, we may overcome in large part the tendency that now prevails, to disintegrate and confound many of the valuable truths we once cherished.

We, as Spiritualists cannot hope for success and advancement, by absenting ourselves from stated meetings and spiritual circles, because those from whom we differ in some minor respects, are expected to be present, and perhaps may be leaders, with some pronounced new theory. These are meetings often, in which new theories, new isms are concocted, and eventuate in a new organization.

Most of the inharmony and dissatisfaction that arises in spiritual circles, is from that class of minds that is speculative, never satisfied, always seeking for something new, regardless of what is true or false.

Hence the dissensions, the new theories and the numerous isms, that have sprung up in the last few years.

I apprehend the cause of this to be largely from the failure of leading thinking Spiritualists to stand firmly upon what they recognize as truth, regardless of skepticism, criticism or new spiritual theories that may be advanced by those whose object evidently is to tear down, or for notoriety, with no substitute of equal value.

A firm adherence to established principles, a conscientious, upright life, the Golden Rule as their rule of action, involves as much truth as is necessary for usefulness in this life. And those who are seeking a larger truth, may be assured that in the practice of the principles and the virtues contained in Modern Spiritualism, as originally introduced they have "a truth that will prevail."

E. W. GOULD.

Oakland, Cal.

EVOLUTION OF GODS.

A Critical Analysis of the Same.

Almost everyone who has ever heard of a God, has an idea of what a God consists of; and these ideas are as many and as varied as the people who think them.

No doubt a majority of the people of the earth have a God, for it is easy to own one.

They are cheap and easy to make; therefore, everybody who desires, can have one of his own.

Some people have no God. They have no use for one. There is a God for each person who wants one, and no two alike.

Everyone who has a God, takes him with him to the grave.

The number of people who have no God are on the increase; hence, in a few more centuries Gods will be relics of the past, as witches and krakens are today.

Gods, devils, witches, krakens, etc., are all made of the same material—superstition. Just as the world improves and progresses, so do the gods, devils, etc. Gods are much better than they used to be. Some people's gods are much better than others.

Every body makes a god to suit them, and whenever they change, they change their gods also.

Everybody's god is their reflection and likeness, hence when a person describes his god, he also describes himself.

When a person tells you that his God is a terrible God, full of jealousy, hatred, tyranny, revenge, etc., do not trust him with the care of your dog, horse, cat or child, for he will abuse it just as his God does his beloved ones.

Ingersoll said: "A just God is the noblest work of man."

Gods, people and theories change, but facts never change. Theories founded on error conflict with facts; theories founded on facts never conflict with facts. For this reason it is easy to tell a theory founded on facts, from one founded on error.

Science is demonstrated facts, therefore science never changes. Astronomy is a science, therefore astronomy is the same to-day as in Bruno's time; but gods are not.

Did you ever know of a fact that contradicted astronomy? "I never did.

Theology is said to be the science of God.

Theology changes and so does its gods; but theology changes first. If there was a god, theology would not change.

When facts are discovered that contradict theology, then theology is worked over to suit the facts; then again some other facts contradict it, and it is worked over again and so on without limit, and each time it becomes more and more scientific, that is, conforms more and more with science.

Thus the process will go on and on until finally theology will lose itself by merging into, blending with, and becoming a part with science, and then it will have no god, for science has no god.

In the early days of theology when a fact was discovered that contradicts it, they tried to kill the fact by killing its discoverer; but failing in this way to kill the fact, they worked over their theology to suit the fact, and they have been working it over ever since, and are still at it, and such is the change in their God that he would not know himself if he were to see his former self in a mirror.

They executed Copernicus, burned Bruno and imprisoned Galileo, in order to kill the facts of astronomy; but they found it easier to change their gods than to kill facts, and they have done so.

Changing gods is easy and common; it is an everyday occurrence. It is more common to-day than in ancient times.

Few are the people that do not change their gods. Show me a person who does not change his God, and I will show you a person who does not progress.

It used to take centuries to change gods as much as they are changed to-day in a lifetime.

Martin Luther made the first great change in gods, recorded in modern history, and yet his improved god was a tyrant, filled with jealousy, envy, hatred, cruelty, etc. Nothing could be portrayed in the English language too heinous for his god to do when he got mad.

Luther's God was known as the Protestant God.

From time to time the Protestants have worked over their Gods and each time improved them, till to-day the average Protestant God is quite humane compared with Martin Luther's God.

There never was a time when Gods varied more in type than to-day; and never a time when gods were being improved faster than to-day. Every one who will observe can see the change wrought every year.

Lots of people, if they will be honest, can see how much better their god is to-day than a few years ago. For example I will cite the Christian Science God. Their God is quite different from the average Christian God.

Lots of the scientists can look back and see quite a contrast between their God of-to-day and their God of a few years ago. They would not trade back.

Devils are reflections of Gods, hence Devils improve as fast as gods.

Some Christians have quit making devils because they have no further use for them. After awhile they will have no further use for gods and will quit manufacturing them.

There has been more energy, time and lives spent in manufacturing and protecting Gods, than in pursuit of knowledge.

Most of the wars were to protect gods. When the world quits manufacturing gods it will have lots of leisure, and save lots of trouble. How was the first god made? He was made the same as the turtle that used to be under the earth. The way it was made was: Some one asked what was under the earth to hold it up. The one addressed, not knowing (in order to answer) made a big turtle and put it under.

Then Number One asked what the turtle stood on.

Then Number Two made a rock for the turtle to stand on, and had it go clear down.

Then Number One asked how the sun got through.

Then Number Two made a hole in the rock large enough for the sun to pass through and that completed the structure, and it remained unchanged for hundreds of years, and never would have been changed but for a Columbus, a Copernicus, a Bruno and a Galileo.

They had no farther use for them and so did away with them and made relics of them.

So it is with a god.

Some Number One asked, who made the world?

Then Number Two who was addressed, not knowing, but in order to answer, he made a god and told Number One that God made all.

Number One and Number Two have existed ever since and will exist.

Number One is Optimist.
Number Two is Pessimist.
Number One is Heterodox.
Number Two is Orthodox.
Number One is Progressive.
Number Two is Conservative.

Number One investigates and substitutes knowledge for ignorance.

Number Two substitutes theory and dogmatism for ignorance. For what he don't know he makes something to fill up. He is not honest. When Number One asked him what held the earth in place, I would have respected him more if he had been honest and said, "I don't know," and when Number One asked, who made the world, if he had been honest he would have said, "I don't know."

What are gods for?
First, to make all things.
Second, to govern all things.
Third, to damn nearly all things.

A god who is used for this trio of purposes is made up of a mixture of love, wisdom and hatred.

When people, who are using this kind of a God, advance and learn that nothing is damned, they then change their god and take away hatred and leave only love and wisdom. Some Christians have advanced to that degree already.

Again they progress and learn that nothing was created and they change their God again.

Again they progress and learn that all is ruled by fixed laws of cause and effect, and no God is needed, and they dispose with their god, and the universe moves on just the same, and their god becomes a relic.

The gods under discussion so far are Christian Gods. While there are Christian gods in variety without number, there are also other gods as well. While each Christian god differs from all others, yet there is a trait of nationality common to all, and the same is true of the Gods of other religions.

The Hindu gods, the Buddha gods, and so on each have their characteristics in common, so that when one becomes acquainted with them, they can readily recognize them as belonging to their respective class by their religious traits.

As far as I have read of other classes of gods they are all superior to the Christian gods.

But it is only a question of time when the Christian gods will be up to par with his cousins; and finally they will all be substituted with science, philosophy and reason and be laid away as a relic, like an Egyptian mummy alongside of the turtle, kraken, witch, devil, hell fire, etc., etc.

Chadron, Neb. R. M. STANTON.

OUR RIGHTS.

The world hath seen in other days,
The millions toil, to keep the few;
And minstrels sung for royal praise,
While millions wept beneath the yew!

"The rights of kings" were well secured,
And millions bled, that kings might reign;
The world, for kings, earth's ills endured,
With stifled sob—with hungry pain.

To-day doth seek the rights of man;
The millions ask release from moil;
Not now for kings should wisdom plan;
Nor for "the few" should millions toil.

The ancient "right" is present wrong;
Let Earth begin her life anew;
While peaceful Labor growing strong,
Secures for man his rightful due!

'Twas thus an angel sung to me,
In the still voice of angel speech;
As lone I sat in reverie.
Did not the angel wisdom teach?
Chicago, Ill. J. O. M. HEWITT.

WHAT THE ANGEL SAID.

An angel stood by my side one night,
And said, as if to his own:
"Ere the book of the day is closed,
For one wrong you must atone.

"Through all the hours you have meant to be just,
And give back measure for measure,
The wealth of your neighbor you have coveted not,
Nor have taken from his rich pleasure.

"But what have you done to cheer the way
For the weak and sick around you?
What have you given from the brimming cup
Of love that so freely found you?

"You've taken the sunshine with selfish greed,
Nor passed on a gleam to another,
You've reveled in all the light and joy
Without a thought of your brother.

"It is much to be just—more to be kind;
Justice untempered by love is cold,
Hearts full of hunger and pain around you
Lacking a word grow weary and old.

"Just but not kind—this is your error;
This is the wrong you must make right;
Give of the love which comes as your portion,
Banish the darkness—let in the light!

"Souls need love as flowers the sunshine—
Give as the Infinite Father has given—
Filling the days unasked and unasking,
So shall we know the coming of heaven."

FLORENCE S. KELLOGG.
Fay, Kansas.

Who makes quick use of the moment is a genius of prudence.—Lavater.

A QUESTION.

Must a Spiritualist Be an Infidel?

I have lately become a Spiritualist, because facts compelled me. I have investigated patiently and odiligently, reading, seeing, hearing, for several months. "'Tis past conjecture; all things rise in proof." I have always sought above all things to keep a candid mind; to be careful not to let my conclusions be shaped by my wishes rather than by my judgment. Following still this rule, I find myself at the age of 62 a real believer in that "communion of saints" mentioned in the Apostles' creed. When facts compel my judgment, I shall not hide it, let it put me in whatever company it may.

I had a Methodist training and associations, but I was always liberal. My creed has been fully expressed in the words of the Apostle Peter: "In every nation he that feareth God and worketh righteousness is accepted of him." I see, therefore, no reason why what Christians would call an Infidel or an Atheist should be lost, provided he is knowing what he can and doing the best he knows. I can have, therefore, a fraternal spirit for one with whose views I am not at all in sympathy.

An article in The Progressive Thinker of August 18, signed "J. S. Harrington," is directed to me. Bro. Harrington has read the Bible a little at a very distant date, thought about it less; and, like the man who climbed to the top of his neighbor's chimney to get warm, has only succeeded in getting the smoke in his eyes. It is not easy to answer a sneer or a laugh, and I shall not speak in detail to the points he assumes to make, because I cannot persuade myself that he is very serious with them. If his judgment is determined by his will it cannot be changed by argument; if it follows facts, then I respectfully refer him from "Philip drunk to Philip sober." He has a fling at Abraham's marital relations, which, tested by the social and moral laws of his time and country, and the request of his own wife, were correct enough. No matter whether this, or Sarah's falsehood, or the deception practiced by Rebecca and Jacob, or any other fault or folble that he can hunt up in the lives of Old Testament characters or New—nothing of the sort is offered to men for their imitation, and my critic knows it. Let him say, if he will, that such and such people, when brought alongside the standard in his own mind, must be pronounced less than perfect—it might be their fault; it might be the fault of the standard by which they are judged. Let him find spots on the Sun—the Bible, I mean—if he will: if the Old Testament had been perfect there never would have been a New. This fact is implied both in the words of Jesus and of Paul; the very existence of a New Testament is an affirmation of it; and all Christians believe it. So, while the remarks of my Brother are highly captious; so much so as to give a suggestion that they are born of a fault-finding rather than an inquiring spirit, it really matters very little whether they are true or false. They have no relevancy. Man for his perfection in righteousness needs only two things—light for his head, motive for his heart; when the Bible can be shown to be signally deficient in either respect, it may be time to abandon it. But it says—said even so far back as Sinai—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." If there is anything in the lives of any Bible characters; if there is anything in my friend's life at war with this precept, it may safely be condemned. I want also to notify my friend that he may throw out the Song of Solomon, if he likes; he may throw out Balaam and the ass, Samson and the jawbone, the storm that struck Sodom, Jonah and the whale, the sun halting in his course, and considerably more, if he likes, he will not hurt the book essentially. The book is still a history and illustration of the development of the God idea among the Israelites and down to us, with the associated thoughts of duty and destiny. Find fault with it if you will; you will not find its parallel outside Judaism and Christendom. It is at least a pure Monotheism, when polytheism and fetichism were everywhere else. Before you find fault with Jehovah, go study the gods of the Egyptians, the Babylonians, the Hindoos, the Greeks, and the Romans. Before you find fault with the book of Job, which is only a dramatic poem and not a history at all, tell me where on earth in that age could have been found such lofty ideas of the Divine Being. The more my friend studies and understands that poem, which even the preachers do not understand, the more he will be filled with wonder and amaze; especially if he is thinking at the same time of Zeus, and Hermes, and Pallas, and Aphrodite, and Jupiter, and Juno, and Vulcan, and Venus, and ten thousand demigods and lesser divinities. It is a shame that one should speak of "Jehovah and his boy;" of "Satan and Jehovah as brothers in market gardening;" but until he can look round as far back as Job's time, and find a better idea of God in Baal, or Ammon, or Ashtoreth, or some other contemporary divinity, his slur will only recoil upon himself. But respect for his own father and mother, who seem to have tried to teach their child something of the Bible which they probably loved; respect for noble men and women living; respect for millions of the most upright and illustrious dead, should have held his lips from utterances which may hinder Spiritualism, but which can never hurt Christianity.

Brother H. read the Bible when he was five years old, but some forty years afterwards he read Denton, and Ingersoll, and Paine. Well, I read Paine when I was just grown, and I have read Ingersoll again and again, whenever he came out with one of his characteristic hits. Both of them said some things which the world, the Christian world, would do well to listen to. But although "dogs have barked at the moon, it is a moon yet." Much that is not quite complimentary may justly be said of creeds and professors, but these are not the Bible nor Christianity. If the lives and teachings of certain Spiritualists are Spiritualism, then the less sober, right-intentioned people have to do with it the better.

Brother H. got mental freedom after he read Ingersoll and Denton and Paine; and seven years later he got the light, when his spirit son succeeded in opening communication with him. So, in Spiritualism he seems rather new, as I profess myself.

I get more confused and bewildered. I have seen wonders most amazing in the last eight months; and what I have read would make Munchausen and Gulliver ashamed. But now that I am in new company I cannot tell whether I am expected to build up Spiritualism or to fight Christianity. I meet a man who I thought was a Spiritualist, and behold he is a crazed Malay running amuck at the Bible and Jehovah and Jesus Christ. I see a spiritual mouse, and he imagines himself a Titan making war on the gods. My words have no reference to Bro. H.; but I would like to know where I am at.

Perhaps, as Bro. H. and I are both young in the cause, it might help us to compare notes. If we are going to throw away the Bible, and throw down Christianity, and look to the spirits, it would be well for us to obey at least one precept of Scripture and "try the spirits." As Bro. H. gets the light from the spirits, I wonder what they can be telling him that should make him so hostile to the things that are so respected by millions of the wisest and best of the present and the past. I am ready to join with him in this onslaught just as soon as I am convinced that it is more my duty to fight the Bible than to build up Spiritualism. Really, I would like to know what I am here for. The Free Thinker advertises the Rev. Samuel Watson as "A Modern Savior." Now Rev. Samuel Watson was a Methodist preacher and editor during almost the whole of his active life; and his book, "The Clock Struck One," is as orthodox as the Bible. Which leader shall I follow? Bro. Watson or Bro. Harrington? The greatest Spiritualist that ever trod this continent, Emma Hardinge, could deliver lecture after lecture, and write book on book, ponderous volumes, covering the whole history of Spiritualism, and not utter a word against anybody's Bible or anybody's religion. I have read a wonderful book by Florence Marryatt, but she sticks to her text, and lets the Bible and Christians alone. I have read a book by Prof. A. R. Wallace, and another by Prof. Zoellner, but they attack no man's religion. But if I pick up a Spiritualist paper, and expect to hear something interesting as to its work and its phenomena, too often I meet somebody who feels called on to tell me what fools my father and mother were; what a horrible monster Jehovah was, and what a sorry and impracticable fellow was Jesus Christ. Well, I am ready to go forward in the one path or the other just as soon as I know my duty. In the meanwhile Bro. H. and I may be useful to each other by comparing notes. He is getting light from the spirits and so am I. Are we talking to the same kind of spirits? May be the law of association between men and spirits is the well-known one that "birds of a feather flock together." I have seen something to indicate this. Prof. Robert Hare, the infidel, doesn't get the same kind of messages as Samuel Watson, the Methodist preacher.

Here are some of the messages we have received lately in a trumpet circle, the guiding spirit being "Dona Mendota," a Mexican Spaniard, a lawyer of liberal views, who at the age of forty-five passed into spirit near the city of Mexico—so he tells of himself.

Our circle is opened and closed with a brief petition, not to the spirits but to God. Much of the time is spent in singing religious songs. We seldom meet when Dona does not exhort us to a higher life. When a remark was dropped in the circle as to the spirit world, the serious voice of Dona was heard through the trumpet:

"The more beautiful and perfect your life is here, the more beautiful it will be there. Every act done here is recorded in the book. This is indeed a beautiful world, but not for all, only for the pure and good. Be not afraid of death, which can only admit you here. Some ask what good there can be in this communion of spirits, even if it be true. Is it not good to be moved to higher and better things? Is it not good to help the poor sinner to come to Christ?"

When we were singing

"Let the bright angels come in,"

Dona said: "What a beautiful thought that angels will come and help you in answer to your faith in God. Therefore have faith until death; faith in Jesus Christ." As we resumed singing, Dona's voice was heard through the trumpet, singing tenor. Again he spoke: "My faith looks up to-day—looks up to God. The fool hath said in his heart, 'There is no God.' How can he say that? The very flowers proclaim it false."

"Jesus, lover of my soul," was now sung with much volume and fervor, when Dona continued, "You do not know how inspiring this is to me. My soul is exalted, and to-night I am in the fifth sphere."

A spirit came and was asked: "Is Sam happy?" The answer was: "No, he isn't; he hasn't got out of the saloon business yet." He had laid down the saw and plane of a carpenter to keep a saloon, and was sorry for it, living and dying. The medium said: "Tell Sam to come, and we will do all we can for him." A little later Sam came, and said: "I thank you; I want you to pray for me." Here is another of the sayings of Dona:

"It is always morning here with the beautiful and bright spirits. And beautiful flowers are always blooming day and night. The light never darkens; everything is joyous and bright. In the morning little children come to be taught, so they can progress better in every way. We have teachers here; teachers in all lines and branches; teachers that will teach the soul; they that will lead it to Christ. In your beautiful world each little wave has its little story to tell as it dances and sparkles in the sunlight. Could you but know what the little birds are saying as they whisper tunes so low, it would surely teach you a lesson; for their melody is so sweet and strong, and they are saying, 'God is good.' O, dear friends, hearken unto me before it is too late. Do all the good you possibly can. If it be only one soul that you save, you are doing your own good work. I say, be not ashamed of this glorious truth. Teach it and proclaim it from mountain to mountain and from pole to pole, and be able within your hearts to say, 'I have done some good in this world of ours.' Dear friends, I hope you will listen to this, and take it into your hearts. Study it, and it will help your onward course, so you can pass within the golden gates, and say: 'Father, I have tried to do the best I could; receive my soul, that soul thou hast given me. Amen.'

"And now may the divine Father watch over you and bless you now and forever. Amen."

I could give you much more from this and other sources in our circle. You will plainly see from these quotations that our guide has not yet gotten beyond Jesus Christ. There is something wrong with him or with some writers in The Progressive Thinker. We are all Spiritualists, but the question is: Has the Devil come to some of us in the guise of an angel of light?

Come over, Bro. Harrington, and go with me to our circle. We will compare notes, and if either of us is in the wake of a fiend, I am sure that we will alike be disposed to give him the bounce.

J. YOUNG McFARLAND.

Chicago, Ill.

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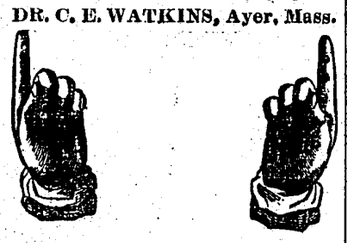
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Onset, Mass.

Once more the friends of Onset send greetings to the friends of The Progressive Thinker, and we wish to say at the outset that this summer has been the banner summer for many- years. We have been blessed with many excellent speakers. Our Woman's Congress was a great success, and when I tell the friends that we had the pleasure of listening to such speakers as Mrs. Mary A. Livermore, Rev. Anna L. Shaw, Mrs. Ursula N. Gestefeld, Mrs. Cora L. V. Richmond, Mrs. C. Fannie Allyn, Miss Susie C. Clark, Mrs. Kate R. Stiles and Mrs. Minnie M. Soule, you will not wonder that the congress was a cussess. We have also been privileged to listen to two very fine lectures by Rev. B. F. Austin, D. D. He aroused the friends and did us all good. Miss Susie C. Clark, of Cambridge, gave a beautiful lecture on Spiritual Altitude. This was a very uplifting lecture and made us all better for having listened to the same.

Mr. Harrison D. Barrett has given us two or three grand lectures, and he was received with hearty enthusiasm upon all occasions.

Mr. F. A. Wiggin has been doing good work as a test medium, he has also given good lectures. He will be the platform worker for the remainder of the camp.

The weather all through the season has been all that could be desired. The "Martha's Vineyard" has brought large excursions every Sunday from New Bedford, and excursions have gone out from here once a week, upon a long trip; this gives the visitors of Onset an opportunity to visit the points of interest along the Bay. The "Genevieve" takes trips daily, and when the moon is full, takes moonlight sails down the Bay, and one must take a trip to appreciate. Words cannot express the beauty of the sail.

The associations that have had days at the camp have all had successful meetings and all feel deeply grateful to the Onset Bay Camp-meeting Company for the courtesies extended.

Well, we all send a breath of our cool breeze to the friends at Chicago, and hope next year they can and will be able to visit Onset and breathe for themselves the health-giving air of Onset. HATCH.

Lake Brady, O.

Mrs. Georgia Gladys Cooley has been the attraction at Lake Brady for several days. Though a fine, forcible speaker, she claims to have had no instruction but what has been given to her by the spirit world. Her first disembodied instructor was an Indian chief, who, she said, raised her from a bed of sickness where she had lain fourteen months, and having entranced her under his hypnotic influence, she awoke as from sleep and found herself well. But this spirit hypnotist would still continue to exercise his power over her until one day she awoke from a somnambulic sleep and found herself standing at her own door in her bare feet with a shoe and stocking under each arm. She was told she had traversed the streets of the city where she then lived, in her bare feet. The object of this was to give greater strength and power of endurance and to bring her close to nature. Mrs. Cooley came a stranger to the grounds, but during the few days of her stay, gave nearly a hundred messages and tests, not one of which failed to be either fully or partly recognized.

A representation of the district school in miniature was given last evening by the children of the lyceum, under the management of Mrs. McCaslin. In costume and manners, the children lived over again, the characters of their great grand parents. There was a large audience and everybody enjoyed the exhibition.

A preliminary meeting of the Lake Brady Association was held Saturday. There was almost a full attendance of the membership. A number of the by-laws in the constitution were changed by vote, and some elections were made on the board of trustees.

The usual excursions from Cleveland, Canton and elsewhere came to the camp to-day.

Mrs. M. McCaslin, of Cleveland, and E. W. Sprague, of Jamestown, N. Y., were the speakers. Mrs. McCaslin spoke on the Religion of Humanity, drawing an analogy between various systems of religion of the past and present, showing them to be based on the one principle of truth.

E. W. Sprague's address was in answer to the questions, Are the dead alive? Can they return to us, and what good will it do? He cited many incidents regarding spirit communion and claimed that the spirit world was ready to reveal new truths for the benefit of humanity.

Salem contributed one of the largest picnics that has been at Lake Brady this season. MRS. M'CASLIN.

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OUR PREMIUMS.

There are many Spiritualists who know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonderful magazine of thought on Death in its multifarious phases; in fact you can not find in all the libraries of the world as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost $1.10. The aggregate cost of the three books to the trade is $4.50. At this price, these three books ought to be in every Spiritualist family.

The Progressive Thinker is the first Spiritualist paper to inaugurate the Divine Plan—a portion of the profits of the office returning to subscribers in valuable books.

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[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, near Fargo, N. D., on August 12, 1900, William J., son of F. and Cornelia Hanson, aged 21 years, 8 months and 5 days. He was in the Philippines during the late war; was much beloved by his companions, and will be sadly missed. COR.

Passed to spirit life, August 18, at Coon Rapids, Iowa, at the age of 65 years, Mrs. L. A. Caswell, an old-time Spiritualist. She had been a reader of The Progressive Thinker for many years. She leaves a husband and several children to mourn her departure, some of whom were present. Funeral conducted at the home, August 20, by Hev. Henry Hepburn. X.

James H. Dennis, a brother of J. W. Dennis, of Buffalo, N. Y., passed to spirit life, from St. Louis, at the age of 71 years. He was one of the old-time Spiritualists, and a true one. His body was cremated in accord with his last request. J. W. DENNIS.

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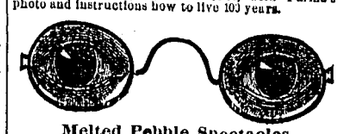
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, SEPT. 8, 1900. NO. 563

WHERE AM I? IN HEAVEN OR IN HELL?

By the Spirit of Robert G. Ingersoll. Through the Lips of Cora L. V. Richmond, at Cassadaga Camp, Aug. 5, 1900.

Mr. Chairman, Ladies and Gentlemen:—I have no human form of my own; I have no lips of earthly life with which to address you.

I did not know when I last stood in your midst that I would be a living spirit to-day.

When the change came that set my soul free from the thralldom of earth, I had no knowledge of that which was to come. I say, I had no knowledge. Within every human mind there is born the impulse of hope; in every human mind the aspirations to futurity. I had received no evidence, even in your sylvan retreat here, of that which would convince me beyond all doubt of a future individual existence.

You will bear me testimony, Mr. Chairman and friends, that I never doubted your honesty. I believed that you thought that you had evidence. But a mind used to much careful analysis; a mind conscious of the fallibility of the human senses and human judgment, could but think that much of that which was supposed to be evidence of a future life was in reality but the happy conception of faith. But I am here to confess my mistakes as a spirit who is now aware of living, who is not willing to be considered dead, who does not wish to be mentioned in the past tense, and who, with your permission, will describe to you where he is.

I am a conscious, living intelligence, a thinking, active being, no longer bound by the narrow limitations of time and sense, and only tethered by my own lack of knowledge.

None of my theological friends have ventured to send me to the theological heaven, and I am not in the theological heaven. No angels, as far as I know, of the theological kind, received me when I passed from earth; no one ushered me into a kingdom of transcendent beauty and greatness which was separated from all the rest of the realms of space; no walls rose up; no gates opened to receive me guarded by the ancient benefactor of those who are saved; Saint Peter has not welcomed me, that I am aware of. If he did, he stood among those multitudes of spirits that I have seen, and he wears no label, and he has not refused to admit me into the place over which he has (it is said) guardianship. No harp has been presented and no crown. I saw no walls that shut out the majority of the human race; no alabaster throne, on which a fearful, judging God is enthroned, have I seen. I have passed through no vast spaces. I have not entered into the theological heaven that shuts you out and the majority of my friends. I have not smiled down from parapets and towers made of precious stones, nor from those streets of gold, nor from the midst of those fountains flowing with milk and honey, upon souls in torment and torture. I have not been glad that I was one of the saints to be saved and that most of my friends were to be lost. No such heaven has received me.

Notwithstanding a few of the utterances of my theological friends, that have been wafted to my consciousness in spirit life, I have seen no hell. No yawning abyss opens to receive my spirit; no flames of torture dart up from an abyss still more terrible to engulf and enfold me. No personal Satan, whether described in Milton's "Paradise Lost" or in the figurative language of the Bible, has come to mock and torment me, nor one among the general throng of spirits to remind me of my sorrow, my condition, and ready to torment me further on. I entered no shadowy, cloudy region of flame and torture. I did not see demons lurking everywhere for those who are disenthralled for earth, to swallow them up in the shadows of eternal torment.

Ah, my friends! I have passed the boundary of death, and I have tested all that death can do. I was not afraid, because the mind becomes prepared by inward retrospection for the change that must inevitably come. I did not have much hope, but I was most intensely anxious until the last moment of my mortal life to study the change that was coming to me. I felt that it was coming, though I did not tell my family and friends. So when it finally came I wished to watch every emotion, every pulsation, every throbbing thought before the mind sunk away into that forgetfulness, which I thought might be the Lethean stream from which I would never awaken.

To my great surprise, with the shock that carried me off I felt the gateways of my being unloosen, and I felt as I have sometimes felt when watching the dawn, when Aurora, with her attendant beams, glides up the heavens and one by one unbars the gateways of the dawn for Phoebus, the god of day. You have seen with what splendor these gateways swing open and the rays of light, first reluctantly, then more consciously and more aware, rush in through all the avenues of existence. You have seen the leaves tremble, you have seen the lake grow silvery gray, and golden, and crimson beneath the flush of dawn, and you have almost heard the sliding of the bars of light that swing the gates open to receive the day-god. I felt innumerable beings, throngs of messengers, sliding back the bolts and bars of my material consciousness, and opening up avenues of which I was unaware. Almost instantly it seemed to me millions of fairy fingers touched my recollections and my consciousness in ways that had been well nigh forgotten; great and wonderful depths and promontories of thoughts and feelings came throbbing through my brain and heart like the tides that well up when the ocean yields up its mighty treasures. I felt myself growing more and more conscious, more and more aware; more and more there were all the recollections and memories that had long perished: the imaginations of early youth and later manhood. Those wonderful imaginings with which our lives are crowded, and that make up in reality the immortal things that we are.

Oh, you remember I believed in imagination! I thought it lent wings and power to every human faculty. I believed that it should be cultivated in the minds of children until poetry and philosophy should go hand in hand. But I never dreamed that that wonderful gift of Imagination lies close to Intuition; that it really opens the gateways of immortality to your poets, seers and philosophers.

I can understand now how the immortal Shakespeare learned the wisdom of life and his hints of that which is to come. I can understand now how the poets of antiquity reveled in this knowledge of the higher life, through that heaven-born gift of imagination. Then and there, in that supreme moment of the mighty change, I was glad that my imagination had not been sealed. Glad, Mr. Chairman, that in the midst of the treadmill of time, of the dull realities of human existence, of human law and law-making that there was a realm in my nature that had drawn close to the immortal realm and through which I had passed with fairies and blessed beings, creatures of those thoughts that are set free from the trammels of time and of the senses.

Now when the great hand of this added life, with all its messengers, had set free the thoughts that were teeming and pulsing in my brain, when every attribute seemed to kindle a resplendent glow, when near and far trooping messengers came born of the higher life, I found that I had fashioned them, and instead of being creatures of the imagination, poetic images that I had conjured up in my flights of fancy, they were living realities; they were born of the affections of the past, they were those affections that had been folded away in the chambers of the spirit, whose memories, laden with lavender and with sweetest gifts, had been placed among the things that were. All these came, as if summoned by the mighty presence of this wonderful change, to bid me welcome to myself; welcome to every avenue of my being, that until then had been closed and fettered; welcome to the great store-house of thought and aspiration, that had sometimes been neglected; welcome to the hopes and prophecies that—some of them—had been abortive on the earth, or fallen, like the blossoms, or like seeds, on unfruitful soil.

Oh! I could stand at this hour for many days of mortal time and tell you of the infinite rapture of death; of that which you and I and all human beings have dreaded and feared the most of all things. I could stand here for hours, and days, and weeks, and declare to you that, not human birth, when the babe gazes for the first time into the mother's eyes when she bends with all absorbing and grateful love above that little form, when the babe realizes for the first time the infinity of the love that is in the mother's eyes, not that compares with the great rapture of death; not human love when the heart hath found its chosen mate and life opens with all its beauty like a new-born bower of paradise; not human love when two lives are linked together in perfect happiness and labor and suffer together, can compare with the great rapture of being caught into the arms of this eternal mother Death.

Oh! I have stood (as you all have stood) when in human life over the remains of the dearest and the best; I have seen their silent lips close in the last sleep, their faces and forms chiseled and white, as if by some enchanted sculptor, and I have yearned; as you have yearned, and I have asked; as you have asked, and I have thought; as you have thought, and I have sobbed; as you have sobbed over the great relentlessness of this seeming foe of human life; but I have lately stood in spirit where my own loved ones were weeping, where the silence, and the gloom, and the stillness shut out all possible communion, where they could not follow, where they did not understand, where the dear hearts were clutched in the awful agony of this separation, and yet in the midst of that I have never experienced so great a rapture as that which came to me because of death, the surpassing freedom of the consciousness that thought is eternal; that not one of these fairy children of the brain would be lost; that not one of these hopes and imaginings for human life would be destroyed; that not one of all those whom I had loved was missing in this goodly company that gathered to receive me.

Was I dreaming? Was it a delirium that would soon pass? Was this a great ecstasy that preceded the final dissolution and end? Nay. For there was my body clothed for sepulture, for such disposition as had been my wish and theirs who loved me. It was there. But oh! what was that compared to this? The eyes could not see; the lips could not speak; the hands could not move in response to all the endearing words that were uttered. But I was there; and after the great first flash of the awakening, after the great first consciousness of being free, of this which had come to me, of a new birth, and a new awareness of what that birth meant, there came a change: Then I, too, was immersed for a time in grief. A sudden change came over me, a sudden recollection that they did not know me, a sudden consciousness that those whom I had loved could not see me, nor hear me, nor speak to me, nor be aware of my existence. I moved among them a being unknown. The awful barrier of the great human grief, the one inevitable sequence of human blindness to spiritual presences, had separated me from them and them from me. For the instant I would have gone back into that habitation of clay; for the instant I would have taken up the breath and burden of human life again. Oh! there have been those who have come back from the border land of the spirit realm and told the story of their experiences to their friends, and physicians, and men of science, and men of learning have heard them. Then I said: "Oh! it is but the imaginings of a poor, weak and sickly brain." I uttered that sentence, and bestowed it upon others, as others have bestowed it upon you.

At this hour I take upon myself all the blame that I deserve for laughing at such as had knowledge of the future life; for disputing the evidence that came to minds as capable of judging as myself; for helping to seal the doorways between human consciousness and that which shall come after death. I take back the boasted sentence of my proud agnostic mind, "One world at a time is enough for me."

I ask you to forgive me; for there is nothing that can come into human life, there is no knowledge of love, of poesy or science, nothing that can uplift and strengthen the infirm, the weak, the downtrodden, and those who are prone to error, like the consciousness of this continued life. I may repeat that sentence by and by: "one world at a time is enough for me," but it must mean all the world, not a part of it; the entirety of existence, not its mere primary department; it must be all of that which is within, around, beneath and above as well as that which is in the conscious human sentient being and frame that you now possess. I would give all the possibilities of many, many years and ages of my spirit's existence if I could unsay any words that have influenced any in human life to disbelieve in the evidence of the future existence.

Take my message for what it is worth, for it comes from the great heart-throbs of that recollection that finds itself in possession of its life, of its weaknesses, of whatever strength it had, of all its faculties, of its great possibilities, So if at this hour I could wipe away the doubts and substitute the distinct inquiry that leads to knowledge, I would do it. I would not substitute faith, blind faith, any more than when I stood here four years ago; I would not substitute credulity, blind credulity, any more than I would then. But I would substitute that attitude of mind that is willing to receive evidence.

I was offered evidence while here. I would not take it. I was met with a fraternal spirit that proposed to lead me to a line of investigation that would give me evidence. I did not accept it. Let no one say that I stultified my convictions; for I did not. But I was afraid to have convictions. If I had convictions, would I not be obliged to speak them? If they came to me as they have come to you, and you, and you, where would be the citadel of that boasted reason and intelligence which I had set up to distinguish between dark, false superstition, and the reasoning faculties of the human mind? But, oh! without knowing it I did shut out the evidence, I did close my mind to the receiving of testimony. I wished to stand free and untrammeled before the gateways of human life that I might help to destroy error and superstition. I saw those master-minds who had aided in destroying superstition, and I did wish to continue the onslaught against the theological errors which I believed held the world enthralled.

But oh! I saw not that which had opened to you, that vast plain of thought into which I did not enter. With all the possibilities of this grand truth, the light, the knowledge of life that has come to you (much that you accept or that is offered to you is not true). But rather than that your knowledge should be destroyed, I would leave it that the healthful growth may take the place of that which is unhealthful. I will not tear away the sacred vine and the precious fruitage of immortal life, if I must do so in order to take away the tares. You are intelligent, you understand, you know that there is the shadow as well as the light in all human life. But preserve this truth as Christians would the Bible; hold high, as they would, the sacred truth of Olivet, for such it is evermore; accept the allegorical language of that which comes to you as manifesting the knowledge of spirit existence.

Now where am I? In a realm so vast that I have seen, as yet, no boundary lines; a realm that stretches far and far away in all directions, peopled with lives, some of whom I have known on earth, some of whom I have known in dreams and visions, some of whom are the heroes of my imaginings, some of whom have been my familiar companions in the works of poets, authors and dreamers of mankind. Where am I? No limited space enchains me, no walls encompass me around about, no dim labyrinths of terror mock me, no limit appears before my vision. I feed upon the nectar and ambrosia of the gods. But they are not gods of the heathen, or of Christian theologies; they are the dear ones of my household, the loved companions of my thoughts; those who, like me, have passed from the trammels of time and sense; and, like unto me, are seeking to tell you and teach you of their existence.

Have I visited other worlds? I know not. For the present I am here; I bask in the sunshine of that light that comes from within and above. I see around me on earth and in spirit thousands of spiritual beings who, like myself, are seeking to solve the problems of life. I offer you my congratulations that here is an open gateway, where there are no powers of fear, superstition and prejudice to separate you from that realm unseen. See to it that there are no barriers erected; see to it that this investigation is pursued in a clear and honorable manner; see to it that the pathway which the investigator would travel is made clear and plain; and, above all things, friends, at this hour, in this moment of my great secondary joy, when the first sadness and sorrow for the separation because of those I loved has been passed, let me enjoin upon you not to build these walls of sorrow between you and your loved ones. Think of it! Out in the world they say, "he has gone from human speech." Often prompted by human errors of speech, you say, "he was with us four years ago." How many days, and hours, and moments, through how many messages and impressions he has been with you since, you take little note of. Alas! too often the dear ones fold the memory away as carefully and sacredly as a lock of hair, or a keepsake, a sacred treasure-trove at the altar of love, and say, "how good he was." There is no "was." It is: life is eternal, it is now, it is endless, it is indestructible, it is continuing to unfold, it will be the bearing of the message unto all eternity. I that spoke to you then, I that am speaking to you now, I that will speak many more times through as many human lives as I can inspire, and approach as many brains as are amenable to my influence. I will speak and think thoughts as the product of this realm of intelligence forever.

What is the motive power I employ? I have no need for the torturous steam engine, or for the swift lightning stroke to bear my message. Thought itself is my message-bearer. I have built my mansions or palaces of thought. I have made them of such of my deeds as were worthy to be preserved in the kingdom of life. I make no boast of this. They are mine. If they are shadowed I am permitted to wipe out the shadow. If I have unwittingly pained any one I can remedy that by aiding that one. If I have done injustice to my fellow-man through ignorance, I can gain knowledge and aid him.

In the great interests of human life I take part still; but it is the interest that leads thoughtward and soulward, not mammon-ward, not even nation-ward. I have no nation, I am a spirit, I live with all souls that are like unto me, I am fraternal with them. The boundaries or limits of human habitations, human races and human conditions affect me not, excepting as my loved ones are there. I believe in Humanity, in the great dominant, living, absorbing purpose of human life. I believe in the spirit of humanity. I have done with earth and earthly measures and devices. I know nothing about finance or war. I see nothing but shadow in the direction where the war clouds tend. I plead with you for the higher and nobler condition, I plead with you for the light that comes from poetry and philosophy and the living message of absolute life. Teach the people how to live, teach them the great knowledge of life.

May I bear my torch as one of the humble instruments in this great truth; as one who has seen no God face to face, no Satan starting out from any terrible region of bondage; but has seen the godlike human souls and those who have passed onward and upward into higher and more divine beatitudes. These I have seen and I must follow, and you must follow.

Oh, the great, surging, incoming tide of Life! It bears you upon mighty billows; it woos and beckons you by its crested arms and shining waves; it is the one eternal light and truth that must sanctify human love, must upbuild human aspiration, that must crown human hopes, that must set mankind free from the thralldom of error, and from the thralldom of the dust!

Knowledge and truth are offered to me. I stretch out my mental pinions for flights. If I falter it is from lack of knowledge. I stretch out my heart to include the world; if I falter it is from lack of loving kindness.

Oh, ye friends! unto whom this knowledge is given at this hour, I pray you turn with me to these immortal heights of light and promise, and thought. No heaven of glory, no fair region of pictured saints, no delightful paradise appealing to the senses can compare with this realm of supernal and perfect thought and truth. We are borne on its mighty pinions; we are not afraid of its great intuition; we are plumed for the flight into its eternal azure spaces of thought and truth. Every word that drops from the messengers of spirit life healing the broken-hearted, giving balm to the afflicted mind and breathing unto the mother and father, the husband and child the knowledge of this life, is a word that is sanctified and sacred from the altar of heaven.

Talk about sacred altars; there are none, excepting the altars of love; human love which uplifts humanity from the dull bondage of the senses and makes human lives worthy to be lived. Divine love, which cometh from the human soul when crowned with immortality, and bathed in the living splendor of that morning which shall never be shadowed, which shall never go down to the evening tide of sorrow, but shall forever and forever bear you on and on until the gateways of eternity open more and more refulgently, and then on and on and on forevermore!

ROBERT OWEN.

"Book of the New Moral World."

(Continued from No. 561.)

"That all facts yet known to man, indicate that there is an external or an internal cause of all existences, by the fact of their existence; that this all-pervading cause of motion and change in the Universe, is that Incomprehensible Power which the nations of the world have called God, Jehovah, Lord, etc., etc.; but that the facts are yet unknown to man which define what that hitherto Incomprehensible Power is."

"From facts which no experienced and unprejudiced mind will deny, it appears to our senses, that there is an unceasing composition, decomposition, and recomposition, always in progress upon the earth; and we naturally infer, without, however, having more than plausible conjecture to guide our supposition, that a similar process obtains throughout the universe.

"This knowledge, limited as it is, has been derived by very slow degrees, through ages of very wild imaginations, and most random conjectures.

"Upon all subjects connected with universal causes, effects and operations, the human faculties have been hitherto unable to acquire such knowledge of facts as can give any satisfactory results to their most extended investigations. The wisest course, therefore, for man to adopt, is at once to admit the extent of his ignorance as to the cause of all things, and its qualities or motives, or intentions; if, indeed, motives and intentions, as they are found to exist in human nature, exist in such cause. By admitting our ignorance, the ground is cleared from the wild and random imagination of our poor deluded ancestors, before they had been trained to observe and carefully to investigate facts. And if we are now to make any progress in real knowledge, we must abandon all imaginations unsupported by facts, and especially all those which are opposed to facts unknown to change during the past history of our race.

"When the wild conjectures and now evident prejudices, derived from the false education of our more remote as well as immediate ancestors, can be abandoned, and the mind left free to make the most of the best authenticated facts, obtained through the past period of human existence, the probability, even amounting to the approach of certainty, appears to be:

"1st. That the Universe, the material it contains, and the Power, whence proceed motion, life, and knowledge—composition, decomposition, and recomposition, with all the action within the Universe (if the term within can be applied to that which can have no bounds) are Eternal, or could not have had a commencement, and can have no termination.

"2d. That the Universe, these materials, this Power, how these actions arise, are continued, and their future results, are all alike hidden from the human faculties; and that, until new facts shall be discovered, it is no more than an amusing exercise of those faculties to imagine or conjecture, or to predicate anything respecting either the one or the other.

"3d. That for any human beings to pretend to know, correctly, anything respecting the Universe, the materials in contains, the Power that directs and controls them, the will, intention, motives, objects, or qualities of that Power, or why this apparent eternal composition, decomposition, and recomposition, proceed, is a proof of their utter ignorance of these matters, respecting which they have been made to become insane or hypocrites.

"4th. That this insanity and hypocrisy have created miseries to the past generations of men, beyond all human calculation and conception, and that at this day they are the only obstacles to the progress of knowledge, to the advance of all the superior qualities of humanity, to the attainment by all individuals of high virtues, and to the progressive happiness of our race.

"5th. That this gross insanity and hypocrisy, which our ancestors have unwittingly transmitted to the present generation, must, by some means or other, be stayed and overcome, or there will be no chance for improvement and happiness to man.

"Experiencing this misery, and now plainly perceiving the immediate cause of it, the question for the consideration of all the nations of the world now is: How is this gross insanity and hypocrisy to be stayed and overcome with the least evil to those poor creatures thus made insane or hypocrites? Or, how can the change from insanity and hypocrisy, which have been made so general, be effected in the shortest period, with the least evil to all nations and people?

"Surely, by stating in clear and distinct, yet in mild terms, the whole truth, as far as it is known, upon these matters; and by avoiding all personal blame to the poor deceived individuals who have been, by the laws of their nations, compelled to become insane or hypocrites upon these subjects—subjects so far beyond their capacity to comprehend.

"It is with this view that we give the simple statement which appears at the head of this chapter: 'That all facts yet known to man indicate that there is an external or an internal cause for all existences, by the fact of their existence; that this all-pervading cause of motion and change in the universe, is that Incomprehensible Power which the nations of the world call by some name which they hold in reverence, and to which all the actions of the universe are referred."

(To be continued.)

C. H. MATHEWS.

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SOMETHING

Concerning Animals in Spirit Visions.

It is of great significance that we cannot agree regarding the persistence of animal life other than human in the spiritual realms. One declares there are none there; another affirms that all kinds survive. Pure truth is often found between extremes and we are not compelled to accept either statement. I am going to try walking on eggs without breaking any, that is discuss the question without committing myself.

One says if the horse survives, then snakes and tigers, lice and bed-bugs must also torment the saints. The satirical or the reductio ad absurdum argument is useless in such a case. The assumption that if a horse lives the louse must also be saved, is idle. Even in this sphere the tendency to eliminate the ugly and vicious without killing off the gentle and beautiful is certain. In some communities we find no bedbugs nor lice, and hardly enough fleas to allow one for each inhabitant, while the more worthy animals increase. To be a little funny on the other side of the question, one might say if St. Patrick alone drove the "snakes and frogs out of the bogs," as we read in the book of the Chronicles of Ireland, surely with the help of a few more saints he could drive the bedbugs out of Paradise without disturbing the nightingales, seeing that he spared the goats and meadow-larks to our "ancestors."

Again, one tells of Mother Nature loving all forms and bestowing as much care on the fever germ as on the human baby. Speaking for myself and the few like me, I would say that if Mother Nature loves me she will not insist upon tormenting me with noxious insects, but will extract their stings and evolute them into more beautiful forms, or give them a reservation of their own. But this talk about Mother Nature, while very beautiful in its place, like Santa Claus, is in the way regarding the scientific solution of any problem, and recalls the rhyme,

"The wadly bird sat on the jingo tree,
A dying bird, ah me! ah me!
"Ah me! ah me! it's so absurd.
There's no such thing as the wadly bird.

"It's so absurd, ah me! ah me!
There's no such thing as the jingo tree."

Neither is there any such person as Mother Nature, and on this plane man by virtue of his superior intelligence holds the balance of power and decides what forms of animal life shall exist with him, and there is no sign of reproach from nature when he determines that the bear and the tiger, so well equipped to fight for life, shall be eliminated, and the defenseless lamb shall survive.

It cannot be ridiculous to allow animal forms to exist, if we allow vegetable forms to do so, and if there be any thing substantial at all in spiritual realms we may be permitted to assume that it will manifest in various forms. But in any case we cannot admit the testimony of the delirious. We are told that the vision of the drunkard is real, and that he does in fact see the reptiles he describes. He also sees with equal vividness devils with hoofs and horns dance gleefully as they pitchfork babies into the brimstone furnace, and I submit that his evidence be excluded. It has been customary for seers to behold visions comparable to those of the drunkard, as dragons with seven heads and ten horns, but the competent seer knew them to be symbolical pictures and at his best would "ask the angel what these things mean." For some time the dream of a snake biting me when in a magnetic sleep indicates sickness, yet I never suppose that a snake from the spirit world comes here to bite me.

The important feature in connection, and what distinguishes this kind—the prophetic—from the dream of an uncontrolled imagination is that I have no fear when a monstrous serpent sinks its fangs in my side, being too well under control of the warning spirit. The imagination of the drunkard has broken the control of reason and is subject to the will of no intelligent spirit (ordinarily), and he creates subjective images in "astral matter" as a simpleton may chalk on a blackboard pictures of what is neither in the heavens above, in the earth beneath nor in the waters under the earth.

In Chicago I visited the panorama of Gettysburg. Emerging from a dark passage I suddenly beheld the picture so pect that I could believe for a little that it was reality. This is a good illustration of subjective spirit visions at their best. Under ideal conditions the spirit control may paint a true reflection of his spirit home, but it is not the Summerland, and the conditions and development of the sensitive and ideal rapport is rare. So far the conditions have been good enough to exclude the devils and elementaries that destroyed previous spiritual movements, but if a belief in all these monsters becomes general, mediums developing under that faith all over the land will begin to see them. If we adandon reason so far as to acknowledge the dream of the delirious from rum or opium (generally) we open the gates to every delusion, and mediumship is worth less.

J. T. MACDONALD.

Vancouver, B. C.

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WHAT DOES SPIRITUALISM INCLUDE, AND WHAT ARE THE DUTIES IT IMPOSES?

By Prof. J. S. LOVELAND, Summerland, California.

NUMBER ONE.

"Ism," as a suffix to any word, means a principle or a system of principles, the character of which is indicated by the word to which the suffix is attached. Buddhism means the principles or doctrines taught by Buddha. Methodism signifies the doctrines taught, and the ecclesiastical system carried out by the Methodist church. No people are entitled to use the suffix ism unless they have some system of doctrines, or principles distinguishing them from other religious or philosophical systems. If the term Spiritualism has any meaning it must include the principles which pertain to spirit substance and entities, if such exist. And it must include all, not a part of those principles.

REASON FOR THE EFFORT.

I propose, in this essay, to give an approximately full definition of Spiritualism, and deduce therefrom the duties resting upon all who assume the title of Spiritualist. The present condition of the Spiritualist movement is a sufficient reason for such an effort. In the early days, such an exposition might not have been so easily made; but fifty years of thought and experience puts us in better condition to perform the much needed work.

During this time, there has been a strong tendency to minimize Spiritualism, and reduce it to the narrow limits and work of a mere sect. Many, who have acquired only a little smattering of the Spiritualist doctrine, are often greatly in earnest to align Spiritualism beside the narrow sectarian churchism of the day. The N. S. A. has unfortunately pursued the course of a mere sectarian organization. Furthermore, the intense selfism of our individualistic, social system has well nigh converted our whole movement into a mass of contending antagonisms, destitute of all sense of oneness or brotherhood.

The Catholic church stood for unity, but Protestantism was the assertion of absolute individualism, and the Abolitionists carried the Protestant idea to the extreme of anarchical come-outerism. Modern Spiritualism was born when abolitionism was most rampant, and not a few of the early Spiritualists were Abolitionists and deeply imbued with its anarchistic teachings. The Protestant idea was carried to its extreme of disorganization, not only as to societary organization, but also to the presentation of any basic principles of truth and action. The individual was supreme authority to himself both as to the perception of truth and his personal conduct. "The God within" was superior to all outside of one's own personality. Hence, it was impossible to secure any statement of principles as a basis of organization and unitary action. There were as many Spiritualisms as there were exponents of the same. And that is substantially the condition at the present time. Every lecturer gives a different definition, and nobody has any authority to correct mistakes, or submit with authority the true position. This Babel of conflicting notions has led to the narrowing down of the pretensions of Spiritualism until the bare fact of spirit communication is made the whole of it. Nothing but phenomena is allowed. This superficial falsehood has been most successfully used to stifle all scientific investigation of the phenomena, and also prevent any true and thorough philosophizing upon the question of unitary action on the part of Spiritualists in the great work of human uplifting. Individual Spiritualists have done something, but as a body they have done nothing—have taken no active stand in reference to great social and world movements. Hence, Spiritualism is despised as a powerless, or hated as a disintegrating influence in social evolution.

The position that the manifestations constitute the essence of Spiritualism renders it impossible to secure anything like unity of purpose or effort in anything beyond the mere holding of seances and phenomenal shows. There is no intellectual or moral impulsion in this to secure consolidated action. And in the popular estimate, Spiritualism stands for no great principle of human relationship or effort. Spiritualists are looked upon as mere believers in ghosts. And until it is conclusively shown that there are world-wide principles in, and underlying this movement, it will fail to modify our social structure or benefit our struggling humanity.

It is one of the oft-repeated boasts of the Spiritualist writers and speakers that their Spiritualism has revolutionized the thought of the church and the world during the last fifty years. That a wonderful change has been wrought during that period none can deny, but, instead of the Spiritual movement being the cause it is very largely the effect of this great change. But for the fact that the change had commenced in the first half of this century, Spiritualism would most likely have been crushed in its very beginning. Universalism, Unitarianism and Abolitionism had permeated the thought of the country, and in the evangelical churches there were thousands on the very brink of heresy. Thousands had witnessed and been staggered by the exhibitions of mesmerism. And the extraordinary discoveries in science and mechanical inventions in the first and middle of this century had given a tremendous impetus to the thought of the people. The Spiritualist movement shared the benefit of these stupendous changes and was an instrument in stimulating still more the newly awakened thoughts, though not the primary or sole cause of it. "The Higher Criticism" was getting in its work on ancient and Biblical literature, and a wide-spread revolt against the old credulity had set in, and has continued down to the present time. It would have done its work if Modern Spiritualism had remained unknown. It was not the author of "The Vestiges of Creation." Neither did it create Comte, Herbert Spencer, Wallace, Lyell, Darwin, Colenso, Kuenen, Davidson, and a host of others who have done infinitely more in changing the general trend of human thought than all the reputed millions of Spiritualists. Indeed, the great mass of radical utterances from the spiritual platform and press were well digested ideas in the minds of the early speakers and writers before the raps at Hydesville. Such men as Brittan, Harris, Finney, Fishbough and A. J. Davis did not learn their lessons in Spiritualist seances. They had developed them before. They had outgrown the doctrines of the churches to which they belonged and were ready for a New Departure.

The true position is this: Humanity had so grown that it had reached that mental status which rendered it possible for a new instauration of philosophic and religious thought. Indeed, it was impossible for such an instauration not to commence, and the Spiritistic advent took advantage of, and accentuated the New Departure. Modesty and honesty demand that we acknowledge the truth as it really is, and not assume positions which intelligent thinkers know to be destitute of any foundation in fact.

Another reason for writing this essay is because of the superstitious notions which prevail so extensively among professed Spiritualists. We have not outgrown the ignorant ideas of the church, and depend upon the aid and teachings from the spirit side of life to tell us what Spiritualism is, and what the doctrines we should accept, and the duties we should perform. But that will not be done. Intelligent spirits will neither tell us what we can find out ourselves, nor do the work which we ourselves can perform. Spirit ignoramuses may attempt to teach us, and we shall have as a result all manner of crude and monstrous notions, from the primacy of St. Peter down to that of Brigham Young or Teed.

Man must master his science and develop his philosophy for himself, or he will never comprehend it or be able to practice it. It is enough if the spirits manifesting suggest to us the material with which to work, and give us some hints of the best methods of using them. Then we must dig out the answers by our own energies. Only in this way can we ever be anything but mere parrots, repeating the sayings of some one else. Hence, in defining Spiritualism, I shall not repeat what any spirit has said, or is supposed to have said on the question. That is the church method—the method of authority. But truth needs no authority but its own statement. If stated clearly all balanced minds will perceive and accept it. And there will be no dispute or argument in the case. No one attempts to prove that twice two are four, or that the whole is equal to the sum of all its parts. The mind so feeble as not to grasp the truth of these propositions would be incapable of comprehending any form of argumentation.

But I am told that people differ in their opinions. They don't see and think alike. To be sure they do, because an opinion is simply the evidence of ignorance. People do not differ in opinion where they possess knowledge. It is only of unknown things, and only to the extent of their ignorance that they disagree. So, in regard to Spiritualism, the disagreements are included in the realm of ignorance, and the most violent disputers are usually the most ignorant, and consider their opinion as good, or a great deal better than another's knowledge. Of course, we ought not to be surprised at this, for centuries knowledge has been degraded and faith or opinion exalted. Eternal salvation is won by faith, and damnation is the penalty for its lack. Hence, it is nothing strange that men, with centuries of heredity back of them, and the persistent teaching that faith is the only recommendation to the Divine favor, and the only door to eternal life, should consider opinion as superior to knowledge; for they have been taught that knowledge puffeth up and contributes nothing to man's salvation and eternal welfare.

The mere acceptance of spirit phenomena does not rectify all these old habits of thought and faith. Does not, at once, lead us from the old habit of opinion forming to the scientific search for positive knowledge. Hence, Spiritualism has come to be very largely a mass of disjointed, contradictory opinions, instead of a careful statement of scientifically demonstrated truths. Even the National Spiritualist Association, at its last meeting, gave science as square a slap in the face as Christianity did in the adoption of the Nicene Creed. Like the Christian church, it proclaimed its belief in an unknowable, undemonstrable, imaginary, incomprehensible idealism, It is as easy and consistent to accept one as the other. Ignorance could go no farther. The retention of that creed will send Spiritualism into contending sects just as creeds have divided the church.

It is, therefore, of the greatest importance that Spiritualism should have a full and correct definition. And especially so, as the creed question will undoubtedly be considered at the next meeting in October. If Spiritualism is nothing, as the N. S. A. has affirmed, but one among the numerous sects, let it be so understood, and then people can adjust themselves accordingly. But, it must clearly state the points of agreement and difference with existing sects, in order to show a reasonable ground for the creation of another sect. Such an attempt would show at once the non-necessity of another sect. When the points of contact and agreement with the older sects are pointed out, the grand question will be, what reason is there for a new sectarian organization? And, so far as the creedalists among the Spiritualists are concerned, there is no more disagreement in opinion with the liberal sects than they differ in opinion among themselves. The creedalists should join the liberal churches instead of forming another. They have nothing better in theory, and nothing half as good in methods of working for the general welfare.

Another reason for writing this essay, is the fact that the most advanced intelligence of to-day submits that all bases of true organiztion and methods of action must rest upon, or be constituted of absolute demonstrations of science. In other words, the scientific method must underlie and support all our systems of action, whether personal or social. Even a system of ethics, not grounded on science, is worthless as a working force for human uplifting. The rule of authority is broken forever, so far as personal commands are concerned. A reason, founded on demonstration, must be given the human mind, in the future, instead of a "Thus saith the Lord," or thus said and did the Fathers. Men are seeing this clearer and clearer every day. The old is passing away, not with a great noise, but surely, and to many entirely unobserved.

To me, Spiritualism is the latest evolution of science, and this culminating fact of the ages must be comprehended and incorporated in the consciousness and organization of the Spiritualists, or what is termed Spiritualism will in a very short time become a ridiculous fiasco, and a lamentable failure as a force for social regeneration. Therefore, it is supremely important that we have a true and full definition of Spiritualism for our own guidance, and for the enlightenment of the general public.

Every thinking being, no matter how limited their field of thought, has and must have something as a basic principle of action. It may be of the vaguest and most flimsy character. It may rest upon the wildest speculations, or the most superstitious faith, but it exists notwithstanding. The various schools of theosophy and mental science are probably capturing more Spiritualists than are being made by the mediums. They submit principles, true or false, and the people are captured. Men will have something more than bare facts. They demand explanation of facts. In other words, the law and tendency of facts.

The Spiritualists may bury their heads in phenomena, as the ostrich does its head in the sand, and when they open their eyes to look around, they will find that the procession of progress has passed on and left them behind. A true Spiritualism, not one of superficial pretense, or of diluted churchism, but one of principle, of scientific demonstration, will take their place and lead the world to victory and harmony.

Principles never die. The people, who ought to proclaim and support them die and pass on, but others will live and embrace the discarded or neglected truths and embody them in human institutions. For these reasons the articles which will follow have been written, to set before the world's thought the real principles of Modern Spiritualism, and to call the attention of Spiritualists to the duties which are necessarily deducible from the basic principles of their profession. Again, as the N. S. A. holds its annual session this coming fall, I am desirous of suggesting the adoption of certain principles of truth and action, which will not be the occasion of fruitless discussion of incomprehensible creeds, but the uniting bonds of a determined and persistent work along the lines of altruistic brotherhood. Standing near the line which separates the seen from the unseen it would be no little satisfaction to think that in fifty years of effort I had done something toward the establishment of the universal principles of brotherhood instead of resulting in the organization of a puny sect with all the narrowness and contentiousness inevitable from all sectarian organization.

(To be continued.)

It is hard for a naughty man ever to forgive one who has caught him at fault.—Breyere.

Public sentiment powerfully restrains men from doing wrong; but when they have done wrong, sets itself as powerfully against them.—Beecher.

A RESUME OF CAMPS.

G. W. Kates Has Pleasant Words.

Having been so busy all of August that I could not write about the excellent camps Mrs. Kates and self have visited, I will now make a brief mention.

The first week was at Maple Dell Camp, Mantua, Ohio. There we found an earnest coterie of workers led by D. M. King. It is a pleasant camp, well conducted, and doing a practical educational work. There is never an idle hour at the camp. Visitors will always find something to interest or instruct. This camp is doing a great practical work in the development of a school system for which purpose they have erected an edifice.

At Grand Ledge, Mich., we found a welcome that served as a soul-exhilarant. We had fairly good audiences here and a large Sunday meeting. This camp is harmonious and full of good cheer. Mrs. Sheets makes all feel at home, and the days glide away in joyful fraternity.

Haslett Park put on a beautiful dress of flowers this year, and gave us good audiences, but like other camps, Sunday was the day for a large crowd. Mrs. Haslett is putting forth much energy to create success and comfort. There we had an effective Memorial Day. But Pioneers' Day brought out the old people with their earnest spirits as an example of devotion for all of us to copy. Good cheer and good results have made this camp a success and a promise for greater results.

At Island Lake we made our initial bow, and found it a splendid locality for a camp. Detroit Spiritualists should take more interest here, for nature has given them a spot of beauty. The improvements are excellent—indeed the hotel is the best at any camp east or west. The lake is the best little sheet of water for bathing, boating and fishing I have seen in the west. Island Lake has every reason to expect support and success. They provide well for meetings, and the camp is kept lively with social interests. People from all the states should visit the Michigan camps. Grand Ledge, Haslett Park and Island Lake are close together and these three camps can be visited in alternation and afford a summer itinerary and healthful resorts that will bring good cheer to the soul and body of any or all who may visit them.

When the friends learn the value of these camps, they will surely attend and enjoy. Here is found rest, health, comfort and culture. G. W. KATES.

Mount Pleasant Park, Ia.

The Mississippi Valley Spiritualists Association has just closed one of the most successful camp-meetings ever held in Mt. Pleasant Park, Clinton, Ia. The utmost good feeling prevailed, and the interest kept up until the last hour. The program as published in the Association's annual announcement was carried out and some very interesting additions were made to it by way of entertainments not given during previous camp seasons.

The lectures and test seances given were never better, the speakers and mediums being Prof. W. F. Peck, Willard J. Hull, Julia Steelman Nichols, Rev. B. F. Austin, Mariah Carpenter, Carrie E. S. Twing and Edgar W. Emerson. Max Hoffman was also here and several times delighted large audiences with his fine tests. Good mediums for materialization, slate-writing and other phases of manifestation were here in numbers.

The musical part of the program was exceptionally fine. The Zumbach Quartette, of St. Paul, Minn., sang its way into all hearts, and made our entertainments exceedingly interesting and of an unusually high character, while the Columbia Band of Clinton, and the Weise Orchestra, both under the able leadership of Prof. Adolf Weise, furnished out-of-door music and dance music such as has not been heard in Mt. Pleasant Park for many years, if ever before.

Miss Flora A. Keyes, of Evanston, Ill., a fine dramatic reader, and instructor in physical culture and dancing, gave her services to make our entertainments interesting, and the general camp life enjoyable, and the Ladies' Independent Union, auxiliary to the M. V. S. A., outdid all former efforts on "L. I. U. Day, Woman's Day, and The Old Maids' Convention.

Brother Will C. Hodge visited camp for a few days, and gave us a ringing speech on L. I. U Day. It is impossible to mention all the good things we enjoyed during the four weeks of camp-meeting.

At the annual business meeting of the Mississippi Valley Spiritualists' Association the following officers were elected for the ensuing year: President, Prof. W. F. Peck, St. Louis; vice-president, Mrs. Emma J. Knowles, Clinton; secretary, Stella A. Fisk, Keokuk; treasurer, Isaac Millisack, Ottumwa, Ia.

The Ladies' Independent Union officers for the coming year are: President, Emma J. Knowles, Clinton, Ia.; first vice-president, Fannie I. Glasser, Maquoketa, Ia.; second vice-president, Rose A. King, Ida Grove, Ia.; secretary, Mollie B. Anderson, Clarksville, Mo.; treasurer, Christine Cooper, Clinton, Ia.

The old board of trustees was re-elected without change. The outlook for next year's camp-meeting is very bright. The M. V. S. A. is in a more prosperous condition than ever before.

Working harmoniously together for gether for the glorious cause of Spiritualism, and the good of humanity generally, we shall make Mt. Pleasant Park a center from which shall radiate truth and love, the drawing power that makes success sure and permanent.

EMMA J. KNOWLES.
Mt. Pleasant Park, Clinton, Iowa.

Nature's Joke Spontaneous.

Not long ago, a domestic chanticleer stood upon the ground near a harvesting machine. The chick looked up, saw a good place for his two feet to stand. He made a leap and planted himself fairly on the horizontal bar of the wheel. Then he flapped his wings, stretched his neck and began to crow. His weight on the wheel was enough to turn it. It did turn and let the rooster quietly down on the ground. But the motion of the wheel confused the bird and the crow failed. It died in his pompous throat. It was funny to see how cheap and wilted the rooster looked, puzzled to know what had happened.

Query:—Are there accidents in nature? A. S. H., M. D.

"Words That Burn." A Psychic Novel, by Lida Briggs Browne. This work, progressive, humanitarian, realistic. Descriptions of scenery and home life in both England and the United States. It is a large 12mo, 366 pages, neatly bound in cloth; has portrait of writer as frontispiece. Price, $1.50. To introduce it will sell from this office until further notice for $1.25. Postage free.

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SAW SPIRITS.

An Interview with Lily Dale Spirits.

To the Editor:—I thought your many patrons would like to hear from this beautiful camp called Lily Dale. Indeed this is a beautiful place. It seems to me the God of nature designed this place for the purpose it is used for, and as for the weather since I came, it is perfectly delightful—a nice, cool and refreshing breeze blowing from the lake constantly. Now I want to tell you about the wonderful phenomena I have investigated since I came here this last time. This I speak of was done by the Bangs Sisters.

I first purchased three slates. Some time before I left home I bored holes in the four corners of them and tied each corner with twine. I wrote seven names of spirit friends, put them in an envelope, and put in the same envelope seven sheets of blank tablet paper. I sealed it up and tied the sealed envelope up between the slates at my room before going to the Bangs Sisters' place. I took my third slate with me to use after I got there. I then put my third slate on top of the two sealed or tied slates and between this last slate a small piece of cloth about one inch square with a blot of ink on it. I also wrote on a piece of paper a question which I put with the ink pad. I tied the third slate with a strong twine to the other two slates and then tied one end of the twine to the button hole of my coat. I then rested the slates on a table near which I was sitting.

There was but one of the Bangs Sisters in the room at the time and she was not within four feet of the table. I did not wait three minutes before she said: "I see such a person near you," and gave the name, which was one of the names I had in the sealed envelope and slates. She mentioned the names one after the other till she named all that I had sealed up in my envelope, and inside of fifteen minutes three loud raps came on the table at which I was sitting, to signify they were done writing. There was no one near the table but myself during all this time, and she left the room while I untied the slates. I found the envelope just as I had put it and the seal unbroken. I opened the envelope and my blank paper was filled with ink writing, some of it written across the other writing and answers to my questions, and one of the answers gave me a very important clue to a business matter which occurred in Philadelphia about two years ago. The slip of paper I put under the third slate with the ink pad was in the sealed letter when I opened it and answered my questions.

Now I want to tell you of another phenomenon I witnessed, done by the Bangs Sisters, of producing pictures of departed friends in the light before your eyes, both by photograph or without, which you can seal up before going there, which you hold in your hand at the time of getting the picture. You can pick out your own canvas from a large number they have on hand, the picture comes on in from 15 to 30 minutes an exact likeness of the one you hold in your hand, life-sized. They also make life-sized pictures of departed friends who never had a picture taken while on earth. I witnessed both since I came up the last time.

The attendance is much larger than last year. S. J. GIBSON.
Lily Dale, N. Y.

N. S. A. CONVENTION.

Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall. Business sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. F. Peck, Mrs. Helen Palmer Ressegue, Carrie E. S. Twing, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaule. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme. Mrs. Z. L. Else, the talented musician will have charge of music.

Further announcements will be made in the Spiritual papers.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obtained of the N. S. A. secretary, at 600 Penna avenue S. E., Washington, D. C. MARY T. LONGLEY, Secretary.

HARRISON D. BARRETT, Pres.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the office returning to them. Just think of the Seven Premium Books being sent out to our subscribers for $2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is $1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

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The Progressive Thinker one year and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World, an intensely interesting, instructive and fascinating work, $1.25. The twenty-five cents only pays a little more than the postage and the expense of mailing. The price of this work to the trade is $1.50. This book will constitute our main premium for the remainder of 1900, and up to May 30, 1901. It is very valuable. It will hold your attention throughout, and will teach you a much needed lesson. The postage on the above book, which we prepay, is ten cents, hence it is almost a gift to our subscribers. It is furnished at considerable less than actual cost to us.

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Any three of the books in our premium list that you may select will be sent to you for $1.10. You are at liberty to select any other books in the list that you desire in connection with this order, at 40 cents each. You can only make one order for three books at $1.10.

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The aggregate price of these seven books to the trade is $10.75. In order to assist in forming a Spiritual and Occult Library in every Spiritualist's home, these seven valuable books are furnished to our subscribers for $2.35, which is less by far than their actual cost. The authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. The publisher receives not a single cent for the great expense he was to, hundreds of dollars being paid out in putting them in type, and electrotyping the pages, and making them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 85 cents, hence you are almost receiving them as an absolute gift.

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We have been swindled out of a large amount of money by postmasters, who knowing a person desires The Progressive Thinker, sends his money, deducting a large commission. The Progressive Thinker is one dollar per year. The great rise in print paper renders it utterly impossible for us to give any commission to news agents or postmasters.

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OUR ECLECTIC MAGAZINE

THE TESTIMONY OF A GHOST, IN TEXAS.

It Was Accepted in the Settlement of an Estate, and Is a Part of the Public Records.

It is seldom anything occurs in the life of the average rural agriculturalist (special correspondence from Dallas, Texas, to the St. Louis Globe-Democrat) to break the routine of his generally monotonous existence, but when such event does occur, whether it be of joy or sadness, it is apt to be looked upon as an epoch in the lives of those concerned from which to date. So, even unto this day, it is a common occurrence among the older citizens of the county of Denton, Texas, when the subject of spooks or other supernatural phenomena are under discussion to hear one remark: "Well, that beats all since Jones' ghost." And Jones' ghost occupies a position considerably above that of the average ghost in that it is doubtless the only case on record wherein the testimony of his ghostship was accepted in the settlement of an estate, and is a part of the public records of above county.

As a number of the parties closely connected with the following occurrences are still living, I will substitute fictitious names for the real.

In the year 1877 there resided on a farm in the county of Denton, Mrs. Laura Jones, a widow, with two sons, Frank and John, nearly grown, and several smaller children. William Jones, deceased, had been a hard worker and successful farmer and stock raiser, and at his death had bequeathed to the widow and her children a model farm, well tilled and stocked with the best the country at that time afforded, together with a valuable tract of land in the southern part of the state.

The following spring, after his death a considerable number of their horses strayed away from their accustomed range, and, the country at that time being sparsely settled, were soon lost track of, and the usual course of inquiry served to elicit no information except that the band had been seen headed south.

Early in the fall after the crops had been garnered, it was decided that Frank, the eldest, should make an extended trip to the southward and endeavor if possible to locate the truant stock, as their entire loss meant a serious blow to the family exchequer. On a bright September morning, as the rising sun was painting with lavish hand the fading green of autumn, Frank Jones drew the double cinch to an easy notch under his faithful saddle horse, and, bidding his mother and John farewell, sped away to the southward, never to return again in the flesh.

There was yet plenty of work to be done on the farm, and time which otherwise might have dragged wearily to the lonely widow was filled with labor and pleasant anticipation of the absent one's early return. Days passed in rapid succession, and an occasional letter from Frank describing the beauties of the country and his own hardship in traveling alone through such unsettled regions furnished food for discussion in the fading twilight. At last a letter came which stated he was on the right trail and would soon overtake the slowly retreating herd. This was the last letter ever received. He was then some 200 miles south of the home place, and they began to speculate upon the day of his probable return. Allowing for delay for grazing the stock en route homeward, a day was set which it was considered, barring unforeseen accidents, should give him ample time for the return journey.

The appointed day came, but with it came no Frank and no tidings, nor the next day nor the next, and as the days lengthened into weeks the anxious mother, with moistened eyes, daily scanned the dusty trail to the southward.

The country at this time was none too safe from marauding bands of Indians, and horse-thieves were more plentiful than now and cared little for human life when a cavey-yard was at stake. These possibilities were anxiously discussed by the distressed family and inquiry was made by letter at various points along the route from which letters had been received from Frank. But all their inquiries came to naught. They did not know whether he was still going southward on the trail or had overtaken the stock and was even then on his return.

On the night of the 7th of November there came a sound as of footsteps on the front porch. After the usual custom, the family had retired early. The fire had been burning in the wide stone chimney to dispel the chill November winds, and its dying embers were casting fitful shadows on the wall. The footsteps approached the door, a hand turned the knob and some one entered. John was a light sleeper and, being aroused by the sound and the draft through the open doorway, awoke and raised himself partially on his elbow. He saw the dim outlines of a man and, reaching for his revolver, he demanded, "Who's there?" The familiar voice of his brother answered him and he came and sat down on the foot of John's bed. They conversed together in low tones for some time, but, not caring to disturb his mother at that hour, John vouchsafed the information that his room and bed were ready for him just as he had left it, as neither had been occupied during his absence. The dim outlines and retreating footsteps vanished through the opposite doorway, then all was still. John wondered a little that he heard no further noise from his brother's room, but, thankful for his safe return after so many days' watching, and anticipating her joy when, in the glad morning, he would tell his mother the glad news, he soon fell asleep.

John was up early, and after kindling a fire in the kitchen stove started at once for the barn to feed and rub down his brother's horse. He looked in the stall where Frank was accustomed to tie his favorite saddle pony, but it was occupied only by a stray calf. Thinking possibly he had turned him out in the pasture he searched it carefully, likewise the surrounding barnyards, but without result. Much puzzled by this occurrence he returned to the house. His mother greeted him at the kitchen door and inquired: "What were you talking about in your sleep last night? I heard you muttering something." "Why, I was talking to Frank, mother," he replied; "he came in last night."

"John, you must have been dreaming. I've been in Frank's room this morning, and it's unoccupied. The bed is just like I made it up the day poor Frank left." And the widow heaved a sigh in her anguish at the thought of the fate which may have overtaken her firstborn. John immediately went into his brother's room, threw open the blinds, and a flood of sunlight dispelled the lurking shadows, but there was no sign of Frank. He was becoming seriously alarmed, and returning to the kitchen told his mother part of the conversation he had had with Frank the night before. His mother for a while refused to credit such a thing, and ascribed it to too much supper or a slight illness, but John's earnestness in support of his statement and his fear that something had happened to Frank had its effect, and Mrs. Jones began to think that possibly there was something wrong. However, as certain supplies for the farm were needed in town it was decided to hitch up the wagon, take the children and go spend the day with Uncle Bob Saunders, who was at that time doing a thriving business in Denton, the county seat of Denton county. Upon arrival there, after the usual greetings and common-place talk, inquiry was made about Frank, and Uncle Bob was forthwith enlightened as to John's strange experience and his uneasiness. Mr. Saunders, being a practical man and a firm disbeliever in things supernatural, ridiculed the idea and tried his best to cheer them up, but John's countenance quickly disclosed to him the fact that he was not making much headway, so in deference to their wishes he and John started to the telegraph office to see if they could learn something from that source. While crossing the corner of the public square, around which were grouped the business houses of the town, they were hailed by the sheriff, who approached them bearing in his hand a telegraphic envelope. He handed the message to John, who, hastily unfolding the yellow paper, read:

"McDade, Tex., November 8, 1877.—To Sheriff of Denton county, Denton, Tex.: Man found dead near here last night. Papers disclose identity of Frank Jones of your county. Notify his people. (Signed)

"S. P. WILLIAMS, County Judge."

Something more than a year passed away when, through divergence of interest, it was thought best to dispose of all the Jones property so it could more easily and equitably be divided among the heirs, and with that end in view Bob Saunders, who had been appointed administrator, rapidly disposed of the estate until there was nothing left but the one tract of land in the southern part of the state. He was about to offer this for sale, when John Jones put in an appearance and strenuously opposed it. He refused to give any reason for it, but, thinking it could do no harm to humor him, the administrator postponed the sale.

After some months the sale was again urged by interested parties, but again John opposed it. His uncle refused to listen to further delay without some reason for it, whereupon John, for the first time, told in detail his conversation with the supernatural being which made its appearance at his bedside the night of Frank's death.

Frank had told him that he had found the horses near the town of Stellar. Mrs. Mary Williams, a widow living in that vicinity, and owning a large cattle ranch, had turned the horses into her pasture. Upon learning that Frank owned the adjoining section of land she proposed to purchase it, together with the stock, and knowing the danger from Indians and horse-thieves in driving the stock home, he decided to sell, and making Mrs. Williams a bill of sale to the stock she paid him over the entire purchase money. Not having the necessary papers at hand, Frank was to make out and send her the deed when he returned home. This he instructed his brother to do, but for fear of being laughed at he had kept his own counsel until such time as it became necessary for him to speak. That time had now come, and he declared he would contest with all his might any attempt to dispose of that tract of land until the matter was thoroughly investigated. Part of his statement having already been verified, it was decided to make some inquiry relative to this Mrs. Williams. With this end in view a letter was sent to Mrs. Williams asking her for information as to the whereabouts of one Frank Jones. A short time after this she made her appearance in Denton, and, learning who was administrator of the Jones estate, presented herself before Mr. Bob Saunders and exhibited her receipt for the money paid, and also the bill of sale to the stock which Frank had given her. Her story tallied in every detail with that of John's ghostly visitor. John Jones went before the county court of Denton county and there made affidavit, which is a matter of record, that his brother Frank had detailed to him his trade with the widow, and that the administrator was in justice bound to furnish her a deed to the property. Although he robbed his own pocket of considerable money, he carried out the instructions of his brother's spirit and the widow received her own.

C. B. Y.

THE ANGELS COME.

Ye come, ye come, from your gardens fair,
Ye come, ye come, from your home o'er there.
I see your forms as you gather near,
Your thoughts I sense, and your voices hear.

From your bright home in the world above,
Ye come to me, with your words of love;
Ye come with thoughts full of help and cheer,
To lift my soul from earth's gloom and fear.

Ye tell of life in the world unseen,
Of joy and light, more than mortals ween;
Ye bid my heart sing its cheerful song,
Tho' time be sad and the path be long.

For life below soon will pass away,
The night of earth will be turned to day.
The tears and sighs, the sad toils of earth,
Will pass away in that peaceful birth.

O, when my time shall have come to go,
From mortal scenes, and from life below,
May my glad soul, ere it quits this home,
Look up and cry: O, ye come! ye come!

JAS. C. UNDERHILL.

Hammond, Ind.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

PROPHETIC DREAM.

In Which She Saw Her Brother Dead.

"Mamma, I dreamed that Frank was dead, and that I saw him in his coffin."

When 9-year-old Lena Koehl came to the breakfast table with the announcement Sunday morning she was chided by her parents. Her vivid vision of the the early morning had filled her with a terror which did not leave her until she saw her brother come downstairs, happy in the anticipation of a day's outing. Then she forgot her fright and said no more of her strange dream.

Less than 24 hours later the body of Frank Koehl was lying in a coffin in the parlor of his parents' home at 2716 North Ninth street. His sister's dream had come true, and his fishing trip of Sunday had proved a fatal one.

It was Michael Koehl, the 14-year-old brother of the dead boy, and an eye-witness of his drowning, who reminded the family Monday morning of the words his sister had spoken the day before. All the family, except Frank had heard little Lena tell of her dream, and all lamented that more attention had not been paid to the child's warning.

Koehl was in his 18th year, and since leaving St. Michael's Parochial School had worked in a factory near his home. His opportunities for recreation did not come often, and when a party of boys from the neighborhood proposed Saturday afternoon that he and his younger brother should accompany them on a fishing trip on the following day he readily agreed to the plan.

Three skiffs were occupied by the boys, and they started from the foot of North Market street about 1 o'clock Sunday afternoon. An hour later the biggest of the boys, who had gone ahead of the rest, had found what seemed a safe and pleasant swimming place, and had plunged into the cool water without waiting for the rest to arrive. The spot where they were bathing was on the Illinois side, a few hundred feet north of the Merchants' bridge. With young Koehl in the water were Will Noon and Snarlie Strab.

When the second skiff, in which Michael Koehl sat, came in sight of the swimmers, they saw Noon and Strab making the most desperate attempts to throw a board or a bough to Frank Koehl, who was struggling in the water.

A man on the bank was pulling off his clothing and cutting his shoe strings in order to dive after the drowning boy, but before he could divest himself of his heavy clothes the lad had sunk for the last time. The boy in the skiff would even then have plunged after his oldest brother's body had not his comrades held him back from the hopeless undertaking.

Young Strab said Monday morning that Koehl seemed to have been sucked under by a current, and that he rose to the surface but once after calling for help. The body was recovered late in the afternoon.

"We never thought any more about what little Lena Koehl said until they brought us word about the drowning," said Mrs. Mary Koehl, the dead boy's mother. "The children say so many things, and we never thought of paying any attention to her dream, except that we noticed how frightened she seemed when she told of it."

"It seemed to me in my dream that I saw a coffin lying on the table in my room," said little Lena in telling of her dream Monday. "I got up and looked in the coffin, and there was brother Frank with a black coat and white necktie on, and looking so white and still. It has been a long time since I saw a person in a coffin, and I don't know what could have made me have such a dream. But when mamma told me not to talk about it and I saw that Frank was not dead, I tried to forget it. I can't never forget it now."—St. Louis (Mo.) Post-Dispatch.

Lily Dale Camp.

The season at Camp Cassadaga was full of interest from start to finish. It is conceded by all to have been one of the most profitable and harmonious sessions ever held at this camp.

Sunday, August 26, was the closing day. Mr. Grumbine in the morning and Mr. Mason in the afternoon spoke to large audiences, much to the edification of their special admirers. The people who gather to listen to the lectures at Lily Dale are thinkers, and it is rather dangerous for a speaker to draw too largely upon his imagination, or use untenable arguments to bolster up his assumptions. "Variety is the spice of life," and the variety of thought expressed from this platform gives a large field for the explorer to investigate and select from.

There have been many fine things given by some of the phenomenal mediums who have been located here during the season. Among the most marked are the portraits obtained through spirit power at the seances of the Bangs Sisters, and the Campbell Brothers. The portraits, obtained in the light, on canvas of your own selection, seem to give entire satisfaction to those who have sat for this kind of phenomena. These mediums are to be here during the season of 1901, and are to give a public demonstration of this remarkable power from the platform.

J. Clegg Wright and Prof. Lockwood will be here the entire season of camp, and beside their public lectures will hold classes, and give private lectures.

Moses Hull's school will also be another profitable and instructive feature of the camp of 1901. There will be changes in other directions, which will add to the progressive features of the assembly, and those who come to this delightful place another year will find their time profitably expended.

The election of officers for the ensuing year resulted in retaining the entire board, without change, with Hon. A. Gaston as president, Mr. Brooks is retained as chairman, A. E. Gaston, secretary, and Miss Kate O. Peate, assistant secretary. At this writing, August 30, there are still a goodly number of people remaining to enjoy the quiet and rest which follow the busy exciting days when the camp is in full activity.

Moses Hull dropped down for a morsel of rest before proceeding to the conflict which lies before him in another debate with a minister. But Moses seems to grow fat on these debates, and always comes off victor. Mrs. Hull remains awhile in the pleasant cottage which they have purchased here, then, I believe, she goes to take up the work in Buffalo.

Quite a number of strangers have purchased permanent homes here, and Camp Cassadaga seems to have entered upon a season of greater attractiveness than ever before.

It is well, under the present management, no one need hesitate to come to Camp Cassadaga at any time or at any season, for there is always something to make the time pleasant and profitable.

MARY WEBB-BAKER.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

A CHALLENGE.

Wants Mrs. Maude Freitag to Prove Herself Genuine.

To the Editor:—In your paper of August 4, I see that an Ottumwa, Iowa correspondent accuses Mrs. Maude Freitag of practicing sleight-of-hand in her ballot-reading tests, and a forfeit of twenty-five dollars is offered if Mrs. Freitag will read the ballots under test conditions. I know that she will not consent, and for good reasons. First, she cannot read the ballots under such conditions; second, because she has been repeatedly caught opening ballots in this city, and was offered double the amount to go under test conditions that was tendered her in Ottumwa; third, because she left Ottumwa immediately after her methods were detected, and arrived in Los Angeles, July 29, a month sooner than she was expected. She is protected here by officers of the society, who positively know of her sleight-of-hand practices.

Over a year ago I was informed by a former president of the Harmonial Society of this city that Mrs. Freitag's ballot-reading was the result of a trick, and was told how she performed it. Then at one of her public seances I went to the platform to investigate and detected her concealing a ballot in her hand, and saw her deposit it on the pile of ballots which the raps later indicated it to be on. Afterwards, on three different evenings, by looking through a window near the platform, I saw her opening ballots. On my third visit to the window I was accompanied by four other men, all of us Spiritualists, and one, Mr. Griffith, was and still is secretary of the society. Mrs. Freitag was then seen to open three ballots, one after another, upon one of which Mr. Griffith read the initials E. G. Each ballot was folded by her and dropped back upon the pile, then found by raps and the names given by her as if from spirits.

A few days later I placed a forfeit of fifty dollars in the hands of Dr. K. D. Wise, the most prominent Spiritualist in the city, to be given to Mrs. Freitag or the Harmonial Society if test conditions failed to prove her ballot-reading the result of sleight-of-hand. The offer was published in the city papers, but was not accepted, and to prevent any further detection of her methods, a door was erected at the head of the stairway leading to the porch from which we had taken our observations, and the entire porch was enclosed with wire netting, thus making it safe for Mrs. Freitag to perform her ballot trick without fear of further detection.

So far as I know, all efforts to investigate Mrs. Freitag's methods have developed evidence of trickery. On three different occasions ballots were sent to the platform containing fictitious names, and long communications were received in reply from pretended spirits, proving that Mrs. Freitag not only reads the ballots, but coins the messages as well.

To the amount offered by the Ottumwa committee, I will add fifty dollars, the money to go either to Mrs. Freitag or the National Spiritualists Association, if upon her submission to test conditions the ballot-reading is not found to be the result of sleight-of-hand work; and if the Editor of The Progressive Thinker will act as stakeholder, I will forward the money to him, to be awarded according to the terms that may be agreed upon.

Now, Mr. Editor, hoping that your influence may bring about a test of Mrs. Freitag's honesty and mediumistic ability, I am, very truly, yours for the truth,

A. M. BUCK.

Los Angeles, Cal.

We hope that Mrs. Freitag will promptly accept this challenge and forever silence those who think she uses sleight-of-hand in giving her tests. We believe she is able to do it. Mrs. Ada Foye would delight to accept such a proposition. These howling skeptics should be put to flight, and forever silenced.—Editor.

THE SEER'S REVERIE.

The life that I live; O world, canst thou tell?
The seeing of life; where to thee, hangs a veil;
The hearing of words; where silence seems crowned;
The speaking, so plain, where to thee is no sound?
The guestship of soul—what is it to thee?
The appearing of forms; the world's mystery;
The singing of songs; the writing of psalms;
The message of Life, where Death but embalms;
The breaking of seals, where the world dare not break;
The lifting of curtain, for a suffering one's sake;
Revealing the features, the form of thy dead;
The saying of words that an angel hath said;
O world, canst thou tell of this life that I live;
That I unto thee Love's message may give?
Yet this is my Life; surrounded by Guests,
That come to me now; preferring requests;
And holding me back from the things of the earth,
That I make reveal of some friend's higher birth!
I am taken away from the work and the noise;
Away from earth's gains, that my soul may have poise;
And yet ye would ask, what need for all this?
And think it may be that such life is bliss!
But lo, I must feel the sense of a death;
Perchance there will come the stifling of breath;
The fever must burn, the chill overcome,
E'er I can thee tell of the one from thy home;
And oft it must be, that my soul has its part,
In the flow of the feeling that comes from the heart.
The life that I live; O world canst thou tell,
When unto thy vision is lifted no veil?
Then judge me not harshly, as I sit here alone;
When I ask thee for bread, O give me not stone;
But think of these things that I tell to thee here,
Of the things I must bear, that vision appear!

J. O. M. HEWITT.

Chicago, Ill.

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SPIRITUALISM.

The Latest Scientific Convert.

Professor Hyslop, who occupies the chair of logic, ethics, and psychology at Columbia University, has recently declared his belief in spirit return. A convert of such scholastic learning and philosophical eminence will be a valuable addition to the number of those who have accepted the spirit hypothesis. Although Dr. Hyslop would very probably object to being called a Spiritualist, still he fully admits the central facts around which the Spiritualistic belief has grown, viz., the survival of man beyond the gates of the grave, also that the disembodied souls of human beings can and do return to earth to communicate with us who are still imprisoned in the flesh. No doubt to many minds the possibility of spirit return is peculiarly distasteful. The wish is father to the thought, it cannot be true; some people are too materialistic even to entertain such a conception for a moment; others again reject the supposition because it is conflict with their own peculiar notions of what should be. But how many facts have already been proved, which were quite at variance with generally accepted opinions? Facts are stubborn things, not always to be fitted into theories. The truth is still the truth, though contradicted on all sides. When Galileo said the earth revolved around the sun, it was disbelieved and denied by everyone; yet all the rest of the world was wrong, and he alone was right. As Daniel Defoe naively remarks: "He that opposes his own judgment against the current of the times ought to be backed with unanswerable truth; he that has truth on his side is a fool as well as a coward if he is afraid to own it because of the multitude of other men's opinions. 'Tis hard for a man to say all the rest of the world is mistaken but himself. But if it be so, who can help it?" That people of such moral integrity and intellectual capability as those who are engaged in psychic research, could be deceived themselves, or intentionally deceive others, is entirely out of the question. In spite of the fraud and folly, the illusion and delusion, which has so often been mixed up with Spiritualism, beneath all the shifting sands of doubt, uncertainty and disbelief, there must be the bedrock of facts, otherwise this quest would have been abandoned long ere now by all philosophical inquirers. Instead of which we find the belief in spirit return gradually but steadily gaining ground day by day, and winning acceptance not only in the ranks of the ignorant and credulous, but also among the most cultured and critical of the community. Mrs. Sidgwick (Principal of Newnham College), one of the most capable and skeptical inquirers into this subject, has recently made the following admission, speaking of telepathy (the communication of impressions of any kind from one mind to another, independently of the recognized channels of sense), "a communication between mind and mind in which the physical world is not concerned," which would go to show "the existence of mind apart from body, with the further chain of probabilities that the mind continues to exist when the body is dead, that it continues to carry on telepathic communication with minds in the body, and, indeed, that telepathy is of the nature of the communication of disembodied spirits with each other." And Professor Oliver Oliver Lodge says, alluding to psychic phenomena generally, "It rather feels as if we were at the beginning of a fresh branch of science."

In the case of Mrs. Piper, the well-known American medium, he fully admits that something more of a supernormal character was involved in many of the instances than could be explained by thought transference from the sitters, and he found himself forced to the hypothesis of "telepathy from distant persons if that is in any way feasible, telepathy from deceased persons only as a last resort, but telepathy of some kind as distinct from any conceivable method of extracting information from persons present." This comes very near to accepting spirit return as a fact in nature. Professor Hyslop sums up the general results of his own inquiries thus: "Being reduced to a choice between an omniscient telepathy and communication with discarnate spirits, I simply prefer the latter hypothesis as the more rational of the two, in the present state of our knowledge regarding supernormal phenomena." In other words, Dr. Hyslop considers it more reasonable to admit the fact of spirit control, than to suppose Mrs. Piper in her trance condition becomes a goddess.

W. H. SIMPSON.

Grahamstown, South Africa.

Island Lake Camp, Mich.

Although we have had feasts of fishes, and the flow of eloquence at the early part of the camp, the genial, honest workers, Mr. and Mrs. Kates, have left their impress on the minds of the campers (the few that remain), and their smiling faces will live in our memories, and their kind words spoken at the proper time, will live after them. Mr. Kates', lectures have been clean, clear, and seemingly just what was needed. Mrs. Kates, in her pleasing manner, captivated her listeners by her clear descriptions. Wednesday evening was an evening with Ichabod, which was enjoyed by all present for his quaint saying, and Mrs. Carrie E. S. Twing has already captured those who never saw or heard her before by her motherly ways and her kind and gentle words. In conclusion she asked: What have you Spiritualists left in your legacy of the past, and what will you leave? Will it be that of a life of honesty and true manhood and womanhood? Are you living the truth, as embodied in our grand philosophy? Her appeal for a good, truthful, honest, upright humanitarian life was pathetic indeed. She remains with us until the close of the camp.

Mr. Kates remarked after one of his lectures that the best music at any camp was at Island Lake. Quite a compliment to Prof. Hudson.

J. W. BRIGGS.

YOU, as a progressive mind, should know something of the phenomena of that magnificent change called Death. On that subject you will find valuable information in the three volumes of The Encyclopedia of Death, and Life in the Spirit World. Those three volumes contain more valuable information on that subject than all the libraries of the world. They are furnished to the subscribers of The Progressive Thinker at a nominal cost. Read carefully our premium list.

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I am so absolutely confident that you will be successful, right from the start, with these instructions that I will even send them **SUBJECT TO EXAMINATION**, if so desired, just to prove to the most skeptical that they form the best course ever sold for 10c, and to all who send the dime, if they should be dissatisfied, money will be cheerfully refunded. But this Mail Course is just as described, for I would not dare to use the mails for any fraudulent purpose. This bargain offer is limited, so send at once to

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SATURDAY, SEPTEMBER 8, 1900.

The Fountain of Error.

Is there any deviltry or crime in Christendom, perpetrated by any wretch however vile, that has not a parallel in the Bible, which lawbreakers cite as authority for their damnable acts? If so we have yet to find it. It shocks churchmen to make such an inquiry; but observation justifies it. Here is a late case, clipped from the Kansas City Star, and sent by some patron, with a request to notice. Woman is very generally the sufferer. The shameful wretch thought wife beating a duty, and the poor deluded victim, gathering inspiration from the "sacred" book, supposed he was right, but he had overdone the task.

"Trenton, Mo., Aug. 7.—In a justice court here Edward Spencer was charged with whipping his wife, and it was brought out on the trial that he thought it was his religious duty to correct her in matters temporal as well as spiritual, and that when she disobeyed him he should chastise her. He had several Bible passages selected, which he read to her in defense of his conduct.

"She was a timid witness, and admitted she believed according to the Bible her husband was in duty bound to whip her when she needed it, but she felt he had whipped her sometimes without cause. One instance she gave was when he whipped her because she could not see a squirrel nest in a tree, her lord claiming she was merely stubborn. At another time he whipped her because she would not drop her baking and wash a buggy so they might go to church the next day. He was to sing in the choir at a church dedication, and said it was a shame to go in such a buggy. There were several similar cases told about in court.

"The jury brought in a verdict of guilty, and assessed the punishment at a $75 fine and six months in jail. The prosecution was forced by the neighbors, who assembled in church Sunday and decided that if the law did not take a hand they would. The court room was packed, and two or three times the justice had to threaten to clear the room because of the applause. Spencer said he might have been a little severe in his punishment of his wife on a few occasions, but that it was a matter outside of the jurisdiction of the courts."

Barbarous as it may seem, the whipping post is a deserved penalty in every case of wife whipping, however numerous the Bible texts favoring such infernal acts.

An Authoritative Statement.

A special Commissioner of Russia, en route to China, to negotiate terms of peace with the Celestial Empire, arrived in New York on the 26th ult., making his trip from St. Pttersburg across the continent by rail to San Francisco, and the Pacific to Hong Kong. If the interview with the Commissioner, as reported by the Associated Press, can be trusted, Russia occupies a very different position than that heretofore represented. He says his government is not warring on China, but against the rebels who are alone responsible for the pending troubles. The Czar is opposed to any division of the empire. He claims the German ambition and influence are prejudicial to the interests of the Western powers, and that its unwise action will make a peaceful solution of the question extremely difficult.

"Russia does not seek to annex even a small bit of Chinese territory, because it would be a burden to her * * * The Chinese are a very good people, and I think the danger with them is more economic than military. The questions at issue cannot be easily settled. There are too many powers in it. Why, even Austria and Italy are sending a few dozens of men over there. The struggle will be of endless duration."

The Envoy did not say in so many words that the missionary business is the difficult thing to encounter; but all know if that disturbing element was eliminated from it the whole matter could be disposed of quickly.

The Fate of Creeds.

Said the humorist, Mark Twain, on one occasion:

"The altar cloths of one age are the door mats of the next."

Could a philosopher, however profound, have written a greater truth? Cast the eye backward over the history of the world, and see the realization of this statement. The present faith, otherwise "altar cloths," will be no exception. It must take its place with its predecessors, and act its servile part. The sooner it enters on its new mission, to remove the filth from dirty feet, the sooner the mission will be consummated, and the race correspondingly advanced.

Christian Civilization and Barbarism Contrasted.

Prof. Judson, of the University of Chicago, says:

"Life and property will be as safe in China as in the United States after the powers have straightened things."

That staid old paper, the Journal, the oldest of the Chicago dailies, in a recent issue told how very safe "life and property" is in this Christian city, where churches, Sunday-schools, and missionary societies greatly abound, and education is almost universal. Read it, you who are so anxious to spread Western civilization over the Orient:

"We nail things down in the United States. The Chicago man's house, after the inmates have gone to bed, resembles a citadel. Doors are locked and chained, windows barred and connected with burglar alarms. A revolver is kept handy for the persistent gentry that saw through bolts and bars. After midnight it is dangerous to be abroad. Belated ones glance over the shoulder every few paces."

We cited last week the experience of the Methodist bishop, Rev. Ninde, who traveled all over China a few years ago, "prowling about her cities at night with a lantern," and his commendation of the morals and good behavior of that barbaric people. Contrast the condition of things found there "in a disturbed condition of the country" with a period of general tranquillity in Christian Chicago, then call the missionaries home, and set them at work in the purlieus and resorts of crime in this great city, provided their labors are reformatory, as they allege; but let us place on record alongside of the Chicago Journal's statement, and along with Bishop Ninde's, that of Sir Rutherford Alcock, formerly a minister of the British government to China. The paper was read before the Society of Arts in London, and was published some years ago in the "Nineteenth Century" magazine. In the course of that article Sir Rutherford said:

"I have lived for the last twelve years in this great city of beer and spirit drinking people, after more than twenty years passed in the midst of a dense population of opium smokers, and I can conscientiously aver that I see more degradation and brutality in a single day in the streets of London—more of violence and misery, with danger to all who come in contact with it—than I ever saw in twenty years of life in China. And I would rather live, so far as personal safety and freedom from outraged feelings for humanity is concerned, in a heathen population of opium smokers, than in a Christian community where drunkenness from alcoholic drinks is the prevailing vice among the mass, and the working class."

Our Christian civilization does not seem to civilize worth a cent, therefore even if extended to China the country will be in a more deplorable condition than at present.

Bishop Cranston, of Seattle, for two years superintendent of Methodist missions in China, says:

"It is my belief it will take 100 years, or two or three generations at least, to bring the Chinese people to a status of what we call 'spiritual Christianity.'"

It is hoped it will take a much longer period than that to bring it up to that "spiritual status" Sir Rutherford complained of.

An Earnest Inquiry.

In 1884, 24,000 Christians were murdered by the Chinese at Kuang Tsi, in Annam, and 22,000 were slaughtered in Cochin China.

To the large number slaughtered in former years on missionary account there must now be added the multitude who have lately fallen, native and foreign. And to the list must be further added the thousands of all nationalities, Chinese and allied foreigners, who fell in deadly strife at Taku, Tien Tsin, Pekin, and elsewhere incidental to those massacres.

May not the inquiry be justly made: For whose good this waste of life? How is the world bettered, or civilization advanced by the blood and treasure wasted, the root of which was an effort to crush out the religion of China, built upon the teachings of Buddha and Confucius, and substitute that of Christianity, whose whole pathway from its founder down to the present is traced in blood? Is a single person made better or more humanitarian, in consequence of this barbaric record?

Look again and see the reflex action growing out of this conflict: Morals are depraved; vices are engendered; and crimes innumerable follow in the trail of war. This demoralization extends to every country participating in this strife, the end of which is still invisible.

The foolish attempt to Christianize China is responsible for every life wasted, every dollar expended, every crime the outgrowth; and they who ignorantly as to the result, contributed of their resources to send the missionaries abroad, or gave means for their support, are really guilty of a positive wrong, for which there is no justification or excuse.

When the ruler of a great nation like Germany, in addressing his troops about leaving for China, as the Volks Zeitung, of Berlin, reported the Kaiser only a few days ago as saying, slightly amended from a former charge,

"Spare the population, but do not spare those who oppose you in arms. Show the Chinese that there is one power which means to punish the crimes they have committed irrespective of more distant and more practical aims."

The press dispatch in transmitting that brief speech adds:

"His majesty is represented as saying he feared the troubles in China might develop a war between the Orient and the Occident."

That danger the Kaiser apprehended will very possibly be turned aside by the really wise action of our own government, in so far withdrawing from all alliance as to refuse to continue the war after securing the release of the legations. Of course it will require "indemnity for the past, and security for the future," but it is believed these can be attained without further effusion of blood. Let the meddlesome missionaries retire from China and other matters can be quickly adjusted.

The Chinaman's Statement.

The Chinese minister to Russia, Yang Yu, lately made the following assertion:

"The majority of the Chinese Christians are dishonest persons, who, under the protection of the church, rob and otherwise damage their fellow-countrymen."

The minister maintains, in explanation of this assertion, that no self-respecting Chinaman would renounce his ancient faith for the religion of foreign missionaries. The Chinese welcome trade, but they abhor proselytism, he declares, and until foreign nations have learned not to interfere in religious matters disturbances must continue.

A Bright Outlook, as Viewed by the Editor of the New York Herald.

For to be carnally minded is death; but to be spiritually minded is life and peace.—Romans, viii: 6.

The mind of man is the sentinel on guard at headquarters, and its business is to allow no thought to pass which can prove injurious to body or soul. It is as much our duty to see that this sentinel prevents any ill feeling from entering the heart as it is for the picket on his station to sound the alarm on the approach of an enemy. An evil thought is often worse than the thrust of a bayonet, and should be challenged as soon as its footfall is heard. That challenge should be peremptory, and a halt called the moment its presence is felt. There is not a man in the world who can afford to compromise with a bad habit, even though it promises a thousand innocent pleasures, for if allowed to enter the soul it will weaken the will and corrupt the better nature. It is necessary to keep a careful watch over one's self, and to be a loyal soldier when envy or avarice or unprincipled greed attempts to cajole us into surrender. For that matter, it is more imperative to resent and repel such encroachments than it is for the picket to keep ears and eyes open when danger lurks in the darkness.

It is a mistake to suppose that we cannot control our thoughts. That is the assertion of an obsolete psychology. It is one of the old fashioned beliefs which we ought to have long since outgrown. It has no place in the new philosophy of life, which in this better age is coming closer and closer to the life of Christ. It is not only possible to control our thoughts, but it is the prime condition of spiritual success. Your mind—that is to say, your outlook—decides the health of your body and the use you make of experience, and you, the immortal man, can issue instructions to your mind just as a general issues an order to his staff; and as the staff considers such orders final, so the mind will obey when you give your command with imperative emphasis. You yourself are independent, you yourself are commander in chief, and your thoughts are your servants.

Until you realize that fact you are not even on the threshold of the divine life. So long as you believe your thoughts can run riot, that you cannot restrain their excesses and are not responsible for them, so long the spiritual victory is jeopardized, just as the issue of a battle is jeopardized when the general loses control of his troops. But when you are master and know how to enforce discipline your troops swing into line, face the foe and win the day.

Your prime duty, therefore, is to be optimistic; to feel that heaven is on your side, that earth can do you no harm, and that both life and death are a ladder up which to climb to the stars. That was the attitude of the Christ. He trod His sufferings under foot as one who seeks the mountain top treads the stony path that leads to it. He was rich in the thought of God's presence, and throughout the weary day, in spite of the tempest of men's hatred, there was sunshine in His heart. If this was possible for Him it is equally possible for us. His power is our power when we are like minded with Him.

Grumbling at fate results in discontent and inability to make the best of circumstance. To look on the dark side of an event is to grope in a starless night, perhaps to lose one's way utterly, and to invite the very disaster which you dread. To feel that you cannot be insecure so long as you and God go together is to lighten your load, to broaden your shoulders, and to wrest a possible good from the grasp of a seeming evil. There is more strength and more virtue in a smile than in a frown, and a heart with the good cheer of faith in it is better than a heart of lead. There can be no religion unless that kind of faith is laid as its chief cornerstone. No matter what happens, then, never lose either your courage or your belief that in the end you will come from the fight with your shield, and not on it.

The New Testament doctrine consists of courage, to-day, to-morrow and always. With a high thought as your viewpoint you can see over the petty troubles to which you give so much importance; you are above the fog, with the clear blue over your head. Even if sickness is your present lot the health of the soul is not impaired. And though death be not far away and its so-called shadows are on your path God is there. Christ is there, and a better world is there in full sight.

Courage, therefore; the courage that is founded on an unfaltering faith in the omnipotent hand which is leading you through the night into the eternal day. GEORGE H. HEPWORTH.

No Claim on Heaven.

How is it possible to be a Christian and disregard the words of the Master? We repeat this inquiry, to make it more emphatic. Does change of time, location or customs change a requirement that was the very essence of the faith nineteen hundred years ago? "Sell all thou hast and give it to the poor," not a part but the whole, was demanded as an indispensable requisite of a disciple.

Other virtues and qualifications were of no account without observance of this, the most important of them all.

Waive the poison test, with the ability to cast out devils, speak with new tongues, and cure the sick by the laying on of hands, Mark 16:17,18; and waiving belief in baptism as requisites, as given in verse 16, yet, unless the neophyte sold all his possessions and gave the entire proceeds to the destitute, Luke 18: 22, he had no claim on the treasures of heaven.

Will somebody well versed in the Christian faith be so kind as to inform an honest inquirer how he can disregard all the essentials of that faith, as promulgated by its reputed founder, and still be a faithful Christian, and entitled to Christian rewards? Either belief, and baptism, and ability to drink unharmed deadly poisons, accumulation of wealth, and neglect to give all to the poor, are not essential Christian graces, else there are mighty few genuine, Simon-pure, first-class A-No. 1, 4-X Christians in this age when all these requirements are purposely ignored by the professed Christian.

These thoughts took this present form after reading a news item in one of our dailies, stating that the late Vicar-General of the Roman Catholic arch diocese of Chicago, Rev. Dowling, left an estate in municipal bonds and realty, valued by the Probate court at $75,000. What claim has he, or any other person defying the will of the Master, on the rewards of heaven?

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An Important Query.

What Shall We Do with the Fraud and Fake?

MOSES HULL SOUNDS THE ALARM AGAINST A DIRTY GANG THAT INFESTS OUR RANKS, SWINDLING PEOPLE RIGHT AND LEFT.

The impostor, the fraud and the fake, like the poor, is always with us. There is no age nor nation, no church nor society where he is not; it is as impossible to bar against him as it would be to fence against the Kansas grasshoppers. The churches and other close organizations with all their watchful care are troubled with them. However, it must be admitted that they have been able to bar against many of them. This is bad for us, when scoundrels find themselves shut out of other societies they flock in greater numbers to us.

Spiritualism has usually given a carte blanche to every charlatan or swindler who has sought admittance in our ranks. In fact, in the past we have bid high for them and it has not been our fault if he has not been our guest. I have more than once been reproved for exposing frauds and conscienceless pretenders, because in so doing I was injuring Spiritualism and mediumship.

One of these individuals not long since went to a city and exhibited a certificate with my name to it, recommending him as a wonderful medium. I had never seen him, much less had I signed his certificate. This man made some of the younger and more verdant Spiritualists believe that if they would pay him certain sums of money, from $5 up, in advance, he could in a very few sittings develop them—in short he could fit them to go before the world as the expositors, par excellence, of the spiritual philosophy; and as for the phenomena, why there was no phase of them but were wrapped up in these victims; all they needed was for this particular medium to bring it out. Some pawned their watches, jewelry, or whatever they could spare to raise the money with which to "purchase these gifts of the holy ghost." In a few weeks each and all of these dupes were to astonish the world.

After the money was all paid in, this wonderful developer mysteriously dematerialized; so did all the money they had handed over to him. He had gone to some other fields of labor to, under another name, "hold up" another batch of fools.

The "professor" had hardly got out of sight, when another, a lady—a perfect lady—came along. She felt terribly when she heard of how these good people had been swindled out of their money, not only did she pity them, but it was injuring her business; she was a genuine developing medium—no mistake this time. In as much as the people had been so awfully deceived she would develop them for less than half her regular price; and she did. Some of them would not bite; but those least able to afford it did, and a telegram called her away so suddenly that she had no time to tell her friends, but she would surely return as soon as she buried her mother. The old lady will perhaps never die. Fools and their money were again parted.

After people have been thus fooled a few times, some of them measure our religion and our characters by such parties, and renounce the whole system as a swindle and a fraud.

I have letters now in my possession from people who have been deceived in the way herein set forth, and who want to know what they can do about it. I can give no advice but to go to work and earn more money to hand over to the next brace of frauds who may chance to come along.

One who wanted to attend our school, but was persuaded to try these "developers" instead, writes: "Dear Mr. Hull, can you give me any advice?" Yes, I could, but the advice would only last until the next swindler came near enough to get her money. Now if we will guarantee to make of her such a medium as ——— or such a speaker as ——— she will pawn something to attend our school next year, even though the tuition costs her the tremendous amount of $6.50, or could I develop her quicker and as cheap by mail?

My answer was, that if this individual wanted to come to our school, not for one or two months, but until she acquired something of a knowledge of English grammar, rhetoric, logic and elocution—all of which could be acquired in a few years' hard study, we could prepare her to go before the public. When once before the public, if our students continue to apply themselves with diligence to the search after knowledge, and if they acquire wisdom to know how to use their knowledge, in the course of a few years they might fill as important a position as the one to whom they referred. This discouraging letter lost us a student, as we have lost many before, and as, perhaps, we shall lose many more.

The world will perhaps never get done trying to get something for nothing. Some things may be inherited, or obtained at a very small cost, but if there is any royal road to knowledge I have not found it. Ability or development is not a matter of a week, or even of a year. Even three score of years of hard work has not brought me all that some expect to get within the waxing and waning of a single moon.

Mr. Wright, Mr. Lockwood, Mr. Weaver, or any other of our ripe scholars and able speakers could soon prepare a lecture and teach it to a student, and teach that student how to deliver it. All this could be done in a few weeks, but when that discourse is delivered the student is left stranded. That is not what is wanted; each student wants the ability developed in himself to prepare and deliver his own discourses. Our school works for nothing less than that. Those who are not willing to work for that much are recommended to go to some of the "developers" for aid. We neither want them nor their money.

I am quite off of my subject. I started to write about the vampires who perambulate the country to rob verdant Spiritualists. These frauds and fakes have a more thorough and effective organization than the Spiritualists have had up to this point. This organization has not only the purpose in view of assisting each other, furnishing tests and manifestations for each other, but its work is to assassinate such speakers and mediums as see through and attempt to expose their plans. I speak by the card when I say that this Association has been to the managers of at least one camp and told them that they would kill that camp if they employed me to come there again. This so frightened the committee, that they closed all negotiations with me right there.

How many other camps were approached in the same way I do not know, but I have reason to believe that at least two other camps that same year were approached in the same way and by the same parties.

I know of at least one camp where one of the most popular men in our ranks was boycotted in the same way, and for the same reason. I do not tell this because this gentlemen or myself has any fear in the matter. We each have all the work we can do; and if we did not, we can employ ourselves as advantageously as we can work for others.

I tell all this simply to let the world know that these frauds have gone to work with the determination of either winning, or killing Spiritualism; they are determined that Spiritualism shall not live without supporting a gang of barnacles who are of as much advantage to it as warts, wens and cancers are to those upon whom they fasten themselves.

What can we do? I would suggest one thing; that is that we greatly strengthen our National Organization and that no mediums be recognized as such by the Association until they prove themselves to be such, and then that where they are not known they be required to produce a certificate of recommendation from the Association.

This will not boycott those not recognized; it only allows them to work on their own hook, and to get such endorsement as they can from those among whom they may work. In all cases I think drunkenness or bad conduct should be a sufficient cause to withdraw all endorsements.

Spiritualism must take a high stand if it would win that class of people who can do the most for it.

MOSES HULL.

A Frank and Truthful Confession.

A London paper reports a discourse lately given to men in that city, by Rev. Mark Guy Pearse, entitled "The Spiritual Wants of Man." During its delivery the preacher said:

"We must make the churches more like the public house, without the drink—more cheerful, better lighted, less formal, and altogether more free and easy, so the working man will voluntarily come in and enjoy himself, as he does at present at the public house.

"It is often thrown in my face that no great reform was ever started, or even aided by the church. Unfortunately it is only too true. The education movement owes nothing to the church. The emancipation movement owes nothing to the church. The temperance movement owes nothing to the church. Indeed, in the early days of that movement, if a man wanted to sign a pledge, he was obliged to go to an Infidel hall to do so, so much was the church opposed to the movement.

"I am anxious the church shall do something to alter the present social evils and inequalities, and so prove it is really of some use in the world. I am confident the needed reforms will come—in fact the air is full of them; but I am dreadfully afraid they will come from agencies outside the church, and the church will be left high and dry.

"The church has grown selfish, without any vitality, and each member thinks only of saving his own paltry soul, oblivious to all the misery and suffering around him. A revolution is only a Reformation delayed. If the churches do not bestir themselves they will be overwhelmed by a gigantic avalanche which will sweep them away."

The warning comes too late. A new order of religious ideas and forces are in embryo, and only wait Time for development.

The Grand March Goes On.

The Pope at Rome is in deep distress. He has lately written a letter to the Cardinal Vicar, pointing out the danger of free propaganda of Protestantism in Italy. He urgently requests his holiness to strengthen the faith, and exhorts Roman Catholics to unite in lessening the danger caused by sectarianism.

Paul represents the Lord as saying: "It is hard to kick against the pricks," but the Pope does not seem to have taken counsel from "the Lord."

The truth is, the thinking world is ripe for a change from ancient modes of thought and worship. Ancient Roman paganism was well enough when all the world was barbaric. As knowledge advances superstition recedes. Protestantism, which the Pope so seriously deprecates, is an advance towards the right. It is the lesser of a great evil. But both must give way while the grand march goes on towards universal mental emancipation.

A Desirable Change.

An earnest movement is on foot to change the services on Memorial Day to the last Sunday in May, as originally contemplated by the projectors, instead of the 30th as now observed. The commander-in-chief of the Grand Army of the Republic favors the change. He objects to ball games, bicycle racing, and general merriment on that day devoted to the memory of the dead, and wants it exclusively devoted to patriotism and recalling to memory the services of those who sacrificed everything for the republic, and to preserve it one and indivisible. It was the preachers who set up a terrible howl against the "robbing God of one of his sacred days, and devoting it to the secular employment of decorating graves," that made the change. They triumphed then; but in thirty years priestcraft has lost much of its power, and we are hopeful before these pages shall go to press the Grand Encampment, in session in this city as we write, will act favorably in the premises, and that the right to honor the worthy dead on any day shall triumph over clerical demagogism.

Encourages Criticism.

Said Bishop Fallows in a baccalaureate address before the graduating class at the University of Wisconsin a while ago:

"The Bible ought to be thrown into the fire of criticism heated seven times hotter than for any other book."

Of course it should. If written, or even inspired, by a God, it ought to be faultless in every word and expression. It should be above criticism. And they who object to that criticism only display zeal for the church, and ignorance of the book they wish to hold sacred. If a God cannot write a book without errors, then that God is entitled to no more respect than erring man.

We form our estimate of the ability and honesty of an author by the books he writes. If God has written or dictated a book we can get a very good idea of his character by the perusal of his pages.

Didn't Want the Ponies.

The Argonaut tells this story of Capt. Jack, chief of the Modocs, who treacherously shot a United States military officer, whom he invited to visit his camp. Sentenced to death, a sky pilot tendered him the consolation of the gospel on the eve of his execution, and assured him that by repentance, even at that late hour, there was a chance for salvation. Receiving assurance from the priest that his own salvation was a fixed fact, the Modoc chieftain proposed to give him forty ponies if he would take the culprit's place in the little affair to come off in the morning. But this, as might be expected, the preacher declined.

An Avenging Nemesis.

The Bible is a sort of fetich sacred to all Christians, which it is considered blasphemous to ridicule. Indeed, it was a criminal offense in the old English law, and in most of the American colonies, to "speak or write loosely" of that book. We are assured that additional to the using of Bibles shipped in such large numbers to China by Bible societies, and used by them as interleaves in books of gold leaf sent us from the Flowery Kingdom, they are also employed in making the pesky fire-crackers, so popular with urchins having a superfluity of patriotism on the Fourth of July.

If sensitive Christian people in America are annoyed by the ceaseless snapping of fire-crackers at night when they would sleep, made from Bibles sent to China, and paid for to a large extent by pennies extracted from Sunday-school children, how much greater the vexation of Celestials who are teased by tales of eternal torture extracted from that same Bible before it became an avenging Nemesis, for not believing the Almighty Ruler of the Universe became the father of a son by a Jewish maiden?

Death Part of the Human Scheme.

Preachers and the religious press have exhausted their genius in depicting the horrors of death, as if that act of all others was the most to be avoided, but there is another view of the event it may be well to consider, which we quote with pleasure from the London Globe:

"To die is just as much a part of the human scheme as to be born. One is not more solemn or mysterious than the other. These two supreme events are indissolubly associated.

"It is not within the power of the human mind to regard death lightly. It is invested with a silent majesty which is strangely impressive, but it is not cruel or in any sense terrible. It comes to all with an impartiality that makes its justice beautiful. It is a false system of education which teaches the world to put aside the thought of death and to avoid its presence. The decree of nature which ordains rest for the weary, relief for the heavy laden, sleep for the tempest-tossed, an anodyne for pain, an escape from decrepitude, this can mean no misfortune or calamity to mankind."

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"Humanity, Its Nature, Powers and Possibilities." A concise, masterly, presentation of the facts and philosophy of Spiritualism. For sale at this office. Price 25 cents.

THE GOLDEN GATE.

Notes and Comments on Affairs.

To the Editor:—Singular indeed, it seems, that Chicago, that has so often and so truly boasted of its completeness as a summer resort, should find its thermometer climbing into a condition of nineties plus, with men and animals dropping by scores, under the blaze of unmitigated heat.

Still more strange, I find myself agreeably disappointed in what I had always considered, at least, a semi-tropical climate. The thermometer has held itself at a normal temperature, and often below, during the whole season.

The early hours of the day are still, and often Old Sol brags of what he is about to do, but doesn't. At 10 o'clock the trade winds of the Pacific begin to toy gently with the foliage of our irrigated lands, and at times sweep the dust in light clouds through our streets, growing more demonstrative as the day wears on.

Sometimes the early day comes up from the east, wearing a dark gray tint of fog, thick and heavy enough to be worn. Whoever trusts to its warmth, however, will be wofully misled, for it dampens the flesh and chills to the bone. This is the peculiar lot of weather which the master and clerk have arranged for San Francisco this season. But I understand it is exceptional. The mountains and valleys, however, hold in some places concealed ingots of heat, measuring as much as 110 degrees in the shade. But these are always accompanied by cool mornings, and sleepable nights.

Really, I must say the weather of the current season has been most charming, and I could hardly realize that I was outside the usual weather limits of Chicago. But this is 1900, the year of prophecy and fulfillment. Many changes and odd conditions were expected, and our expectations are to be largely realized.

Either I am out of the whirl, or this is an exceedingly off year in politics. There is no sense of the usual exciting stir of clannish partisanship of "our side is all right, and everybody else is all wrong." Those whose business it is to manipulate the political cauldron, stir it up and scatter within it with due care the necessary ingredients for the "witches broth" that is expected to "bubble and boil," are the only ones who seem to care whether it is 16 to 1, or whether we are all of a oneness or not. Perhaps before the ides of November, they will find some means of firing the popular heart. We shall see.

The sudden passing of C. P. Huntington, the magnate who has hitherto overshadowed this fair land, in the opinion of its owners and residents, leaves us an open question whether the quality of vested interest, in other words, the policy of the "man in the saddle" can be changed to a fair-dealing business policy. Perhaps the multi-millionaire operator will soon understand, and he was quick to learn, that there are more profitable ways for sheep-raising, than to skin them alive, in securing the first crop of wool. If this be the fact, we may expect from that impetuous, persistent spirit, such abiding, forceful action as will change the Southern Pacific railway from a ravening animal to a helpful co-developer of this wonderful state. W. P. PHELON, M. D.

San Francisco, Cal.

Remarkable Prophecy.

The following remarkable prediction was made by Friar Bacon, who was born in the year 1214, some 686 years ago. "Here," says a certain writer, "is poetry and philosophy wound together, forming a wondrous chain of prophecy":

"Bridges, unsupported by arches, will be made to span the foaming current. Man shall descend to the bottom of the ocean, safely breathing, and treading with a firm step on the golden sands never brightened by the light of day. Call but the secret powers of Sol and Luna into action, and behold a single steersman sitting at the helm guiding the vessel, which divides the waves with greater rapidity than if she had been filled with a crew of mariners toiling at the oars; and the loaded chariot, no longer encumbered by the panting steeds, shall dart on its course with resistless force and rapidity. Let the simple elements, do the labor; bind the eternal elements, and yoke them to the same plough."

One Step Nearer.

The good people of Finland, way up there in the extreme north of Europe, above the Baltic, and clustering around the Arctic circle, have just set an example which all the world will copy in time, when eternal Right shall triumph over cruel Wrong and Oppression. They have enfranchised women, and made them eligible to all municipal offices. This act of justice to an oppressed sex, was not asked for, and begged for, and prayed for, from year to year, but was a voluntary act on the part of Finnish men, who have suffered so long under the tyrannical rule of despotic Russia.

Keep in mind, every step away from the barbarism of the monks, is one step nearer the right, without regard to the direction, and it will ultimately lead to universal emancipation.

A Correction.

It is humiliating to be deceived by press correspondents; but we don't know any way to avoid it. Mrs. Drew, who was credited with telling of the damnable doings of Russian soldiers at Tien Tsin, in tossing babies from one to another on the points of their bayonets in presence of the murdered mothers, says there is not one word of truth in the reports; that the Russian soldiery deported themselves heroically on the occasion, and instead of acting the part of cowardly poltroons, wreaking vengeance on harmless children they were instrumental in saving a large number of lives, which without their valor, must have fallen victims to the ire of the infuriated Chinese soldiery. We gladly make the correction. It confirms our general distrust of newspaper correspondents.

WE are trying our best to establish libraries in every Spiritualist family of the United States, hence we are offering Seven valuable books as a premium. Those seven books have been sold for $10.75. A single one has sold as high as $25. The first edition of Art Magic sold for $5 per copy. As high as $15 has been paid for a single copy of Ghost Land; yet we furnish these seven books to our subscribers for $2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

Ego Beyond Death = = By Chas. Dawbarn.

The success of the explorer depends upon his proper equipment for the task before him. It is well that the student reader should now examine to see what he has gathered as equipment for his proposed investigation of Ego in spirit life.

We have asserted and proved that intelligence and energy are associated with the most minute speck of matter of which we can conceive. Its selection of certain companions and rejection of others would, alone, satisfy every independent thinker that intelligence is necessarily active in that little speck, just so far as conditions will permit. And as intelligence, matter and energy are all there is to God, atom or man, we recognize Ego as personified in every atom. So much is clear and without possibility of dispute. But when we have left the single atom far behind, and have found it grouped into a one-cell life, there is a yet more marvelous exhibition of this truth. Each cell contains "protoplasm," or "first form" as it is called. It also contains a nucleus, with marvelous properties of its own, marking it as the home of a powerful intelligence. That is to say, it exhibits in full force the combined intelligence of the atoms of which it is composed. The scientist tells us a tale of this cell life more interesting than the most popular novel, which always uses love as its key note to attract the reader. One of these cells is a young gentleman. Here is another cell which—by nature if not by art—is posing as a young lady. Each cell contains protoplasm and a nucleus. It is a case of legal matrimony without any church blessing on the ceremony. In 1875 Oscar Hertwig watched the honeymoon, and his observations are now confirmed and accepted as facts. His experiments were made on the egg of a sea urchin. He perceived that a single cell from the father (spermatozoon) unites with the single cell (the egg) derived from the mother, whereupon the male nucleus blends with that of the female. The necessary protoplasm is then supplied from the egg mother, and we now have a single cell endowed with the marvelous property of producing another cell. This it does by division, and in 1887 Van Beneden made a most remarkable discovery, also abundantly confirmed by subsequent observers. When the male and female nuclei are approaching each other they resolve themselves into a number of little rods, called "chromosomes," of exactly the same number and shape in each. At first there are thus two independent groups of these chromosomes. Presently each chromosome splits lengthways down its middle into two equal halves, which separates and each mates with one of the other sex. They then divide equally into two new cells. There are no odd numbers. It is always ten, or twelve, or twenty, or some even number of these blended chromosomes, so that each of the cells gets its exact quantity and quality for its own coming process of reproduction.

These who want to trace these wooings and family commencements yet further are referred to a most interesting article in the International Monthly for July, 1900, by Prof. B. Wilson, of Columbia University. My object in introducing this illustration of microscopic life in its beginnings is to enforce my assertion of the dominance of individual and collective intelligence at every step of Nature's process. And, yet further, I claim that intelligence cannot be active without consciousness, although, of course, the particular form of consciousness manifested through brain may not be present. But the one who KNOWS without brain is, we may be sure, conscious of what he knows, also without brain.

Having thus marked the presence of intelligence and consciousness at every step of life's process we discover a most serious fact which must now be taken into consideration. We said in "The Size of Man" that Ego's powers necessarily reach from limit to limit of his possible vibrations. And in our last article we watched him at work in life below that of man, with an energy and intelligence born of his divine origin. He is the same Ego everywhere within his limits, but in this life below that of humanity he is gathering experiences amid vibrations which Homo cannot consciously wield or direct. There is evidently no possibility of free mental communication between lower forms of life and humanity. We discover that this lower life divides into distinct personalities, each personality consisting of experiences unshared by others save as united in Ego himself. This is a most important fact to be held in remembrance, since if Homo cannot exchange thought with those below him, by what natural process may we expect him to intelligently communicate with a higher life manifesting amid such different vibrations to his own that it has become a new personality? This is a serious and important question which the student reader must meet and answer.

We have accepted Creation as composed of intelligent Egos, blending into the numberless forms that together constitute the universe, with its infinite material phenomena. We find Homo claiming to be the most advanced and important unit in this Creation, and we recognize that no other form has evolved or is manifesting his powers. He has become master of his surroundings to a greater extent than any of the other units in earth life. His reason, however imperfect, is vastly superior to that of any other form; and in these later years he has been persistently questioning nature, and discovering forms of energy by which he could still further ennoble his manhood. From the beginning of history Homo has been seeking to know something of his own past, and what awaits him in the future. At every era such questions have been answered by Ignorance, and the answers then formulated as theology. This was inevitable. His ignorance was itself the embodied knowledge of the era in which he lived, and therefore, to him, it always appeared to be truth. Every step he gained had to be founded on his discovery of facts, which could be verified as truths. And at last some of his discoveries actually contradicted his old beliefs, and threatened his theology. For a time the priesthood always fought the new discoveries, but invariably ended by embodying them in the old teachings. In this manner theology has been gradually advancing to a higher level, as fast as Homo himself grew more manly. Theology was, so to speak, a science of man's unknown past, and equally unknown future. It presented facts that it claimed to verify. Creation, it declared, was the act of a personal God. All nature proved it. That death was the gateway to heaven or hell must be true because the same personal God said so. The strength of this theological science has always consisted in its claim that it was the only reasonable explanation of life's mysteries. If the man who doubted came to grief, that was, of course, the act of the same personal God. After ages of religious quarrels, of persistent questionings of theology, and anxious search for an absolutely true religion a cloud appeared upon the horizon. Men were born who did not trouble their heads about any form of theology, but commenced to search the sky, the land, the ocean, and write down anything new they discovered. Almost the first discovery of these men was that the earth was only a planet, and a very small one; in fact hardly a noticeable speck in the great universe. So small in fact, that only a personal creator with a microscope could be sure it was actually in existence. This threw a most serious doubt on the claim that the Creator had actually spent thirty-three years on this speck of a planet, trying to save its inhabitants from hell, and, for the most part, without appreciable success. But the sky searcher was only seeking truth, and not at all intending to attack theology. It was the discovered fact which made the priest uncomfortable. And at every step of modern progress it has been discovering facts which have exploded old beliefs.

We have already noted a few of such discoveries relating to life below man, and the proved presence of universal but individual intelligence grouping itself into form. That such facts do not fit into the creative assertions of the old theology is not the fault of the facts, but the misfortune of the inspired revelation which had denied them. There are no intelligent men and women of to-day whose religious belief is as narrow and limited as that of their ancestors. The very churches are to-day altering or suppressing their old creeds or expressions of belief, to harmonize themselves with the newly discovered facts. Such has been the result of discoveries that could be verified again and again till it was absurd to deny them. So man's original enquiry as to his own past is at last in a fair way of receiving something of an intelligent answer. We must remember it is only ignorance which falls back upon so-called "revelation." That which a man knows he does not need revealed. Man has been asking questions, and by his own discoveries has been answering them for himself, therefore he is ceasing to seek, or to ask for revealed truth.

So much has science done towards answering man's question concerning his own past, but the spirit of enquiry which seeks information concerning the future of the human race is not so easily answered. The telescope, the microscope, even the spectroscope and the X-ray cannot follow a man after he is dead. Science can tell us much of manhood before it is born, but after a funeral the most learned student can only return to his laboratory and his chased microbes, without a word of comfort for the mourners. Months or years before birth, and during mortal life science could more or less shape and ennoble manhood, but its knowledge and power was exhausted at the crematory. The learned brotherhood accepted this as a fact without dispute, and therefore roared with derision when a whisper ran around the world that the buried man was not as dead as he had been supposed to be. The scientist was not disinclined to investigate but he could not find an instrument such as he was accustomed to. When he has himself made a discovery he has called in his neighbors and shown them that with a similar instrument, and in another laboratory, they could each repeat the experiment. But the only instrument by which this asserted new discovery could be authenticated was a human sensitive, who was, by nature, utterly incapable of satisfying conditions demanded by the man who was seeking truth in the old approved way. These sensitives were themselves untrained in any scientific school, so naturally mistook phenomena that belonged to the abnormal side of the mortal for intercourse with spirits. Clairvoyance, telepathy, and the psychometric sense were offered as certain proofs of spirit return, and so accepted by enthusiastic but equally ignorant crowds. Another great obstacle to scientific investigation was that it was almost impossible to get absolute verification and identification of any returning spirit. Even granting that it might be a case of genuine spirit return, the intelligence would make contradictory statements through different sensitives, and could rarely exhibit a satisfactory control of the human instrument he was using.

In a word, the evidence that satisfied the untrained investigator that his loved one had returned was rejected by these adepts in evidence as unsatisfactory. They did not necessarily impute fraud to the sensitive but invented a new word which left that question open. Evidence was said to be "veridical" if it could be proved true, and "unveridical" when open to serious doubt.

At last certain students combined. They formed themselves into a society which should receive, gather and weigh all asserted cases of the abnormal immortal life. Through their efforts the Society for Psychical Research has done a work worthy of Science, and has already proved that the normal mortal has powers and faculties practically unknown and unclaimed before. The officers of this society have taught their fellow members to distinguish real evidence, and to reject every reported phenomena that was not carefully substantiated, and if possible by several witnesses. This society has been welcomed and aided by men and women of great intellectual gifts, but determined to take nothing for granted, nor permit an assumption not really warranted by the evidence. When facts are reported and found worthy of belief the society has done its part, and leaves its members to believe or reject inferences and conclusions.

So the explorer finds a great work already done in the realm he would explore. Just as the sun is now proved to be hurling his coronal flashes out into space, so is every mortal outstretching his form limit, and wielding faculties unknown on mart and exchange. These faculties are such as have been rarely recognized as ever belonging to mortal man, and have been viewed with suspicion all along human history, unless credited to the gods. It has been a real advance when the Society for Psychical Research has thus, to a great extent, reduced these faculties to the law and order which dominate the common-place experiences of every-day life.

The first result to the intelligent believer in spirit return has usually been to share his belief, and make him doubtful of the evidence which had converted him. Or realizing that the return of his loved ones was doubted by others as intelligent and more experienced than himself, he has kept silence, and deemed his communion too sacred for public discussion.

All this should be of great interest to the student reader. The very extension of mortal faculty so demonstrated invites him to explore and see if it extends upward and outward to vibrations amid which immortal man may dwell and manifest.

It is obvious that the intelligent student reader will not be satisfied with phenomena which cannot be discussed and investigated, because sacred to himself alone. It is useless for explorers to collect striking but solitary cases of phenomena which, not having been verified by experts in evidence, will be viewed with suspicion by every trained mind. So, for our present purpose, it will be quite sufficient to examine and analyze the experiences recorded in Proceedings of the Society for Psychical Research, of February, 1898, and succeeding numbers, in which certain phenomena are accepted as veridical by its numerous and influential members.

We are there introduced to a sensitive who has, for many years, been guarded, protected, and supported by officers of the Society, who have satisfied themselves that she has never attempted or practiced any deceit. Her powers have been exercised under the most favorable conditions, but always subjected to every possible scientific test. Certain intelligences, speaking or writing through this sensitive (Mrs. Piper) have welcomed these conditions, and have apparently endeavored to satisfy the scientific requirements by acceding to every reasonable request. For the purpose of the present explorer it matters not what effect has been produced on the minds of officers or members of the P. R. S., either as denial or belief in the supra mundane source of the phenomena under investigation. Mrs. Piper's chief control purported to be a Frenchman, who had practiced as a physician in his native country during his earth life. I may say, in passing, that Dr. Phinuit, as he calls himself, has failed to give any satisfactory evidence that he is really a deceased human being. Much less has he established his claim that he was a French physician, unless the first qualification of a French doctor be almost total ignorance of the French language. He cannot even offer proof that he has ever studied anatomy, physiology, or therapeutics. He has, however, apparently satisfied the officers of the Society that he is an intelligence apart from that of Mrs. Piper, but all else remains woefully uncertain. Still for several years he has often astonished visitors by giving them remarkable tests in the name of some deceased friend.

In 1892 a young man, who had been interested in these investigations, suddenly passed out by an accident, and four weeks later became prominent as an invisible visitor at the seances of Mrs. Piper. The sensitive, however, continued to be dominated by Phinuit, as a sort of commander-in-chief, who still did most of the talking. It was not long before Phinuit was startled by discovering that the hand of his medium had been writing while he himself was using her vocal organs, and talking with his customary unlearned pomposity. The writer was, or purported to be this young man, now known as George Pelham, who it seems had promised Dr. Hodgson, the master of ceremonies at these seances, that if he died first, and found himself still alive he would "make things lively" in proof of that interesting fact.

There are herein two most important points to be noted by the student reader. The first is that Phinuit did not at first know that the hand of the sensitive was writing while he himself was talking. The second, and yet more startling assertion is that George Pelham did not himself know he was writing. The exact words of the careful and experienced Dr. Hodgson are these: "It would seem, moreover, that until instructed in some way, the quasi-personality that guides the writing is unaware that he is writing." The apparent explanation in the mind of the doctor is that the intelligence merely THINKS his thoughts through the hand of the sensitive.

Messages from others than George Pelham were presently written through this hand; and it was not long before the other hand was also used. There were thus three independent intelligences expressing themselves at one time through the one mortal organism. There certainly seems no reason, from the standpoint of these experiments, why each finger and toe, and down, if you please, to each hair on the head, might not thus embody the thought of the visitor, however imperfectly it might be able to express it.

It is such facts as these, never recorded, and rarely observed by the unscientific investigator, that are all important to the equipment of the intelligent explorer, as we shall presently discover. But we are not going to ramble all over the ground thus chartered by the Society, and call ourselves explorers. Those who wish to examine the record of the experiences which have gradually convinced the skeptical Dr. Hodgson, the clear-headed F. W. Myers, the society's president, and many other members, that "spirit return" is the most rational explanation of their experiences, can study the published "Proceedings" for themselves.

We must remember there are two very distinct questions to which these investigators were seeking replies. One was "have we any proof of spirit return?" The second concerned the identity of the returning spirit visitor. To our scientific friends the question of identity seemed all-important, as involving a direct answer to their previous doubt of human immortality. Yet to us, as explorers, this question of identity will demand our investigation from quite another standpoint. Herein is involved the whole question of the existence and permanence of spirit memory.

As a most interesting illustration, throwing light on this subject, which has aroused so much comment and fierce opposition from certain of my critics, the student should note the apology by George Pelham as made to a sitter. It seems that a gentleman present claimed acquaintance with spirit George, but was not recognized. He then recalled himself to recollection by some mutual experiences. It was then that Mr. Pelham apologized for his forgetfulness, giving as his explanation that he would have remembered such incidents when he first passed over, but was "further away now."

I will here, for the present, leave the student reader to ponder over that apology and explanation that he may realize its importance to the explorer.

San Leandro, Cal.

OUR STANDING! OUR STATE! WHICH IS IT?

To the Editor:—The Progressive Thinker, like the herald of light, life, and liberty, is so fraught with valuable instruction, and basic principles, intended for the development of human character and the unfolding of the latent powers of the soul, that this article, though written with good intent, may to many of your readers seem superfluous, and emit only the rays of a rush-light when compared with the brilliant sheen from the mental fires which glow and burn upon its pages. Yet we hope, by the exchange of views, to advance a step along the line of spiritual progress.

All do not view life and its responsibilities from the same standpoint. All are not impressed with the same thoughts, but we are all in the same race, and all hope to arrive at the same goal—peace and happiness in the second sphere of existence.

To acknowledge our "standing" or "relation" to the spirit world as taught by spiritual philosophy, and thus attract the attention of those who oppose our views, and fail to use the means for molding our lives into harmonious condition with the spirit forces, places us in a false position. The results will be moral weakness and spiritual poverty. There are two factors or agents in the system of modern Spiritualism, when united under the standard of spiritual progression, or soul development, are a unit of powers exerted by the ministering agencies who are present with mankind to elevate and establish the mental and spiritual constitution of man upon a basis as firm and enduring as eternal truth.

The first for consideration is physical phenomena, or the "kindergarten" of spiritual knowledge.

Doubtless the range or scope of such manifestations begins with the light and gentle "rap," and passes through all intervening marvels of astounding manifestations, reaching the climax of power in materializing the full forms of our so-called dead friends.

To deny these facts would be folly in the extreme, seeing that the most illustrious scholars and thinkers of the present age declare them to be demonstrated through the natural laws of the universe.

With the vast majority of people physical phenomena are the pole-star of their hope of immortality.

Now, it is evident that the physical manifestations during the past fifty-two years have laid the foundation of a system of philosophy which will shed its light upon this and all succeeding generations of men. Still it is and will remain the "foundation." It is not the beautiful "spiritual building." It is not the temple of souls, in which burns the unquenchable shekinah of spiritual truth. While modern science declares these manifestations to be probable, possible, yea, certain, still in all their varied complex operations present one general fact, that is, they reveal to us our "standing" or "relation" to immortality.

While it is a truth of great value, that many begin to build up spiritual manhood and womanhood upon this sure foundation, still the superstructure is always in accord with the philosophy, which has grown out of the facts embodied in the manifestations.

Physical phenomena to the mortal, is the mental seed, the germ of a new life, so to speak, while spiritual philosophy is the shower and the sunshine, which produces the flower and the fruit of spiritual truth—soul power.

The sublime and lofty themes of spiritual truth which has moved the world of thought to determined action, did not flow through the channels of physical mediumship, and the experience of fifty-two years ought to convince the thinking individual that we need not now look for the event.

Physical manifestations are of great value. Our senses are brought into immediate touch with that which our souls long to realize, viz.: That those who have passed into the unseen world are still alive and in a "state" of progression to higher planes of thought and activity, and that unspeakable possibilities lie in their onward and upward pathway.

The ever-increasing light of spiritual knowledge which illumines the brain and inspires the souls of our wisest teachers and authors, has its origin in the exalted intelligences of the realms of light and life, whose thoughts are impressed, or projected, not upon the mentality of the physical medium, but the brain, heart and soul of the inspired worker is aglow with the quenchless fires of life-giving truth.

As a verification of the spiritual science we so highly prize, we cannot dispense with physical phenomena. Yet it is a sad fact, and a sad hindrance to the spiritual growth of our people, that many persons of marked attainment in their field of labor as physical mediums, are so engrossed with the desire to get the dollar, that they have little, if any, regard as to the means employed to obtain it.

While many, very many, are definite in their work relative to our "standing" or "relation" to the realm of spirit—but are sadly deficient in their instructions as to our "state" or spiritual condition. And not only so, it does not seem to be within the power of returning spirits, through physical mediumship as a rule (there are exceptions) to convey the required information that will develop the soul and elevate it in strength and vigor, and lift it into the mental and moral atmosphere which our spiritual "state" requires.

'Tis true our friends bring messages of love and consolation to many despairing souls. Their words are always seasoned with admonitions for our improvement, but the absence of any definite line of action characterizes nearly the whole volume of such communications.

What seems most prominent in all who anxiously seek the service of the physical medium is, to establish, yea, re-establish in the mind the fact of their "standing" or "relation" to immortality.

When doubts assail those who depend upon their senses of sight and hearing, the readiest means to allay their fears seems to be in an appeal to physical manifestations.

It is rare that such anxious doubting ones turn to the clear and definite principles as are set forth by our broadest and deepest teachers and thinkers, and thus learn the cause and cure of their doubts and fears.

There is now a vast ocean of spiritual literature, with broad and deep streams of spiritual truth flowing into its basins, whose waters are intended by the spirit forces, who have unsealed the crystal fountain, for the healing of the peoples, and preparing them to enter more fully into the blessings of their true spiritual "state" as candidates for citizenship in the realm of exalted immortality.

The near future may reveal the fact that physical phenomena will be partially if not altogether withdrawn.

This great boon to humanity has not been used with the sacredness it merits. It has become too commonplace. It is received too lightly by thousands who seek after it, a desire to gain knowledge relative to "stock jobbing" or "options" on the Board of Trade, of how and when to buy goods cheap and sell them at great profit, what horse will win the Derby? Anything and everything which contributes to the depraved appetites and sensual desires of erring humanity are sought at the private seance with the physical medium.

Will not such prodigality in the use and waste of spiritual gifts bring darkness, poverty and a dearth in true physical manifestations?

Not that physical phenomena will cease—but that which is reliable will become rare, as the unreliable is encouraged.

There are millions of undeveloped, and hence untruthful spirits who will continue to communicate with mortals through selfish and untruthful mediums. We do not think that those two classes will withdraw from the field.

To the Spiritualist who can claim the experience of years in spiritual truth, the well attested fact of spirit return should be sufficient to induce the individual to move along a line of higher aspiration in search of truth upon a loftier plane, from whence alone flows the light required by each and all to ascend in safety the rugged steps of the "Spiritual Alps," whose clear and bracing atmosphere brings to the soul harmonious conditions and a healthy spiritual "state."

While words of recognition, messages of love and consolation, with the endorsement of the spiritual philosophy, yet it has not been—it is not now—and one is impressed with the thought that it never will be, the proper channel for soul development.

The entire family of mankind stand in the same plane of "relation" to immortality—but all do not move in the same plane of moral and spiritual action. So let us endeavor to distinguish between "standing" or "relation," and "state" or condition.

Our state or condition depends altogether upon the quality of the mental impressions received and acted upon, because every mental, moral and spiritual impulse will either mar or beautify the soul—our future spirit body.

There is no condition or circumstance between the cradle and the grave which can in the least particular affect our "standing" or "relation" to immortal life. The true meaning of the term "Spiritualist" pertains to any individual who is in pursuit of truth which exalts the soul and spirit into the atmosphere of spiritual thought and harmony with spirit intelligences who develop and strengthen the forces of the soul.

This does not imply "living in the clouds," as some assert, or "one world at a time," as many say.

Now, if we think correctly, from what has been demonstrated, we will find that there is but one world within the compass of our thoughts or "relation," and it is governed by spiritual law, enforced by spiritual agencies.

We cannot in the nature of our "relation" to immortality receive any other life than that we now possess! It is true that that life can be developed upon a higher plane of action, and the crudities of mental and moral environments, which often dwarf and defile the latent forces of that life, can be removed by the light and power of spiritual truth. The life thus purified is strengthened and beautified, but it is one and the same life, acting in harmony with the laws of the one spirit world.

The second factor or agent of power in modern Spiritualism is worthy of careful and earnest consideration, and lies within the mental grasp of all, both rich and poor. It is the "Philosophy of Spiritualism."

Its source lies at the fount of man's life. A knowledge of its simple yet potent principles opens the rich mines of spiritual treasure. To follow its lead turns the human soul from the darkness of ignorance, and its light delivers mankind from the power of sin, and translates them into the light and liberty of eternal truth.

Its searching energies penetrates all barrens, which entomb and bind the soul in superstitious fears, and mental and moral slavery. It is the emancipator, the savior of mankind. It is the spiritual "sun of righteousness" with healing for body and soul upon its white wings. There is nothing mysterious or superstitious within its vast compass, nothing which causes doubt to darken the receptive soul; but if we expect to reap the benefit of this thoroughly reforming and purifying agency, we must look well to the interior selfhood, to our "state" or spiritual condition.

This peerless philosophy has its deep and eternal foundation in demonstrated facts. It does not rest upon the dicta of councils, manuscripts, nor ancient traditions. It treats upon facts pertaining to the development of body, soul and spirit—and not only so, but it opens the way from the lowest stratum of human society, in its sufferings and failures in earth life, even to the peaceful homes, and exalts centers of spiritual wisdom, love and power in the realm of immortality. The brilliant fires of inspiration, which burn and glow in the brain and soul of our worthy and talented teachers and writers, is to-day reflected in the loves of millions of men, women and children, whose interior has been illuminated, renovated and beautified, thus bringing them into the atmosphere which pulsates in harmony with the exalted intelligences who project their thoughts upon them, and aiding them in making conditions to improve the spiritual "state."

As Spiritualists, the question of immortality, or our "standing" or "relation" to the spirit realm should have no place in our faith or hope—because it is a veritable fact.

But the vital question which enters every human soul should be deeply pondered, and the house wherein dwells the immortal selfhood should be "set in order," not that "thou shalt die and not live," but because we shall live and not die.

We are moving rapidly onward to a country densely populated by billions of human souls, who once lived and suffered here, some of them our own friends. They are awaiting our arrival. Are we in a spiritual "state" in which we would feel at home there?

Have we studied the ethics of spirit society sufficient to make us presentable? Has the aura emanating from the interior selfhood been sufficiently purified from the dark bands of selfishness, and the red lines of depraved passion, to attract the pure, the wise and the good who now stand upon the plane of spiritual progression?

It will not be a question as to how much we know of the complex laws which produce physical phenomena. But what are we in moral and spiritual manhood and womanhood?

Have we, so far as we had opportunity, sought the truth in its proper channel? Have we laid aside the "weights" and "besetting sins," and dug as deeply into the rich mines of spiritual truth which lies open and inviting in the pages of spiritual books and papers?

Or, are we floating along with the tide of liberal thought, exulting in the fact of our "standing" and neglecting our duties and obligations which pertain to our present moral and spiritual "state?"

O. F. COLE.

Dowagiac, Mich.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

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'LISBETH.

A STORY OF TWO WORLDS.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Spiritualistic Church of the Students of Nature holds services every Sunday evening at Nathan's hall, 1565 Milwaukee avenue, corner Western avenue, at 7:30. Mrs. M. Summers, pastor.

Rev. J. O. M. Hewitt, quite widely known as a Unitarian minister, an able speaker and cultured gentleman, is open for engagements by Spiritual societies, or for funeral or other services. He may be addressed at 498 West Madison street, Chicago, Ill.

Mr. and Mrs. John Lindsey, of Grand Rapids, Mich., write: "We will be at 51 Olga street, Chicago, next Friday. We have just finished the work we had in view, returning here from Waukesha last Monday. Our appointments were so interfered with on account of the rainy weather that much anticipated work for our cause had to be cancelled, but taking it all together we can safely call our efforts a success."

The Omaha Daily Bee of August 27 has the following: "West Point, Neb., August 26.—Miss Mattie Hayes of Wisner, has been under examination by the Board of Insanity this week. Her malady seems to be hallucinations on the subject of Spiritualism. She is an unmarried woman, a school teacher and the owner of a valuable farm. She has predicted various fires and other calamities, which have taken place precisely as she has foretold. Insanity is hereditary in the family. She is 44 years old. She was adjudged insane and will be sent to Norfolk on Monday." It will be in order for the Spiritualists of Nebraska to investigate this case. If actually insane she would not be able to make such wonderful prophecies.

Will C. Hodge reports a successful season, and a splendid camp at Delphos, Kans. He is visiting friends in Rockford for a short season, when he will return to Chicago. Can be addressed for engagements at 40 Loomis street.

H. J. More can be addressed at 2979 Walnut street, Chicago, for engagements, during October, November and December. He and Mr. Hilles will travel together.

Peter Anderson, of Tacoma, Wash., sends us a club of subscribers from that city, and is thus doing a good work for Spiritualism.

Mrs. Amanda Coffman's engagements are as follows: Lake Brady, Aug. 29 to Sept. 2;the last four Sundays of Sept., Toledo, Ohio; November and December, Watertown, N. Y. Address through September, 603 Nebraska avenue, Toledo, Ohio; permanent address, 173 N. Union street, Grand Rapids, Mich. Will answer calls to officiate at funerals.

H. L. Chapman writes: "It seems strange to me that so few of the Spiritualists take any Spiritual papers. I find well-to-do people calling themselves Spiritualists who do not take any Spiritualist paper. Why cannot Spiritualists interest themselves everywhere in securing subscribers. It will surely assist the cause and educate the people." Not one Spiritualist out of a dozen pays one cent towards supporting a Spiritualist paper. Even many mediums themselves do not even subscribe for a Spiritualist paper. Hundreds of them in Boston, New York, St. Louis, Cincinnati, and other large cities, do not pay a single cent to support the Spiritualistic press, although they are extremely anxious to have their names mentioned in the same.

Helen Wilmans appropriates the whole of "Size of Man," for her paper, "Freedom," without giving the author, Charles Dawbarn, any credit. No doubt it was an oversight.

The annual business meeting of the New England Spiritualist camp-meeting association was held in the temple, Judge Dailey presiding. The reports of the clerk and treasurer were read and approved. The treasurer's report showed a decrease in the debt of about $1,400. Action was taken to raise money to still further reduce the indebtedness of the association, committees being appointed for that purpose. Considerable sums have already been subscribed. It is anticipated that there will be a substantial reduction of the indebtedness during the current year. A proposition was made to lease the old auditorium for a term of years for theatrical purposes, but the project did not meet with the approval of the association, leading members being apprehensive that it would detract from the attendance at the lectures and other entertainments of the association, and would bring to the grounds an undesirable element, thus resulting in serious injury to the place. It was suggested that in the near future the temple be enlarged, whereby a stage with necessary conveniences to accommodate such attractions would be in order, under the supervision of the association. The following officers were elected for the ensuing year: Vice-presidents, H. A. Budington, Mrs. A. S. Waterhouse, F. B. Woodbury; treasurer, Byron Loomis; clerk, A. P. Blinn; directors, A. H. Dailey, D. P. Barber, Mrs. A. E. Barnes, K. D. Childs, Miss M. A. Westcott, L. F. Crafts, W. W. Lee, H. S. Streeter.

Moses Hull passed through the city last week to fill engagements at Wheaton, Minn., Seattle, Wash., and Nanaimo, B. C. He will give them a rich intellectual feast.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Here is a story from Buffalo that seems to be difficult to duplicate for heathenish business: An organist in a certain Buffalo church is said to have had a contract with the church trustees whereby he gave the congregation the benefit of his services for a certain sum. When his year was up they owed him $37.50. Being unable to collect it in any other way he brought suit for the amount. The church was defended by a lawyer who, among other defenses, set up the fact that the alleged work was performed on Sunday, that it was neither necessary nor charitable, and that consequently under the State law the plaintiff could not ask for a judgment. It would be well for the shepherd of that estimable flock to collect his modest stipend strictly in advance.

E. W. Sprague and wife, speakers, platform, message and test mediums, are open for engagements for the last two Sundays in September and the Sundays of October and November. Address them at Lloyd, Ohio, care of Bessie Woodward, until September 9; after that time, and until September 16, at Middlefield, Ohio. Their home address is 618 Newland aveune, Jamestown, N.Y., from which point mail will always be forwarded to them.

T. S. Russell writes: "The meetings of the Englewood Spiritual Union, 420 West Sixty-third street, have continued to grow in interest with each succeeding meeting, and while many of our people have visited the different camps the reserve force at home have pushed ahead in the work. Since last writing you we have had excellent platform work done by Harry J. More, S. P. Cady, H. C. Andrews and other earnest speakers. We are highly pleased to note the recent development of one of our own sister members, Mrs. Riley. Her tests from the platform are equaled by few, and the Thursday meetings of the Ladys' Auxiliary under her and Mrs. Harrington, are the best weekday meetings we have ever attended. We take this opportunity to advise with all earnestness every society to start a weekday meeting. You will find that people that go to some church on Sunday will be glad to attend these meetings. Many women whose husbands are too creed-bound to go to hear the truth can find this weekday opportunity a blessing to them while their narrow-minded liege lords are down town. Try it, and you will be surprised at the happy result. Mrs. L. N. Claman begins a series of services with us again September 2. A lawn social will be given at 6250 Wabash avenue, Saturday evening, September 8. Admission free. Good music, entertainment, refreshments, readings, tests, etc. Come and have a good time."

The Chicago Times-Herald says: "Dr. Hoffman, who has been constantly in attendance since yesterday morning, says that Edward E. Balch, assistant cashier of the Omaha National Bank, who was so mysteriously assaulted and robbed of $50 in money and two drafts for a like amount while sleeping in a Pullman car en route over the Northwestern from Chicago to Omaha early yesterday morning, will live. The mystery surrounding the case has not been dispelled. Balch has not been able to tell a coherent story of the assault. The attending physician will not permit him to talk. A remarkable phase of the case was disclosed to-day. At the moment when the train was passing Grand Junction, a station east of Boone, Mrs. Balch awakened with a start from a hideous nightmare, in which she had dreamed that she saw her husband struggling desperately in the grasp of armed men. She heard the cries for help, but was unable to assist him. She rubbed her eyes and looked fearfully about. The dream had been horribly real. Above the roar of the train she caught the sound of a groan coming from the berth opposite. The frightened woman caught the curtains back, and the next moment a shrill scream of terror rang through the car, arousing the passengers from their slumbers and bringing the porter and the conductor from the smoking apartment. Miss Redington, a passenger, said she was awakened by a man thrusting a dark lantern into her face as she lay in the berth."

Mrs. Juliet H. Severance, M. D., whom the old workers in the spiritual cause will remember as a brilliant speaker and hard worker for humanity, has been confined to her bed for the last two months. She wishes to thank the friends who have given her help and sympathy at this critical time. Her daughter was obliged to give up her business in New York to attend her. She can be addressed at 6118 Drexel avenue, Chicago.

Mary Burrows writes from Detroit, Mich.: "A corrected list of the coming dates for the balance of the union course of summer lectures at Occult Temple, is as follows: September 4 and 5, Carrie E. S. Twing; September 9, W. V. Nicum; September 23 and 25, Georgia Gladys Cooley; October 21, Dr. A. B. Spinney."

J. W. Kenyon writes: "Mrs. J. W. Kenyon lectured and gave tests at Hopkinton, Mass., in Claftin's grove, July 24. She was greeted by large audiences and gave many tests. The audience was mostly composed of Christians who had never before been to a spiritualist meeting, and to them the tests were given, so that a deep impression was created. The management re-engaged her and Mr. Kenyon for August 19, on which occasion there was a very large increase in the numbers present. Mr. Kenyon lectured for an hour on 'What Immortality Implies' in the forenoon, and 'What Good is Spiritualism' in the afternoon. Following each lecture Mrs. Kenyon gave tests—all fully recognized. In the evening Dr. Monroe's parlors were crowded, in Milford, Mass., and for two hours tests and messages were given that filled all hearts with great happiness. Mr. and Mrs. Kenyon serve the same society September 2. They have had large meetings every evening in Phyllis Hall, and many have been convinced of the truth of Spiritualism. The number of circles held here nightly have been legion, but the work of the mediums of most of these have not been convincing, but puzzling to the seeker after spiritual truth. If only good mediums came before the people in public our cause would spread more rapidly and greater happiness result therefrom; but there seems no way to control the work. Spiritualism is so grand a truth that it seems able to maintain itself against great odds. Societies can address Mrs. J. W. Kenyon, a public test medium and lecturer, at Onset, Mass., Box 166."

We keep a standing notice on this page that every item sent here for publication must contain the full name and address of the writer, otherwise it will not appear. That accounts for "your" item not appearing this week.

May F. Ayres, of Lansing, Mich., writes: "The eighth annual convention of the Michigan State Spiritualist Association convened at Briggs Park Camp, August 14, continuing over the following Sunday with a mass convention. The prominent speakers present who assisted: Dr. A. B. Spinney, Lyman C. Howe, Mrs. M. C. Lincoln and Mrs. Lee Norie Claman taking charge N. S. A. day. Mrs. Jessie Stockton, of Lansing, a talented elocutionist, gave a fine entertainment. Complimentaries were given to two hundred veteran soldiers from the Soldiers' Home. Officers elected for the ensuing year: President, John Hutchinson, Jackson; vice-president, Martha E. Root, Bay City; secretary, May F. Ayres, Lansing; treasurer, C. A. Clement, Lansing. Trustees, W. R. Alger, Flint; A. E. Steygall, Owosso; and Nellie S. Baade, Detroit. Delegates to N. S. A., Dr. B. O'Dell, Paw Paw; May F. Ayres, Lansing."

The Democrat, of Muncie, Ind., says: "There is no new State Spiritualist Association organized, regardless of the newspaper stories to the contrary. According to reports that have been filling the air, Captain Dave Kilgore was to be the head and shoulders of the new association and its grounds to be located in a grove on his farm. Captain Kilgore is in Anderson to-day and was questioned about the matter. He had not heard of the proposed new organization only in a sort of general way. Captain Kilgore said he is a member of the present association and expects to remain with it. He told some people who were talking about the needs of a new association that he had a splendid grove that could be utilized for camp grounds. That is as deep into the transaction as he has ever delved."

W. M. Smith writes from Toledo, Ohio: "The Independent Association of Spiritualists, having procured a charter as a religious body from the Secretary of State, will open the season on the 9th of September, with Mrs. Amanda Coffman, of Grand Rapids, Mich., for September, to be followed by Mrs. Julia Steelman Nichols for October. Since my last communication two of our old Spiritualists and workers have passed to spirit life, Sisters Eshenroder and Jonson, both of whom will be greatly missed by the Spiritualists of Toledo. We hope to duplicate the success of last season, both financially and spiritually."

The Grand Rapids (Mich.) Press says: "The closing exercises of the Spiritualists' camp-meeting were held with an audience of about 250 persons present. The summer meeting was not successful from a financial point of view and the management is out something in the neighborhood of $900, it is said. The main reason assigned for this loss is that the meeting lasted too long to hold the interest of the paying public. The exercise yesterday morning and afternoon consisted of lectures by Lyman C. Howe, of Fredonia, N. Y., and Mrs. Cecil Lincoln, of Buffalo. In the evening all the mediums in camp united in a grand test seance. The management states that another camp will be held at Briggs Park next year despite the poor financial outcome of the camp just ended."

J. E. Dura writes from Michigan: "The premium books arrived safe and in good condition. I feel very proud of them, and consider them very valuable to any one who is seeking knowledge of a future life. They cover the ground completely, and are quite easily understood by any one. Spiritualists who do not take advantage of securing these very valuable books at so low a price, are making a great mistake."

Fred L. Hayden writes from Washington: "A few days ago I received the three volumes of the Encyclopedia of Death all right and in first-class condition. I want to thank you, but my vocabulary is too limited to express in words my appreciation, for when looked at through physical eyes and from a financial standpoint, there is nothing in it for you, and it seems to me you must be losing money by it. I am deep in the first volume. I expect a spiritual and intellectual treat in those books. The spiritual philosophy is comparatively new to me, but I think it a natural, reasonable and beautiful philosophy."

Wm. Dorman writes from Caldwell, Idaho: "Hon. A. B. Richmond's lecture is a good one to send to my Methodist friends. Your Progressive Thinker and those wonderful spiritual books that you are sending out will do more good to instruct man in the truth than all the priests, monks and preachers combined. Why is it that Idaho is so neglected by our mediums? A good, honest lecturer and test giver could do a great deal of good here and make more money than in the East."

Mrs. S. E. Wood writes: "We would like the world to know that although Spiritualism in this vicinity has for years been subjected to the ridicule and persecution of its Christian adversaries, it still lives and its prospects were never brighterthan at present in Northeastern Ohio. The Spiritualist Union Society of Ashtabula county held a two days' meeting at Luce's beautiful grove, Kingsville, Ohio, August 25 and 26, at which they were privileged to listen to the profound logic and matchless oratory of that prince of Bible scholars, our honored brother Moses Hull. May he long be spared to fight in the cause of truth. The good he has done shall 'live after him.' His discourses were followed by fine psychometric tests and character delineations by that refined and gentlemanly medium and psychometrist, Mr. Victor Wyldes, of England. These two gentlemen held the strict attention of the large audience, and should they ever visit us again we predict for them a much larger attendance, for they have aroused public thought in this vicinity."

Dr. B. O'Dell writes: "They had a very successful camp at Grand Ledge, Mich., with good attendance, with assurance that they will have a better array of talent and a larger attendance next year."

The Boston Herald says: "The National Spiritualists' Association held its annual meeting at Onset Camp, and it was largely devoted to raising cash subscriptions for the Mayer fund for a national home. The methods of Dr. Simpson at Old Orchard Beach were emulated in part by H. D. Barrett, the president of the National Association. There was a large audience, as the camp ground is full of people, and enthusiasm over the object to be attained was high. Mr. Barrett explained that Mr. Mayer had offered to devote a $12,000 lot and building for the proposed national home for decrepit Spiritualists, with the proviso that $10,000 should be subscribed in cash by the Spiritualists of America for the maintenance of the home. He described how $9,000 has been raised of the necessary $10,000 during the past year, and said that it is necessary to raise the balance between now and October 1. President Barrett announced that the necessary $671 will undoubtedly be raised during the next week, as he expects to visit several camp-meetings after leaving Onset Bay, and he has great expectations of success among the Spiritualists of Maine, whence he will go from here."

B. B. Hill, a prominent Spiritualist of Philadelphia, was in the city during the recent G. A. R. encampment.

Mrs. M. E. Cadwallader, whose influence and personality have been so marked in every convention of the National Spiritualists' Association, was in the city last week enjoying the wonderful sights of a crowded city that was under the control of the G. A. R.

Emma M. Nutt-Moore, trance speaker and medium, is open for engagements for the fall and winter months. Address her at Chesterfield, Ind.

The Bangs Sisters have returned home from their summer trip and will be pleased to see their friends and patrons at their home, 654 West Adams street.

John W. Wray, a prominent lawyer and Spiritualist, of Fort Worth, Texas, has been in the city on business. He is one of the leading lights of our cause in Texas.

Mrs. Lilly LeSieur writes: "The euchre party given by the Band of Harmony, Thursday evening, August 30, at their rooms, 608 Handel Hall Building, was well attended, but owing to the hot weather, our party was not as large as usual, but sufficient for eight tables. Our next Band of Harmony, Thursday, September 6. We have an interesting programme, besides a letter from Ouina that will be read. Mrs. Richmond will be with us the following Band, September 20, the third Thursday of the month."

There have been thousands of prophecies from mediums and others that President McKinley will be re-elected. There has also been the same number of prophecies from a like source that Mr. Bryan will be elected. Astrologists have predicted the election of both. None of these prophecies are worthy of mention from whatever source they originate.

Kate Wheeler writes: "I wish to call attention to Baryton, Mich., as a good field for some good medium or lecturer. I am the only one here who takes a Spiritualist paper. A year ago a man came here, claiming to be a materializing medium, but he wanted each one to pay a dollar before he would do anything. He did not give any satisfaction to the people."

Mrs. and Mrs. M. Buchanan send to this office under date of September 1, the following dispatch from Marshalltown, Iowa: "Good opening for materializing medium here. Can do well. None at camp. Deliver this message to Mrs. Tripp. Would like her to come at once." We do not know where Mrs. Tripp is located, hence could not deliver the message. Will some good materializing medium respond?

Mr. and Mrs. G. F. Perkins write: "The friends and general public will notice that we have changed our location to 884 West Madison street, cor. Leavitt street, where we have ample accommodations for private readings, developing, etc. Test circles Friday evenings. We desire to organize a developing class for Tuesday evenings, also Thursday afternoons. Our regular Wednesday evening meetings, Larrabee and Garfield avenue, will continue. Our Sunday evening meetings will be during September at our residence. Let us hear from every one desiring our services, at once."

The indefatigable worker, Will C. Hodge, sent us a large list of subscribers from the Delphos camp.

Mrs. Emmliss Blake writes from 369 S. Division street, Grand Rapids, Mich.: "I am open for engagements for the fall and winter months to give platform tests. I have just closed a successful engagement at Briggs Park camp."

Mrs. M. A. McHatton writes from Texas: "With much pleasure I acknowledge the receipt of the three volumes of the Encyclopedia of Death, and Life in the Spirit World, you so kindly sent."

Letter from Lyman C. Howe.

Camps are closed in these parts, and those I have served, six in all, have seemed in a healthy, growing condition. The Briggs Park meeting can hardly be called a camp, for there is nothing to make it permanent. But the people are permanent institutions. Even death does not change the great reality. The people may select new ground and establish a camp that will live and grow.

Dr. Spinney made a splendid speech the day I arrived, and the mediums usually did well.

Grand Ledge is a model of good work, good folks, and good will. It is a growing testimonial for all that is best in Spiritualism, and has the sympathy and co-operation of the town. A new apartment house is planned and $600 were pledged to build it when I left. It is to have sixteen family apartments, where the occupants can keep house, and a whole family be made happy during the camp season.

The week preceding August 20 was said to be the most prosperous in the history of the camp.

At Island Lake also a new deal and new awakening are in evidence. Hon. J. H. White is now president, and he has done much to establish the camp on an enduring basis. Cottages increase and are of a creditable character.

Prof. Hudson's music is a great attraction. He was a pupil of James G. Clark, and a companion with the Hutchinsons, and his music sounds more like that of J. G. Clark than any other I have heard.

I read with much interest the article by Lucretius in the last Progressive Thinker and may have something to say of the ideas advanced later.

Lilian Whiting's letter is full of interest and suggestions. Some themes she sets forth strikes me as open to doubt. But facts are obstinate. Of course she and others who have been so favored by Mrs. Piper, regard her as about the only reliable medium. But we have had scores of others as good, since Spiritualism dawned.

The Psychic Research Society has done much good, and I am in full sympathy with its exact methods.

Truth has nothing to fear from critical examination and thorough sifting.

Lily Dale closed Sunday evening with a rousing love feast. Many got their first lesson there this year, and went away rejoicing.

I am open to calls for society work this fall and winter.

LYMAN C. HOWE.

Fredonia, N. Y.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable infor-

Summerland, California.

The Spiritual Association of this place commenced its yearly assembly meetings at Liberty Hall, Sunday, Aug. 26, and closed Sunday, Sept. 2. The program was well arranged and carried out and gave general satisfaction from first to last. Mrs. Spring, chairwoman of the association, presided at each of the sessions with her usual good judgment and grace, and harmony and good feeling prevailed.

The opening discourse was delivered by Prof. J. S. Loveland, and his lecture was a masterly effort. His lecture treated of the present condition of the times, and the crisis pending politically and religiously, closing with a grand peroration, eloquent and sublime. Prof. Loveland has no peer in the spiritual ranks as a speaker or writer, as his published works show, and the societies which employ him have reason to congratulate themselves as having an able advocate for scientific and philosophical Spiritualism. Los Angeles camp-meeting has secured him for its coming camp-meeting next September, the first Sunday in that month, and this shows the good results of his work done there last summer, notwithstanding the cry from the pseudo Spiritualists there that his lectures were too materialistic in tone and treatment.

The speakers here during the assembly were Allen F. Brown, of Texas; Mrs. E. R. Nickless, of Chicago, and both did excellent service as speakers and psychometrists. Mr. Brown is comparatively new in the work, but if his efforts here is a sample he has a great field of useful work before him.

The Children's Progressive Lyceum was one of the leading features of the Sunday's exercises, as conducted by John C. Darling, and their well-drilled exercises in calisthenics and marching with silken banners was a picturesque scene never to be forgotten by those who for the first time witnessed a Spiritual Sunday-school. The hall was completely filled with flowers, vines and palms, and presented a scene of a woodland bower. All praise is due to the untiring labor and skill of the society ladies, who seemed never to tire in the good work. God bless the ladies.

BISHOP A. BEALS.

Island Lake Camp, Mich.

D. P. Dewey came and greeted us with his smiles, poured out to us of his eloquence and spiritual thoughts, and left behind him many lessons we can ponder over long after the camp closes. A more practical, spiritual lecturer never came out of the ranks of materialism. We are confident that wherever he goes, good practical lessons will be left behind him. On the 24th the campers gave him a god-speed.

To-day ushers into our midst those magnetic workers, Mr. and Mrs. Kates, who commence to-day and give us of their best thoughts and spiritual unfoldment until the 30th, when Carrie E. S. Twing will be with us until the close of the camp on the 3d of September. The time between lectures is filled up with lively discussion at conferences, circles and dances.

The Ladies' Auxiliary is now putting forth its best efforts, and is well organized for a good winter's work, with M. St. Omer Briggs at their head.

One new cottage has been erected, and will be dedicated this evening. Others are in embryo awaiting the coming of next spring. No cleaner spot with its magnificent lake and groves, good water and fresh air, can be found for the building of a summer home, where the physical can be restored to health, and spiritual unfoldment combined.

J. W. BRIGGS.

Franklin Camp, Neb.

The fifth annual camp of the Southwest Nebraska and Northwest Kansas Spiritualists Association was attended with very great success. From very small beginnings this camp has gradually grown into public favor and considering its remote distance from any large city the attendance is remarkably good. The few scattered adherents to the spiritual philosophy have reason to be proud of the result of their struggles in endeavoring to plant the seed of true Spiritualism upon the western prairies. This year's camp was pronounced by all visitors the best in the history of the association and the promoters are to be congratulated..

The workers present who contributed to the success of the meeting were quite numerous and as we do not believe in singling out any particular ones as greater than the rest, we will simply give the names and special phases of mediumship. Mrs. Laura B. Payne, of Topeka, Kans., inspirational singer, musician and speaker. Mrs. Clara Ferris, of Lincoln, Mrs. M. J. Bonney, of Blair, and Mrs. Annie Gillette, of Omaha, all good test mediums in their varied forms of giving messages, etc. Prof. Dunton, of Lebanon, Kans., a veteran speaker and test medium. C. H. Moody, of Otego, Kans., James Campbell, of Havelock, Neb. Paul S. Gillette, of Omaha, D. W. Hull, of Norton, Kans., each one in his own way sowing seeds for future growth. Then we had a good lecture by the worthy secretary of the camp, C. H. Simpson, of Franklin. Harry Davis and Mr. Shelburn, Jr., of Atlanta, gave discourses on Young People's day, which has been previously reported. Mr. E. F. Barrows, test medium and Mr. Louis Dunton, healer, both of Lebanon, Kans., were present and did good work. As to myself, I was called upon to preside on several occasions, also gave some lectures and a few tests in the morning circles which were a feature of the camp. Mr. C. H. Davis, of Franklin, Neb., gave valuable assistance in some of the circles, and took charge of the refreshment stand.

The very best of music was furnished by the Reeves family, of Asherville, Kans.

Last, but not least, we must mention the genial president, Mr. Shelburn, of Atlanta, who was frequently on his feet defending the principles of our cause. A new feature at the camp this year was a medium for materialization and slate-writing, W. W. Aber of Spring Hill, Kans., who was accompanied by his wife, Mrs. Sallie Aber. These workers were the first physical mediums who have been engaged at this camp. As far as we were able to see every worker present was strictly honorable in the practice of their sacred trust, and all had the best interests of Spiritualism at heart while working in their various lines of mediumship. Mr. and Mrs. Simpson, of Franklin, had charge of the dining tent and catered to the hungry with general satisfaction.

Mr. D. L. Haynes and wife were always on the alert looking out for the comfort and convenience of the campers.

The dances three times a week were the means of bringing numbers of young people to the camp who would probably have been absent had it not been for the amusement provided.

W. E. BONNEY.

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, $1 per volume. For sale at this office.

THE N. S. A.

Amendments and Other Important Matters.

To the Editor:—Fraternal greetings to you and your constituents from the N. S. A. We thank you for your continued courtesy to this association, and trust that the utmost of recognition of your service to humanity in every way will be accorded to you at all times.

The forthcoming convention at Cleveland in October, promises to be a great meeting for the Spiritual cause, and we assert that all who attend will be thankful that they did not remain away. I call the attention of those who intend to be present to the importance of securing railroad tickets on the certificate plan, and urge all to do so, that we may satisfy the special agent who will be at the convention the 19th, to sign the certificates. I also request the friends to apply to the stations in their localities, in time to give the agents opportunity to procure the certificates for them, if they are not kept on hand.

The headquarters of the convention will be at the Forest City House, a handsome, and well-kept hotel, where every attention will be given the guests.

The special rates of two dollars per day, each person, is a concession well appreciated.

The Mayer fund is slowly increasing; we trust that all who have pledged to it, will send in the amounts as soon as possible; we also are to raise about a thousand dollars to fill the fund, and it is desirable that this be done by Oct. 1. All donations thankfully received. We have on sale several hundred copies of "Violets," the pretty booklet of poems; they are well worth the price of 25 cents per copy. Each copy sold aids the Home fund. We also have a very few copies of a photograph—cabinet size—of Katie Foy, and her two little sons. The mother and one son have passed from earth, the other son still lives; he, too, is a fine medium, inheriting the powers of his mother and her family. We will sell these pictures at 50 cents each.

The letters we receive on the Mayer fund are cheering and encouraging. One from Comanche, Tex., containing a second generous donation, has the following. "I am going to try and contribute as much as ten dollars a year to the National Association. It strikes me that if we as Spiritualists expect to accomplish anything, we must have organization. We must begin at the beginning and work systematically and persistently. The N. S. A. was certainly a move in the right direction; it meets my hearty support—approval. We want to sustain it, and as our cause grows, and gains strength and momentum we can organize and sustain State and camp-meeting associations, send out literature and missionaries. Our Spiritualist papers, I regard as very important factors, they deserve much better patronage than they get."

Before closing, Mr. Editor, kindly allow me to emphatically state that the N. S. A. is the true friend of mediums, that it recognizes mediums as the open doorways between the two worlds; and mediumship as the base of Spiritualism. It denounces fraud, of course, but upholds true mediumship, and respects every honest worker in the world. The N. S. A. does not claim that nine-nine per cent of so-called mediumship is false, nor does it presume to say that the medium who does not meet the spiritual need of one or more of its officers, is unable to do honest work for others and for the cause. While it will not shield fraud, neither will it dictate to the public what medium is to be considered worthy and which is to be condemned. We are careful not to recommend tricksters who come to the ranks for selfish purposes, but we also stand by true mediumship at all times.

With greetings of love to all,

MARY T. LONGLEY,
Sec'y. N. S. A.

600 Penna. Ave. S.E., Washington, D. C.

Proposed amendments to the Constitution and By-laws of the National Spiritualists' Association, to be acted upon at the eighth annual convention, in Cleveland, Ohio, October 16-19, inclusive

Article IX, by substituting "biennial" in place of "annual conventions," thus making the convention meet every two years instead of annually.

Amend Constitution by adding:

"Any good Spiritualist paying one hundred dollars into the treasury of the National Spiritualists' Association shall be entitled to a life membership in the association, with a right to vote in all of its business transactions."

Amend Constitution:

"To allow honorary or lay members the privileges of delegates; also that provisions be made for five-year members, with convention privileges, for the sum of twenty-five dollars."

Article XI, Section 2, of the By-Laws, by inserting after "local associations" the words "holding State charters."

WE WILL MEET AGAIN.

Happy thought! again of greeting
Loved ones of the long ago,
Who so sad and lonely left me,
In this darksome vale below.

Happy thought! that we together
Soon will be united there,
In the bright and blest forever,
Free from earthly ills and care.

I am weary with the trials
And the tolls of mortal life;
Weary with its ceaseless struggle—
With its turmoil and its strife.

And my soul is sorely hungry,
For the food of angel love—
Sore athirst for living waters,
From the holy fount above.

And I'm happy in the dreaming,
Of that upper world so fair—
Of the bright and blissful beauty,
Of the mansions "over there."

I am happy that the ending
Of the valley now is near;
And am watching for "the boatman,"
Who I know will soon be here.

And will pilot me safe over,
To the green immortal shore,
Where all sorrows and affliction,
Will have ceased forevermore.

He will ope the pearly portals
To the "many mansions" bright,
There to meet my loved arisen,
In the realms of endless light.

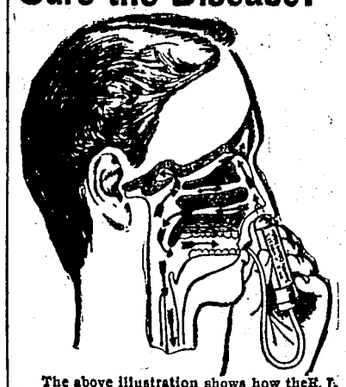
JULIA H. JOHNSON.

Los Angeles, Cal.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

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Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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The Philosophy of Individual Life, Based Upon Natural Science

As taught by modern masters of law. By Florence Huntley. An exceedingly interesting and distinctly valuable contribution to the literature of evolution, unfolding its laws from the deeper and clearer spiritual aspect, and indicating the defects of the Darwinian theory. Spiritualists and Materialists alike can gain much from its perusal. Price, finely bound in cloth, $2. For sale at this office.

The Development of the Spirit

After Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Transcribed at the request of a band of ancient philosophers. Price, 10 cents. For sale at this office.

The Devil and the Adventists.

An Adventist attack on Spiritualism repulsed. By Moses Hull. Price 10 cents. For sale at this office.

THE DIAKKA.

The Diakka and Their Earthly Victims, by the late A. J. Davis, is a very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, a resident of the Summer Land. Price 50 cents. For sale at this office.

MAN THE MICROCOSM.

His Infinite and Divine Relations. Intuition—The Light Within. By Giles B. Stebbins. Price, 10c.

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264 pages. One copy, $1; six copies, $5.

FROM NIGHT TO MORN;
Or, An Appeal to the Baptist Church.
82 pages. One copy, 15 cents; ten copies, $1.

*TH

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

A Parent, Brockton: Q. How should a child like the five-year-old James Clayton, who delights to torture younger children and animals, and has in some instances nearly caused their death, be treated?

A. Parents who in their ignorance bring such degenerates into the world assume a fearful responsibility, and yet considering the circumstances bearing on the pre-natal child the wonder is why there are not more savages born. The persistency of nature makes constant struggle to produce the best, for in most cases the better influences are superior to the degrading. The child "conceived in sin and brought forth in iniquity," cannot be otherwise than a degenerate. When heedless ignorance and selfish passion bring such children into being, we may pity and have charity, yet we should not forget justice. As a beast of prey cannot be allowed its liberty, so these reversions to barbarism cannot be allowed freedom, which to them would mean the privilege of injuring others. They should be confined—not in a dungeon, but in a comfortable home where they should be educated. All that is possible for their education should be done, especially to rouse the moral feelings. Corporal punishment, exciting only fear and hatred would intensify the brutality of character.

Peter Keller: Q. What is the population of China?

A. There is nothing more accurate than the estimates which have been made by various statisticians. The value of these is not great, for they vary from 200 to 550 millions. The Chinese empire contains four million square miles. A census never was accurately taken even of China proper, and recently efforts have been made to greatly reduce the estimates. On the contrary it is probable that the highest estimate is too small. More than one-third the population of the globe dwells within the limits of this great empire.

Wm. Chippendale: Q. If spirit communication be a fact, how do you account for the total absence of any intimation from the world of spirits, of the fate of Sir John Franklin and his crews? He, his officers, and several hundreds of men were dead in the arctic regions, while for years efforts were made to ascertain what had become of them and where their remains were lying.

A. The foundations of the spiritual philosophy are so firmly laid that no seemingly conflicting fact can shake its solid walls. To those who have given thought and study to its interpretation the period of doubt has passed. Not that such facts are to be ignored, but met with the certainty of explanation. It must be admitted that the foregoing question with kindred ones are among the most difficult to answer.

Why do not our friends constantly come to us? Sir John Franklin was no dearer to his wife, than the millions of husbands who pass into the shadow of death are to their wives. Every day, according to human wisdom, for the good of the living it is almost imperative that the dead return, and yet there is silence.

This question was answered in a past number of The Progressive Thinker, in its general bearing. A portion is reproduced, for in its simple language it makes clear the befogged atmosphere.

While enjoying the hospitality of Capt. D. B. Edwards, at his home at Orient, L. I., he pledged me that after his departure he would return to me and give positive evidence of his identity. He seemed greatly pleased with the idea and repeatedly spoke of it. He was a distant relative, living near the premises purchased by John Tuthill (Tuttle) from the Indians just ten generations ago. He had been captain of sea-going ships until 70 years of age when he retired. He was one of the most unselfish, sympathetic and spiritual men I ever met.

Nearly six months passed after his death, and not a sign from him. Constantly I thought of him and his pledge, and wondered why he did not fulfill it. I cannot say I doubted, but I was perplexed.

The night after Christmas I sat at my table writing after midnight, and almost overcome with weariness, arose to retire. Then suddenly I was conscious of the presence of this precious friend, and he wrote a lengthy message, the beginning of which I here introduce as touching the present subject:

"My Dear Brother:—I at last am able to come to you and express my thoughts and wishes. How ardently have I longed for this moment! How anxiously! I thought I knew all about spirit communion, and when I was ill and suffering, I thought when I was free at last from my old body, my first effort would be to come to you and tell you how I found my new life. You were perplexed that I did not keep my promise and let you know, as a test, before anyone else could give you the news. You did have a dim intimation, which you referred to fancy. Well, I was myself surprised. I did not for a long time awake to the reality. After so much pain I felt at once peaceful rest—such blessed, peaceful rest. I did not wish to wake from it, nor make the least exertion for fear the reality would come again. I know that dear spirits were near me—They would not let me take the journey alone. I was so glad it was all over—Now I have awakened. I am again myself, though not myself. I came to you and again I was surprised and disappointed. I expected to come at once into your sphere, and I thought, 'Why, yes, there will be no trouble or difficulty in making you understand, just as I did when on the beach or in my sail-boat. How strange it was that while others came I could not. I did not know how. I had to wait to learn. Those near would have aided, but I would not allow them to come between you and me. Time after time I came and always had to remain at a distance, I did not know how to approach. By this you will understand why it is that others you desire to hear from do not come in answer to your prayers."

The number of spirits who have learned the method of correctly communicating is comparatively small, and these, too, often find the obstacles interposed on the earth-side insurmountable. It may be truly said that the vast majority of the spirit world do not know that communication with earthly friends is possible, and if they were informed would not know how to transmit their thoughts.

H. G. Purinton: Q. Webster defines spirit as the soul of man, and soul as the spirit of man. What is soul or spirit, and what survives after death?

Man is composed of a physical body and a spiritual intelligence or mind. The two latter are inseparable. The word soul in the vocabulary of Spiritualism as exactly equivalent to spirit, and should be discarded as its use leads to confusion of ideas.

The spiritual body, or "celestial" as St. Paul terms it, including the intelligence, survives the death of the body.

Nebraska State Camp.

The second annual camp of the Nebraska State Association was held in the Sunday-school assembly grounds at Crete, Neb. It commenced on Friday evening, August 27, one day later than advertised, on account of a heavy rain and electrical storm which left the grounds in a very wet condition. The camp was carried through under a series of difficulties, the principal one being too short notice; the next one a prevalence of heavy storms at frequent intervals in many parts of the state which deterred many from coming by wagon who would otherwise have done so. The next unfavorable condition was the general make up of the community in Crete and surrounding country which is largely Bohemian and Catholic. Notwith standing all these obstacles, however, it was by all odds the most harmonious camp-meeting I ever attended.

A remarkable feature of the camp was that every speaker and medium present were residents of the state of Nebraska. Mrs. Goodwin, of Beatrice, and Mrs. Bonney, of Blair, gave lectures and tests. Mrs. Goodwin is a trance speaker who promises to become a good worker.

Mr. Pethoud, of Beatrice, a well-known trance speaker, also gave one good lecture. Mr. Bledsoe and Mrs. Etta Seaman Bledsoe, of Lincoln, gave some very fine inspirational lectures. These workers have lately taken up their residence in Lincoln and we welcome them to Nebraska. Two young speakers, Mr. Harry Davis, of Franklin, also Mr. Jones, of Exeter, gave us some good addresses, and we hope both will continue in the good work. Mr. C. H. Simpson, of Franklin, gave some very thoughtful lectures from a Biblical standpoint. Mr. James Campbell, the worthy and self-sacrificing president, as usual came out with very advanced ideas on spiritual and social questions and was always well received. Mr. Campbell's Spiritualism is of the right kind because it takes hold of questions pertaining to every-day life as well as looking foward the life of the future.

Miss Myrtle Klock, of Lincoln, presided at the organ throughout the meeting.

A pleasant feature of the meeting was the regular morning circle which brought out some very beautiful messages, symbolical visions and tests.

The dining hall was under the supervision of Mr. and Mrs. Stahl, of Crete.

Mr. Stahl gave a few hypnotic experiments on the auditorium platform. H. B. Austin, of Beatrice, assisted materially in taking care of lights, grounds, and speakers' pavilion. The general opinion among the visitors was that everything considered the camp was a precursor of better times for Spiritualism in Nebraska, and all expressed themselves as highly pleased with the intellectual and spiritual food provided. Everybody seemed to be in harmony, and went away with a hope of having another camp-meeting during the coming year.

Mrs. Bonney is rapidly developing as a test medium and gave many convincing proofs of a continued existence. My own work consisted of lectures and occasional tests in the shape of full names given during the morning circle.

Mrs. Bonney and myself will stay in Lincoln for a time and can be addressed for engagements, lectures, circles, funerals, etc., at Room 41, 1416 O street. W. E. BONNEY.

IF DEATH ENDS ALL.

If death ends all, my doubting friend,
Our rainbow dreams are vain;
To comfort you we must descend
And meet you on your plane.
Why should the dread of death annoy?
Sweet sleep, what were more blest?
For next to life's eternal joy
Were death's eternal rest.

Suppose annihilation true,
Why should we fear it so?
The same contented rest we knew
A hundred years ago.
A lotus land, devoid of pain,
Without a sin or care—
Why should world-weary souls disdain
That slumber-laden air?

Dear hands close folded down in death
Are free from toil and pain,
And lips devoid of mortal breath
Will never sigh again.
Those ears grown deaf to words unjust,
Earth's discords cease to fret;
The dead weep not—no heart of dust
Has ever broken yet.

Why mourn so deeply for the dead
We soon must cease to miss?
The path they took we soon must tread,
Join them in rest or bliss.
And if no waking comes at last,
Why, then we shall not weep,
Content as in the ages past
Of prehistoric sleep.

Although I hold the larger hope,
That death's a gate that swings
On fairer lands that upward slope
To heaven's diviner things,
I am content believing this:
Whatever is, is best;
And next to life's eternal bliss
Were death's eternal rest.

CALLA HARCOURT.

Chesnut, Ill.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

DELPHOS CAMP, KAN.

Will C. Hodge Gives His Impressions.

This camp situated in the Solomon Valley, two hundred miles west of Kansas City, has had a most successful season, closing August 26. While the attendance was not greater than on some former occasions, yet judged by results it has proved one of the best, if not the best camping seasons in the history of the association. The weather was of the typical Kansas variety, for the most part exceedingly hot, but relieved occasionally by gentle Kansas zephyrs common to that section, causing trees to sway and in some instances assume a horizontal position and thoroughly frightening a portion of the campers not accustomed to the playfulness of a genuine Kansas windstorm.

Speakers engaged for the season were Will C. Hodge, Chicago; Mrs. Carrie M. Hinsdale, Fort Worth, Tex.; Mrs. L. A. Mabee, Mrs. E. E. Hammon and Laura B. Payne, Topeka; and Mrs. A. L. Lull, of Lawrence, Kansas.

Special days were assigned as Woman's, Young People's and Temperance days on which occasions special programs were arranged.

Exercises on Woman's Day were under the direction of Mrs. Hoffman, of Enterprise, Kans., a very earnest worker in the cause of equal rights, regardless of sex, color or nationality. Short speeches were made by all the speakers above mentioned and by Mrs. Eva Bishop, of Glasco, and Mrs. L. H. Bellman, of Howard, Kans., the principal address being delivered by Mrs. Anna L. Diggs, of Topeka, who has a national reputation as a reformer and worker for equal suffrage for the whole people.

The Young People presented a creditable array of talent and judging by their initial effort, Young People's Day will become a fixture in forthcoming programs at Delphos camp.

The discussion on temperance was a lively one, as it embraced temperance in every relation of life, and while there was decided difference of opinion, especially regarding prohibition, each respected the opinion of others and no inharmony was engendered.

Prof. Hoffman, of Enterprise, was on the program for the last Sunday, but owing to the number of speakers was limited to twenty minutes, to the great regret of many who would gladly have listened for a whole hour or even longer. Laura B. Payne added to the interest of the camp by her fine rendering of songs of her own composition, and the instrumental music of the Reeves family was as usual, a feature of the camp. They must have been born under a musical star as the whole family take to music as naturally as a duck takes to water.

One funeral was held during the camp. Grandma Bishop, who tented on the ground last season, passed away at the ripe old age of ninety-two years. Funeral services were held in the Universalist church, which was filled with a large concourse of relatives and friends of the deceased, the writer officiating.

The mental phases of mediumship were well represented by Inez Wagner, of Eskridge; Mrs. Hammon, of Topeka; Mrs. Lull, of Lawrence; Mrs. E. M. Hull, of Ionia, and Mrs. Hinsdale, of Ft. Worth, Texas. These ladies were kept busy with private readings and all gave excellent satisfaction.

Public tests were also given by Mrs. Lull, Mrs. Hammon and Mrs. Wagner, with good results, the only complaint expressed was, the audiences being a hungry crowd, could not get enough of the phenomena.

Independent slate-writing was well represented by Mrs. Mott-Knight-Connely, of Kansas City. She did most excellent work and was kept busy during the entire camp. Her new phase of oil painting on canvas is attracting much attention, deservedly so judging by the specimens on exhibition which certainly were artistic productions.

W. W. Aber, of Spring Hill fame, the medium through whose agency was written by materialized spirits, that wonderful book, "Rending the Vail," represented the phase for form manifestations and gave a number of very satisfactory seances.

I had the good fortune to attend one of these seances, and it is my opinion, as well as the opinion of all who were present, that the manifestations occurring in the presence of Mr. Aber are unmistakably genuine. The writer took pains to interview many who attended these seances, comprising old-timers and new investigators, and there was not a dissenting voice from the above opinion.

The complete harmony of the camp socially and among the workers as a whole was notable, and to this fact is probably due the unqualified success of the camp the present season.

The annual election of officers resulted as follows: President, Jas D. Reeves, Asherville; vice-president, I. N. Richardson, Delphos; secretary, E. S. Bishop, Glasco; treasurer, Miss Rosa Blanchard, Delphos.

Eastern camps will have to look to their laurels as the Spiritualists of the "wild and woolly west" are progressive and up-to-date, and while they may not have the crowds attending some of the more noted camps, the attendance is uniformly good, while on Sunday, Aug. 19, the gate receipts showed an attendance of more than two thousand.

I am resting and recuperating for a few days with friends in the beautiful city of Rockford, Ill., and am open for engagements in any locality and for the camping season of 1901. Address, 40 Loomis street, Chicago, Ill.

WILL C. HODGE.

Summerland Beach Camp, O.

Summerland Beach Camp opened very promising on Sunday, August 26, with very good attendance at all three meetings. Mrs. A. E. Kibby, of Cincinnati, O., gave beautiful lectures at all the services. She was followed at all sessions by Mrs. S. E. DeLong, of Columbus, Ohio., who gave positive proof of spirit return by the very convincing tests she gave.

Mrs. Zetta L. Else, of Galion, O., and Miss Jennie DeLong, of Columbus, will both do their part of entertaining the visitors at the camp by their beautiful music.

Mrs. M. E. Clemens, of Columbus, O., was also on the grounds, and gave some beautiful communications.

Mr. McClade, of Ashley, a trumpet medium, is on the ground to give seances every evening.

Besides the ones mentioned above we expect to have with us Mrs. Kratz, of Indiana, as a speaker, and Mr. Reynolds as a healer.

The grounds are beautiful, the weather delightful. As amusements between the services, there are boating, bathing and fishing to be enjoyed every day.

The hotel is all that can be desired, the rooms pleasant and the board good.

It is a good place to come for recreation of body and education of mind.

Come one, come all, and help Mr. Woolley to make a camp that will be long remembered. The camp extends over three Sundays, September 9 being the last. SEC'Y PRO TEM.

Haslett Park Camp, Mich.

Monday evening the campers assembled at the hall for the purpose of a fact meeting, otherwise an experience meeting, and what made them Spiritualists; some very interesting facts were given by mediums and speakers.

Tuesday morning, conference, with a good house and we discussed "Obsession." Afternoon, memorial services. The Auxiliary Society bedecked the house with flowers of every hue, the pond lily predominating. Brother Kates opened the meeting with memorial remarks. It seemed as though every one could not do otherwise than to be assured of the life hereafter! Such remarks are a consolation to the most broken hearts. Not a moyein the house during his remarks. We then passed a few moments in silence, which seemed to bring the spiritual atmosphere around us. Mrs. Kates then rendered a solo entitled, "Life, Beautiful Life," which carried our souls to the beyond; then came the reading of names of our departed ones, by the writer, after which resolutions were tendered to Mrs. Haslett on the death of her aunt, Mrs. Titus, who passed out April 19, 1900.

Mrs. Titus was a member of our board for four years, when her health failed her, we then made her an honorary member of the board. She was one whom all campers will remember.

Mrs. Kates then spoke on life and death, and the passing out of the spirit. She remarked that as the spirit took on its spirit form, then death came as a release for both the spirit and the body, and the death to the body was a happy repose to both, therefore in the hour of death we were in the highest grades of life.

Wednesday morning, conference as usual. The people are quite warmed up over them and take an active part. Afternoon, Mr. Kates read a poem entitled, "The Good Time Now." He then went on to state the purpose of truth. We should always give our thoughts to the highest things of life. Truth should always be the first to enter the mind. We should always give our voice in the ethics of life to the ever living now.

Thursday was Pioneer Day, and at 10:30 all gathered at the hall, which we found bedecked with bright, blooming flowers and the sunflower our motto of of life. Our worthy president addressed the friends in his mild, congenial way, stating what to him would be his life in the other world. He described it as a beautiful home, and with him he had no fears. He was ready and waiting for the loved ones to come after him; his boat was ready to row his spirit over the river. Brother Kates then gave remarks on the works of a pioneer, and their travels the past year, which were highly interesting.

At 2:30 we opened with the good old song, Auld Lang Syne, which all joined in singing. The time was then taken up by different ones, on the cause. Mrs. Kates gave one of her grand lectures, full of loving thoughts, highest aspirations and good teachings to all, after which her control, Margaret, gave some of the finest of tests. Our president gave an inspirational poem of his own composing.

Evening, Mrs. Kates gave a public seance. The house was well filled with starved people, all asking for a word from their loved ones. She gave twenty-seven tests, when she rested for a song, and then she arose and gave more. It was wonderful the work she did.

Friday morning, again conference, spicy with different thoughts on the question of Practical Prayer.

Afternoon meeting closed the work of Brother and Sister Kates, then came the final farewell. All were sad at the parting, yet we hope to meet again.

Saturday, Conference conducted by our brother, Dr. Peebles. The question of prayer was again taken up, with the same diverse opinions as to what it was. Afternoon the Doctor gave a short opening address on the meeting of old friends.

Sunday morning exercises opened with music, a poem by Mrs. Claman. Our speaker then spoke on Trance and what it is.

Saturday evening Mrs. Claman gave one of her lectures, with stereopticon views, which was a fine piece of work.

MRS. O. H. SOULE.

Vicksburg Camp, Mich.

The camp-meeting held at Fraser's Grove, Vicksburg, Mich., after a four weeks' session, closed on Sunday, Aug. 26. We had as speakers during the session A. E. Tisdale, O. A. Edgerly, Marian Carpenter, Carrie E. S. Twing, Mrs. Georgia Gladys Cooley and Mrs. May Cecil Lincoln. The Progressive Thinker has already published a detailed account of the work of our speakers until the 15th of August, so I will simply report what has taken place since that time.

Thursday, Aug. 16, was designated as Temperance Day. The discourse was delivered by Mrs. Twing, and was greatly appreciated by our people. Our rostrum was also occupied by Mrs. Twing on the 17th and 18th.

Sunday, August 19, in the forenoon, Mrs. Georgia Gladys Cooley was our Speaker. This being Mrs. Cooley's first appearance on our rostrum, we can truly say that the audience was charmed by the sweet eloquence of her discourse, and satisfied by the sterling quality of her convincing tests. In the afternoon the rostrum was occupied by that embodiment of eloquence, A. E. Tisdale, the blind medium. Mrs. Cooley's engagement concluded on August 22. In all she gave four of her masterful discourses.

On Thursday, August 23, Mrs. May Cecil Lincoln, of Buffalo, N. Y., gave her first lecture at our camp. She remained with us until the close of the camp, giving the closing lecture on Sunday, August 26. We can truly say, judging from Mrs. Lincoln's work here, that we consider her one of the most gifted workers on our rostrum to-day.

The lecture in the forenoon on Sunday, Aug. 19, was given by the guides of Oscar A. Edgerly, and was considered by our people as a masterpiece of eloquence, logic and instructiveness.

While the numbers in attendance have not been quite as large as last year, still we consider our camp a success in view of the work that has been accomplished.

Drs. M. E. and R. G. Conger have accomplished a good work in their classes, as has also Mrs. Lincoln in her classes in occult science. Joseph King, the materializing medium, has done a very satisfying work during the meeting.

We owe a word of praise to Mr. J. M. Troxell, the manager of our grounds, for the excellent work he has done in keeping everything neat and in order. But above all do we credit the success of our camp to the tireless efforts of Miss Jeannette Fraser, who is really the prime mover in every good work accomplished here. REPORTER.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by O. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

VICKSBURG CAMP, MICH.

W. F. Jamieson Makes It a Visit.

On Sunday, August 26, daughter Agnes, her husband William Campbell, their children, Miss Aby and Master Hugh, took a delightful carriage drive of 16 miles to attend the camp-meeting of Spiritualists. We passed through two towns, Schoolcraft and Vicksburg. Close by the latter place was the camp, with its cottages, tents, pavilion and glorious woods. "Michigan, my Michigan," abounds in groves and lakes.

Mr. Edgerly, of Boston, was discoursing to a packed pavilion when we arrived, on Evolution, Heredity, and cognate themes. If a Scotch Presbyterian could believe the statements he would drop his Calvin creed like a hot potato before he got "over there." I feel much comforted from the fact, if it is a fact, that the scientist and agnostic, who died before his pious "brother mine," and supposedly gone to hell, was discovered by the Calvin disciple when he, too, "passed over," in one of the spheres, brightly shining, a star of the first magnitude, so to speak; a lustrous spirit, whom the misguided Presbyterian mistook for his Lord and Savior, and before whom he prostrate fell.

I want to call Moses Hull's attention to this: It will be no use for him to scare me any more with the notion that I will find myself in a dark sphere on account of my "materialism." I am glad we went to Vicksburg.

In the afternoon the speaker was Mrs. May Cecil Lincoln, of Buffalo, N. Y., a pretty name, and a pretty, graceful, sweet-looking woman. She had a crowded auditory, insomuch that one lady fainted and was married out. Mrs. Lincoln g ve an almost perfect lecture. It was compact, finely constructed and splendidly delivered. Its logic was without a flaw as far as I was able to discover.

The lecturer took an "occultist" view of the universe and things, and by a delicately turned period she impressed many of her hearers, especially Spiritualists, that she somewhere in her subliminal consciousness nurtured the harmless conceit that she is but a little lower than the angels. As there is considerable gallantry in my nature I was prone to believe it. All would have gone as "merry as a marriage bell," had not Mrs. Lincoln deftly given her listeners a peek-a-boo glimpse, from an occult point of view, of the unspiritual condition of the rank and file of Spiritualists. Indeed, she assured them that phenomenalists are materialists—"the unkindest cut of all." One would hardly have thought the sweet little woman would have done it, but she did—bravely. In felicitous phrase she pictured the benumbing influence of prejudice, the need of mental breadth, the necessity for culture. After adroitly weaving a garment of that texture she proceeded to skillfully fit it to Spiritualistic shoulders, confidentially imparting the unsought thought that they needed to grow! that they are a great deal lower than the angels!

It was all done so captivatingly that I was charmed. True, my materialism was badly hurt—it often is—but the Spiritualism of fifty years was so much worse stabbed in the "house of its friends" that I could smile feebly when Brother Tisdale, who pleased us with his music, arose, under cover of announcement of collection, and pithily punctured some portions of the little lady's address; that is, he did not agree with it—and if that is not to puncture, what is? Johnson says, "A lion may may perish by the puncture of an asp," but May Cecil Lincoln is no lion. Mr. Tisdale is no asp, but a rather fine-looking gentleman; yet, when he, at the close of her discourse, announced to a waiting world—a small part of it—that he denied certain portions, he was clearly "out of order." He betrayed his lack of confidence in the triumph of truth. The time was hers. She had a right to impress her thought upon her listeners, to convert every one of them if she could. She replied to the gentleman's "condemnation." He responded with the explanation that he "had a right to his opinion." A lady in the audience "spoke out in meetin,' "We don't want to hear it!"

True, Mr. Tisdale has a right to his opinion, but not to express it anywhere or everywhere, in season and out of season. I am fond of debate; but let it be agreed upon if there is to be one, and let the audience assemble for that purpose, to listen. Even pugilists agree to rules, and would scorn to "strike below the belt." Metaphorically this is what Brother Tisdale did. It was not fair. Would it not be better, more truth-loving, more manly (and womanly) for Spiritualists to seek the open field, challenge the "world, the flesh and the devil" to open combat?

But the tactful Mrs. Lincoln's knock-out blow was a revelation, and amusing. How do you suppose she did it? She replied to his second speechlet in her benediction! She would not have been a woman if she had surrendered her prerogative, the last word. She won it in a benediction that bristled with quiet, forceful argument.

Texas, Mich. W. F. JAMIESON.

Maple Dell Camp, O.

Jennie Hagan Brown, of Fort Worth, Texas, was the chief speaker for Sunday, August 26. She made an eloquent plea that this camp may never become a pleasure resort carried on for commercial gain, but that it may ever be kept as the Mecca of Spiritualism for educating the world in spiritual matters. She emphasized the fact that the spirit world is the invisible part of the infinite universe of nature, and that all the forces which govern it are natural forces. She is to be the speaker next Sunday, as well as during the week. Her young friend, Miss Ault, received the applause of the audience at the close of her fine violin solo.

Among the mediumistic attractions of the camp, Mr. Monough, a slate-writing medium, is conspicuous. His work is praised on every hand. Other mediums are present and doing good work.

A. J. WEAVER.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

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Or the World's Progress in Thought. By Moses Hull. An excellent work by this veteran writer and thinker. Price 10 cents.

Father Tom and the Pope,

Or a Night at the Vatican.

Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "putteen," and an Irish recipe for "conwounding" the same. "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence; "and then put in the sugar; and remember, every dhrop of wather you put in after that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father Tom was saying. "Glory be to God!" says he, smacking his lips. "I never knewn what dhrink was afore," says he. "It bates the Lachymalohrystal out of the face," says he—"it's Necthar itself, it is, so it is!" says he, wiping his episcopical mouth wid the cuff of his coat. Paper, 25cts.; cloth, 50 cents. For sale at this office.

MOLLIE FANCHER,

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An Authentic Statement of Facts in the Life of Mary J. Fancher,

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This admirable work contains what a hundred spirits, good and evil, say of their dwelling-places. Give us details—details and accurate delineations of life in the Spirit-world!—is the constant appeal of thoughtful minds. Death is approaching. Whither—oh, whither! Shall I know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupations? In this volume the spirits, differing as they may, are allowed to speak for themselves. No man is better qualified than Dr. Peebles to place a work of this kind before the people. He treats of the Mysteries of Life; Doubts and Hopes; The Bridging of the River; Foregleams of the Future; Testimony of Saints; The Growth and Perfection of the Spiritual Body; Is it the Soul or Body that Sins?; Clothing in the Spirit-world; Our Little Ones in Heaven; The Personal Experiences of Aaron Knight; The Red Man's Testimony; Evil Spirits; Testimony of Physicians in Spirit-Life; The Homes of Apostles and Divines; The Friends and Shakers in Spirit-Life; Spirit Homes of Bruno and Others; Many Voices from the Spirit-Land. Many other matters are treated, too numerous to mention. Price, cloth, $1; paper 50 cents. Postage 12 cents. For sale at this office.

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Much that is in this book appeared in an abridged form in a series of nine full pages of The Progressive Thinker. These articles were prepared at the call of hundreds of Spiritualists who felt the need of some kind of document for ready reference. They only seemed to whet the appetite for more; hence the publication of this work.

The author, Moses Hull, has written many volumes on Spiritualistic and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says:

"Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and that when Spiritualism shall have wrested the Bible from its 'sanctified' enemies, it will not 'spike' it, but will use it to batter down the walls of Christian superstition and ignorance, I send it out on its errand of enlightenment with the humble prayer that it will prove a divine benediction to every reader."

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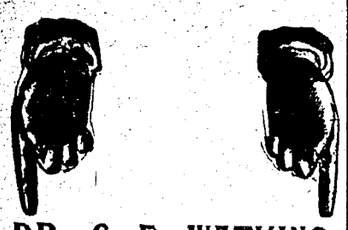
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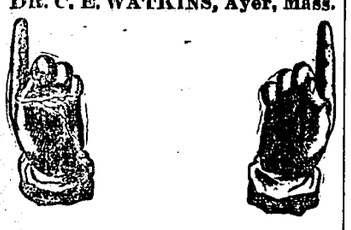
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Freeville, N. Y.

I have had a most delightful summer. Since closing a six months' work in Syracuse, N. Y., I visited Freeville camp-meeting. I arrived July 28, and continued through the season of their camp which closed August 13. L. B. Robinson, M. D., is the president of this young camp association, and A. C. Stone is secretary. The latter can be addressed at Freeville, N. Y., the first at McLean, N. Y.

We had with us that veteran worker, J. W. Dennis, who presided as chairman in the absence of the president. His sincerity in the facts of spirit return was an incentive of great good to those who could fully come en rapport with the wealth of experience he unselfishly gives forth to aid all true mediums.

We also had Dr. Peebles with us, and he gave us most soul-stirring lectures about his travels, and right living. Many a heart beat with gratitude for this privilege of hearing and seeing this pilgrim through many lands. As he bade us good-bye tears glistened in many eyes.

Brother Grumbine gave some very beautiful lectures.

Mr. Grimshaw did most excellent work, his discourses were spiritual and highly edifying.

Mrs. Lizzie Brewer is a recent convert to Spiritualism, and as a medium and speaker is fast growing into recognition in her good work to advance our cause. Her heart is alive with earnest zeal for the general welfare of humanity.

Your correspondent, as usual in all her labors for more than a score of years, did try to do her very best, as lecturer and platform test medium, if only claiming the approval of her own conscience, always satisfied when on each night on retiring she can truthfully render up the account, "I have done the best I could to-day."

The Music was of a choice character; under the supervision of Mr. Green who was ably assisted by others, and his musicales and literary entertainments met with the highest approval.

The camp grounds are well shaded with many trees and has a fine and commodious auditorium. The artificial pond—with a boat upon its waters—is supplied from two flowing fountains of living mineral water, sparkling and bright. Many express the benefits they derive from imbibing this cool, thirst-quenching draught, and we learned that it was the intention of this association to make many needed improvements, such as building a sanitarium, rooming-house, boarding-house, cottages and hotel.

The residents of homes at Freevilee have kindly opened their accommodations to all who have visited this Mecca, at most reasonable terms, and expressed satisfaction in looking forward to the coming of the season of 1901, when again we would be welcome guests to their hospitalities.

The Ladies' Auxiliary ably assisted in the sales at their bazaar this summer. Mrs. Aying, of Rochester, N. Y., is president. It was the means of putting more than one hundred dollars at the command of the association, with quite a stock left for next season.

Many letters are reaching me from secretaries of societies and camp associations to open engagements for the remainder of the season of 1901, and for the coming season of 1902, which I will reply to as early as I can arrange my yearly programme consistently with engagements already closed. Address me at my home, Fulton, N. Y., Box 116.

MRS. MARY C. VON KANZLER.

Nebraska Association.

The Nebraska State Spiritualist Association's second annual camp-meeting, held at Crete, Neb., has, like all things material, come and gone, and we are positively sure that the work accomplished has done much good, and will redound to the lasting benefit of Spiritualism through the state, and more especially in the immediate vicinity of Crete,

The meeting was fairly well attended, all things considered, and the workers and managers were in fine condition, and fully awake to their duties and responsibilities and to the needs of their visitors and the requirements of a successful camp. Every thing was agreeable, everybody happy and a grand, good time was enjoyed by all. The Chautauqua Assembly grounds upon which the camp was held are said to be the finest in the state. It lies just across the river from the residence portion of the city, and about three-quarters of a mile from the railroad depot and the postoffice. It is a beautiful place, with natural forest that gives abundant shade, ample boating facilities upon a small river picturesque and beautiful. The grounds were formerly owned by the State Sunday-school Association, which by the unsparing aid of art and money, made it a veritable paradise, but to them a paradise lost, for it has through mismanagement, been lost to them.

Three sessions were held daily, morning circle, afternoon and evening lectures. Managers and workers as well as the audience seemed equal to the occasion, and the program was fully carried out. And we are happy to say, without that disturbing element of jealousy so often manifested between speakers and mediums. Harmony prevailed, and not a ripple marred the perfect spiritual feast so bountifully supplied.

The philosophy of Spiritualism and kindred topics were most ably expounded by the following lecturers: Father Campbell, president of the Association, Mr. and Mrs. Bonney, Harry Davis, Mr. and Mrs. Bledsoe, Mr. Jones and one or two others whose names I do not now recall. Tests were given by Mrs. Mary J. Bonney, while some beautiful visions were seen and described by Miss Baldwin, who, for the first time, essayed to tell what she saw. Other mediums also treated us to a spiritual feast long to be remembered.

At the breaking up of camp, plans were discussed for the purchase of the grounds which are to be brought before the State Association at its next convention in October. Four hundred lots are to be sold at twenty dollars each, which will furnish money enough—$8,000—to purchase the grounds. The grounds contain 110 acres of the finest land in the state. The improvements consist of one large hotel, two cottages, a pavilion, a large dining-hall, bowling alley, shooting gallery, another large building, a commodious auditorium and outbuilding, bridges across the river and board walks leading from the city to and through the grounds. There are besides ample farm buildings. Three or four good wells which furnish an abundance of pure water, and seats sufficient to accommodate at least two thousand people. Six thousand dollars would not replace the improvements.

As soon as plans are perfected, Father Campbell will begin the work of raising the funds for purchase of grounds by sale of lots and otherwise. The plan is feasible. The money will be raised. The grounds will be purchased, and another Cassadaga will be established.

Franklin, Neb. C. H. SIMPSON.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, near Pennville, Ind., on August 24, 1900, Mrs. Flo Brown, wife of L. B. Brown, aged 40 years. This noble soul was a living example of the pure and exalted teachings of Spiritualism, and although she was an invalid for many years and knew that the transition was liable to come at any moment, she never wavered, and passed out in the full triumph of spiritual victory. Services were conducted by the writer at West Grove Chapel, on the 26th ult., before a large assembly of sympathizing friends.

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There are many Spiritualists who know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonderful magazine of thought on Death in its multifarious phases; in fact you can not find in all the libraries of the world as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost $1.10. The aggregate cost of the three books to the trade is $4.50. At this price, these three books ought to be in every Spiritualist family.

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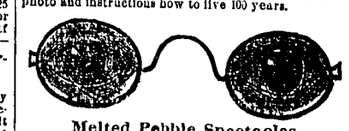
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, SEPT. 15, 1900. NO. 564

SUGGESTION CURES.

Its Results Are Most Remarkable.

TREATS MANY PATIENTS—SOME STRANGE EXPERIMENTS IN THE PRESENCE OF A COMPANY OF BROTHER MINISTERS — HOPES FOR THE FUTURE.

The Rev. Howard B. Cutten, a center rush on the Yale football team when he was a student in college, and now pastor of the Howard avenue Baptist church, New Haven, Conn., is obtaining some astonishing results in his hypnotic experiments. He has devoted his efforts chiefly to victims of the liquor and tobacco habits, with signal success, but may be induced to widen the scope of his work.

By far the most interesting of his experiences during the week were those of Wednesday, when two subjects were treated for the purpose of curing them of the liquor and tobacco habits respectively, in the presence of a large company of New Haven ministers who had been invited especially for the occasion. The usual operating room is a small, cell-like place, fitted with electric lights and double padded doors. This room was discarded for these experiments in favor of the large lecture room of Professor Scripture, head of the department of experimental psychology.

MANY VOLUNTEERS ATTEND.

Two subjects had been provided before hand, but even if they had not been there need have been no delay. Several times during the morning the demonstrator was interrupted by the arrival of persons who besought him to accept them as patients. One man who had read of Mr. Cutten's wonderful hypnotic cures had come from Bridgeport, hoping that he might induce the clergyman to try to cure chronic neuralgia by hypnotism.

None of the volunteers, however, was accepted, the two subjects selected already being deemed sufficient. Both were inebriates, one middle-aged, the other somewhat younger. The latter had used liquor since he was 14 and had chewed and smoked tobacco for about the same length of time. He was hypnotized first on August 10, and now is nauseated by tobacco, though he still has a slight taste for liquor.

Both patients looked what they were said to be—physical wrecks—but each declared he felt better than for years.

"You men are warm and perspiring from your walk, but after your sleep you'll be refreshed. Now J——, take this chair," said Mr. Cutten.

The elder man, lame and weak, mounted the platform and seated himself in a cushioned chair. The experimenter held a watch in one hand and with the other stroked the eyelids of the patient gently.

"Go to sleep; that's right; you're pretty tired, I guess. One! Two! Three! You're dozing. Now, then, don't wake up until you're called," was repeated several times, and in less than thirty seconds the man sat sleeping in the chair.

"Move to this chair by the wall," was the next command, obeyed as speedily as the patient could, Mr. Cutten guiding him.

SERMON OF THE HYPNOTIST.

The younger man was next summoned to the seat where he had seen his companion doze off. It took only a few more seconds to put him to sleep. The sermon began thus:

"You men have seen the seamy side of life. You are tired of the life of sin and dissipation. You want to turn from it and be clean men. There must be no more drinking, no more using of tobacco.

"Do you hear that (calling each man by name), and do you realize what it means? Stop! Stop it! You're not the men I take you for, you're not men at all—unless you cut off the terribly destructive habit.

"Now, if you stop using it, the fumes of whisky and beer will make you ill, the smell of tobacco will cause you nausea.

"You are through with whisky and rum for good! They'll make you sick, sure," said the athlete preacher, with emphasis, repeating and repeating it.

Addressing the older man, Mr. Cutten asked.

"How did you get along yesterday? Did you take strong drink?"

"No, sir; not once."

"Did you see me?"

"Once; on the street only."

"Did you have any invitation to drink?"

"An old tool-maker who used to work with me asked me in."

"Did you drink anything at all yesterday?"

"Yes; I went to the pump on the green several times for water."

The responses were given in nearly inaudible whispers. One needed to be close to the platform to understand.

The other patient went through a course of questioning also. He said he had no strong craving for liquor to-day, and that tobacco nauseated him.

A photographer touched off a flashlight during the conversation between Mr. Cutten and the sleeping men. The flash aroused the younger man, as Mr. Cutten had said it would, but he was promptly put to sleep again.

CALLS FLASHLIGHT LIGHTNING.

As neither of the men had seen the photographic apparatus, nor had known that a photographer was to be present, the experimenter was asked to question the man on what awakened him, to determine the genuineness of the surprise.

"A flash of lightning," was the reply.

To make sure that the men would not wake up while Mr. Cutten convinced the victim of neuralgia, who had come from Bridgeport, that he could not treat him, Mr. Cutten stroked both men's eyes again, telling them to "sleep soundly." The spectators in the room were cautioned to keep quiet.

In order to demonstrate how powerfully the men were under the hypnotic spell, upon his return to the room, Mr. Cutten bade them in succession to make a number of movements of hands and fingers and a variety of other motions.

But the most interesting was the exhibition of "post-hypnotic suggestion," in the case of the older patient. Mr. Cutten said to the spectators:

"You see I am wearing neither coat nor waistcoat in this warm room. I shall tell this man that on the coat which I am supposed to wear is a great sunflower, covering half my shoulder. When he wakens he'll see it and speak of it."

This is what followed:

"On my coat is a great, bright flower. It's a fine, big sunflower. When I call you to awaken tell me what you know about such flowers. Come, wake up."

The man stretched out his arms and yawned. His eyes were brighter than when he came into the room and he seemed happier. He glanced at Mr. Cutten as the latter took a chair facing him. A smile grew about his lips and he walked over to the clergyman.

THINKS HE SEES SUNFLOWER.

"Gee whiz, that's a whopping sunflower. Do you like 'em? When I was a kid I used to dry 'em, big ones, you know, and pull out the seeds to make my initials. That's a fine one you've got, sure enough."

The other patient, who saw no sunflower, looked at his companion in amazement. Leaning over to me he asked: "Say, mister, what's he talking about? He's got no sunflower."

The men were dismissed with the admonition that they were expected to return on Saturday morning.

Mr. Cutten was asked by a spectator why he used the same method of inducing the hypnotic spell on both men and what were other methods. He replied:

"These men are comparatively easy to work with now. It took forty minutes with the younger man the first time and briefer periods at each successive trial.

"I try to study the patient's mental and physical makeup at first. Now, with you, for instance, I should try the bright bead methods."

There is no end to the application of the Rev. Mr. Cutten's theories if they are successful. Though confining his attention to inebriates and victims of the tobacco habit, the Rev. Mr. Cutten admits the possibilities of his treatment in athletics.

POSSIBLE USE ON ATHLETES.

"Supposing it was the night before a big college athletic event," he said. "The athletes are keyed up and perhaps overtrained. A hypnotic sleep would do what no power has been able to do for them heretofore. But I do not care for this feature of the work. I want to know if hypnotism is a cure for moral ailments, evil temper, vicious beliefs. Then I can use it as an adjunct to my church work. I have everything to encourage me. Out of all my cases I have lost but one, you might say. He was an epileptic.

"All the slaves of liquor and tobacco I have tried have stopped. I cannot yet say they are cured. Ken, the acknowledged authority on the subject, has made some experiments. He says a cure cannot be effected in less than five years. I think two years sufficient. One of my patients, who smoked tobacco for twenty-two years, has not used the weed since I treated him on August 10. Before that he would pick up cigar butts in the street and smoke them. After I discourse to them in the hypnotic sleep they are sickened by the use of tobacco or liquor on the next trial."

Asked to analyze the power and how it operated to cure, the Rev. Mr. Cutten said:

"I cannot. It is by suggestion. When hypnotized I tell them not to smoke or drink. When the subject returns to the normal state the desire is gone. That is all I can tell you.

"I have so far treated about twenty men, some for the tobacco, others for the alcohol habit. All have stopped their indulgences. It is too early yet to say that complete cures have been effected. Authorities say that it takes five years to establish a cure.

"One of my patients used tobacco for twenty-two years. He was so much a victim of the habit that he would pick up old cigar stumps and smoke them. He has not used tobacco since I first hypnotized him, on August 10.

"The boy I took from the Calvary Baptist Home has not smoked cigarets since March. His reformation seems to be complete. The other cases are much the same. The treatment acts similarly upon all. They do not care for the tobacco or liquor, and the sight or smell of either makes them sick.

USE BY PHYSICIANS.

"Physicians understand that the application of the placebo in medicine is really a form of hypnotism. Hypnotism is really therapeutic suggestion; the inducing of a state of hypersensibility.

"One grave danger of hypnotism in the hands of a quack or evil-doer is that bad impressions, frightful, hideous, and tormenting ideas, and shocks that do damage to the nervous system may be given. But chloroform and ether may also be abused.".

Asked to tell how he came to take up the investigations, and particularly to choose inebriates as subjects, he said:

"I have been studying psychology at Yale for four years, under Professors George T. Ladd, E. Hershey Sneath, George M. Duncan, and Edward W. Scripture. For my thesis for the degree of Doctor of Psychology I chose the subject, 'The Psychology of Inebriates,' having become deeply interested in men whom I met in my pastoral work.

Previously to this I had but infrequently used hypnotism. The first time was to try a classmate who was ill with a peculiar malady. I cannot state further what that was. Never have I made use of hypnotism for any purpose save to benefit some one physically or as a matter of scientific research."

When a country is well-governed, poverty and mean conditions are things to be ashamed of; when a country is ill-governed, riches and honor are things to be ashamed of.—Confucius.

The morning of life is like the dawn of the day, full of purity, of imagery and harmony.—Chateaubriand.

His eyes have all the seeming of a demon that is dreaming.—Poe.

COMING OUR WAY.

Rev. R. Heber Newton on Immortality.

Rev. R. Heber Newton is rector of All Souls' Protestant Episcopal Church on Madison avenue and Sixty-sixth streets, New York, one of the most fashionable places of worship in the city, and his position among the clergy of New York is one of great prominence. Dr. Newton has been very liberal in his ideas for some time. Dr. Savage and Dr. Newton are great friends, as many of their theological views are the same in common, although one preaches from a Unitarian pulpit and the other an Episcopal pulpit. Dr. Newton is ranked among the advanced thinkers and his opinions upon religious matters have carried weight, but his present article, entitled "The New Thought of Immortality," published in the August number of the magazine "Mind," has created a sensation in church circles in this city. In dealing with the problem of immortality, he stamps as untrue the orthodox conception of an after life, declaring there will be no general day of judgment, no resurrection of the body. In his opening paragraphs Dr. Newton says that from the time of Jesus to our own day there has been little or no development in man's faith concerning immortality. He credits Swedenborg with evolving the first really new conception of immortality, and the Spiritualists with keeping it alive. He describes the orthodox conception of immortality, and declares the language of this traditional conception still drawls in our hymns, still drones from our pulpits, still whines in our prayers. In presenting his convictions on the unseen world, he says immortal life must be conceived in accordance with the doctrine of evolution. He continues: "The life that is beyond is one and the same life that is here. There are not two lives, a present and a future, there are not two worlds, seen and unseen, there are not two states, a here and a hereafter—there is one life, one world, one state."

"Alas that we conservative churchmen, holding our venerable prayer-book in our hands, in the last sacred offices of the dead, should ever fancy ourselves obligated to repeat language that is archaic, obsolete and untrue, words ringing false upon our consciousness, offending our judgment and belying our faith. Death is no real break in life. It is a conjunction, not a disjunction, in the story of being. It is a stepping-stone from one stage of existence to another. It is a birth into the hereafter. Death is not a divorce between the soul and the body, needing to be annulled by the soul's reunion with the body. The belief in the resurrection of the physical body as a necessity for the clothing of the spirit is a pagan superstition that has lingered too long in Christianity. When life sheds one body it is but to grow another. The body always grows around the life. Each cell is an embodiment of mind, and is grown by that mind. The intelligence that grew it can grow it again in a higher form. Death then is the true resurrection. No other resurrection is conceivable. The body that we dwell in on the earth decomposes, and its materials pass into other structures innumerable. The archangel's trumpet, at the sound of which we are all to be changed in a moment, that is the splendid imagery of the apostle. He who dies awakens into consciousness—the same being as of old. He is conscious of his continued personal identity. He knows himself to be himself. The dead are therefore recognizable by one another and by the living, if ever communication is established. This follows inevitably from the continuation of personal identity. Death ushers us into no foreign world. We will be at home in the hereafter as we are at home here. The activities of our being on earth will be the activities of our being in heaven. Life's finest joys and highest ecstasies would be stolen from us in a heaven where there is no play for these powers. The occupations of earth must therefore shadow and type the occupations of heaven. In higher and nobler forms we must go on doing there what we are doing here. If homes are necessary here homes are necessary there—the centers of family life without which the truest bonds of man would be broken. The associations that group themselves naturally here must in higher and nobler forms group themselves in the hereafter. Death makes no break in the continuity of character. It works no miracle. A man is the same here and hereafter. He is the same intellectually before and after death. The thoughtful, studious man upon earth will be the thoughtful, studious man in the heavens. He that is silly and superficial here will be silly and superficial as he starts again in life there. The wise man before death will be wise after death. There are fools over there as here. The fingers that have been busy handling the croupier of our American Monte Carlo (Wall street, Dr. Newton means), which faces Trinity Church, cannot turn at a moment's notice to play harps in the New Jerusalem. There must be rewards and punishments in the life beyond if it is a real life. A man carries his heaven with him through death into the hereafter. A man carries his own hell with him through death into the hereafter. Heaven and hell are not located in space, they are located in mind. Heaven and hell are not shut off from each other as we traditionally conceive of them. Heaven and hell can mingle upon earth. Men living in heaven and in hell can jostle each other along Fifth avenue and crowd one another on Broadway. Hell then is no finality in the worlds beyond our earthly hells any more than in the world here and now. We have not yet learned to deal with sin, but we are beginning to learn."

This is only a portion of Dr. Newton's article, and shows how we are progressing when such able thinkers come out and take the stand they do. What

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CAPITAL PUNISHMENT.

It Is a Remnant of Barbarism.

The story recently circulating in several papers, that somebody on his deathbed confessed to the atrocious crime for which Th. Durrant suffered the death penalty—though positively contradicted—cannot fail to bring back to every thoughtful mind the often discussed question, Is circumstantial evidence infallible, and has the jury a right to pronounce upon its strength a sentence of death?

In some parts of Europe an alleged criminal can only be condemned to death after himself confessing his guilt. He is put into prison for life, and it happened again and again, that an almost forgotten prisoner was released, the crime for which he suffered being confessed to by some other person. Had the victim been executed, it would have been "legal murder," and legal murders are far from being scarce. Any honest man may eventually run the risk of being convicted of some crime, circumstances coinciding to make the apparently impossible seem possible. And as for witnesses, who can look into the heart of man? The perpetrator of a crime will not hesitate to add perjury, if by so doing he can save his own skin.

Suppose that "monster" Durrant was indeed the innocent man he claimed to be, even at the moment when the hangman's noose already touched his neck! What a horrible supposition!

Some cold-blooded egotist—styling himself philosopher—might say in the vein of Socrates: "Would you rather die guilty than innocent?"

"No," I answer, "a thousand times no!" But why should anybody be deliberately sent out of this world before his time? Who has a right to spill another man's blood, even though he be a criminal? Can murder be atoned for by committing another murder?

"Ah," you say, "this is done in the name of justice and in the name of God, whose representatives are sitting on the judge's bench and in the juror's box."

Alas for crude and savage humanity! A man may seem excused for killing in self-defense, for he may indeed have a right to fight for his own life; but executing a murderer does not bring to life his victim; it is "legal murder" pure and simple, based on the savage instinct of revenge. It is a remnant of barbaric times, stored up in the Old Testament among a heap of similar remnants.

On what else, for instance, can we base that wild craze for lynching, that bloody stain on our much boasted of civilization, if not on man's instinct of revenge, on his lust of seing blood, firing his passions to such a degree, that he wrenches the criminal (and often perhaps the wrong one) from the hands of justice that would at least grant him a trial. So-called justice is too slow and lenient for savage, revengeful man; he is in a frenzy to dip his brutish hands in the blood of some miserable victim.

Ah! Do we march at the head of the world's civilization? Numerous other practices of wholesale violence might be mentioned as belonging unto the same category of eruption of man's brutish nature; but it would carry us too far. We cannot fight all the foes of civilization at once, but must attack one at a time, and the best to approach first will be the one that is shaky already.

Capital punishment has already been abolished in different countries, and also in some of our own states; and Spiritualism should be eager for the honor to inaugurate a general vigorous attack upon the tottering ruins of that blood saturated law—structure of bygone primitive ages.

More than one eloquent plea in this direction has graced the columns of The Progressive Thinker; but why confine ourselves to words? Such questions demand action.

Some months ago, in the city of Syracuse, N. Y., one lady tried to interest several influential members of society to bring into circulation a petition for the abolition of capital punishment in the state of New York; but she soon found out that "society" had few sympathizers in that direction, and therefore contemplated dropping the matter, when the spirit voice of a well-known champion of human rights and progress urged her to appeal to Spiritualists. Just then there happened to be at Syracuse the convention of the New York State Spiritualists. She hurriedly wrote an appeal to that convention, asking every member to start each a petition against capital punishment in their respective towns or cities. This paper she timidly presented to the officers of said convention, urging them to have it read; but they passed it over in silence.

And will the timid woman be silent also? Not as long as she can wield the pen and have her appeals printed by leading papers. She hopes cheerfully, that some prominent Spiritualists will summon energy enough to start a successful petition, be it only in one single state; every step counts in the march of progress. Spiritualist societies may form the nucleus of the movement, but if directed by the right persons, signatures would surely be gathered all over the country, as the movement is distinctly a humanitarian affair.

Why not begin at the different summer camps?

Allow me to wind up with a summary of unrefutable reasons why capital punishment ought to be abolished:

The law of capital punishment has never and nowhere prevented murder.

It is a remnant of primitive barbaric times, based on the savage instinct of revenge, and cannot claim a place in the code of laws in any progressive country.

Criminals are mostly creatures of low surroundings, creatures of existing social conditions; and society owes them a chance to improve. Imprisonment for life, with an opportunity for moral development, may yet fan to life the weak spark of a human soul, slumbering even in the most depraved.

And last, not least, one reason from the standpoint of Spiritualism. Each

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ROMANISM.

Is Not History Repeating Itself?

To the Editor:—In the year of "our Lord" 1822, Rev. John Brown, of Haddington, England, published an edition of the Holy Bible. His introductory remarks filled 50 mammoth pages, from which I quote a few plain paragraphs:

"In the beginning of the seventh century, two principal enemies of Jesus Christ formally appeared on the earth; the Mahometan delusion in the East, which has ever since extirpated or oppressed the Christian religion in a great part of the world; and the long-predicted Anti-Christ in the West. The imperial seat had been long before removed to Constantinople. The western empire had been abolished, and ten motley kingdoms formed out of its ruins. Every shadow of Rome's ancient forms of government by kings, consuls, decemvirs, tribunes, dictators, emperors, heathen or Christian, was gone; and Rome itself, in A. D. 566, subjected to the exarch of Ravenna. These things had given the bishops of Rome an opportunity to extend their ambitious views. The clerical form of church government still wanted an imperial Lord over all, instead of Jesus Christ; and by promoting divisions, by encouraging appeals to themselves from the eastern and other bishops, by pretended deeds of councils in their own favor, and by unwearied struggles with the bishops of Constantinople, the Romish bishops had long and earnestly contended for the supremacy.

"About A. D. 606 or 608, Phocas, an absolute monster of treachery, cruelty, and everything horrid, had, by the inhuman murder of his worthy master Mauritius and family, become the emperor of the East. It seems the bishop of Constantinople disdained the friendship of this infernal wretch. But (Pope) Boniface III. of Rome, by his fulsome flatteries obtained his imperial appointment to be the Universal Bishop of the Christian Church. Deputies were immediately despatched throughout the Western churches to introduce the new Gregorian superstition, and to procure a formal submission to the Roman pope. The missionaries being extremely ignorant [just as they are to-day] of everything, or at least incapable of officiating in the language of the places to which they were sent, it is said Pope Vitalian, about A. D. 666, appointed their public worship to be everywhere performed in the now long disused Latin tongue. This at once concealed the ignorance of his missionaries, and became a standing badge of the church's subjection to Rome." [Just as it is in the 19th century.]

"Just five prophetic months, or 150 years, after the pope had obtained his spiritual supremacy, and 666 years after John had received his revelations in Patmos, Pope Stephen III., assisted by Pepin, King of France, who by the help of a former pope had treacherously usurped his master's throne, rendered himself a Civil Lord of the states of Rome, Ravenna, and Pentapolis; in consequence of which his cardinals, or privy counsellors, dressed themselves in purple and scarlet. [Just as they do to-day.] Several of the succeeding popes claimed an absolute power to dispose of, not only the Christian kingdoms and empires, but even of what belonged to heathens, everywhere in the world. [Just as they are doing in China, even while I am acting the role of a "scribble."] By deceiving or terrifying princes with their excommunications and interdicts, by decoying or forcing them to the holy war in Canaan, and by raising up traitors against them, they caused them to submit to their slavery.

"The ten kingdoms which had been formed out of the ruins of the Western empire, all submitted to the idolatry, superstition and clerical tyranny of Rome. [What else could they do, we ask?]

The haughty pontiffs even pretended to command the angels, whether good or bad, to do what they pleased: nay, they claimed an authority over Jehovah himself; in empowering their priests to create or divide the glorified body of his Son at their pleasure; in adding to his standard of faith and practice apocryphal tracts, human traditions, and decrees of popes or their councils; in founding the authority of his oracles on the will of their church, and contrary to his express command, debarring all but their clergy from the free perusal of them; in altering, reversing, or confirming his laws as they pleased; in making multitudes of persons and things his partners in worship, and in protection of the world; in appointing multitudes of holidays, in opposition to his law; and by pardoning men's sin, or indulging them in it, and cancelling the obligations of oaths, etc.

"Most dreadful were the scenes of wickedness against God and man which prevailed in the whole Anti-Christian body, but especially among their clergy. These, regular and secular, multiplied like locusts, till, by their delusions and oppressive exactions, they everywhere destroyed the souls of the people, enslaved their bodies, and ruined their estates. Under the different denominations of Augustinians, Benedictines, Franciscans, Dominicans, Carmelites, Jesuits, etc., huge armies of monks zealously supported the Romish bishop and his abominations. In the Benedictine order alone, before the Reformation, it is said there had been above 15,000 monasteries, 24 popes, 200 cardinals, 1,000 archbishops, 4,000 bishops, 15,700 abbots, who had been authors, and 156, 000 deified saints. While the pope and his clergy wallowed in every fleshly abomination and everywhere spread the most pernicious errors, gross idolatry, and superstition; by pretences to uncommon sanctity, and by magical wonders and pretended visions, they made their ignorant votaries believe what they pleased. By inhumanly excluding from trade, or even from their habitations, such as dissented from them; and by murderous inquisitions, massacres, and wars, in which millions of Waldenses and Protestants were slain; they

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MEDIUM VS. PSYCHIC.

A Startling Prophecy, by Mrs. Lincoln.

IN WHICH SHE MAKES SOME STATEMENTS THAT ARE ABLY CRITICISED BY LYMAN C. HOWE.

At the Briggs Park Camp, Grand Rapids, August 19, Mrs. May Cecil Lincoln delivered a brilliant lecture. She emphasized the statement that she is a Spiritualist, and has always been one; was born a Spiritualist; but she charged Spiritualists with being selfish, and unprogressive! Why? Because they—many of them—were adverse to the acceptance of new ideas—such as reincarnation, and the assumptions of Theosophists.

She held that mediumship is an inferior attainment, and should be subordinated to the higher discipline of the "psychic." She claims to have advanced from medium to psychic, which she insists is distinct and superior. She narrows the definition of medium down to that of an agent or transmitter of messages; and this is probably the sense in which the majority use it. But my definition of mediumship includes all that she claims for psychic, for every medium is a psyche, with some functions available, which are not yet developed in the masses. It is not a new idea that mediums may gain much by self-culture, and the assertion of individuality, when it does not antagonize spiritual help. In fact, self-dependence, and the guidance of reason and moral sense, rather than abject submission to the dictates and control of any foreign agent, has been the pivotal idea in Modern Spiritualism from the first. It has been taught and emphasized from the platform, in the circle room, in our literature for over fifty years, but many are slow to heed the lesson. The old "rot" of superstition clings to human nature long after the new gospel has become the professed standard of righteousness.

Mrs. Lincoln claimed that 99 per cent of the lunatics in the asylums are simply victims of obsession! But she neglected to impress her audience, made up of a heterogeneous mixture of Spiritualists, church people, skeptics, and uncultured creedists of all sorts, who have little idea of Spiritualism and its teachings, that these lunatics are not, and never were Spiritualists, nor ever knew anything of mediumship. But she did impress them with the notion that mediums are special objects of obsession, and that four-fifths of all mediums are in imminent peril, because they are mediums, and therefore open to obsessing lunatics and excarnate scalawags. To escape this horror, she would have the world outgrow mediumship and substitute the "psychic." But what is a "psychic?" According to the latest lexicons, it is an adjective, and means, "of or pertaining to the human soul, spirit, or mind; psychological."

Prof. Wm. Crookes in 1871 gave the name of "psychic force" to "what he believed to be a certain hitherto unrecognized force, which produced the phenomena of Spiritualism." From this, probably a medium was called a psychic. If the word is to be used as a noun, and does not signify mediumship, what different is a "psychic" from any and all other persons? Are we not all souls? To cultivate the soul is one of the important missions of Spiritualism; and mediumship is, and ever must be, an indispensable factor in its evolution. But there are many pitfalls for unwary feet, whether mediums or not, and the probabilities are that if 99 per cent of all lunatics are obsessed, it is because they were not disciplined in the lessons of mediumship, as reputable mediums are! In fact, well conditioned mediumship is a cure for insanity, as it is for many other evils that afflict humanity.

I do not deny obsession, nor claim that all mediums are exempt, but I think, as a class, they are much less liable to insanity, and evil obsessions, than others are, all other things being equal. I have known many hundreds of mediums in private life, besides many professionals occupying public positions, and I have have never seen a single case of well-defined, unmistakable obsession. I have heard of a goodly number, and I credit the testimony, but that mediumship was the real cause of the evil is yet an open question. It may furnish conditions for it; but the cause (?)—well let facts and reason decide.

THE PROPHECY.

Mrs. Lincoln claimed to know, by some psychic processes, superior to mediumship(?) that there are yet seven years of probation, during which mediums may quietly pursue their calling, and—if they will—improve themselves, and become "psychics," occupying a table-land of spiritual exaltation that will be a protection against all the evils, obsessions, insanity, and lower world horrors that beset the lives of mediums.

But after 1907 mediums are to pass through (or into) a fiery furnace. They are to suffer the most excruciating tortures, and soul-harrowing conflicts with obsessing demons, and insane marauders from the lower world of spiritual darkness and disorder.

Whether this is to be perpetual and permanent, or only temporal, I did not learn; or whether it is to annihilate mediumship, and establish a reign of "psychics," or raise Theosophy to the throne of spiritual aristocracy, and substitute its metaphysical guesses for the demonstrations that have done so much to establish a scientific basis for immortality, I cannot say. But I can say that I have confidence in the sincerity of the speaker who made these hair-raising predictions. She unquestionably believes what she teaches. She thinks she knows that these things are true. She says she knows that she has lived in a former embodiment, and that reincarnation is a fact in nature. I feel equally sure that she does not know. Psychics are often deceived by their own experiences. Even our senses often fool us. I have had experiences that seemed to point to but one conclusion. But other experiences, and counter facts, with my reason compelled me to

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CONSCIOUSNESS:

Physical, Intermediate, and Celestial.

When the seers of many and conflicting religious systems agree upon one point it is logical to assume that some common experience, even if not scientifically valued, finds expression in this unanimous voice. Now, regarding the gods for instance, there is only unanimity in telling of intercourse with beings of extraordinary intelligence. Neither about the number nor character of the gods do two seers agree, so we are justified only in assuming that the seers conversed with decarnate beings of intelligence superior to their own. It is another point upon which there has been practical agreement, that I want to discuss—the general division of consciousness into three states described as definitely by these terms as by any; physical, intermediate and celestial. We are not warranted in assuming any impassable barriers between; neither any clear dividing line, or the seer himself could not become aware of the general change in the conditions of existence.

In my early investigations a spirit described as my grandmother came to a medium bowed with all the infirmities of age. I inquired if that were her condition in the spirit world. The answer was: "I don't know, but I think she is only taking on the conditions temporarily of her late physical life." I asked the medium if she could find out the real status of that dear spirit in the decarnate world. She could not. I could not but reflect that if this were her real spiritual condition modern Spiritualism forces upon me the most lamentable intelligence possible. We are all in spite of every discouragement urged by irrepressible desire, by the "god within" to seek the fountain of immortal youth and if there be no rejuvenating forces at work, be it ever so slowly, that shall restore to her the vivacity, the energy, the capacity of active enjoyment equivalent to a renewal of youth, better a thousand times to sink into dreamless oblivion. After I had become somewhat mediumistic myself a spirit materialized in a public seance and both by the appearance and by private corroborating testimony the spirit was very probably that of "Granny." But here also were the same disabilities to prohibit much intelligence or the greatest satisfaction. I now ceased to wonder at the "shell" of theosophy, although then as now I regard the shell theory as a very misleading interpretation of such phenomena. But here was a spirit in what is described as the intermediate state or just near the boundary line between that and the physical. It is worthy of consideration that while many relatives (presumably) materialized with other mediums, she never appeared but through this one, who being an "old-fashioned" Scotch-Irishman would be naturally congenial to her nature. At another place where I was a stranger a female form gasped my first name. I took her trembling hand for a moment. She said, "God bless you." I asked if she could identify herself. She seemed dazed by the conditions and only said, "I'm so confused." I am thoroughly satisfied of her identity and that she appeared delightfully strong through another medium and another circle where the magnetic atmosphere was better suited to such a character. But in all my investigations although the intelligence varied with the magnetic conditions and sensitiveness of the medium, there has ever been what may excuse the shell theory and call for the assumption of an intermediate or purgatorial state.

With a considerable knowledge of Spiritualism as it is filtered through various mediums and private experiences that I am sure are uncommon, as the saying is "What I don't know would make a big book." Let me write a chapter of it.

Spirits as they manifest in various ways tell sometimes of living over and over again for an indefinite time the old earth life, and some think this experience a necessary atonement for the errors they committed in the flesh. A materialized spirit claiming to be Mary Stuart, told me of a long experience of this kind and being so attracted to the scenes of her earth life, but was happy in being released from that state and finding something better to exercise her mind. We may as well call this purgatory as not. No spirit in free possession of his or her powers is going to be thus chained to the past. They shall when fully awake or "resurrected" do as we do here, use the objective realities of their sphere to break the chain of unpleasant memories and choose what memory shall dwell upon. They are bound by no law of karma or retribution, but by an undeveloped state of the spiritual body to live in the past, and one of two great reasons why spirits so urge us to develop here is that we may shorten our stay or avoid altogether this intermedite state where the will is nullified because the undeveloped spiritual senses cannot appreciate the objective features of a refined etherealized universe of vibrating matter.

At death the undeveloped spirit becomes unconscious, relapses into coma. From this they pass into the intermediate state of somnambulism or what is often described now as the subjective state. Here they remain for a time varying in length according to the undeveloped condition of the spiritual organism, but it is not a permanent state, only comparing with that of the liberated or resurrected spirit as a picture may represent a reality. Gradually they emerge from that dream state into a clear consciousness and here is the second great reason why they want us to develop—they develop with us and we aid them while they assist us.

Now permanent happiness depends upon the recognition of principles eternal and unchangeable, but spirits from the intermediate state confuse us with contradictions regarding the necessary thing. In this subjective state the earth life is reflected and two spirits who have lived similar lives contradict each other. One does not suffer from the

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WHAT DOES SPIRITUALISM INCLUDE, AND WHAT ARE THE DUTIES IT IMPOSES?

By Prof. J. S. LOVELAND, Summerland, California.

NUMBER TWO

In answer to the first clause of the above question, I submit the following concrete statement as a comprehensive definition of Modern Spiritualism, viz:

SPIRITUALISM IS THE SCIENCE AND PHILOSOPHY OF LIFE.

With rare, if any exceptions, all intelligent Spiritualists will endorse this proposition. But it is one thing to submit positions and another to demonstrate their correctness. In making this proof, I will pursue the scientific method.

At the outset, Spiritualism meets us with phenomena—with facts, which constitute the bed-rock of science, and that is the basis of all true philosophy.

The spiritistic phenomena are sometimes classified as physical and mental. This is not strictly correct, as both mental and physical elements are embodied in all forms of the manifestations. The primary physical phenomena were the concussive sounds, termed rappings, the movements of tables, chairs, stoves, elevating things and persons in the air, and many other uses of physical substances. And all these happenings are produced entirely independent of any muscular or mechanical energy. No mallet or hammer makes the raps, and no muscular force lifts the tables or moves other objects. It is in invisible force. The same is true when slates are written on, or pictures painted. And when we advance a step farther, where flowers, hands, and even some sort of a body is created temporarily, we are brought in contact with a force using a higher form of chemical combination than we have heretofore known. And in the various aspects of the so-called mental, embracing psychometry, clairvoyance and telepathy, we have all the weird and wonderful revelations of the trance state.

THE ONE GRAND FACT.

In carefully examining all these strange and varying phenomena, we perceive in the foreground of the numerous forms of manifestation, one ever-present fact—A Medium! Without the medium, none of these manifestations ever do, or can occur. Hence, the first thing which science must accomplish is an analysis of mediumship. Not a step can be taken toward a comprehension of Spiritualism only through the door of mediumship. It is the sphynx to be interpreted. Are we equal to the task? I think we are, so far as the main features of the case are involved. Witnessing the physical phenomena, we are at once struck with the self-evident fact that their production is due to a form of force which we have not heretofore comprehended. Careful observation discloses the additional fact that this force or energy issues from the organism of the medium. We have found its source, and the next step is to ascertain its character. A glance at its workings shows it to be one of the imponderable forces; but it is neither electricity nor magnetism though somewhat analogous to both these agents. It may be a distinctly different agent, or it may be only another instance of the transformation of energy. After protracted experiment scientists have made the following discoveries:

1. The human muscles, in violent use, develop a very slight electrical current.

2. The nervous organization evolves an agent analogous to electricity. It has polarity—attracts and repels.

3. That under certain conditions physical substances are moved by it with great force.

4. This agent is evolved not only by the nervous system but by magnets, crystals, the sun, stars and chemical action.

5. It radiates from the human system something as rays of light from a luminous body, and has been photographed in several instances. Hence it is an atomic or molecular entity and may properly be termed a force-substance.

6. Although primarily automatic in its motions, as much so as electricity or magnetism, its motions can be controlled by thought or will power. I made this discovery nearly fifty years ago. I suspend, with a thread, a gold watch from the end of my index finger. I hold it over the head of a woman. I am physically and mentally quiet. Any disturbance or excitement is fatal to the experiment. In a few moments, the watch begins to swing to and from me. When the pendulum motion is well established, I mentally command the watch to take up a transverse swing. At first, the watch seems confused, but presently commences the transverse motion. Then, I order it to swing in a circle and it obeys. I am master, to a certain extent, of the automatic energies of my organism.

We discover here a force producing motion of physical substances without muscular or mechanical agencies. History furnishes many instances of this form of motion, but they have always been regarded as manifestations of supernatural power; or the sleight-of-hand performances of the conjurer. We have found them to be neither. The producing energy inheres in the human organism. Its use, or mental control, we are not now discussing. As scientists we are interested in the mode of its evolution in the human system. As one form of its evolution is chemical action, we are led to the conclusion that vital chemistry is the evolving agent. Hence, physiology becomes a most important branch of science in this investigation. As this energy is, in man, a strictly nervous one, the perfection of its action being just in proportion to muscular quiescence, our attention must be directed especially to the nerve systems of man. The vast ramification of nerves pertaining to the special senses, and the sensor and motor functions of muscular action have nothing to do with our search so far as their action is concerned, for our phenomena is dependent upon their partial or total non-action. These nerves get tired and are compelled to rest, requiring from six to eight hours each day.

But there is another immense system of nerves, usually called the great sympathetic system, but I prefer the term organic, because its functions pertain specially to the organic life of the human system both physical and mental. These nerves never rest—never cease their action till death terminates physical life. They are distributed to every minute portion of the body. Wherever there is an artery an organic nerve is its inseparable attendant.

The efferent nerves of the other system are termed motor, as they induce motion of the muscles at command of the will. But the nerves of organic life produce continuous motion. The heart, liver, stomach, lungs, kidneys, etc., never rest. Cessation of their motion is death. The intellect and will have nothing to do directly with those motions. But the organic nerves have everything to do with it. The vaso-motor, a branch of the organic nerves, keeps all those vital organs in motion. The heart is the most powerful muscle in the body, but all the willing and thinking in the universe could not produce a single pulsation. But the vaso-motor keeps up its tireless beating. The action of the heart and arteries, controlled by this nerve, keeps up the blood circulation.

There are two main forms of chemical action in the human system. The first commences in the mouth when the saliva is mixed with the food. Then the gastric, bile and pancreatic secretions complete the process of digestion, and the finer portions are absorbed and emptied into the blood. The next process is completed in the lungs when the dark venous blood yields up a portion of its carbon, producing carbon dioxide, which is expelled by respiration, and absorbing oxygen (and perhaps something else from the atmosphere, inducing a chemical change, which makes the blood a bright, cherry red color, which is sent bounding through the arteries to every part of the body. But when it has reached the extremities another change has occurred. It has lost something. It has been robbed in two ways. It has left material for repairing the waste in the tissues, and it has had abstracted the substance which constitutes the nerve energy. This energy is as real a circulation through the nerves as is that of the blood through the arteries and veins. The nerve energy of heart and arteries is from the vaso motor nerves and they abstract that energy from the arterial blood, and carry it back to the solar plexus, and other centres of the organic nerves. They are the storehouses of the energy. They supply the entire nerve systems of the body. The chemical action of the digestive, and the circulatory systems evolves it, and it supplies the power for its own evolution as well as for all the mental and muscular work of man.

But the important fact found in this search is, that the evolution of nerve energy is one of, indeed we may say is the most occult of all the processes of life. It is life substance and energy itself. And the energy evolved by this process is the acting power by which all the mysterious functions of our physical life are carried on. And that same energy, which causes the heart to beat, the blood to circulate, and liver, stomach and other organs to perform their various functions, is what produces raps, tilts the tables and performs all the other motions which make up the physical manifestations. It may be objected that all the action in the human organism is purely automatic, while in the spirit phenomena it is demonstrably controlled by volition. This is conceded, but I have shown, in my experiments, that it is controllable by will. The contention between the Spiritist and the non-Spiritist is simply this: Is the directing mind, which controls the motions in or out of a physical body? The determination of this point settles the question. But it is not necessary to my argument to settle it now.

MENTAL MEDIUMSHIP.

Passing from the physical to the mental manifestations, the question is, are they connected with this nerve substance as palpably as in the material phases? The answer is emphatically in the affirmative, and the proof is, if possible, more demonstrative than in the materialistic phase. It is conceded without dispute that the mediumistic trance and the mesmeric are identical, so far as the physiological condition is concerned. Hypnotism is the term now commonly used instead of mesmerism, and some think there is a wide difference between them. The difference is this; the mesmeric trance is sleep plus rapport or sympathy with the mesmerizer; the mediumistic trance is sleep plus rapport or sympathy with a decarnate spirit; while the hypnotic trance is the mesmeric condition plus the will power of the operator to control the physical and mental functions of the subject.

Pure mesmerism is always automatic. Wherever will is exercised there is hypnotism, and real or attempted control of one by another. It is subjugation. Both are legitimate and right when knowledge and moral uprightness are possessed by the operator, and both are wrong when used by the bad and ignorant.

But what is sleep? What causes it? I answer, a changed nerve circulation. During the day, the special senses and their organs absorb and use, in connection with mental and muscular action, the larger share of the nerve energy. During this period of wakefulness and mental and physical effort, there is a constant waste of energy, and wearing out of the living tissue of the body. Hence when night comes on the outer senses, muscles and mental brain are tired. They gradually cease to attract the nerve energy which retires into the organic nerves and the person is asleep. Repairing the wastes of the day is now the natural work of the automatic force of the nerves.

In all conditions of sleep, the nerve energy is mostly transferred to the ganglionic plexi; and the nerves of special sense and of sensation and motion are in a state of partial insensibility. In the most profound mesmeric sleep they are entirely so. Teeth can be extracted, limbs amputated with no sensation of pain. Dreaming is one of the conditions of sleep. And, in many instances, there is a peculiar kind of dreaming. Some persons dream of what has happened, or is about to happen of which they have no knowledge whatever. They see the persons involved in the events and their relation thereto. These dreamers are the prophets of their neighborhoods.

But there is another sleep condition more wonderful than that of prophetic dreaming. It is where the person apparently is both asleep and awake at the same time. We term it somnambulism. Persons perform the most wonderful feats when in this state, with no subsequent memory whatever. The most intricate and delicate work is done in complete darkness, and the most dangerous places are traversed in perfect safety. There is sight but not that of the eyes. This phase of sleep approximates very nearly that of the trance. But this sleep, aswell as the clairvoyant and prophetic dream sleep, has never been explained by any of the old philosophies. Nor are the dreams of the entranced medium explicable by those methods. Science must furnish a new method, the result of new discoveries. The old philosophy taught us truly that there can be no perception, no knowledge without a prior sensation. But in the trance sleep the five senses are completely dormant, and yet the sleeper perceives, acquires and communicates knowledge, of which there was total ignorance prior to the trance. Nothing can be more perfectly demonstrated than that the trance sleeper does not use the five physical senses. What then? Simply this: We have more than five senses. Part of them are in the germ state with most of us, but are partially at least developed in the trance and other conditions of sleep, and we then have seeing without the use of eyes, hearing without ears, and various forms of feeling when all ordinary sensation is quiescent. The inner senses do the work of the outer ones. It is found that the thought of the operator is read by the entranced just as readily as the spoken word. But the exercise of the inner senses in the trance usually so develops them that eventually the sleep is not necessary for their use. A. J. Davis, in giving "Nature's Divine Revelations," was mesmerized by Dr. Lyon, but the Great Harmonia and other books were written by himself in what he termed the "Superior Condition." That is, the condition where the inner senses are awake without the outer ones being entirely asleep. Hence, we may expect to find persons, like Balaam of old, falling into a trance with their eyes open. And the number is constantly increasing.

Our analyses have developed the following propositions:

1. There is an energy evolved in the human organism capable, under certain conditions, of producing motion in physical substance.

2. This motion can be controlled by thought or will.

3. It also controls the functions and organs of organic life.

4. The mediumistic and mesmeric trance is the result of the secession of this nerve energy from the motor and sensor nerves, and its accumulation in the plexi and ganglions of the great sympathetic system.

5. That this reversal of the day system of nerve action to that of night or sleep condition evolves an interior form of sensation by which knowledge can be gained independent of the common method.

6. The thoughts and feelings of one person can be recognized by another without any outer sign.

7. The nerve system radiates an atmosphere of nerve aura, which is sensitive and has been photographed showing an atomic or molecular constitution.

We have, in these demonstrated propositions, the basis for psychometry, clairvoyance and telepathy. The latter, to be sure necessitates the assumption of the great fact and law of vibration. But this is so generally admitted and understood that I need not repeat the demonstration here, but simply present the respective positions of the Spiritist and non-Spiritist in the light of the foregoing exposition. In the vast mass of phenomena, who or what controls the motion of this imponderable energy which is liberated in the organism of the medium? A simple illustration will place the matter in the clearest possible light. The medium is a telegraphic Machine. Who fingers the keys at the other end of the line? That is *the* question to be settled. We can't see the operator of the medium battery any more than we can the telegraphic one at New York or Boston. We are compelled to reach our conclusion from the nature of the message and the conditions of its delivery so far as we can understand them. Our total ignorance of the power and possible uses of electricity would be no evidence pro or con. Nor does ignorance of the potencies and laws of the trance prove that a message does or does not come from the spirit world through the trance. But if, in the case of the telegraph, persons and things are described in New York, which we know, or ascertain to be correct, and of which we know the telegraphic operator here to be entirely ignorant; or if things, of which all present are ignorant, but which are verified afterward, are communicated, we are compelled to admit that there is a way of communicating with distant places very different from the old-fashioned mail coach.

The Spiritist submits his case thusly: In mediumship, we have a telegraphic apparatus, through which we receive communications, of which, at the time of giving, no one had the slightest knowledge. In some cases no living persons had any knowledge. For instance, here is a message signed by a person who died before the medium was born. It states that the proof of its statements can be found in some public records over fifty years old. A search among old documents, which had not been disturbed for years, brings the proof to light. Who sent that message and signed the name thereto, if not the one who letter by letter spelled out name and message through the rappings? Who controlled and directed the nerve energy of the medium, if not the man—the spirit who possessed all the facts? Who manipulated the keys? The non-Spiritist, so far has been unable to answer the question. The argument is in favor of the Spiritist's contention. He admits that there are many psychometric and telepathic manifestations which may or may not have personal spirit action behind them, but there are so many clear-cut manifestations like the one here given that no room is left for reasonable doubt in the case.

(To be continued.)

Man hath his daily work of body or mind appointed, which declares his dignity and the regard of heaven on all his ways.—Milton.

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The Progressive Thinker one year and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World, an intensely interesting, instructive and fascinating work, $1.25. The twenty-five cents only pays a little more than the postage and the expense of mailing. The price of this work to the trade is $1.50. This book will constitute our main premium for the remainder of 1900, and up to May 30, 1901. It is very valuable. It will hold your attention throughout, and will teach you a much needed lesson. The postage on the above book, which we prepay, is ten cents, hence it is almost a gift to our subscribers. It is furnished at considerable less than actual cost to us.

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These seven books, substantially and elegantly bound, and printed in the neatest style of the printer's art will be furnished to our subscribers alone for $2.35. But bear in mind that in order to secure these SEVEN valuable premium books for $2.35, the order must be accompanied with a year's subscription for The Progressive Thinker. The paper one year, $1.00; the seven books, $2.35. Total, $3.35.

The aggregate price of these seven books to the trade is $10.75. In order to assist in forming a Spiritual and Occult Library in every Spiritualist's home, these seven valuable books are furnished to our subscribers for $2.35, which is less by far than their actual cost. The authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. The publisher receives not a single cent for the great expense he was to, hundreds of dollars being paid out in putting them in type, and electrotyping the pages, and making them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 85 cents, hence you are almost receiving them as an absolute gift.

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We have been swindled out of a large amount of money by postmasters, who knowing a person desires The Progressive Thinker, sends his money, deducting a large commission. The Progressive Thinker is one dollar per year. The great rise in print paper renders it utterly impossible for us to give any commission to news agents or postmasters.

Bear in mind when making a remittance, that only one book, the Encyclopedia of Death, and Life in the Spirit World, Vol. 3, is furnished for 25 cents. You must not substitute any other of the premium books for that one.

COMING OUR WAY.

(Continued from page 1.)

seems strange to me is, Why don't such men as Dr. Newton and Dr. Hillis, of Plymouth Church, Brooklyn, step down and out from their evangelical pulpits and form liberal churches of their own. There would not be one single doubt but they would have enormous following. There is one class of gentlemen that I am sorry for at the present day, and they are the orthodox clergymen in our little towns and even cities through the country that really in their own soul and heart believe just as Dr. Savage and Dr. Newton, but they do not dare express their views because the bread and butter of their wives and children stand in the way. They have my pity. Spiritualists ought to feel very glad to see how things are coming our way very fast.

New York. J. OSBORNE LUNT.

CAPITAL PUNISHMENT.

(Continued from page 1.)

criminal we hurl into eternity is free to come back to earth and impress his unmitigated brutish desires upon morally weak, defenseless mortal minds. What a harvest of crime may follow in the wake of just one execution! We speak of "epidemics of crime;" how do we account for them? Where are the bacilli?

En avant, Spiritualists! Let us be foremost in the battle! Let us demonstrate to the world our advanced principles not in speech alone, but in deed.

HENRIETTA STRAUB.

Zealand, N. Y.

ROMANISM.

(Continued from page 1.)

terrified others into a blind submission. Dan. 7, 8, 20-25; and 11, 36-39; 2 Thes. 2, 3-12; 1 Tim. 4, 1-3; 2 Tim. 3, 1-7, 13; and 4, 3, 4; Rev. 9, 1-11; 11, 2; 13, 17, 1-14, 17, 18; and 18, 12, 13."

The clergyman who drew up this indictment against the church, doubtless knew what he was writing about, and the scriptural references are intended, I suppose, to substantiate his assertions. Little wonder that Martin Luther startled the world with the Reformation. Is there not room for another step forward at the beginning of the 20th century now so near at hand? May it not usher in a new spiritual era; and is not the great American continent, with its expanded territorial acquisitions, fit soil in which to nurture the tree of Civil and Religious Liberty "for the healing of the nations."

While the allied armies of Christian soldiery were battering down the walls of the sacred city of Peking, methinks I hear the venerable Li Hung Chang defying the iconoclasts in smothered rage:

"Look on yon gloomy towers!
"Resistance now will but ope new founts of blood, to gush in foaming torrents on our heads!
"Look on yon towers! What can men do who groan beneath the lash of tyranny, and feel the strength of madness?
"Have we not swords?
"Are there not myriads of high-hearted Mongolians who only need a leader to be free?
"Even now we stand within the shadow of the Inquisition and tremble for the future of our race!"

Is not history repeating itself in China, in South Africa, and in the Philippines to-day? Yes.

"Like children in the dark we dare not face the shades that gather round us in the future."

In conclusion: If the Christian world, so-called, can gather any satisfaction from the situation, as it appears to-day, after all their "Christian Endeavors" in the last 1900 years, I do not envy them. Let them enjoy it to their heart's content. I cannot, however, submit without protesting against such gross injustice on the part of the "Christian world."

C. H. MATHEWS.

New Philadelphia, Ohio.

MEDIUM VS. PSYCHIC.

(Continued from page 1.)

discount the first conclusion. I have never yet heard or read a single evidence of reincarnation, that seemed to me adequate to justify a conclusion. I know of no reason for thinking the dogma of reincarnation true. But I know very little of all that is, and I may yet find evidence to reverse my present belief. When I do—if I do—I shall accept the truth, whether agreeable to my predilections or not. But I hope this fearful prophecy of mediums will not fulfill.

LYMAN C. HOWE.

CONSCIOUSNESS.

(Continued from page 1.)

"worm" of scripture, because never taught that such a course was evil or offensive to God. In a thousand matters their conditions differ, but we will consider the simple act of dancing. Both have been dancers. One never thought it wrong and in the subjective state derives pleasure from the memory of it. Another danced while convinced it was very wicked. In the subjective state he suffers the "pangs of hell" until he either develops out of that hades or sinks again into coma.

Rising out of that subjective state, that is developing an intelligent consciousness of the objective spirit world, they learn that in all the universe the Infinite hath made the good thing pleasant and the way to avoid suffering in that state, if you must go into it, is to cease here polluting with an evil imagination the natural expression of human nature. You will surely find that it is "evil to him who evil thinks." The fall of man is from the sweet and pure innocence of childhood to the perverted religious condition of imagining everything natural to be iniquitous.

But "we shall not all sleep." There are some developed sufficiently to pass immediately at death to the celestial state, and I want to impress the fact that intercourse with those from the celestial world is a very different thing from those in the subjective or intermediary world.

A world-famous seer tells of witnessing at a deathbed the bright and joyous spiritual body of a young girl emerge from the withered and decrepit physical form of an aged woman. I can easily believe this possible in a particular case. Even these coarse and unwieldly physical bodies respond to the will in some degree under very unfavorable conditions, and reflect the cherished ideal of healthy manhood and womanhood. Much more will the plastic spiritual body or instrument respond. As two twigs bent and released will spring back to the original form with varying promptness so will two spiritual bodies emancipated from physical restraints respond with varying alacrity to the common ideal of fresh and vigorous youth according as it has been cherished in this life.

Continual intercourse with subjected spirits tends to establish an idea of the unreality of the things of the spirit world and make of it little else than a boundless lunatic asylum where each hugs delusions and yet knows the delusions of every other to be what they are. You ask an authority are their houses real—are the animals, the trees, the flowers, the music real? He tells you no, they seem to be the spirit real but are only mental pictures that they create with intense desire and so imagine to have subbstantiality. This would be pure lunacy. On this road we return to the conception of spirits as intelligent nothings floating in a vacuum, talking without mouths, walking without feet, playing on golden harps without gold or any other substance out of which to construct a harp or fingers to manipulate them; thinking without brains, hearing without ears, etc., until all the spiritual realms dissolve "and like the baseless fabric of a vision leave not a rack behind."

J. T. MACDONALD.

Vancouver, B. C.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

Wisconsin Missionary Work.

At a meeting of the Executive Board of the Wisconsin State Spiritualist Association held in Stevens Point, August 30, Mrs. Clara L. Stewart, president of the Association, was engaged at a salary and expenses by the association to prosecute the missionary work for the fall and winter months. She will solicit individual membership and local societies for charter, etc., and all moneys paid her are turned into the association treasury.

She will begin work about the 15th of the month, going from Stevens Point to Milwaukee, to Madison, to LaCrosse, to Eau Claire. Localities desiring her services will please correspond at once with the secretary of the association, A. A. McIntyre, Junction, Wis., for assignment of dates, etc. This route will occupy about one month and localities that can be reached easily from any point along the route will be assured of assignments if they get their correspondence in early.

Mediums within the state who have open dates will confer a favor by filing same with the secretary as soon as possible. And societies or localities desiring mediums can find engagements also in this way.

It is hoped that in this way the state association will become an aid to the workers as well as to the laymen. It can only be done by thorough and systematic effort on the part of local friends and mediums as well.

Let us hear from you quickly, that engagements may be arranged at least expense for railway fare and traveling expenses. Fraternally,

Junction, Wis. A. A. M'INTYRE.
Sec'y. Wis. State Spir. Asso.

CAN MORTAL MAN HELP GOD?

If you behold a sinner sad and lone,
Assist him, not for God's sake, but his own;
God does not need your help however wise
And worthy you appear in your own eyes.

The thought of help denotes some sort of need;
Can mortal man help Deity, indeed?
Is He dependent on poor, puny man
For carrying out creation's primal plan?

If so, I'll have to forfeit Faith's reward.
He's not the Deity I've long adored;
My God needs not a parasite's support
To help him make or ornament His court.

He asks no help of heaven, earth or hell,
He's all in all, and doeth all things well—
Go help some sad-eyed seraph in disguise,
You cannot help the Sovereign of the skies.

H. A. SMITH, M. D.

Seattle, Wash.

PACIFIC COAST.

Notes from Los Angeles, Cal.

Los Angeles is destined to be the Hub of Spiritualistic influence of the Pacific coast in the not far distant future. No less than eight Spiritualist meetings were held in this city Sunday, August 26. It was a big day with the Harmonial Association, the largest and strongest society in Southern California, if not in the State. It was the last Sunday of Mrs. Anna L. Gillespie's engagement with the Harmonials, and the occasion of the return of Mrs. Maude L. von Freitag to her charge after a vacation of nearly four months. The Harmonial hall was packed to overflowing. The following testimonial was unanimously adopted, which sufficiently but accurately describes the work of Mrs. Gillespie while among us:

"At the close of an engagement of fifteen weeks, with the Harmonial Association, by Sister Anna L. Robinson-Gillespie, it is befitting as well as a pleasure for the members of this Association, and congregation, to give expression of their appreciation of the valuable services rendered by her, as acting pastor of this society. Her services have been very acceptable, because they have been earnest, efficient and meritorious, in every department of the work. In the Children's Progressive Lyceum, Mrs. Gillespie has proven herself to be an adept—a specialist. As a lecturer she is pleasing and instructive. Her tests and spirit messages are convincing, and of a sympathetic and spiritual trend, instantly subduing the spirit of frivolity and cavil. Socially she has been uniformly affable, cheerful, circumspect and conscientious, and we would emphasize the fact, that at the close of her ministrations, this society is in a very harmonious social condition, and when Mrs. Gillespie leaves Los Angeles, which will not take place until after her camp-meeting engagement is over, she can feel assured that our united good wishes will follow her as a benediction, and she will ever find a gracious welcome by the Harmonials, and all others who have met her, whenever she comes this way again."

The presence of Mrs. Gillespie and Mrs. Freitag, co-operating for the success of the meeting, and both at their best, made the meeting one to be long remembered.

The Harmonials and the Truth Seekers' Society hold no meetings during September.

The Southern California camp-meeting season begins September 2, at Sycamore Grove, Los Angeles. Several prominent workers are now here, ready for the camp work, namely, Allen F. Brown, of San Antonio, Texas; Mrs. Edith E. R. Nickless, lately from San Diego; Mr. and Mrs. O. R. Arnold, of Chicago, and the Brockway family. Of course Mrs. von Freitag and Mrs. Gillespie will be much in evidence at the camp, as a glance at the programme shows, and many other prominent speakers and mediums have signified their determination to be here during some portion of the camp season.

The Spiritualists of Southern California experience one great draw-back to the more rapid growth of our cause—the want of a local Spiritualistic paper, edited by some one who knows something about Spiritualism and less about the materialistic theories of the ancients and the agnostic tyrolistic speculations of modern times. Oh! the trash that is palmed off now-a-days as spiritual philosophy!

J. D. GRIFFITH.

Los Angeles, Cal.

MYSTIC CURTAIN.

(Air: "Rock of Ages.")

Mystic curtain, raise for me,
Lift it high so I can see.
Shining spirit give me light;
Mingle with me here to-night;
Help my efforts, be my guide;
Teach me of the other side.

While in bondage here I dwell,
Held for time in Mortal hell;
Give me hope, remove all fear,
Make the future to me clear;
Such is now my daily prayer,
To my loved ones over there.

When my spirit takes its flight,
From the darkness to the light.
Come and meet me at the brink,
Help me weld the mystic link,
Open wide the portal door
To contentment evermore.

DR. HENRY COOK.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the office returning to them. Just think of the Seven Premium Books being sent out to our subscribers for $2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is $1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

SPIRITS GUIDE A TUG CAPTAIN.

Louis Groh Says They Help Him Navigate the Tug O. B. Green.

In the pilot house of the last brown-coated Dunham tug that plies up and down the Chicago River day after day, as set forth in the Chicago Tribune, rides a man who carries with him as passengers the spirits of his dead friends, and other departed mariners whose mortal bodies he never knew. The tug is the O. B. Green, the man her captain, Louis Groh. As he stands during the long hours with one hand on the straight steel lever that guides tug and tow he converses with these old and new friends as freely as with the members of the crew, and from them he obtains both information and advice about the river and the lake. For more than a quarter of a century he has been a master of tug boats on the river, and during that time has acted often on the advice of his spirit friends—advice so good that there are few men on this river or about the lakes with clearer records as careful navigators.

He is a short, thick set man, with steel-gray eyes and a pleasant face, browned and weatherbeaten by many years of exposure. Standing at the lever in the pilot-house of his tug recently he told of many strange experiences with the spirits.

"To begin with I am a Spiritualist from the ground up," he said. "And why wouldn't I be? I have seen many spirits as plain as I now see you, and so have my wife and my boy. Why, right here in this pilot-house I have seen them. It is many years since my uncle died. One night some one woke me up, telling me the tug was wanted. I saw a shadowy form in the door and ran to see who is was and there was no one to be seen. A few minutes later a call came from the office that I was to go out after a tow. A little later, while I was at home, my uncle appeared to me and told me it was he who called me. He has often done it since, coming in a few minutes before the tug is to be needed.

EXPECTS TO FIND CHICORA.

"Maybe you'll believe all this when I locate the Chicora for you. Yes, sir, now you look startled, and well you may. But I'll find it yet. I was visited one day by John Ericson. Didn't know him at first, for I hadn't seen him since he was killed in 1896. Knew him in a minute, though.

"'I'm a-goin' to find the Chicora for you,' he said.

"'How'll I know?' I asked.

"'Well, I'm coming back to see you again and locate it on paper. But if you pass over the spot before that I'll strike you with a chill and throw you to the floor of the pilot-house so you'll know it's the place.'

"We talked a bit longer and then he said Captain Johnny Ferguson wanted to talk to me, so he went away. That was at a trumpet seance, and I expect to go to another soon and hear from him again."

As all river men know, John Ericson was fireman in the tug T. T. Morford when the boiler of that vessel exploded in 1896. At that time the captain of the tug was blown clear over a bridge and dropped, still living, in the river. The engineer, Charles Dick, was blown to the deck of the steamer Ionia and killed; the fireman, Ericson, was killed and blown into the river, and John Ferguson, standing as Captain Groh stood at the steering gear of the O. B. Green, was killed by a fragment of the burst boiler which fell on the tug's pilot-house.

The steamer Chicora left Milwaukee in January, 1895, for St. Joseph, since when nothing has been heard or seen of it, save battered fragments of its upper works. Ed Stines was in command of it and had about twenty-four men under him.

"That isn't the first we have seen of Ericson since he died, either," said Captain Groh, "though the other time it was my niece that saw him, and not I. We couldn't find his body, until he came to her and told her he was in air-line slip and would come to the top if a steamer's wheel churned up the water. I backed the Chemung into the slip and sure enough its wheel brought Ericson's body to the top.

"From John Ferguson I have heard little, though he often calls upon me to pass a greeting. How do all these men appear? Why, just as they did in life. Often I'd scarcely know they were spirits if I did not know they had died. Just the other day I was coming up the river, and as I passed the Goodrich wharf there was old Captain Gilman standing there as natural as life, directing affairs. Dave Cockran was there, too. Now Gilman has been dead since last winter and Dave has been superintendent in his place, yet there was the old man, as real as ever. When I see a man with my eyes and hear him with my ears, why should I doubt he is there? I stood here in the pilot-house door and watched Gilman until we were through Rush street bridge.

TABLE RAISES IN AIR.

"It isn't only here on the tug I see these things, but at home as well. My wife, my niece, my boy, and I all see them and hear them. Sometimes when we are sitting at table or near it it will suddenly lift two or three feet in the air and move around. Often this happens during a conversation, and then we know the spirits want to say something. We ask them what it is and they write it in letters of fire right in the air so that we all, even the boy, can read it. Last winter my aunt died near Detroit. One night as we were talking about it a spirit called our attention and told us that my aunt had left us some money sewed in the bottom of an old rocking chair. I went to Detroit and found the chair, but some one else had cut it open and got the bag of gold.

"These spirits at home are our guiding spirits. Every one has one if he would recognize it. They are with us daily and are always willing to do anything for us. Why, my wife puts them to frequent use. When she mislays anything and cannot find it she asks the spirits. They write in words of fire just where it is, and sure enough there we find it. We put them to daily use thus in countless ways.

"Often my wife feels worried about me and wants to know just where I am and what I am doing. She calls upon her guiding spirit and asks the question. The spirit goes out and sees me and comes back and tells her, all in the twinkling of an eye. Sometimes even she wants to send a message to me and has no way to do so. She merely calls a spirit, asks to have me told and knows it is done. The spirit appears to me here and writes the message for me. Sometimes I can see just the hand, tracing the burning letters. I am used to these things and they do not seem at all strange to me, though they might to another."

While telling these tales of strange visitations Captain Groh was engaged in guiding his tug and its heavy tow through the narrow bridge draws of the South Branch. There was an earnestness, a conviction in his voice and manner that left no doubt as to his absolute sincerity. The listener was moved to cast an apprehensive look over either shoulder and turn quickly around lest one of the visiting spirits should be peeking over his shoulder.

DEAD ALWAYS NEAR HIM.

"There is really little popularly known about spirits and Spiritualism," continued Captain Groh. "As a matter of fact, the dead are all about us and are ready and willing to render us any possible service. My niece, who lives at my house, sometimes sees whole dozens of them in the room about her. These spirits she consults on every personal matter. Why, the largest dry goods merchant on State street is a Spiritualist, and always consults his spirit guide before undertaking any enterprise. Like many well-known society women he has a cabinet in his own home at which he holds private seances. Queen Victoria is a Spiritualist, and has a regular medium always in attendance, through whom she consults the dead Prince Consort whenever anything of moment is on foot.

"George Washington was a Spiritualist. His writings show it. So was Abraham Lincoln and so has been every other great man. The Bible is full of stories of Spiritualists. So it is not strange to me that I am able to see these things."

"Can a ship have a spirit, too, Captain?"

"What do you mean?"

"Well, when the Maine was blown up it was said by New England fishermen that the specter of the destroyed vessel manned by a spirit crew was often seen cruising up and down the coast from 'Quoddy Head to Boone Island light. It used to come along in a fog, and when it was abreast of a vessel the breeze would die out. A chill would come over the water and the vessel passed would seem to shiver as its sails hung idle. The specter crew stood at the guns and the fog-horn was moaning. From the masthead flew the signal, 'We cannot rest until avenged.' The schooner Ethel Merriam came into Booth Bay harbor white all over, though it had gone out black, and Captain John Newman could not be induced to take it out for weeks because he said he had seen the ghost of the Maine.

SPIRITS OF SHIPS.

"Then here on our own coast the lost Chicora has often been descried on a storm wind driving down the sea, with white ice all about it even in midsummer, and with the iceclad form of Captain Stines upon the bridge. Years ago the Thomas Hume sailed out of port one evening, and since then not a vestige of it has been found. Annually, however, on the date of its disappearance a specter schooner glides from under the lee of the northeast breakwater and moves off down the lake, regardless of wind. Once a tug captain followed it to find where it was going, but when it was off Grosse Point and about ten miles from shore suddenly the masts and sails tottered and fell and the hull lurched and disappeared beneath the glassy sea, while a terrible wail from the crew came across the water. Do you believe that these are really the ghosts of the ships, captain?"

Captain Groh looked with dreamy eyes out through the window of the pilot-house. He seemed hardly to see the bridge through which he was skillfully guiding his craft. He shifted the steering bar almost mechanically, now to port, now to starboard, now to steady. He seemed to be in communion with his "guiding spirit" at the moment. His visitor looked expectantly at the open air, thinking to see an answer there in "letters of fire" written by a spirit hand. If such there was none but the captain saw it. He spoke at last, without shifting his gaze.

"I should say rather spirit ships than spirits of ships. There's a vast difference. A vessel is not like a person. You think of it as alive, and yet it is not. When it perishes it perishes entirely. But if the spirits of mariners desired to do so, I see no reason why they should not build or call into being a spirit ship exactly like it. It would be as real to them as the original was to us. On such a ship they could cruise at will. I cannot believe the Maine's crew would be unable to rest until avenged, but I think it probable that they might have taken that means of urging the people on to war against the Spaniards who had destroyed them. So with Stines. He may be showing how he and his crew went to their death. I have often heard of these ships, and yet, strange as it may seem, I have never seen them myself.

TAKES SPIRIT PHOTOGRAPHS.

"A thing I have seen, though, and which proves that there really are spirits all about us, is spirit photographs. Some time ago when my wife was out in Iowa she took a number of photographs. When she came home and developed and printed these we found the spirits. In one picture she thought she noticed a face. She examined it closely and found not only that face but no less than thirty others, none of which had been apparent to her when she made the picture. Almost in the center was her sister smiling at her—her sister who had been dead for years. Since then she has made many others, and on nearly every one of them a spirit is apparent, and some are full of them.

"Sometimes I attend 'trumpet' seances. At such a meeting there is a big tin trumpet which floats about unsupported through the air and is used by the spirits to make their voices loud enough to be heard. Many spirits await their turn to direct the trumpet towards friends and speak through it. It was at such a meeting that John Ericson told me about the Chicora.

MAKE QUICK JOURNEYS.

"At another seance we called upon a spirit to go to my home near Detroit and learn certain things. He went and was back with the information in no time. Another spirit was sent to Sweden on a similar errand, and in twenty-three minutes brought the answer back. And that spirit, speaking through Max Hoffman, a man who had never been in Sweden, told all about Swedish customs and described in detail certain villages from which there were people present. The spirit who went to my home told me all about my people and what each one was doing.

"When I see and hear such things, what am I to believe? That my senses deceive me? Or that what the Bible tells about and what many wise people believe is true and that the spirits really are there, ready to aid and advise us?

"My wife is out at Clinton, Ia., now at a Spiritualist conference, and I promise you there will be strange things done there both through mediums and through those who are not."

Captain Groh and his strange beliefs are well known on the river. The O. B. Green is itself one of the best known boats on the stream and was noted for years as the possessor of the only siren whistle in port—a whistle so noisy and notorious that other sirens, as they were installed, received the generic title of "O. B. Greens." Whenever the tug moves along the river other captains point Groh out as the "ghost master." They lean from their pilot-house doors and watch curiously to see if any shadowy forms can be detected lingering about his boat. All their side remarks, however, cannot influence him to renounce his faith. Has he not the evidence of his senses? And with that he is satisfied and is always ready to argue for his spirit friends.

A Remarkable Manifestation.

When Queen Ulrike, of Sweden, was on her deathbed, her last moments were embittered by regret at the absence of her favorite, the Countess Steenbock, between whom and the queen there existed the most tender and affectionate attachment. Unfortunately, and by a most singular coincidence, the Countess Steenbock, at the same moment lay dangerously ill, at Stockholm, and at too great a distance from the dying queen to be carried to her presence. After Ulrike had breathed her last, the royal corpse, as is customary in that country, was placed in an open coffin, upon an elevated frame, in an apartment of the palace brilliantly illuminated with wax candles. A detachment of Royal Life Guards was stationed in the chamber as a funeral watch. During the afternoon, the outside door of the ante-chamber opened and the Countess Steenbock appeared in deep grief. The soldiers of the guard immediately formed into two lines and presented arms as a mark of respect to the first dame of the palace, who was received and escorted by the commander of the guard into the chamber where lay the body of her dear friend. The officers were surprised at her unexpected arrival, and attributing her silence to the intensity of her grief, conducted her to the side of the corpse, and then retired, leaving her alone, not choosing to disturb the expression of her deep emotion. The officers waited outside for a considerable time, and the Countess not yet returning, they feared some accident had befallen her. The highest officer in rank now opened the door, but immediately fell back in the utmost consternation. The other officers present then hastened into the room, and there they all beheld the queen standing upright in her coffin and tenderly embracing the countess! This was observed by all the officers and soldiers of the guard. Presently the apparition seemed to waver, and resolved itself into a dense mist. When this had disappeared the corpse of the queen was seen reposing in its former position on the bed of state. But the countess was nowhere to be found. In vain they searched the chamber and the adjoining rooms—not a trace of her could be discovered.

A courier was at once dispatched to Stockholm with an account of this extraordinary occurrence; and there is was learned that the countess Steebock had not left the capital, but that she had died at precisely the same moment when she was seen in the arms of the deceased queen. An extraordinary protocol of this occurrence was immediately ordered to be taken by the officers of the government, and which was countersigned by all present. This document is still preserved in the archives. —Translated from a German work, "Existender Geister und ihr Einfluss ouf die Sfnnerwelt," by Fr. Nork.

Haslett Park Camp, Mich.

Tuesday morning conference was conducted by Brother Claman; the subject, "Obsession." Afternoon, song by Mrs. Claman. Then our speaker A. E. Tisdaye, was introduced to the friends for the first time at Haslett Park.

Wednesday, as usual, morning debate, "Truth and Its Realities." Some solid thoughts were sent out. Evening, D. R. Daniels, of New York, gave one of his scientific lectures.

Thursday, conference. "Is Spiritualism Worth Supporting," which was decided yes, and to support it in the home as well as the camps.

Friday brought the friends to the hall to again listen to our speaker. He took for his text "Reason and Belief." Friday evening was our closing dance of the season. Masquerade was the pleasure of the people. There were sold one hundred and fifteen tickets at the door. It was the largest party ever given at this camp. The hall was filled to its utmost capacity.

Saturday afternoon we had a discourse on "War and Its Workings." Saturday evening we all gathered at the hall for a love feast and good time generally.

Sunday was the closing of the camp. People came in early and eager to get the last words given. Brother Tisdale came to the front and took for his discourse "The Building up of Humanity," which was a lesson each and all can profit by. He spoke two hours to an audience of some three or four hundred. It was said to be one of the best discourses ever given.

Our camp has been the pleasantest; all have enjoyed themselves to the highest. We had with us Mrs. Ruddick, of Franklin, Ind., slate-writing and trumpet medium, who is one of the best. Her slate-writing is given in the light and on top of the table.

MRS. O. H. SOULE.

ACROSTIC—THE SOUL.

Precious is the dream of sages,
Reaching down through vanished ages.
Over death to be victorious,
Gaining life, eternal glorious;
Reaching Hope's glad, full fruition
Escaping each low, vile condition.
Soul! serene, triumphant, give
Steadfast care how thou shouldst live.
In thy brief span upon the earth,
Value that which has true worth,
Earning thus the heavenly birth.

That which makes "our lives sublime,"
Holding sway throughout all time,
Is the spirit, soul, or mind.
Not to perish when this mortal
Kneels and passes through death's portal;
Entering but Life's wider sphere,
Raised from narrow limits here.

H. W. B. MYRICK.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

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W. L. BROWN

Summarily Ordered to Leave Camp.

HIS SLEIGHT-OF-HAND METHODS FOUND NO FAVOR AMONG THE PROMINENT SPIRITUALISTS AT CHESTERFIELD CAMP.

Anderson, Ind., August 27.—The convention of the Indiana State Spiritualist Association ended this evening, after the most successful meeting in its history. The association is about $4,000 ahead financially and is now entirely out of debt. The total attendance was about 50,000. The directors this afternoon decided to make some extensive improvements for next year, and several cottages will be erected for rental purposes.

Prof. W. L. Brown, of Cleveland, was summarily ordered to leave the camp yesterday by the officers of the association. Brown and his wife were engaged to be present and give a series of seances. Brown responded, but was not accompanied by his wife. He soon appeared with a woman from Marion, Ind., but the board would not tolerate him upon the grounds. This is the only unpleasant feature that has marred the state meeting.—Indianapolis Journal, Aug. 28, 1900.

To the Editor:—In regard to the latter part of the above clipping, I wish to say that the man Brown, above mentioned, was not invited to our camp either by the committee on mediums or by the association, and therefore, of course, he was not offered the sum of two hundred dollars as reported by a leading daily, or any other sum:

He came here at the request of Charles Barnes and wife, mediums who were on the grounds and who had recently come from Lake Brady, where Brown was holding forth.

Brown came here and held two seances at which it was clearly demonstrated that he was an adept at sleight-of-hand, and plans were laid to expose the gentleman's practices, but on account of his hurried and sensational departure from Chesterfield camp, we were forced to forego the pleasure of a thorough exposure of his methods.

Brown's sleight-of-hand practices are very simple and it is one of the peculiar problems of human existence how any intelligent person could be duped by them.

In his light seances he sits in front of the cabinet and has one person sit with him on either side who are supposed to hold his hands. Then all three are covered over with a black cloth, leaving only their heads and one hand of each member of the committee exposed. Then the tambourine begins to jingle, a bell is rung, and a chair in the cabinet bounces around as if it were alive and immediately the curtain is raised and all three walk forth with hands still clasped, and the spectators are invited up to inspect the cabinet.

The way this trick is done is very simple. The medium selects his own committee and he places the "easiest" member on his right hand and the other on his left, then he instructs each of them to place their hand on his knee. Then he locks little fingers with the one on his left and takes hold of the little finger of the one on his right. Then when the curtain is being adjusted it is only the work of an instant to bring his knees together, slip the little finger of the person on his right into the free fingers and thumb of his left hand, thus leaving his right hand to show at the top of the curtain, ring the bells, write the messages and do the other tom-foolery which makes up his show.

In the latter part of his "seance" he sits alone and his hands are supposed to be securely fastened with a pair of handcuffs. But the handcuffs are his own and are the common trick kind which can be opened without a key, and he is no sooner in position, the lights turned down and the singing commenced, than his hands are out of the cuffs and appear above the curtain.

In the first part of his "seance" when his hands are supposed to be held by a committee, only one hand ever appears; that is, it is either all right hands or all left hands, depending upon whether the "easy" person is on the right or left hand; but in the latter part of his show when he sits alone both hands are used.

I desire to say in conclusion that there has never been held a more prosperous, harmonious and successful meeting on Chesterfield camp than the one just closed; and the policy of this camp in reference to phenomenal mediums is largely the cause of this harmonious condition which has obtained.

Genuine and honest mediumship can have no better or more favorable conditions nor can genuine and honest mediums find warmer or truer friends than at Chesterfield camp—but let fakirs beware! the very atmosphere of this camp would be poison to them.

F. J. MACOMBER.

Anderson, Ind.

We have been informed that this man Brown was an intimate friend of Benny Foster, one of the sleekest sleight-of-hand imitators of the spiritual phenomena that has ever been before the public in this city. Benny's conduct here was severely condemned by every honest Spiritualist.

This man Brown was at the camp at Lake Helen, Florida. He will not be wanted there again. His methods at Mt. Carroll, Ill., were such that Spiritualists there will not want his manifestations again. Lake Brady had him this summer, and if the officers employ him again, Spiritualists generally will avoid it.

The officers of the Chesterfield camp deserve great credit for the course they have pursued in expelling those from their grounds who employ sleight-of-hand in imitating the Spiritual phenomena. We predict a bright future for this camp.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

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Franklin Camp, Neb.

To the Editor:—In justice to the devotion shown by the officers of Franklin Camp, Neb., I present herewith a few of the most prominent features worthy of recognition:

Among those who were on the grounds before my wife and I arrived were James Campbell, Havelock, Neb., president of the State Spiritualist Association; C. H. Moody, Otego, Kans., lecturer; H. Davis, Franklin, Neb., a rapidly rising young speaker; Mrs. Laura Payne, of Topeka, Kansas, was a great acquisition to the faculty, more than being a speaker she is also a composing musician, many of her ballads are very sweet and touching. Mr. W. E. Bonney, of Blair, Neb., delivered a number of scholarly addresses, showing that peculiar scholarship arising out of intuition rather than reading.

Mrs. Annie Gillette, being exclusively under the employ of Franklin Camp as a platform test medium, did splendid work in the morning circles and benefit seances held in the interest of the camp. Many of her tests were of remarkable character, especially those given to a family of the name of Graff; the father was totally blind and the expressions of joy and sadness that swept his face during a description of his daughter's death by lightning were pathetic to the extreme. All were eminently satisfied with Mrs. Gillette's work on the camp's rostrum.

During the same seance Mrs. C. L. Ferris was doing very fine work among others present. Her work on the platform was remarkably correct and brought much favorable comment.

Mrs. Mary J. Bonney rendered faithful service at the circles and as a speaker on the platform.

C. H. Simpson, secretary of the camp, delivered a very worthy address on Biblical Spiritualism; it had the scholarly character of freedom from abuse.

The Reeves family furnished splendid music for all occasions.

This camp has stirred up such an interest in Spiritualism that the aversion which at first stood in the road is now swept away and the young people come for miles around to hear the lectures and tests and enjoy the dances that held three times a week during the camp. The story is told that in the first year of the camp the boys stood outside and shouted at the campers, either in derision or fear, but it now follows that where the orthodox churches have been turned into dwelling houses or deeply encumbered with debts, the cause of Spiritualism has thrived and enlisted the respect of the whole community. Much credit is due to its founder and devoted supporter, Father D. L. Haines, a true old Quaker.

When leaving I saw the familiar face of D. W. Hull, an able exponent from Norton, Kans. Mr. Hull is widely known, he needs no introduction as he has announced himself boldly like a brave old pioneer in the cause he loves so well.

E. F. Barrows and myself are among the uncelebrities of the occasion. He did good work, mostly in a private way, diagnosing disease by mail, and giving tests on the spur of the moment as they came to him. I delivered three lectures, 1, "The Progress of Spiritualism"; 2, "Character Sketches"; 3, "The Philosophy of Mediumship."

We hope to see another and greater camp next year.

PAUL S. GILLETTE.

Omaha, Neb.

This Remarkable Book.

The second edition of this book, "Death Defeated, or the Psychic Secret of How to Keep Young," has just appeared on fine cream-colored paper, revised and enlarged with Dr. Peebles' famous fifteen commandments—Moses had but ten.

This volume going to the foundation of things treats of heredity, conception, gestation, marriage, divorce, health, hygiene, the foods, vegetarianism, the foods of Pythagoras, Herodotus, Hesiod, Homer, Shelley, Graham, Thoreau and others, as well as revealing the secret of how to keep young. The press, secular, religious and spiritual, of one accord sound the praises of this all-important book.

The Banner of Light in reviewing it, said: "This volume of the venerable youthful 'Spiritual Pilgrim' is rich in facts, in historical references, and gives no end of valuable information upon psychic subjects. It is written in the author's usually clear, concise style, attracting the reader by its logic, its solid arguments and sometimes startling statements."

Dr. Peebles has a message to give to the world and he has given it in the happiest possible manner, thus adding another star to his literary sky. The book is incisive, outspoken, helpful, soulful and hopeful. Price of the same is $1. For sale by Dr. Peebles, Battle Creek, Mich., the Banner of Light, Boston, The Progressive Thinker, Chicago; the Light of Truth, Columbus, O.; the Religio-Philosophical Journal, San Francisco, Cal., and the liberal press generally.

A SONG OF THE DEPARTED.

This song was sung to me while asleep in bed, and was set to the sweetest music I think I ever heard. It was sung by my two children (a boy and a girl) who died eighteen years ago in their infancy. They stood by my bedside while they sang. Their features were as plain to me, as any person I ever saw in my wakeful state. They were full-grown persons, but the singular part is, that I knew them both, and knew them to be my children, Rosa and Adelbert Boyd.

She was fairer by far than the flowers
of our valley,
Or the bright tiger lily that grows by
the stream,
Her voice was like music, our tired
heart to rally,
While her eyes of blue azure so fondly would beam.

Now you miss your sweet Rosebud, so
happy in glory;
We're watching your life as you journey along,
And Della beside is telling his story
Of how happy we feel while we sing
you this song. J. W. BOYD.

Nat'l Mil. Home, Milwaukee, Wis.

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SATURDAY, SEPTEMBER 15, 1900.

The Church Has a Flag of Its Own.

By every possible device the church is pushing its claims in every conceivable manner, and in its arrogance has no respect for the rights of those who oppose it. As a forerunner of putting "God in the Constitution," a church flag has been adopted. It is the invention of Bishop Coleman of the Episcopal Diocese of Delaware. The flag the Bishop has unfurled is over nine feet square, purple in color, and has a white cross emblazoned on its broad field. Of his flag the Bishop says:

"We all know the power of a flag. How it appeals to our better nature, and bestirs us to a lively remembrance and to heroic deeds. For ages the state all over the world has its flag of various hues and designs, according to race and nationality. Indeed, it is one of the first things which a new government adopts.

"Why should the church be without a flag? For some time I have been thinking over the matter, and at last, with the valued aid of two friends, who are experts in heraldry, determined upon a design which has been thoroughly well executed in bunting by a widely-known Philadelphia firm.

"I wanted something which, while it had a relation to our national flag, should have something essentially ecclesiastical. The cross in the white field is in shape what is known as a bishop's cross, its arms florented."

Is not the splendid National flag good enough for these preachers? It has given liberty to these churchmen, which enables them to plot the overthrow of the principles it represents.

Think of the petty churches flying their petty flags from the top of their steeples, or from a flagstaff in front of their doors? Yet why not? Is it not the "church militant," the fighting church? Has it not been a fighting church through the ages? Give it the power, will it not be a fighting church, which will as remorselessly, as in the past, strike down the free thinker?

There is no law against anybody so disposed adopting a bit of colored rag as an emblem, as long as they do not mutilate the national Stars and Stripes; it is a matter of personal taste. Yet few American would prefer any other than the glorious banner, which stands throughout the world for liberty and justice; for all that makes for the highest civilization.

Blessings That Follow the Flag.

"The New Voice," of New York, the recognized organ of the Prohibitionists, makes a woeful showing of affairs in Manila. Reports of the awful inroads of intemperance in our new possessions induced the publishers to send a special commission, in the person of Wm. E. Johnson, to visit the Philippines, study the liquor traffic from personal observation, and report his findings.

Mr. Johnson has just made his report, which is published at length in The New Voice. He says he found 1,100 places where intoxicants are openly and publicly sold in the city of Manila; that this does not include the innumerable resorts situated in alleys, "blind pigs," and other fraudulent devices to avoid publicity.

Says a prominent Republican journal, in quoting the facts which we have greatly condensed: "Such seem to be the 'blessings' of civilization that follow the flag."

Banish the Alcohol.

The British government, to increase the soldiers' efficiency, has deprived its army of every species of alcohol. Experiments demonstrated that grog enervates instead of invigorating those who use it. Alcoholic stimulants are more destructive in tropical climates than elsewhere. Temperance societies and workers, instead of making war on canteens should discharge their heaviest batteries at alcohol, then they will be sustained by the intelligence of the age. They should not mistake the vessel for its contents, and war upon the former.

The Pesky Mosquito.

Malarial fevers are traced by recent investigations, to minute parasites which gain access to the corpuscles of the blood through the action of a certain species of mosquito, bred in swamps and marshy districts. Nettings excluding these pestiferous creatures from injecting their spores into the blood is given as the best protection against the action of this little meddler in human affairs.

It has been known for years that the ordinary house-fly is a deadly agent in injecting poisons into the human veins; but the mosquito was not mistrusted as a source of danger until very lately.

The War-Cloud Enlarging.

Every breeze from whatever quarter brings accounts of war and bloodshed. National strife is no longer sectional, nor is it limited to the islands of the seas, but it is common to every continent, and every country is somewhat involved. Worse than all, the gloom is constantly becoming more profound.

Down there in South Africa the Boers, defeated in battles and overborne by numbers, their capital in possession of the enemy, and their president "in the brush," yet the fight goes on.

In the interior and along the West coast of Africa the British are trying to whip the natives into submission.

The latest news from Italy shows there is a state of unrest between the Vatican and the young king which may eventuate in bloodshed at any time. The Pope is ambitious, old as he is, to regain lost power. The Catholic world sympathizes with him and will gladly lend him aid.

The Kurds are again represented at war with the Armenians and the Sultan is ambitious to preserve peace; but antagonistic elements are against him. The Armenians are aggressive, and backed by Christians of other countries, they are unwilling to submit to Mohammedan rule. The Kurds covet strife, so collisions and slaughter are inevitable.

Our troubles with China have only just begun. It is now apparent the enemy retired before the allied powers in their march on Pekin, to collect their forces, with the intention of attacking them in front and rear, and overwhelming them if possible with numbers. The destruction and looting of the Chinese northern capital has aroused a spirit it will be difficult to crush.

But the great strife will come when the allied armies are no longer bound together by a common interest. Already there are heartburnings which cannot be suppressed. A few weeks and they may take form. We are in hopes our own government will stand aloof, and allow distant nations to settle their contention as best they can.

But oh, the horrors of war! Very few other than those engaged in it have any just conception of its debasing character. A duel in which two brave but misguided men meet in deadly encounter and deliberately murder each other, is terrible to contemplate. That between Burr and Hamilton, in which the latter, a nation's favorite, fell, was sad beyond expression, and will be memorable while the nation lasts; while that in 1838, fought between the two Congressmen, Cilley of Maine, and Graves of Kentucky, with rifles, in which the former was killed, shocked the world; but when powerful nations fall upon each other, in which the lives of perhaps hundreds of thousands are involved, and the resources of populous empires are wasted, no pen can describe, no tongue can express, no imagination can conceive the horrors of the event. The consequences, the pains, and agonies, and heart-aches are not limited to the battle field, or the hospital, but they extend to every house whence brave warriors come to do and dare, and die.

It was hoped the great conference of the so-called Christian powers, in late session at The Hague, looking to arbitration of national disputes, would eventuate in a long period of profound peace. Instead of that hope being realized, it only brought the parties together so they could war the more successfully against nations not represented on that commission.

To intensify the hate for war and scenes of slaughter we beg leave to make a brief extract from a letter from John McGregor Carlisle, of the 9th Infantry, who was engaged with his regiment in the capture of Tien Tsin, and who wrote his parents at length at Grand Rapids, Mich. It was published in the Chicago Journal, of the 28th ult. The writer closes his account of that destructive contest by saying:

"We ran out of ammunition, every man having fired 300 shots. Our guns would get wet, and when we kept them from touching the water they would become redhot. Our shoulders were also very lame from so much shooting.

"During the night we advanced with the Japs to the wall and blew it up with guncotton, and on the morning of the 14th the Stars and Stripes floated with the Japanese flag over old Tien Tsin. With fixed bayonets we slaughtered them. The streets are blocked with the dead and the river is filled with floating bodies.

"Many Chinese got on their knees and begged, but too late. We would jab the bayonet through them, give it a turn, and kick them off with our feet. When all was over and we had returned to our camp we were a sight to see. We were very tired and could see nothing but that battle. I would have given a world then if I could have been at home. I am truly thankful to God that I am living. We lost in all, killed and wounded, 175 men.

"I must close, as we are in a hurry. Mother, don't worry."

But there are other mothers, those in Chinese homes, who will "worry," and languish, and die, because of the loss of their dear ones, just as would the mother of this narrater of war's doings had her loved son been pierced by a bayonet and kicked from its point to be be thrust into other hearts.

Without regard to our respective religious prejudices, let us resist this war spirit which is rampant at this time, the young men making a rush to enlist in the army or navy, anxious to participate in the still pending bloody strife.

Women Must Wear Hats.

Rev. J. H. Quinn, rector of Holy Angels' Catholic church, Buffalo, N. Y., has settled the question for his church, which ruling it is presumed will become a precedent for all other churches of all denominations. He did not cite Paul, but struck right out from his own lips with words that burn, thusly:

"This is the house of God, and every respect should be shown to him by those who enter it. From this time on it is forbidden, at any time of day, for women, young or old, to come into the Holy Angels' church without covering on their heads. This applies also to weddings. There is no exception made.'

Nature's adornment, a nice covering of hair, will not suffice for women when they go to church; even the kidling with her curls, or the matron with silver locks, is not exempt from this requirement, so lovely woman must "stoop to folly" and wear a hat else be expelled from the church of the Holy Angels. And sensible women will quietly submit to this priestly dictation! But a question right here: Men are required to remove the covering of their heads when they enter the church, out of respect to God. By what law of ethics is the rule reversed which requires woman's head to be covered, when a man's head is bare?

Warned by a Spirit Voice.

It appears from the Philadelphia (Pa.) Record that Boston students of telepathy, theosophy and other occult sciences are deeply interested in and making a close examination of mysterious happenings in the household of Mr. and Mrs. George Jennings, of Temple street, Mount Washington, Haverhill.

Those who have hitherto believed partially in telepathy or the communion of souls have had their faith confirmed by the authenticated story of how a young girl saved her father from death while she was at a distance from him, while many of those who have placed no faith whatever in occult things have been compelled to assume a more tolerant attitude toward believers in the cult.

The established facts in this case, which is attracting so much attention among the seekers after the mysterious and the occult, are as follows:

Just before 10 o'clock last Saturday night the protective gates at the Washington street railroad crossing in Haverhill were lowered to allow of the passage of a shifting engine backing up with three cars. Coincident with the lowering of the gates there arrived at the crossing James Snee and George Jennings, of Haverhill. The gateman shouted at these men as they stooped and passed under the gates and started to cross the tracks.

The shifting engine and the cars were on the third track from the gate under which the men had passed, and nearing the crossing at a speed of 10 miles an hour. Jennings crossed the first two tracks, then suddenly turned and ran back. Snee reached the third track and was run down and horribly mangled by the engine and cars. Mr. Jennings was not injured.

The time at which this fatality occurred was correctly noted, both by the railroad men and the police, who came after the body with a patrol wagon. It was 9:42 p. m.

The house where Mr. Jennings lives with his wife and children, is a mile and a quarter from the scene of the accident. One of his children is a girl 15 years old. She has been seriously ill for some time, requiring the constant attention of her parents and the daily attendance of a physician. The girl was apparently getting better, and was not considered in any danger, but her mother was with her in her room Saturday night, sitting by her bedside. The girl was apparently half asleep, but she suddenly drew herself to a sitting posture in the bed, her eyes stared as though she was greatly frightened, and immediately she appeared to lose consciousness, sinking down to the bed.

Her condition alarmed her mother, who felt that her daughter was dying, and she called the other members of the family at once, one running for the family physician, Dr. George E. Goodwin. The doctor says that it was 20 minutes of 10 when he was called and three minutes later he was at the bedside of the sick girl, who had then returned to consciousness, and had several times cried out in a terrified tone of voice:

"Papa, do not cross the tracks. One is enough. You will be killed."

The doctor gave the girl opiates and gradually she became quiet, falling asleep.

Mrs. Jennings regarded the cries of her daughter as having been occasioned by her illness, which had affected her brain, and this belief was shared by the physician, who however, considering the ailment of his patient, had not anticipated any mental disturbance.

They were discussing the case together at 10:30 when Mr. Jennings, nervous and shaken up by the tragedy he had witnessed, and from which he had escaped by the narrowest of margins, arrived at his home.

In part he explained, as the believers in the occult assert, the cause of his daughter's outcry. He told in detail of his having approached the railroad crossing in company with Snee, and of attempting to follow him across the third tracks, when he was restrained from doing so by some power that he could not understand.

He had not seen the engine and cars coming, and he had not heard the cries of the flagman, neither had he heard the voice of his daughter, as the telepathists think he should have heard and been able to certify to, to make the case complete, but something, a force that he did not understand, turned him back from the death which confronted him.

The telepathists say it was the guardian influence of his daughter's mind which did it. They say that to even the most confirmed doubter of the theory that mind can bridge all distances and that there are soul waves which travel unseen and which maintain watch as guardians over those they love, and this incident must be admitted as convincing, for the facts are confirmed by most reliable persons.

The Jennings girl is getting better and stronger every day, but she cannot recall what she saw or what she said when she was in her apparently half conscious state screaming out a warning to her father a mile and more away from her bedroom.

Prayer Chain for McKinley.

Fremont, Ind., Sept. 4.—As a sort of offset to the W. C. T. U. prayer chain a woman of this city suggests a "Presidential prayer chain."

It is built on the same idea as is the W. C. T. U. plan and works the same way. Letters pledging the receiver to pray daily for the success of McKinley are sent to women thought to be in accord with the project, and each of them in turn sends out four copies to friends.

The proposal has been received with favor and is now being put in operation. A great number of letters will form the links of the "endless chain."

The above is from the Chicago Tribune. Here comes a "tug of war." The W. C. T. U. are praying to God that President McKinley may be relegated to the rear, while others equally as "good" Christians, are praying that he may be re-elected. One side, of course, will have its prayers answered. The whole thing looks ridiculous in the extreme.

Toughs in a Prize Fight.

Rev. J. D. Griffin, an evangelist, has come to Chicago in the role of "God's prize-fighter." He proposes a contest with the Devil, and expects to whip him in a few rounds. A good psychologist, he is sure to bring the sisters under influence, even if he fails in his principal mission, so forcibly expressed in one of his own songs:

"I can knock out the devil in twenty rounds,
Good-by, old devil, good-by.
Knock him down, way out of bounds,
Good-by, old devil, good-by.
By, devil, by, by,
Good-by, old devil, good-by."

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.

IONS OF CREATIVE FORCE. A STARTLING THEORY.

Experiments With Chemicals in Propagating Marine Animals.

BELIEVES SAME PRINCIPLE CAN BE USED WITH MAMMALS—SCIENTISTS ARE INTENSELY INTERESTED IN CHICAGO MAN'S DISCOVERY.

To the Editor:—As set forth in the Chicago Chronicle, wonderful discoveries are being brought to the surface. A Chicago man of science has just demonstrated to the scientific world that the theory of parthenogenesis is applicable to more than one form of animal life. To anyone but a person thoroughly versed in the minutiae of biology the statement does not mean much, but the explanation contains revelations little short of startling.

It means that a persistent professor of physiology has discovered a mystifying process of producing young from the ovum or egg of female animals by making a combination of chemicals take the place of the male parent. The early experiments were with animals of a lower order of life, but the scientists declare they will prove the principle applicable to all animal kind, including mammalians, this being the generic term under which come human beings. The assertion contains an announcement of generation and production that is almost revolutionary, as the simplest reader can see the possibilities it involves.

PROFESSOR LOEB'S EXPERIMENT.

The theory of parthenogenesis, or the production of young by a single parent, has been a theme of lively interest for a good many years. Professor Loeb, head of the department of physiology and experimental biology at the Chicago University, has been the first to offer actual proof of its truth. Last year Professor Loeb conducted a series of experiments in the famous laboratory at Wood's Hall, Mass., which resulted in the hatching of unfertilized eggs of the sea urchin. Professor Loeb took the eggs before they were touched by the milt of the male. He applied the chemicals and placed them in sea water. Young sea urchins were produced.

These experiments proved that parthenogenesis holds good in the case of the sea urchin. They did not, however, indicate that the theory is applicable to all animal life. This indication was not given until this summer, when Professor Loeb again went to Wood's Hall laboratory and spent many weeks experimenting with a higher order of animal life. The starfish was the subject under observation this time, and the result was the same as that in the case of the sea urchin. Young starfish were as readily produced from the unfertilized eggs by the action of the chemicals as had been the young sea urchins.

ELEMENT USED SUCCESSFULLY.

Professor Loeb has just written to his associates at the university regarding these last experiments, which establish beyond a reasonable doubt that parthenogenesis is true not only of all marine animals, but also of the mammalians. R. W. Webster of the university biological department said yesterday that Professor Loeb has written frequently describing his experiments in a general way and stating that they have been gratifyingly successful. "Professor Loeb has produced young starfish just as he did urchins," Mr. Webster said, "and this fact pretty well determines that the theory will be found capable of general application. Professor Loeb believes that the young of mammalians can be produced in much the same way as the young of marine animals, according to the same principle, at least."

Professor Loeb's description of the remarkable experiments is intensely interesting. He has written: "In the course of repeated experiments with concentrated sea water and the eggs of the sea urchin I came to the conclusion that by making two changes in the constituents of the water the eggs might be made to produce perfect embryos without being fertilized. It seemed to me that all the milt of the male needed to carry to the eggs for fertilization were ions, or elements, to effect these changes. Actual trial showed this to have been a correct supposition. I have no doubt that this same principle holds good in the process of fertilization among many other, if not all, marine animals, and it is reasonable to suppose that what is true of the sea urchin is true of mammalians.

"It is possible that only ions of blood prevent the parthenogenetic origin of embryos in mammalians. It is not impossible that a transitory change in the ions may allow a complete parthenogenesis."

MECCA OF SCIENTISTS.

Wood's Hall, where Professor Loeb is working, is the Mecca of American scientists. The village is at the extreme end of the neck of land extending from the southeast shore of Buzzard's bay. The marine biological laboratory was established there in 1888, the idea of such an institution having been first proposed and carried forward by the American pioneer of science, Alexander Agassiz, in 1873.

Professors in the pure sciences in institutions of learning in all parts of the United States hold a rendezvous there every summer for the purpose of original research. For the last two years Professor Loeb has been the center of attraction, because his experiments with the chemicals on the production of young animals are vitally related to the chemical theory of life believed by most of the men who work at the famous laboratory.

THEORY OF CREATION.

These scientists contend that life originated on earth through the combination, in the course of the evolution of the world, of chemicals which compose the simple protoplasmic cells. They believe that these cells through the long course of countless centuries of growth have been modified and influenced by circumstances and changes in the world about them and have produced by natural means all that is alive to-day. They hold that the species has been differentiated by natural means and that the development from cell to man is but a steady and constant growth.

This is the theory. To establish it they have sought to produce artificially that combination which becomes instead of a mere combination, a unit, or cell, which has the power of moving itself, growing and reproducing itself step by step until the goal is reached. All the discoveries involving the creation of life by chemicals are of thrilling interest to these savants, and that is why Professor Loeb's work has attracted wide-spread attention.

We shall await with interest further discoveries along this line.

JUS TICE.

Spiritualism a Fact in Nature.

"'Tis true! 'tis certain, man though dead retains
Part of himself; the immortal mind remains.—Homer's Iliad, Book xxiii.

Spiritualists build their faith on modern revelations, and cite the reports of so-called mediums as evidence on which they base their belief; but if every trace of recent revealments was obliterated, and if the Bible which lends its authority, whatever it may be, to confirm the faith, was lost, still traditionary reports, universal belief, and the concurrent opinion of poets—alias prophets, philosophers, and metaphysicians of all periods of time, are uniform on this subject.

Homer, who is generally reputed to have lived and wrote between the 8th and 9th century before our era, is as clear as any person now living, in the belief that the spirit

"Subsists without the body's aid,"

All along the ages, as common to all people as to those who now accept the Bible as authority, or who build their faith on present spirit communion, this faith of an immortal life was taught and believed. The idea was inherent among Pagan nations as now among Christian nations. Prevailing among savage tribes, and even among American Indians when the country was first discovered, it seems just to infer the belief has a foundation in Nature.

Whether the Iliad was written so late as the 8th century of our present era, as some writers have maintained, or if the entire Bible bears no earlier existence than from the 10th to the 15th century, as some scholars insist, yet this does not affect the concurrent opinion of the world on this subject. The old Bactrians, the Chaldeans, the Persians, the Assyrians, the Babylonians, the Egyptians, and the Grecians, held to faith in an immortal life, and it was the central thought in every act pertaining to the disposition of the dead. Zoroaster inculcated this faith as did and do the Brahmans and Buddhists.

The prevailing philosophy of all the early ages was predicated on this grand thought that modern Spiritualism has confirmed, not brought to light. It would have survived the accidents of Time if Christianity had never existed, a Jew had never been heard of, or a Spiritualist had never held communication with the emancipated spirit of the loved dead.

We are in earnest and insistent in these opinions, and are prepared to maintain them as truths in Nature which it is idle to controvert.

We have credited to modern spirits the discovery of methods to communicate with those yet in the flesh, but it is very evident this condition has existed since the very dawn of civilization else the belief would not be so universal.

Each age has brought the two conditions of life nearer each other, and the promise seems to indicate that the race is destined to "turn all to spirit," as Milton represents Raphael predicting in his address to Adam.

Carlyle Petersilea.

Mr. Petersilea, of Los Angeles, Cal., is one of the best mediums now before the public. His letters in The Progressive Thinker were read with great interest by a large number of our subscribers. He is a refined and cultured gentleman, with high ideals, living such a life as attracts to him an order of influence of which any one might well be proud. He is also a musician of wonderful ability. In fact, as a man, he is a model.

"Humanity, Its Nature, Powers and Possibilities." A concise, masterly, presentation of the facts and philosophy of Spiritualism. For sale at this office. Price 25 cents.

The Boxers.

The Open Court for September has an intensely interesting article on the Boxers, by a missionary in that far-off country, China. The following is a "Boxer Placard," illustrating the unique character of the present rebellion in China:

BOXER PLACARD NO. III.

The bestower of happiness, the God of Wealth.

A Circular From Li Po.

Inasmuch as the Roman Catholic and Protestant churches have deceived the spirits and destroyed the (teachings of) the sages, and are not obedient to the law of Buddha, eighty thousand spiritual soldiers will come in the clouds to sweep out the foreigners from abroad. Express divination has been made that, before long, swordsmen will come rolling down, and calamity will be on the army and the people. The Buddhist Volunteer Associated Train-bands are able to pacify the people and defend the empire. Upon sight of this, such persons as distribute three copies will avert calamity from one family, while those who distribute ten copies will avert calamity from a whole village. Those who, having met with, refuse to distribute, will be liable to the punishment of decapitation.

Unless the foreigners are subjugated there will be no rain.

If any persons have taken poison from foreigners, the following recipe is a specific against it:

I. Dried Plums 7 mace.
II. Euonymus Bark 5 mace.
III. Liquorice Root 5 mace.

The Open Court, 324 Dearborn street, Chicago. Price 10 cents.

"War Is in the Air."

So said ex-Senator Manderson, of Nebraska, in a late speech, while referring to the failure of The Hague Conference. We quote:

"Sad to say, The Hague conference, that seemed to be the rainbow of promise, appears to be the signal for increased armies, instead of disarmament, and renewed activity in preparation of conflict. War is in the air."

Educating the Young.

Not only educating them, but spiritualizing them also. Read the article on our fifth page. It is well worth $5 to every thoughtful person, saying nothing of other splendid articles that appear this week.

AN EMPTY PLACE.

Within the chamber of this soul of mine,
Where once the loved and loving used to dwell,
Are now the scents of rue and asphodel
That round the pillars of my being twine.
The sacred place that once had been all thine
Is empty, now, save for their soothing smell,
And only God beyond us e'er can tell
The lonely thoughts that hover there, and whine.

The place that was your own is empty, love;
Yet not in bitterness I drape its bowers,
For pure and sweet, it waits God's coming guest,
Whose life, far sundered from my own, above,
Beyond, beneath, around, through faithful hours,
Is seeking me, the Finish of its Quest.

BESSIE JOHNSON BELLMAN.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

The Resurrection.

The following is extracted from a sermon of Mr. Codding, delivered at Lockport, Ill., in the early days of Spiritualism. For teaching such sentiments, church doors were barred against him:

This life, then, is man's chrysalis state, developing wings for celestial flight. It is the germ in the ground preparing to rise above the earth to look upon the sun and light, and feel the blessedness of vernal showers—the swelling bud expanding into the flower, to drink dew by the silent starlight, to open its petals to the morning sun, and shed moisture and sweet odors in the waste and thirsty places of the universe.

Then let no man be sad when he has arrived at the summer of his years, and marks signs of decay and death stealing upon the house of his outer tabernacle. These are kind and monitory voices assuring him that the soul is loosing her hold on the material body and preparing for flight to her spirit home.

Nature envelops the body, and the body the soul, and when she is completed and entire, she is born into a higher sphere where all right and noble tendencies shall expand and develope under fairer skies and more genial suns.

A funeral should be a season of subdued and hallowed joy. It is no time to sit by the streams of Babylon, to hang harps upon the willows. Away with the cypress, the sad bewailings, the haggard look, the awful tones and the gloomy words of the ghostly priest. Rule out of mind the King of Terrors, the cold damp tomb, the desolate feeling that you have lost a treasure.

When a natural body dies from the earth, a spiritual body is born into heaven. Hang, if you please, the hymenial altar with cypress, bewail if you will, the nuptials of your first-born; but let joy and gladness rule the hour your darling experiences the celestial birth.

Could the father, the mother, the child, the husband, the wife, the lover, who has lost the dear one and stands freezingly gazing into the cold grave just receiving the lifeless form of his dead, or experiences the horrid thrill of agony as he hears the hollow sound which the clod makes upon the coffin lid—could, I say, the friend have his spiritual eyes unsealed, and could he gaze, just above him, upon the beauteous body of his loved one, his own (but oh, how much more beautiful), attended by other celestial beings, and could he at the same time realize that by cultivating all good and beautiful affections, the departed shall be able to communicate to him divine thoughts, sweet solace, pure associations even here, and soon shall lead him through the fields of light and glory, his sweet instructor, how would his sad bewailings be turned into a chastened joy? Alas! how unbelieving, how unspiritual, how earthly we are.

Let me say to the honest poor, struggle manfully against the frowns of fortune, learn the truth, do the right, the battle will soon be over; the wealthy fashion-seekers, whose latchets you are hardly permitted to unloose, will soon be at your feet, begging for instructions touching the fashions of the spirit land, and how they shall attain your social position in that land of the blessed. Then shall you sweetly and condescendingly instruct them that are teachable.

WE are trying our best to establish libraries in every Spiritualist family of the United States, hence we are offering Seven valuable books as a premium. Those seven books have been sold for $10.75. A single one has sold as high as $25. The first edition of Art Magic sold for $5 per copy. As high as $15 has been paid for a single copy of Ghost Land; yet we furnish these seven books to our subscribers for $2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

IS GOD AN IDOL?

A Strange Question Asked and Answered.

"A strange question to ask," says one. "Sacrilegious," says another. That depends wholly upon how or from what standpoint the question is considered. I am led to ask the above question from reading a late article in The Progressive Thinker and casual remarks of various writers, both in secular and religious literature. One in The Progressive Thinker writes a very interesting article relative to obtaining information from the imprisoned legations in Pekin. He stops in the middle of his account to write: "I do not abandon my faith in the omnipresence and omniscience of an allwise and overreaching providence in accepting belief in these phenomena."

What a mental enslavement to past education is evidenced by this short sentence, coupled as it is with an account of getting information from the other side of the globe through the agency of a Spiritual medium. Had the same information been given by the telegraph, no such apology would have been thought of. Was this apology given to the writer's conscience, or to his readers, or both?

What fear and timidity human souls display at the least intimation that their fixed ideas regarding God are not in accord with the facts of nature. Why, indeed, should one be so fearful of analyzing his belief concerning God, any more than his belief concerning astronomy, geology, botany, or mineralogy, or concerning ether or electricity? Were I to answer this question, I would say it is because the dead are ruling the living; but I will allow each reader to find his own answer.

Humanity is hungering and crying, almost in vain, for inspired souls who will step forward boldly, and without cringing apology to the ignorance and superstition of the past, proclaim the grand truths of to-day, leaving the doubting laggard, the wily priest and the schemer and enslaver of men's souls to writhe and torture in the slime of their own ignorance and beastly stupidity.

It matters not who or what an omniscient power is; it can take no offense by reason of finite beings seeking an analytical knowledge concerning it. On the contrary, the efforts of the finite to learn and KNOW something concerning the Omniscient, if such a power exists, would be welcomed by the higher power; at least such would be the logical thought of a finite creature.

A well known writer on psychical subjects in a very able article in a Spiritual paper, in alluding to the X-Rays, wireless telegraphy, etc., says: "And so we are face to face with God;" and this writer boasts of being a member of the Episcopal Church. It has not been very long since such an expression would have been pronounced highly profane.

It is amusing to many—no doubt confusing to some—to note the devious and almost unintelligible use that is made of this (to orthodox minds) sacred word, God. Throughout all these various expressions, when looked upon in the aggregate, there is a veiled or unexpressed sentiment of fear that God in some way is being lost, or left behind, and the name is written as a sort of fortification, when it has no real meaning, and Nature, or some term with a definite meaning, would give far greater force and beauty to any literary effort.

Forty years ago any one who questioned the divine inspiration of the Bible was anathematized quite as fiercely as one is now who seeks in a logical and analytical manner to know of the alleged existence of omnipresence and omniscience. Now the best theological scholars admit that the infidels of 1860 were right. Fifty years from now all advanced scholars will admit that the infidels of to-day were right in denying the existence of something impossible, of which scientists have not now, nor can ever hope to have the least particle of knowledge.

A certain Reverend in Oakland, Cal., recently preached a sensational sermon on "Is Sunday for God, or for Golf?" and he succeeded in getting himself the cynosure of public criticism. It is the same old idea, God cannot take care of his own affairs, he must have a multitude of self-appointed agents, claiming credentials from the Infinite, while every one possessing a moiety of reasoning power knows them to be of finite origin.

It is a remarkable fact that the class of people who write most and talk loudest about God, omnipotence, supreme intelligence, etc., etc., have the least to say or care for the rights of humanity. How is this? Have they dug a trench for themselves so deep into myth and dogma that humanity and the stern realities of human life are invisible to their vitiated perceptions? It would seem so. There is such a thing as becoming insanely oblivious to realities, by constant and abnormal study and devotion to the mythical, the unreal and visionary. The entire so-called Christian world was in this unwholesome condition from the second to the eighteenth century, and the large mass of them are in the same condition today; for this reason the whole burden of their thought is duty to and worship of something they name God. Human souls are left to die and rot in their filth of ignorance, and to enslave and crush their fellow-men, while millions of wealth are squandered to extol and worship a mythical and unknown God; and how vast the number of earth's well-meaning souls are bound to the wheels of this unmerciful, selfish, mythical juggernaut.

A writer in a late number of a widely circulated Spiritual paper on "What is Spiritualism?" divides the subject into several articles. The first one reads, "God exists." It seems that people just now are possessed of a sort of Theophobia which is no doubt catching and unavoidable, like measles among children. What such a statement, or its opposite, minus proof, has to do with Spiritualism, will, I think, prove an enigma to all old time Spiritualists.

My contention is this: That man obtained all that he possesses, including life here and in the higher spheres, all his faculties and powers, by and through law, and there is no power in the wide universe which can annul these nature-inherited powers, rights or faculties; that the highest expression of intelligence known, or possible of being known, emanates from man, in all the spheres of spiritual life, all human life being spiritual regardless of environment. In a practical sense man is his own creator, his own educator, his own judge, his low condition is not the fault of some imaginary creator, neither is his exalted condition to be credited to any such source. Time, the destroyer of all absurdities, will some day destroy all idols and make meaningless words obsolete.

B. F. FRENCH.

Tucson, Arizonia.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught By Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

How to Spiritualize the Young Children.

"CLEVEREST CHILD IN THE WORLD"—STORY IN DETAIL OF THE UNIQUE TRAINING AND ASTONISHING INTELLECTUAL DEVELOPMENTS OF VIOLA R. OLERICH, NOT YET FOUR YEARS OLD—AS TOLD IN THE STRAND BY HER ADOPTED FATHER AND TEACHER, PROFESSOR H. OLERICH, OF COUNCIL BLUFFS, IOWA.

The writer has been asked to tell the readers of the Strand Magazine of the wonderful educational attainments of Viola Rosalia Olerich, who is conceded to be by far the most advanced juvenile scholar that ever lived—at least, so far as records on this subject are preserved. I shall endeavor to tell the story of her wonderful life in the simplest way in which my words and pictures can do so.

Viola Rosalia Olerich was born in the city of Des Moines, Iowa, February 10, 1897. I and my wife adopted her when she was eight months and four days old. At the time of adoption we resided in Lake City, Iowa, where the writer was superintendent of the public schools. On July 25, 1899, we moved to Council Bluffs, Iowa, where Viola has resided with us ever since, and has received all her instruction from us at home.

Our chief object for adopting a child was to test, in a practical way, a new theory of education, which we believe to be much superior to any educational system which has heretofore been used. The wonderful success with which we have so far met must, we think, stand as evidence of its merit. It is briefly outlined in this article.

HOW THE BABY WAS SELECTED.

No attempt was made to select a particular child; on the contrary, we desired to get an average child. Hence, physical health was the only point of pedigree which we regarded as of vital importance, and even of this we knew little or nothing.

We keep, perhaps, a more complete daily record of Viola's progress than was ever before kept of a child. The data used in this article are taken from this diary. This affords the reader an assurance that [illegible] given in this sketch were not jotted down at random from memory, as they too often are in such cases, but are as accurate as cautious clerical work can reasonably make them.

Viola's physical conditions at the time of adoption were not very flattering. She was a pale, an almost sickly looking baby, with a mouth that was a little crooked, and the right side of her face considerably fuller than the left. These defects soon began to diminish and disappear. Her cheeks assumed a healthy color and her face grew symmetrical. Viola's size and weight are about an average. At the time of adoption she weighed 14 pounds 10 ounces, and was 2 feet 11 inches high. Now she weighs 30 pounds 8 ounces, and is a little over three feet in in height. Baby is now regarded as a "beautiful blonde with brilliant eyes, soft golden hair and a charming personality."

EARLY CONDUCT

At the time Viola came to live with us she was a "cry baby," as may be seen from the first picture, which was taken two days after her adoption. We immediately began to teach her to amuse herself by playing on the floor with her simple toys. She soon learned to like this so well that she did not want to be held much. She thus learned early to amuse herself, a knowledge which is of inestimable value, and which every person, young and old, should possess in the fullest measure.

By being thus kindly treated and busily employed her habit of crying rapidly diminished, and her disposition became continually more jovial and amiable. Viola has always been permitted to eat as much of everything as she desired. Between meals she has always eaten whenever her appetite prompted her to do so. At the age of one year and six months she received her little lunch counter, in which we always keep a supply of bread, crackers, etc., for her; and whenever she wants to eat between meals she goes to her lunch counter, opens the lid, and eats as much as she wants. When she has finished eating she almost invariably closes the lid and goes on playing. This practice is not only a useful lesson in establishing a healthy appetite, but is also a valuable lesson in order. Ever since Viola has been with us she has slept alone and retired alone. The first few months she slept twice during the day. She has never been rocked, carried or put to sleep. A child should have plenty of free, pleasant sleep, and a helpless child should always be taken up immediately after it wakes. It should never be first compelled to cry for assistance. To compel it thus to cry soon converts it into a cry baby.

Apart from incidental colds and the measles, baby has always enjoyed the best of health. She has been growing continually more vigorous from the first day she came to live with us.

METHOD OF TREATMENT.

I have always treated Viola with the utmost kindness and courtesy; have never even spoken a loud or harsh word to her. It is my opinion that every "bad boy" and every "bad girl" has been made bad by meddlesome interference. It has been said, "Spare the rod and spoil the child," but modern science, as well as common sense, is beginning to say, "Destroy the rod and refine the child." Intelligence, kindness and freedom are no doubt the only factors that can really reform and refine the world.

Viola has acquired all her knowledge in the form of play. She has never "studied" a lesson in her life; has never been asked to take a book. Her whole life has been a continuous game of delightful play. The writer invented and constructed much of the attractive educational apparatus with which her keen interest for learning was awakened, and after surrounding her with this apparatus she has enjoyed complete freedom as to what and when to learn. She has always been the judge in this choice, and not we. All we do is to create an interest in learning and activity in whatever direction we desire her to develop.

HOW VIOLA LEARNED TO READ.

Partly for the purpose of amusing herself, partly for creating an interest for books, and partly for the purpose of learning to handle books, Viola received her first book when she was thirteen months old. Soon after this we began to direct her attention to objects in the pictures and told her some interesting facts about them. In a few days she became inensely interested in these simple exercises. She soon brought her book to us for a lesson very frequently. At the time we gave her this book we also put up an artistic little shelf in a convenient place in the sitting room, and told her that this little shelf would make a nice library for her new book, when she was not using it. She learned the lesson of keeping her book on it very readily. This was an important lesson in order.

With her first book she played for two months, after which it was put away and another kind of First Reader given her, which she also used for two months in a similar manner. She played with these books very much—perhaps from two to three hours a day. The fore part of the first book is considerably torn; the second is slightly torn in only two places. These simple exercises awakened an early interest for pictures and books, cultivated a taste for observation, strengthened attention, developed caution and memory, greatly enlarged her vocabulary, and created an appreciation of order and beauty—in fact, they started the development of most of the mental faculties.

She could give one sound to every letter when she was seventeen months old; then she learned to read short sentences which she learned to speak rapidly. We printed these sentences on cards, and she learned to read them by the sentence method. We then began to use the word method also. In this way we used all the methods in an attractive way; sometimes one and sometimes another.

When Viola was two years and eleven months old she could read at sight, with force and expression, almost any reading matter in the English language. She could also read German nicely before she was three years old. At the age of three years and two months she read English, German and French. There is perhaps not a word in the Baldwin series of school readers, from the first, including the sixth, which she cannot readily read at sight.

German and French she learned to read almost exclusively by the sentence method. The sentence is the unit of thought. We think in terms of sentences, and not in terms of words or elementary sounds. For this reason the sentence method is the easiest and most attractive for little children, and it produces by far the best readers. A young child should learn to read such sentences as it readily uses in its daily conversation, rather than learn new sentences by reading. This course makes the reading easy, delightful and intelligible.

NUMBERS AND COLORS.

At the age of twenty months Viola could read all the digits, and recognize nine colors—white, black and the seven prismatic colors. We taught the digits by printing large figures on pretty blocks which were hung on the wall. Each block had also a number of bright tacks in it corresponding to the numerical value of the digits. The colors were taught by fastening colored ribbons to blocks, hung up in the same manner as the number blocks. These blocks were called for by number or color whenever the baby and we felt disposed to play with them. Baby would go and get the one she thought we had called for. We began with two blocks and gradually increased the number of them. At twenty-two months she could read all numbers not over one hundred. Now she reads numbers as large as octillions. She is also familiar with quite a number of shades and tints.

DRAWING.

When she was one year and nine months old she could draw the following on the blackboard, or with pencil, when requested: A vertical line, a horizontal line, a slanting line, a cross, a ladder and a circle. Since that time she has learned to draw many other things. Upon request she will now draw any kind of a line used in plane geometry, all the various kinds of triangles and quadrilaterals, a sphere, a square and a triangular prism, a pyramid and cone and their frustrums, leaves of trees and many other things of that nature. We began drawing with straight lines on the blackboard, and explained their position; then we took up the triangle, curved line, etc., gradually proceeding from the simple to the more complex.

Viola learned form very rapidly. Before she had attained the age of one year and nine months she could name and fetch any of the thirty-four geometrical forms shown in this picture. We first set up only three pieces—the square, the circle and the triangle. Then others were added as fast as she learned the former.

When Viola was one year and nine months old she knew the flags of twenty-nine nations. When all the flags were set up in a line she could get any one called for. In all these exercises we began with a few and then increased the number. In our teaching we never had any particular time set for certain lessons; but always followed our inclinations. The reader should firmly keep in mind that all Viola's learning was only play, and that she always enjoyed complete freedom on all these educational subjects.

GEOGRAPHY.

In geography she first learned to locate and then to names the States and Territories of the United States. The map we used for this purpose had no names on it. She could point to any State or Territory and its capital when she was one year and nine months old.

In this way she could soon name, locate and read the names of all the countries and their capitals in the world. Then she learned to read and locate the names of oceans, lakes, mountains, rivers, capes, etc. She can now read almost any geographical name given in Frye's geographies, and upon request she can find almost any prominent geographical name and place in a few seconds, when the closed geography is given to her for that purpose.

PORTRAITS OF FAMOUS PERSONS.

At the age of one year and ten months Viola knew the portraits of more than a hundred famous men and women, representing nearly all schools of thought, both good and bad. She soon became fond of playing with these pictures, and learned to recognize them in a short time.

The portraits were set in a cardholder, all in plain view, as shown in the picture; then baby was requested to get a certain one. In the first lesson only two were used, then the number was increased as fast as she learned to recognize them.

Before Viola was one year and eleven months old she knew and could name thirty-two different kinds of seeds and twenty-five kinds of leaves of trees. The seeds were put in little bottles and set in a neat case, so that all the bottles were in plain view at the same time. The leaves were pressed in a large book.

At the age of one year and eleven months she could point to almost all the bones of the human skeleton, and to many organs of the body. She first learned to name and locate the femur, then the humerus, and so on. Now she can name and read the names of all the bones of the human skeleton, and locate nearly all of them. She can also read, name and locate the external parts of the body.

Viola knew at sight and could name the twenty-two kinds of lines and angles in geometry when she was one year and eleven months old. These lines and angles were drawn on cards about the size of a common envelope, and she learned to recognize and name them in the same way as she learned the portraits, etc.

UNITED STATES MONEY.

At twenty-three months she named and recognized all the denominations of money which is now coined and printed by the United States government, except bills over one hundred dollars. We taught her the money by placing it in a shallow dish, beginning with the penny and the nickel, increasing the denominations as fast as she learned them. Sometimes we asked her to pick out a certain denomination for us; at other times we would pick out a piece and ask her to name it. In this way she learned to discriminate and to name, to observe and to talk, all of which are very useful in the practical affairs of life.

EXAMINATION.

When Viola was one year, eleven months and twenty-five days old she passed an examination before a disinterested committee of examiners (Miss Verna Lumpkin and Miss Martha Campbell, both competent and successful teachers of the public schools of Lake City, Iowa, the city in which we then resided), who found that she knew 2,500 nouns by having either the pictures or the objects themselves brought before her. The committee estimated that she knew at least 500 more nouns which they could not present as objects or pictures, making a total of 3,000 nouns which she knew at this age—perhaps more nouns than the words of all parts of speech used by the average adult.

This examination was conducted by two distinctly different methods. By the first a large number of objects, or the pictures of them, were placed before Viola, and then she was requested to bring them one by one, after having heard each called for by its appropriate name. By the second an object, or a picture of it, was held up for inspection, and she named it. The latter method was used about half the time, although she could pronounce fairly well almost all the words in the list. The committee compiled a written "record" containing all the words of the list.

PUNCTUATION MARKS AND SPELLING.

At two years she knew twenty-two punctuation marks. They were drawn on cards, and learned in the same way as the portraits, etc. The reader will notice that all Viola's learning is in the line of practical knowledge—knowledge which must be learned before we can read intelligently or write correctly.

Shortly after Viola began to read she also began to learn the names of the letters and to spell easy words, which were printed in large letters on cards, and these cards could be slipped into a groove on one face of attractive blocks, which were hung up against the wall and had pieces of peanut in them. Whenever she wanted a peanut we would ask her to get a block (we called these blocks peanut bottles) having a certain word on it. If she brought the block containing the right word she would first spell the word by sight, then from memory, and also often by sound. In this way she learned to spell readily and pleasantly, so that at the age of three she could spell a long list of words, many of them quite difficult, such as vinegar, sugar, insect, Viola, busy, mamma, Rosalia, February, biscuit, Olerich, American, Nebraska, Council Bluffs, Pompeii. Mediterranean, etc.

ANALYZING A FLOWER.

Here is a picture of Viola, sitting at her little table, examining and naming the different parts of a flower. She is very fond of flowers, and likes to separate them into their different parts. She can read at sight all the botanical names given in Youmans' Botany. We have on numerous occasions passed this botany and Steel's Zoology to the audience and offered a handsome prize to any one who would succeed in finding a word in either of these books that Viola could not readily pronounce at sight. So far no one has succeeded in finding such a word.

Viola could readily read manuscript before she began to practice writing. Her first writing and also her first drawing exercises were on the blackboard. She never learned to print much, but began with manuscript. The small i was the first letter she learned to make, then e, u, t, j, n, b, etc. O was the first capital letter she made. She now writes both words and capitals quite readily. In order to make the writing exercises pleasant we often interspersed them with attractive drawings.

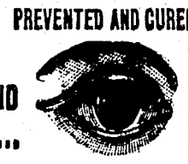
February 22, 1900, she received a typewriter, and took her first lesson in typewriting two days after this. In a few days she learned to put the paper in, run the carriage, feed the paper and finger the whole of the keyboard with both hands. She strikes the keys so firmly and evenly that the letters are full and distinct. She not only copies manuscript and print, but writes very nicely without a copy.

ANSWERS TO QUERIES.

"What do you intend to prove with your educational experiment?" is a question very frequently asked. In reply to this I will say that there are many important principles which I desire to prove as far as an individual case can furnish proof of them. I desire to show that a child, at a very young age, can be a good reader and an erudite scholar; that freedom and kindness produce far better educational results than coercion and cruelty; that interest, and not force, should be made the incentive for learning; that all learning should be in the form of play; that no injury can result to a child, no matter how much it learns, so long as it is left completely free; that a comparatively young child can readily acquire a liberal knowledge of such important sciences as physiology, economics, psychology, etc.; that intellectuality and character depend almost entirely on post-natal education, and only very little, if any, on hereditary, or pre-natal influences, and that every healthy child which is properly educated under the system of interest, kindness and freedom will have an extensive vocabulary and a wonderful memory, as well as many other unusual accomplishments with which we now scarcely ever meet. The writer is confident that with the proper system of education, children, before they arrive at the age of eight, will have a larger store of useful knowledge than is now possessed by the average graduate, and they will acquire all this practically without any strain or effort. The truth of this statement may, we think, be easily demonstrated in a practical way by living examples. So far, Viola's rate of education is much in advance of the one mentioned above.—The Strand.

This system of education presented in the above, opens up wonderful possibilities. Through its influence the rising generation can be spiritualized, made better in every respect, and war and crime eventually be abolished. The thoughts presented are of inestimable value to Spiritualists generally, and should be filed away for future reference.

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CHRISTIANITY:

The Dispensation of Love.

I wish to protest an article in The Progressive Thinker, No. 562, entitled "Love or Wisdom." The writer styles Christianity the Dispensation of Love, and I thank him for this most gracious distinction by him conferred upon the era of Jesus of Nazareth. Unwittingly, perhaps, but truly indeed, he has named it aright. It is not the first time that a violent critic of Christianity has tried to kill only to make alive. Balaam still tries to curse Israel and ends with a blessing. "'Twas ever thus." So we accept Dispensation of Love.

He objects to what he calls "blind love." He adds: "It is like the steam in the boiler which, if properly directed, will run the engine * * but if left to itself will produce wide-spread disaster." Let me say that I, too, object to "blind love." Mere gush, just a superabundance of sentimental feeling, is perfectly useless. No Christian of average intelligence holds otherwise. Our brother concedes the only possible point at issue when he likens love to steam in the boiler, needing control only to be useful. Exactly. His illustration is perfect. I accept it delightedly in connection with the beautiful title he confers upon our era. Yes: we object to blind love, and we want the steam in the boiler properly controlled.

Why am I objecting, then? Simply because the brother affirms, or at least implies, that Christianity is a system of blind love. In fact he says that to teach or urge loving one another is "simply a repetition of what Christianity has been doing for nineteen centuries." I object to the assertion that Christianity cultivates blind love, or even fosters a weak sentimentalism. It does nothing of the kind. On the contrary it inculcates a hearty, robust, intelligent affection. It demands most emphatically a love which is diametrically opposed to all forms of hysteria, or merely goody-goody-ism. It holds up for consideration a love enlightened by knowledge, a love restrained by wisdom, and a love tempered and adjusted by both mercy and justice. It would seem unnecessary to refer to Scripture proof, but my experience has taught me that critics of Christianity are not usually well acquainted with the matter in hand. They are generally absolutely ignorant of the Scripture teaching, or at best have only a superficial knowledge of it. So I will direct the enquirer a little.

"And this I pray that your love may abound more and more in knowledge and judgment.

"That ye may approve things that are excellent: that ye may be sincere and without offense." Phil. 1:9, 10.

Here now is the love of Christianity. I have italicised the words which qualify love in the above quotation, that which controls and governs the "steam in the boiler." Will Prof. Loveland note them? "Knowledge" and "judgment" are to be used, Paul says, in exercising our love, and the happy result will be that we may "approve things that are excellent," and be "sincere" and "without offence." This is one of the favorite texts from which I have been preaching love in the pulpits of the Christian Church for twenty years past. Not blind love either, but the kind that is directed by judgment and knowledge into the approval of things that are excellent. So Christianity teaches. The brother well calls it the "Dispensation of Love."

He further says that "Humanity has always had plenty of love—has all that is needed at present." This remarkable statement might be answered by simply saying it is not true. And let all the people say amen! It may be true the world has enough of the cold, refined, passionless affair which the brother has placed on a pedestal; but of the love which discerns human need with sorrow, and thrills with kindness for the lonely, the lost, and the fallen, there is not enough. Only the most fatal blindness to the actual needs of the world can prompt the saying that we have love enough. Look upon the fallen of the cities, both men and women; gaze into prison cells; pass in review the haggard, pinched features of want, victims of greed and avarice.

What do they need? More love. "Love or Wisdom?" is the brother's title, and he concludes we need, not love but wisdom. I solemnly affirm that we have wisdom enough. We know better than to treat our fellow man as we often do—we know what to do, but do it not. Why? Because we do not love as we should.

"Man's inhumanity to man
Makes countless thousands mourn."

Our brother says we have love enough, but need to get more wisdom. Almost exactly the opposite is true. It is simply a fact that we know better than we do—human wisdom can direct us at any time to something better. But human living will never catch up with wisdom's ways until love quickens our laggard footsteps. The Love Dispensation is what we need—love enough to do what we know is right.

I once heard the noted Geo. W. Bain say: "An educated brain above a bosom devoid of love is like an electric lamp shining over a grave full of dead men's dust." It is a striking figure but true. I can heartily concur in Prof. Loveland's eulogium of Wisdom, but forever also there must be love as well. There is a cold and frigid beauty amid the Polar ice-fields, but bloom and beauty combined exist eternally in the warm and sensuous tropics.

Paul said: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I bestow all my goods to feed the poor, and have not love, I am nothing."

Listen: "Love suffereth long, and is kind: love envieth not: love is not forward: doth not behave itself rudely, is not exacting, is not easily provoked, thinketh no evil. Love rejoiceth not in iniquity, but delighteth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things." I. Cor. 13. This is an epitome of the principles of the Love Dispensation.

Can anybody object? Yes: it is possible. In a certain contingency I once urged urged the Golden Rule upon a man. He said, "I reject the Golden Rule." Just a little astonished, I asked him why? He laughed a little uneasily, and then quite frankly replied: "Well, to be honest, the main reason I object to the Golden Rule is because it demands of me a better life than I am willing to live!"

And sincerely, my dear friend, no matter who you are, is not that the main-spring to all your various objections? You reject without logical reason and because of moral restrictions to which you are unwilling to submit.

Finally, our brother says "a good lover is a good hater." It is true. A good lover is one who entertains strong hatred. Both attributes are essential to moral completeness. A man all love and no hate would be as great a monstrosity as a man with but one eye, one ear and one nostril. Love and hate balance, coordinate to perfection. Hear Paul again: "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness." Heb. 1:9.

Pre-eminently this is the correct thing. Love righteousness, hate iniquity; love sobriety, hate drunkenness: love truth, hate lying; love candor, hate hypocrisy; love generosity, hate avarice; love purity, hate lust. And so on. Moreover, the greater the love for righteousness the deeper the hatred of iniquity.

Right you are! Love and hatred go together, and a splendid team they make. If we hitch them to the chariot of the soul they will bear us on a more splendid journey than the voyage of Elijah in the mythical chariot of fire. They will draw our souls away from the dirt and slime of sin, out of darkness into the light.

Let no one suppose I am specially defending the Bible or Christianity—I am not. I mention these because they were alread introduced. The subject has greater amplitude than merely the Christian Scriptures. The Vedas might be quoted, and Confucius; Plato and Socrates: Seneca and Marcus Aurelius: Sappho and Hypatia: Homer and Horace: Milton and Shakespeare: A. J. Davis and the beloved Peebles. All the truly great writers have eulogized love, and discerned the surpassing greatness of the Love Dispensation.

ELD. H. W. B. MYRICK.
Gentryville, Mo.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

UPLIFTING THE BANNER OF TRUE SPIRITUALISM,

Letter From Dr. John C. Wyman, Brooklyn, N. Y.

To the Editor:—The columns of The Progressive Thinker of August 25 seemed to me to be crowded with more than the usual amount of grand spiritual truths for the education of the intellect, and the spiritualization of one's whole nature. Truly you are doing a most remarkable work, through your advanced "Progressive Thinker," for the uplifting of the banner of true and pure "Spiritualism," and all lovers of truth and purity wish you "God speed."

DR. JOHN C. WYMAN.

Brooklyn, N. Y.

WE call special attention to The Next World Interviewed, one of our special premiums. We are enabled to furnish it to our readers at the price announced in our premium list, from the simple fact that Mr. Horn donated the plates of the book to us. We have sent out thousands of copies of this book, and it has been well received everywhere. It should be circulated by the millions among all classes of Spiritualists. The seven books that we are offering to Spiritualists as premiums contain a large storehouse of useful knowledge on Spiritual and Occult subjects. You should have them on the shelves of your library where you can have access to them at any time. Read carefully our premium announcement.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Will C. W. Stewart please send his address to this office?

Dr. J. M. Peebles writes from Battle Creek, Mich.: "I am just home from camp-meetings in Ohio, New York, Michigan, etc. I have been on the tramp four or five weeks, lecturing, lecturing, lecturing, and prescribing for the sick at the same time, the busiest man in the world. I leave here Thursday for the Minneapolis annual association of Spiritualists."

The Denver (Colo.) News says: "At Canon camp, in South Boulder canon, D. W. Hull will deliver several lectures on the 'Bible and Spiritualism.' His first three lectures will be an attempt to show that early Christianity was founded on intercourse with the spirit world. Mr. Hull is the editor of the Liberator of Norton, Kans., is is widely known as a lecturer."

D. A. Richardson, of Paulding, Ohio, writes: "The Progressive Spiritualist Association of Payne, O., held a grove meeting, September 2. It was a grand success. Mr. and Mrs. Carpenter were the chief attractions."

Prof. W. M. Lockwood is stopping temporarily at Petoskey, Mich., seeking relief from hay fever.

John Barry writes to the R. P. Journal: "I read an article in the Journal on crystal-gazing; how to hold the glass, and breathing into the water to magnetize it. In my family we practice it every day, and the visions never fail. I don't see them, but my wife and daughter and two little boys do. We commenced to practice it last winter, thanks to the Journal for suggesting it. My people simply fill the glass with water, put it on the table, and then look into it. My wife sometimes sees two or three visions at the same time. She can tell the past, present or future correctly. The little girl is not quite as good as the mother. She must be on a different plane. The elder of the boys is, good. A person can take him anywhere, get him a glass of water, and he will describe all that is in the ground there. He has saved me a good many days' hard work. The younger boy is also a good psychic. As for doing anything with the glass of water, I suppose that it makes no difference how it is done, so long as the person is able to see visions. My eldest boy went to the creek for a bucket of water, and as he did not come back for some time, I called him. When I asked him what detained him, he said that he was watching a lot of Chinamen fighting in the funniest town he ever saw. He said they were killing each other by the hundreds. We are the only Spiritualists in this part of Montana. What we lack here is enough psychics to form a circle; but we have to do it alone, and we do it fairly well."

Mrs. N. Ewan writes: "A Spiritual society has been organized on the South Side, to be known as the Independent Spiritual Society, and have elected the following officers: G. N. Kinkead, president; Mrs. Maggie Henry, vice-president; Nelson Coe, secretary; Mrs. N. Ewan, corresponding secretary; Geo. T. Hanson, treasurer. The society will meet each Sunday evening at 8 p. m., at 77 Thirty-first street (Auditorium) Hall. Good speakers and test mediums have been engaged."

The Peoria (Ill.) Transcript says: "A ghost has put in appearance in Lincoln. A man clad in white and ghastly raiments makes nightly visits to the Deffenbaugh home, but is not seen by anyone except Miss Grace, the sixteen-year-old daughter. He always appears in the dead of night, and although the girl sees and hears him distinctly she is powerless to speak. First he appeared to her about three weeks ago and traced a D on her arm. He told her not to mention his visit and he would come again in a month to see her. However, he appeared again the next night and removed a ring from her finger that she could not remove herself, and put a cross on a chair. The next day she told her family of the strange visitor, and nothing more was heard of him for a week, when he again very unceremoniously arrived at the house and replaced the ring on her finger and took of a substance to use to remove the D mark from her arm. He told her that he was going to put her to sleep some time for an indefinite period. He kept his word. On last Sunday night she retired as usual but on Monday morning she could not be aroused for breakfast. A physician was called but he was unable to do anything with her all day. She slept until 8 o'clock at night, when she woke up in her usual manner and asked for something to eat. She says he told her that the next time he put her to sleep it would be for a month or a year. Her father filed her ring from her finger so he could not again take it, as he has become almost a household guest now and is looked for at any time. Miss Deffenbaugh is a pretty, bright, winning and affectionate girl and has the sympathy of all the good people in Lacon."

D. J. Moran writes from Lincoln, Neb.: "I received the premium books all right. I was highly pleased with them. I would not part with one for the price of all unless I could replace the same. How you can give so much for so little is a mystery to me."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Geo. H. Brooks is now at his home, Wheaton, Ill., resting from his arduous labors at Lily Dale. He can be addressed at No. 114 President street. On his way home Mr. Brooks stopped at Clyde, Ohio, to visit friends there. He found A. B. French (well known among Spiritualists as one of the finest orators that ever graced a rostrum) full of business, but genial as ever. Mr. Brooks has proved a great favorite at Lily Dale as presiding officer.

The Herald, of Mexico City, Mexico, says: "Psychologists and physicians will have matter for study in the alleged cures produced by the exercise of faith among the members of the sect known as the Christian Alliance of the United States, which recently held a meeting at Old Orchard Beach, in the State of Maine. The leader of the Christian Alliance is the Rev. Dr. Simpson, a man of remarkable force of character and personal magnetism, who has been very successful in raising great sums of money for foreign missions. A man who can in a single day induce people to give him $70,000 for missions is no ordinary preacher. He was presiding during the first fortnight of the current month over the assembly of the Christian Alliance when many testimonials of the cure of disease by faith were offered. The Christian Alliance bases itself on the plain doctrines of Jesus; one of its tenets is that diseases are all curable, if the sufferer have perfect faith. The recent pilgrimages to Catholic shrines in the United States and Canada, where relics of St. Anne are kept, are so many instances of a continued belief in the efficacy of faith among the members of the most ancient communion of Christians. There is abundant Catholic authority in support of the faith cure continued from the time of Christ to this day. Thus modern Protestant sects and the Catholic Church meet on common ground in one particular. They uphold the New Testament doctrine of the power of faith to heal the sick."

Mrs. E. M. Wombold writes from Anderson, Ind.: "W. E. Hart, of Richmond, Ind., has been spending the past ten days with friends at Anderson, Ind., and holding seances, all of which were very satisfactory to skeptics and Spiritualists. His trumpet work is progressing very rapidly, and he is also able to give light seances for partial materialization. One spirit materialized, wrote a message on a slate and held it up above the cabinet to be recognized, and gave the slate to the lady to whom the writing was for, together with other tests. Mr. Hart sits on the outside of the cabinet, and is held by two other disinterested parties."

The Jamestown Evening Journal, in a communication from Lily Dale, says: "It is also hoped the Hon. A. B. Richmond amidst his declining years may honor Lily Dale with his majestic presence and enthusiastic interest another year. Mr. Richmond has been a co-worker for 12 years in this movement. A man of gigantic intellect, he has searched for the truth and leaves not a stone unturned. A shrewd lawyer of unusual ability and power, who recognizes the wheat and leaves the chaff to blow away. Lyman C. Howe, a veteran co-worker, though honored with streaks of gray hair, is active in the cause, and is much beloved. Mr. and Mrs. Hull are much thought of, and for their labor in the school and otherwise they are appreciated. Mr. Hull is one of the best Bible students who comes to the Dale, and is also a profound historian. Mrs. Hull is a co-worker in the woman suffrage movement in addition to her other interests."

The Indianapolis (Ind.) News has the following: "Muncie, Ind., August 29.—John Mercer's home was robbed while he was attending a Bryan demonstration in this city four years ago, and a quantity of jewelry and other plunder was carried away. Patrolman Beall spent much time on the case, finally discovering that the thief is now in prison in Illinois. Beall is a Spiritualist in religious belief, and recently he consulted a medium, and there was a slate-writing seance, during which he found on the slate: 'Go look under a large rock near the intersection of the first road west of the Mercer farm; you can't miss the rock.' Beall found the plunder as described. He is confident that the message from the spirit land alone aided him."

T. Packard writes: "When Volume 3 arrives, then I shall have your full library of the seven premium books. I have read them all with much interest, and I trust with profit also. Volumes 1 and 2 of the Encyclopedia of Death, and Life in the Spirit World were very fascinating and intensely interesting, opening out as they do, something of the mystery that attends death. Any person reading carefully these books need have no fear of the future."

H. Brady writes from Thorpe, Iowa, that the country and the small towns are in a sad blight, so far as Spiritualism is concerned, and need assistance. He says: "We would hail with great enthusiasm a good speaker and test medium."

Fred P. Evans writes: "After a very busy season in New York I have decided to go to my California ranch for a much needed vacation for recuperation. I will return in about four or six weeks. During my absence, however, the Occult Book Store will be open for the sale of literature."

Mrs. Squires writes: "I will begin meeting September 16, afternoon and evenings, in Van Buren Opera House, corner Madison street and California avenue. A cordial invitation to all. Come and help to make a winter success."

The Chicago Journal says: "Joseph Smith, who lives in a large tenement in Great Barrington, Mass., says his flat is haunted. He reports that his furniture has been scattered about the room and the stove moved, while a general disturbance is continually going on. What does it he is not able to say, as a careful watch has been kept in every room by himself and several of his friends, but without seeing any kind of 'things.' Smith and his boarders became so alarmed one night that nearly all spent the night out of doors. Besides moving the furniture the spook does a deal of sweeping, and one night in throwing a dustpan of refuse out of the window part of it fell in a bed where two women were asleep. Smith is employed in a dye-house and is said to be sober."

We keep a standing notice on this page that every item sent here for publication must contain the full name and address of the writer, otherwise it will not appear. That accounts for "your" item not appearing this week.

G. W. Kates will please send his present post-office address to this office.

It is a grave question whether religious freedom should extend to these demented beings. A special to the New York World, from Bridgeville, Del., says: "Henry Dorsey, colored, of Baltimore, a member of the Sanctified Band, died here Thursday night last in a grove, surrounded by members of the band chanting weird melodies and performing incantations. The Sanctified Band was organized here several years ago. During that time it has been driven from State to State. It returned here a short time ago, and meetings have been held in deserted buildings and in the woods. A few days ago Dorsey was taken sick. As it is the custom of the band to cure the sick by incantations, no physician was called in. Members of the band, however, gathered nightly at Dorsey's house, and after removing him to a grove near by would proceed to go through a series of incantations. The leader, clad in a fantastic costume, would kill a chicken and smear the sick man's body with the blood. Forming a circle around the couch, the band would march around it, singing and praying at intervals. Despite these nightly meetings and curious ceremonies, the sick man grew rapidly worse. Finally it was decided that the band must spend an entire day in fasting, and Thursday was the day chosen. In the evening the band was out in full force. While they were prancing around Dorsey he expired. The verdict returned at the coroner's inquest held on Friday was 'Death from natural causes.'"

A blind organ grinder, who is well known to the people in the neighborhood of Tompkins square, said the other day that he preferred that locality because he found its population very appreciative, says the New York Commercial Advertiser. "How do they show it? By the number of coins they put in your can?" was asked. "No, sir," answered the blind man gravely. "I make a deal more in other districts. They are all poor people around there, and often I go away without getting anything. But I can feel their appreciation. Although blind, I always know how big a crowd my playing attracts, and what effect it has on them. How do I feel it? I could not describe it to you if I would. There are many things that we blind folks feel without being able to explain how. Otherwise our lives would not be worth living. Anyhow, I know when my tune makes people stop and feel moved. I know when I send a thrill through a group of women and children, and it makes me happy."

The Springfield (Mass.) Republican says: "The New England Spiritualist Camp-meeting Association of Lake Pleasant, has brought suit in the district court to collect from Hattie Reed Cornick the amount of the 3 per cent assessment on eight building lots at that resort. Each of the deeds of building lots issued by the association contains a provision that a 3 per cent tax will be paid on the lots when assessed by the trustees of the association. There has been some question among those holding property as to the exact legal position in which the owners of the property stand in relation to the assessment, and the outcome of the case will be watched with interest. Mrs. Cornick in her answer states that no legal assessment was made, and denies the authority of the association to make the assessment."

R. W. Simpson writes from Toronto, Canada: "This season at Lily Dale camp ground, the Canadians who were there thought well to establish 'The Canadian Spiritualist Association, for the Dominion of Canada.' Dr. Austin, of Toronto, was elected president; R. W. Simpson, Seaforth, Ont., secretary; W. S. Shaw, Branbridge, Ont., first vice-president, and F. C. Willson, Toronto, second vice-president. The membership fee is $1 yearly, including 'The Sermon,' a monthly magazine edited by Dr. Austin. Members of the Association and others, by sending names and addresses of liberal-minded persons, will have Spiritualistic literature forwarded to them. Next summer at Lily Dale there will be 'Canadian Day,' and Dr. Austin will be the speaker for the occasion."

The Galveston (Tex.) News says: "Della Cooper, the colored girl of Sherman, who has strange hallucinations so that she becomes by turns various sorts of birds and animals, and while in such moods emits cries similar to those of the respective birds and animals, is no better to-day, having had several attacks. Her case puzzles all who investigate it. Prof. Lampkin, whose opinion was quoted in the News this morning, is still of the opinion that she is under hypnotic influence brought about crudely or maliciously. Students of occult research suggest that she is under a telepathic influence. The child became more talkative than usual to-day and said that a colored woman at McKinney had mixed a mashed up snake in some lemonade and 'conjured' her with it. She has a peculiar thumping in her side and her attendants verily believe she has swallowed a snake. A 'hoodoo' doctor is on his way from an interior village to operate on her."

Edgar F. Bundy writes from Louisville, Ky.: "I wish to speak of a friend, Mrs. Mann, and of the manifestations that take place in her presence. I have a private seance with her every Monday evening. At one of them my guides brought me a carnation pink. They said they brought it from a greenhouse that was three or four squares distant. At each seance my guide, Onetta, sings some beautiful spiritual songs. Some of my other guides generally give me a lecture upon some subject which I enjoy and appreciate."

Maggie Waite writes: "The Progressive Friends' Association held its annual meeting at North Collins, August 31, September 1 and 2. Mrs. Whitlock, of Providence, R. I., was the speaker and lectured at each session, I serving as test medium for Sept. 1 and 2. President Frank Walker presided at all meetings. My services have been secured for the next annual meeting, September, 1901."

F. Silberg, of 845 Blue Island avenue, Chicago, writes: "I would be pleased to make the acquaintance of a few ladies and gentlemen having a desire to form a home circle for development."

Harry J. Moore's address is 2979 Wabash avenue (instead of Walnut street), where he can be addressed. He says Mr. Hilles follows his lectures with psychometric readings and spirit messages.

On Sunday evening, September 2, the opening services for the new year of the Students of Nature, at 1565 Milwaukee avenue, Chicago, were partly in the nature of a celebration of the birthday of their pastor, Mrs. Summers, and were enjoyed by as large a congregation as the hall would hold. Decorations by palms, ferns and flowers were profuse, and an exceedingly large basket of cut flowers, besides other tokens of esteem, were presented to Mrs. Summers by her personal friends. Addresses were delivered by Dr. Jacobson and Messrs. Cole and Strong.

Ervin A. Rice writes: "The Church of the Soul will resume regular Sunday meetings in Handel Hall, No. 40 Randolph street, at 11 a. m., Sunday, September 16. The pastor, Mrs. Cora L. V. Richmond, will officiate as usual, and the subject of the discourse for the opening Sunday will be 'From Mountain, Forest, Lake and Vale.' The church has taken the large auditorium at Handel Hall, and we have free seats for all."

A. A. Averill, secretary, writes: "The Lynn (Mass.) Spiritualists' Association held its regular annual meeting on Sept. 4, and elected the following officers to serve the ensuing year. President, Dr. Alex Caird, formerly of Chicago; vice-president, Amanda Robinson; secretary, A. A. Averill; treasurer, E. P. Averill; directors, E. F. Metzger, C. J. Butler and Effie I. Webster. The society has some of the very best talent engaged that can be secured, opening the season on October 7, with Mrs. May S. Pepper as medium, whose name on the bills always insures a large audience. She will be followed by Mrs. Carrie Twing, C. Fannie Allyn, Effie I. Webster, Lizzie Harlow, and other good speakers and mediums."

Mrs. Nora E. Hill, of 750 W. Lake street, has finished her vacation, and will now resume her usual business, also holding her circles on Tuesday and Friday nights at her residence, 750 W. Lake street, Chicago. She is also open for engagements for lecturing.

Dr. and Mrs. Briggs, who are now stopping at the Island Lake camp grounds will soon go to Cincinnati. During the coming winter they will locate in Detroit, Mich.

C. E. Dent writes: "The spirit still moves at Vicksburg, Mich. As our successful camp-meeting closed August 26, we do not mean to let the cause die out here. Sunday, September 2, Brother Frank T. Ripley gave us two good lectures, and followed them with messages. The audience was well pleased, and all join with me, hoping we can soon have him with us again. We have engaged our hall for the next year and expect to hold meetings every Sunday."

G. F. Perkins, of 884 W. Madison street, Chicago, writes that those people coming from the North Side can utilize Robey street, Paulina street, Western avenue, and Madison street cars; also the elevated cars, to attend his meetings Tuesday, Friday and Sunday evenings.

Rev. J. O. M. Hewitt, 498 W. Madison street, Chicago, will make engagements for camp-meetings, or societies, and will answer calls to officiate at funerals, weddings, or other services. He is a speaker of fine ability, and of superior culture.

Mrs. M. R. Naston writes from Topeka, Kansas: "The Spiritualists of Topeka, Kansas, gave a reception at the home of Mrs. Frisby, on September 4, for Mrs. E. E. Hammon; also presented her with a slight token of our regard for her previous to her leaving us as a society for her Western home, Los Angeles, Cal. She goes seeking health and new work in the cause of truth. Mrs. Hammon is a fine inspirational speaker; gives the best of private readings and good platform tests."

In Wisconsin a work is being inaugurated that will bring that state into the front ranks of Spiritualism. See communication on our second page.

Mrs. A. M. Pennefeather writes from New Canton, Ill.: "Will you kindly announce to the many who are seeking to engage the services of our medium, Oscar Ward, that the controlling powers are not willing yet to permit him to make engagements; but say that in a little while, perhaps, if he gives his time for development, he will be able to meet their wants. I hope the time is not far distant when his name will be added to the list of noble workers for our glorious cause."

From Cripple Creek, Col.

Somewhere, somehow, sometime the patient and earnest investigator must reap the reward of his efforts in the search for truth. It would seem that the liberal thinkers of the Cripple Creek district had reached a point where the opportunity presents itself to study the truth in all its beauty and ennobling aspects, under the tutelage of one who has pentrated deep into the mysteries of the highest philosophy of life.

After diligent search and faithful investigation into all the demonstrations and manifestations of Spiritualism, only to be brought face to face with the sordid grasping for the almighty dollar, like a ray of sunshine comes one teaching a pure, beautiful science of occultism, untinctured by the chink of gold, which by the power of truth and force of logic opens up a glorious vista of unfoldment.

This talented teacher, Mrs. Elsie Braun, is as broad as the universe, accepting and teaching the truth wherever found and in whatever guise. Her course of lectures on the "Highest Philosophy of Life," delivered at the Masonic Temple in Cripple Creek, have been of inestimable benefit to those of us who have been searching for something beyond the lower manifestations, and in some instances fraudulent ones; something that would satisfy the heart and appeal to the intelligence. We can safely say that no one who is searching for the truth can listen to the statements made in her lectures as to the unfoldment and progression of man upon the physical plane without being broader, better, truer men and women.

We investigators in Cripple Creek (the greatest gold camp on earth) believe that we are only doing our duty in recommending our teacher to others as one who will by her lectures open up to them the highest, the best and the noblest in all manifestations of the life principle (the I Am) in the entire universe.

Mrs. Braun's permanent address is 1921 West 38th avenue, Denver, Colo., and she may be reached there at any time by those desiring information regarding her lectures and various courses in occultism.

H. A. WILEY.

Cripple Creek, Colo.

LOVE IS GOD.

Great God of Love, in whom we trust,
Help us outgrow our greed and lust,
Help us expand the love confined
Within our souls to all mankind.
Touch the dormant seeds within each breast
That truth within may be expressed,
And prove in truth each is a brother
In all our actions with each other.

Great God of Light, Thou Infinite One,
We know we feel we are Thy son;
And as thy light illumes our soul,
We faintly sense our glorious goal.
We are the ray—Thou art the light
Which floods our soul with visions bright
Of future bliss in realms above,
Where all will rise by thy great love.

As infinite Truth we seek for Thee
And in our souls a glimmer see,
As it flashes and gleams within our breast
But our love of self keeps it suppressed.
We travel adone in a world of gloom,
With fear of death and a dismal tomb,
And we fail to know the truth sublime
That human souls must higher climb.

HENRY M. EDMISTON.

POWER OF THOUGHT.

Some Mistaken Ideas Corrected.

The idea that thought has power seems to prevail among writers on Psychology—that thought is power per se. They speak of "thought transference" and many other things that thought does, or can do. This idea has its rise in the misconception of the meaning of the word, and applying it to an element with which it has no relation.

Thought is the memory of what one has been thinking. Thinking is a mental process set into operation by a force that exists previous to the thinking. If thought has power, then memory has power. This idea is absurd.

We speak of telepathy and associate the word with "thought transference." There is no such association. Telepathy is from tele, far, and pathy, feeling. It is the ability in one to arouse a feeling in another at a distance when both are sensitives. This feeling arouses thinking in the one so affected; for where there is no feeling, there can be no thinking.

We are apt to take the appearance of a thing for the thing itself. Thus we speak of sunrise. If we did not know the cause of the phenomenon, it would be to us as a reality. A definition of consciousness will help us in this analysis. Without consciousness, nothing would be—to us. Consciousness is the cognition of being; the internal sense, the faculty by which things become known. In this life, it is dependent on the physical senses, just as force is dependent on matter for its manifestation; yet force is not matter. Thought is not matter, and force cannot be manifested only through matter. So thinking is dependent on consciousness. Feeling is a sensuous process; thinking is an intellectual process. It is the instinctive impulse to gratify feeling—a pleasurable sensation, or to avoid a painful one.

Thinking gives rise to knowing, and its sole function in its ethical sense is to devise ways and means for the satisfaction of desire, the gratification of feeling, or the avoidance of pain or misery. Thought is instrumental—not creative, nor distinctive. There is in every conscious being a desire to enjoy; to be happy, and an aversion to pain or misery. This desire and this aversion are the sources of all rational, voluntary human activity, which is the effort to obtain the one and to avoid the other.

All that men obtain or seek to obtain, all that men do or seek to do, all that men avoid or seek to avoid, is for the sole purpose of satisfying some desire, gratifying some feeling, or avoiding some evil.

No one can successfully controvert this proposition. It determines and points out all the factors of human conduct, and defines each. It makes feeling (desire, passion, appetite, or fear of pain) the cause of voluntary activity; thinking and knowing, the devising of means for satisfaction of desire or avoidance of pain; and activity is the employment of means in the consummation of the end—enjoyment. The order of this process is (a) feeling, (b) knowing, (c) acting—the cause the means, the end.

Suppose one passes into the stillness of the night, by a number of houses; some being vacant, in which the doors and windows are closed and all is dark and silent within. He throws a brickbat against the door of each. In some there is a response, in others none (the houses being vacant). What causes the response? The answer is, "Throwing the brick-bat." Why was there no response in the vacant houses? Just so it is in the case of thought. Where there is no feeling, there can be no motive, where there is no motive there can be no thought, and where there is no thought there can be no action.

Suppose again: A says to B, "Your son is dead." Here is a thought. Believing the statement, a certain feeling is aroused in B. I ask what made him feel that way. You answer, "The thought of his son's death." The statement is a means by which B is set to thinking, the consciousness of which arouses a feeling; the thought is merely instrumental in the operation. Suppose again: A's son is not dead; the thought is a myth. Can that which does not exist exert a power? Can a thought in which A has no concern, act upon him?

I have been thus particular in the analysis of this subject because of its momentous importance. In the solution of ethical problems, the basic factor is ignored, and that which is regarded as such, is secondary in the process of human conduct, and a false function is ascribed to it. It gives rise to the theory that knowledge is the determiner of human conduct—the sole director and regulator of all human affairs. By this theory the wrongs of mankind can never be righted.

The Golden Rule is well known to all Christendom, but it will be observed that those who practice it, are moved by noble feelings. The philanthropist and reformer are trying to uplift humanity by precept. If a music teacher would adopt this plan, he would be laughed at. Conduct is action that has its rise in feeling—the cause and conduct is the effect which can be changed only by changing the cause. Since feeling gives rise to conduct, the character of the conduct is determined by that of the feeling that gives rise to it.

So long as thought or knowledge is regarded as the moving, controlling or directing power of human conduct, we will be no nearer in solving the problems of ethics than were they who believed in alchemy could solve the problems of chemistry, or the believers in the geocentric theory could formulate the three laws of Kepler.

E. J. SOHELLHOUS.

Rosedale, Kans.

Lake Brady, O.

The ninth annual session of Lake Brady encampment closed here Sunday, September 2. All of the surrounding towns sent excursions, the attraction being the closing exercises of the camp. All of the workers, local mediums and speakers gathered at the auditorium in the forenoon for a farewell conference. Though financially the camp was not a success this season, owing to the fact that the railroads refused to run excursions to the grounds if a gate fee was charged, in other respects it was far above the average in social features and talent employed.

We would like here to correct the impression which seems to have gone out, that there is inharmony at Lake Brady. There is a difference of opinion regarding methods of management and business regulations of the board, otherwise the best of feeling exists among the workers. This fraternal love has extended over a period of years and as season after season has brought us together, each one has seemed like a real family reunion.

We have just said good-bye to those faithful workers, Mr. and Mrs. E. W. Sprague. During this season, Mr. Sprague spoke at every meeting, while he and his wife together gave nearly fifty test seances, besides holding developing circles during the greater part of the season. Though we have many noble workers in the field, we consider this worthy couple well fitted to take rank among the best.

Brother D. A. Herrick sustained the dignity of the chair up to the last moment, besides many times during the camp, filling the rostrum as speaker when vacancies occurred.

Mrs. McCaslin also gave several lectures in the regular course, the last one, an illustrated lecture on Vitosophy, or the Science of Life, made clear some of the mysteries of psychic phenomena.

T. V. Nicum, of Dayton, first vice-president of the Ohio State Association, was with us during the latter part of the camp and gave several interesting short talks.

Mrs. Amanda Coffman, of Grand Rapids, Mich., gave the last regular address of the season. Though only two or three years in public work, Mrs. Coffman gives promise of being an excellent trance speaker. Her lectures are profound and logical, showing rare knowledge of the spirit world and its relation to this.

The last entertainment of the season was a new version of "My Friend From India," specially prepared by Mrs. McCaslin, introducing the Fox Sisters, both in earth and spirit life, occult manifestations and picturesque East India costumes, well adapted to Spiritualist societies.

Though the camp is closed, many people still remain upon the grounds. Though the social features of the camp predominate, the mediums still hold seances, and Mrs. McCaslin has been requested to repeat a course of lectures given last week on "Sexual Science."

Considerable money has been raised toward a purchase of Lake Brady, with a view to making it wholly a spiritual camp ground; it's being a summer resort at present is an objection to some of the wealthier class of Spiritualists willing to invest in it.

MRS. M. M'CASLIN.

A North Carolina Medium.

It is with pleasure that I write you tonight telling you of my latest experience with Ernest Orvis, the psychic of the "Land of the Sky." I arrived in Asheville yesterday, and called on Mr. Orvis at his home on Hay [illegible] street. The surroundings are such [illegible] think they should be conducive of the best spiritual results. I rang the bell and was met by a colored servant who showed me into the parlor, a cheerful apartment, where several others were waiting to see him. As I entered the door I heard a deep, manly voice say distinctly, "Make Mrs. Markham comfortable, Anna." Presently the door between the parlor and adjoining room opened to admit the sitter, and he was followed by Mr. Orvis, a man of some 40 years of age, with dark hair, beard and eyes, and whose face wore a kindly smile. He greeted us all and I made an engagement with him for after the supper hour.

Many and varied were the messages received, and oh! how my hungry soul was filled with the bread of eternal truth. Dear editor and friends, who can doubt this truth. It is so satisfying, so gratifying. I feel as if I were raised from the dead.

While waiting to see him on my earlier visit I was told by one of the gentlemen present that he had been healed by Mr. Orvis, and that he know of others who had been benefited by his method of treatment. Mr. Orvis uses a type-writer tells me he is kept very busy. I met his wife, a matronly-looking woman of about 33 or 34 years of age, and of the blonde type. She is also a medium, and gives satisfaction to her sitters. She assists her husband in his work.

It seems that they are very deeply interested in all things of an occult nature. They try to avoid publicity and live such a peaceful home life. I consider them both angels of light. Whereas once I was a bitter, cynical old woman, I now feel like a new being.

Oh, may the angel world use this man long for the spreading of the truth. In my sitting with him he said: "Here is a man who committed suicide. He wants to talk to you through a trumpet sometime." Could not give me the name, but described the man so accurately I recognized him at once.

He described my home to me. He says he can give better satisfaction by having a lock of hair and date of birth, to form a magnetic connection between him and the person sitting. Another thing he declares brings good results is flowers sent by persons wanting readings. He said that only last Saturday, Sept. 1, two different spirits wanted their friends to send boxes of flowers. I wish some one would write and explain these things to me. I do not like to ask Mr. O., as he is always occupied. I will cheerfully answer all inquiries. Address for a few weeks, Asheville, N. C.

MRS. THERESA MARKHAM.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable infor-

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

B. F. French: Q. (1) What colleges in the United States sustain theological professorships, and at what probable cost, direct and indirect to the people?

(2) Of the seven churches in Asia, mentioned in the second and third chapters of Revelations, are there any in existence at the present time?

A. The universities have a theological department and the purely theological schools are exclusively devoted to theology. These professorships are the means of replenishing the ranks of the hundred thousand preachers, who think they are called to save the world. The cost of these preachers, who as a rule do not contribute the least to the productiveness of the world, may be conservatively placed at $1,000 each, or $100,000,000 annually. To this must be added the vast expense of building and keeping the church buildings in repair, and the time spent by the laity in listening to prayers and sermons. It requires seven years for the education of a minister of the gospel. They who wrote the New Testament were ignorant peasants, but to understand it requires a world of learning. Four years in college, and three in the theological school, costs at least three thousand dollars, and thus the army of an hundred thousand preachers costs three hundred millions to begin with, and one hundred millions a year to support.

If for this vast outlay anything were returned, there could not be so much objection, but really nothing is given but the erroneous views of the past, and the people are held in the bondage of superstition and committed to harmful views of the objects of life. The pulpit might be made one of the grandest educational institutions of the age. It could week by week give instruction in the latest achievements of the master minds of the world, and the laity, who have not time to become informed, would receive the best instruction. On the contrary the ministers absorb the attention of their followers by commenting on texts of the Bible, as they have learned to do by studying other commentators writings, threshing over and over again the old straw, and thinking the dust they raise the very inspiration of godliness. They keep clear of science, for the smattering they have acquired is sufficient to warn them that it is dangerous. Now and then a narrow-minded one, anointed by the spirit of Don Quixote, makes a charge on some statement of science. Of late the windmill has been Evolution, and the preacher begins by declaring Darwin held that our grandfathers were monkeys; forgetting that those who make such an assertion furnish pretty good evidence of the theory.

() The "Seven Churches of Asia," which in the beginning, if they existed at all, were only gatherings of a few devotees, had no prolonged existence, made no mark on the pages of history, and any trace of their influence on the cities where they are said to have been located is looked for in vain. They are probably as mythical as the Book of Revelations itself.

Harvey Brown: Q. (1) What is meant by living a spiritual life?

(2) Is the freed spirit exempt from the effects of lusts of the flesh, such as avarice, gluttony, drunkenness, sensuality, etc., or do they haunt us in the higher life?

(3) How can we escape their influences?

A. (1) To live a spiritual life does not mean the old method of sacrifice, and physical suffering. It is to maintain a harmonious balance of all faculties, and have all lower desires and appetites in obedience to highest justice and love. A spiritual life is one devoted not only to affairs of this life, but to those having an eternal relation.

(2 and 3) These questions have been answered at length in preceding numbers. The habits and methods of thought of this life are reflected on the spirit and retained for an indefinite time. If one would escape bad influences, he must order his life by good ones.

Mother: Writes that of her five children one has passed into the spirit land, and although this one comes to her and makes her presence known by caress and kisses and fond words, yet she feels that she would lay life's burdens down and join the one gone before.

Spiritualism does not incite to such desires. It holds to having present duties performed. Were this mother's wish granted, when she saw the deserted home and the four children bereft of her care, she would mourn to return far more vehemently than she now does to join her lost one. Do the tasks at hand. Live for to-day, nor think to escape burdens. If unhappy, seek the cause. To feel repulsion for those we ought to be attracted to, to hate the joys of this life, is abnormal, and means nervous strain, over-tax, and unless mastered, the loss of reason. Go away—not to the spirit-land—but on a long visit, and you will return with normal mind.

Subscriber, New Orleans, La.: Q. How best can we gain happiness?

A. We may have a strong conviction of the reality of a future life, yet not perceive any antagonism between that life and the present. The materialistic school that cries, "One world at a time," receives its bias from the old ideas against which it is a reaction. There is no necessity of sacrificing earth to gain heaven. The true and abiding love of husband and wife for each other, or for the children in whom their united lives commingling flow, is as holy and sacred as the love borne to God himself, and as much a part of religion. The contrary would make the adaptation of man to his environments a failure, and the infinite qualities of the Maker otherwise than infinite. These gloomy views of life are rapidly disappearing, and a reaction has come. Instead of placing the objects of life in the future, the future is ignored, and the present made supreme. Not sufficient for the day is the evil thereof, but sufficient for the day is all the day produces; the morrow is unknown. Hence, as life is only a succession of sensations of various character, some pleasing, others painful, the more of the pleasurable sensations which can be crowded into the few years of its continuance, the better. This materialistic view would be complete, had not life a morrow, and a morrow intimately related with to-day. After the full satisfaction of present wants there comes the immeasurable aspirations of the spirit. The physical world, bodily enjoyment, or mental culture are not all; and, when so regarded, the mistake entails misery where happiness was sought.

Freeing ourselves from these erroneous ideas inherited from our ancestors, we are prepared to answer the question of what true happiness consists and how best it may be gained. It is the primal desire of the heart, and our constant efforts are to gain it.

True happiness is a result of our being in accord with the laws of the world. When all the physical forces of nature and the spiritual energies move in harmonious rhythm through our being, there is no jar or conflict as we are wafted onward, and the soul feels the delight of perfect happiness. To arrive at this desired condition, we must understand the fundamental principles of creation and the relations of God thereto and of ourselves to both. We may accept as granted that the plan of nature, whatever idea be received of God, is perfect, and man as a part of nature is a unit therewith. There can be no break in the continuity of being, and hence his adaptation to the physical world must be regarded in the same light as the adaptation of his spiritual faculties for a spiritual life.

A Testimonial to Hudson Tuttle.

I have just finished reading Hudson Tuttle's Arcana of Spiritualism, out of print for many years, but now somewhat infused with thoughts and opinions nearer to date, and reprinted for the benefit of the modern student of Spiritualism. I may claim to have read every word of it, for I have read it aloud, page by page, and evening after evening, to a little home gathering of critics and students.

Its author was born into a useful mediumship, and has lived a life worthy of his manhood. He has not turned aside in almost half a century, during which he has been the mouthpiece of intelligences representing the high water mark of spirit return, and honest mediumship.

The Arcana of Spiritualism should not only be on his shelves, but be carefully studied by every thinker who would probe the facts and fancies interwoven in modern revelations through inspired mediums. The author gives full value for the dollar and a half, which, sent to him at Berlin Heights, O., will, by return of mail, bring back the book.

Of course there is much to be written and said after the utmost has been told through any one mind, and some of us are striving to make yet further advance. But even to such the book furnishes a solid foothold for reference, study and instruction.

I take this opportunity to personally thank Mr. Tuttle for both his teachings and example through so many years of unselfish, and generally unremunerated labor for spirits and mortals. Sometimes he and I do not look even at an acknowledged truth from the same standpoint; and I fear I have often grieved and wearied his noble soul by my habit of groping in the dark corners of modern revelations, and routing out unnoticed facts. But, all the same, I feel sure he knows and understands my personal appreciation of both his manhood and his mediumship. It is in that spirit I invite the reader to make an early purchase of this very useful work, which in its author's opinion, is the culminating effort of his life.

CHARLES DAWBARN.

San Leandro, Cal.

Island Lake Camp, Mich.

Island Lake camp closed its session September 3, having held for seven Sundays. The closing lecture was by Mrs. Carrie E. S. Twing. Well did she do her part, carrying away the respect and good will of the campers. Her earnest, honest ways captivated all. She is a host in camp; everyone loved her. She was good, kind and lovable to everyone.

Mr. and Mrs. G. W. Kates filled their time and made friends; they are a host of themselves, and will always find a welcome at Island Lake camp.

The entire season has been a busy one, with an increased number of campers and attendants. Week-days rather light, but Sundays full, and all interested.

The lectures have all been of the best. The chairwoman, Mrs. Nellie Baade, attended faithfully to all the cares and responsibilities, meeting the approval of all. Mrs. S. E. Cronk gave tests from the platform, in every case recognized at the time or directly after the meetings; skeptics slow to acknowledge except after the closing.

The improvements of the grounds and conveniences to campers are fully appreciated, and has paid, proving the necessity of Spiritualists to keep up with the growing necessities of life, and placing their knowledge of truth in the foreground, that all may know our departed still live and can return by the same order of nature, by which they leave earth life. How long are sensible men to voluntarily remain in ignorance, cleaving to the old church dogmas that are daily being shown to be false. In fact and history I know of no class of humanity so thoroughly humbugged and deceived as are believers in orthodox Christianity.

Our camp has elected new officers, and they are preparing for the coming year's camp, making further improvements on the grounds. More cottages will be built. We have the purest water, beautiful lake, high forest lands, and a healthy locality. Strangers that have been with us for the first time, have given the camp high praise. We are looking forward to another year of prosperity in 1901. You will probably hear from us in the meantime.

J. H. WHITE, Pres.

Port Huron, Mich.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

A NEW MEDIUM IN PARIS.

An esteemed correspondent, writing from Paris, speaks of a new medium whose gifts have been investigated by several well-known and competent observers, with the result that they have been well satisfied. He says:

The medium is a quiet, unassuming woman of twenty-eight years. Her education is very imperfect, yet I have heard through her a brilliant discourse. "Julia," the little control, is the daughter of a very poor woman who led a life of misery in a traveling van, which brought them to Belgium some fifty years ago, where "Julia," then a little beggar girl, died of misery and an attack of cholera.

She is now the mouthpiece of the spirit band of the medium. "They have chosen me," she said to me one day, because I knew so much of the miseries of humanity that I am better fitted than others to come in contact with the different natures that come to my medium here." In all my long experience with mediums in the United States, in England, and in France since "back in the sixties," I have but once or twice before had the same profound satisfaction. For myself I have passed through the experimenting stage of inquiry, and simply takes "what comes," submitting the same to analysis and reason afterwards, and by that method I got with this medium a beautiful proof of identity. The little spirit control permitted a friend on the spirit side to come, and we conversed together for at least twenty minutes on subjects absolutely unknown to the medium. The spirit referred to matters which had been told me by this same spirit in America ten years ago, and which no one but myself knew about. Exact descriptions and names were given. The name of the medium is Mme. Lay-Fonvielle, 30 Place St. Georges, Paris.

THE NEW THOUGHT OF GOD.

Watchers of the signs of the times know that, for good or evil, a thought of God has gradually been evolved which will transform the intellectual Theism of Christendom. The Theism that is not intellectual will go on its way a little longer, but it is doomed. The Theism of the past was, at all events in imagination and picturing, sheer materialism. God was a huge man, seated on a great white throne—overwhelmingly visible, if one could have found the site and penetrated as far. The Theism of the future will be as purely spiritual as that was radically material, and as serenely strong as that was dangerously weak.

Last week we referred to the Rev. R. Heber Newton's very noticeable discourse, in "Mind," on "The New Thought of the Christ." The same finely-toned organ of philosophical thought gives us another of this alive preacher's studies; this time on "The New Thought of God"; and, of the two, this is perhaps the more important, as going to the fountain head.

In this study, Mr. Newton—one of the most prominent clergymen in New York, be it remembered—traces the evolution of the God-Idea concurrently with the evolution of Man. The conception of God has kept pace with the development of the mind and the spiritual sense of Man. "The story of the thought of God would be the story of the growth of the human soul," carrying with it all modes of faith and worship, and still in process of transformation. "Release or enlarge God!" is not the cry of the iconoclast only; it is the cry of the Time-Spirit. If not a greater God, a more spiritual God, then no God; for, not rebellion against God, but rebellion against unworthy or inadequate presentations of Him has usually driven the oppressed intellect and moral sense into atheism or agnosticism.

We have often indicated this grave present-day fact, and deeply feel its urgent importance, and are therefore all the more encouraged to see it so finely set forth, and to see the remedy for atheism and agnosticism so convincingly described by one in Mr. Newton's position. His breadth of view and outspokenness may be gathered from the following summary of his discourse:

Our traditional thought of God in Christianity is the thought of Judea modified by the thought of Greece—

A CHILD'S THOUGHT,

ennobled by poetry and philosophy;—a Vast Man above the skies, the manufacturer of worlds and the occasional miracle worker in them, but always apart from then. It is this thought that is being dissipated. From the two extremes, of Science and Spirituality, comes the dissipating breath, before which it is vanishing.

Science fought hard against the old dates and against the old notion of a manufactured world and man, and compelled the theologians to push farther and farther back the intervening God. At last Darwin and others came, and behold, the door was opened, passing beyond which we found God in His universe, the living God of living men. That Universe emerged upon our delighted vision as a Cosmos, eternal, infinite and a unity, with everywhere order invincible and life unbounded. The overwhelmingly glorious doctrine of Evolution gives us indeed a Universe, with an Immanent Power nowhere absent and nowhere inoperative. The Universe is a

BOUNDLESS OCEAN OF LIFE,

beginning, brooding, struggling, emerging, radiant, advancing, from the inorganic molecule to the highly organized man.

The Universe, then, is an organism—an animated structure, pervaded with life and mind. It is not a mechanism; it is the body of a soul; it pulses with life; it is illumined with intelligence; there is the direct action of mind in all its parts, and action from within. It is not an artificer who is at work; it is an all-pervading soul; and all things are thoughts of this soul on the physical plane of manifestation. This Soul appears to know what it is about throughout the ages. It forecasts and provides, and by slowest stages achieves and compels. It is the all-pervading Purpose, Idealizer, Will. It is not to be confounded with the things that become, for it is within, behind and above all becoming. Moreover it has character. It wants something in the ethical and spiritual spheres, and it works without ceasing, to get it. It loves and resents. It builds up and breaks. It "makes for righteousness"; it is working for beauty without and within; it reveals a moral law; it suggests higher and higher ideals to struggling Man, and whispers to choice spirits the thrilling secrets of absolute purity and goodness, beauty and truth.

Last of all dawns the sublime and consoling thought that this is indeed "Our Father," the origin of all life, and assuredly of ours, "in whom we live and move and have our being," and who becomes more consciously our very own as, by yielding ourselves to the higher monitions, we mount from sense to soul, from sensuous cravings to spiritual discernments. It is this that lands us at last by the side of Jesus, with his consciousness of the Father's presence in His own world and His own spiritual child, and yet Our Father who is in Heaven; but now we know that the Heaven of God is here.

Such is a rapid glance over this vast field, in the company of one who evidently knows it well. It is not an unfamiliar field to us, but we like to see it from every point of view, and we rejoice to see anyone entering it. We are confident that it contains for the world its only hope of a Theism in harmony at once with science and spiritual religion. We are confident, too, that multitudes who are feeling unhappy concerning belief in God, or who shrink from facing their supposed belief, might find salvation here.

SPIRIT HELP IN SOUTH AFRICA.

Mr. Boursnell, of 58 Uxbridge road, has a son on active service with the 21st Royal Scots Fusiliers, in South Africa. Some months since, we published an extract from a letter which the son had written to his father, in which he spoke of the spirit of an old gentleman who appeared to him from time to time and rendered him signal services in cases of extreme emergency. In a letter recently received, written from Krugersdorp, on June 23, he mentions the same spirit visitor again. "One night," he says, "I was so thirsty, as we had no water to drink and did not know where to get any, and the officers told us it would be four miles before we could get a drop. I was very bad for the want of a drink after a hard day's work. It was pitch dark and I went out to try if I could find any water of any sort, when the grand old gentleman I have told you about before appeared to me with a light in his right hand and led me to a pond over some hills. It was beautiful water and I filled four water bottles with it and went back to my resting-place. Don't you think it grand to have such a good guide, for I was nearly broken down for want of a drink of water?"

THE TWO WORLDS, MANCHESTER, ENG.

THE REAL SPIRITUALISTIC HELL.

One of the fundamental doctrines of the orthodox theology of fifty years ago was the eternal punishment of unbelieving sinners in a material hell of fire and brimstone. Graphic descriptions of the hell-torments were not unfrequently uttered from the pulpits, and it was the recognized function of both priest and preacher to prevent as many souls as they could from spending eternity in intensest suffering.

But if we turn to the orthodoxy of the present day we find that such crude notions of a material hell are rarely entertained, and that they are abandoned for the more rational and less fanciful ones of spiritual progressive thought. As a consequence of this change of opinion, it is not generally considered such a grave and unpardonable offense, as it was some years ago, to mitigate the tortures, and dispel the hopeless gloom of the hell condition.

Converts to Spiritualism from the ranks of conventional orthodoxy are delighted to understand that a

MATERIAL MAN-IMAGED HELL

is a delusion, or that it was long since been disestablished. But in their felicity, upon learning that the chiefest terror of their religious infancy has but theological existence, they are too prone to forget the existence of a very real hell, into which materialism and ignorance may unexpectedly plunge them.

The existence of such a hell is amply affirmed by seers and returning spirits who communicate with earth, and some of whom have by tollful endeavors, reparations and prayers, emerged from it into the brighter conditions of the spirit world. The informers are unanimous in their testimony that the dwellers of this hell condition lead a most wretched and distressing existence.

Judge Edmonds has written an account of a remarkable vision of hell which was once given him. He says: "They have taken me to the darker spheres. There I see countless numbers of spirits, of various hues of blackness, amid that dark and murky atmosphere, so dark and thick that it would seem almost impalpable to my senses. There amidst that cold and watery and cheerless air, amidst the repulsive gloom, I see those countless myriads, boiling up as it were under the influence of the darkest passions and wildest propensities of the human heart, like a seething cauldron filled with human misery, and set into never-ending motion by the lurid and enduring flames of human passions."

Swedenborg, describing the

HELLS OF THE SPIRIT WORLD,

says: "Some hells appear like caverns in rocks, tending inward and downward; some like dens which wild beasts inhabit in forests; some like arched caverns and holes, such as are seen in mines. In some hells there appear rude cottages, which in some places form lanes and streets. Within the houses infernal spirits engage in perpetual brawls, in blows and butchery, while the streets are infested with robbers. The hells abound in foul smells, cadaverous, stercoraceous, noxious, and putrid, in which evil spirits dwell, as do some animals in rank odors."

The spiritual philosophy teaches us that although such distressing and lamentable conditions do really exist, there is no cause for us to be pessimistic. Such

CONDITIONS ARE SELF-INDUCED,

and correspond to the inner states of the spirits which create them.

Thus hell is not a place of punishment created by God; nor is it the creation of devils, except such as once lived upon earth. Our Father, God would never be satisfied by the infliction of pain upon His children, for He is divinely impartial, and His love and grace flow indifferently to the evil and good—to all in hell as well as to all in heaven. The conditions of

THOSE IN HELL ARE EVIL

because they cannot be otherwise until the character, appetites and aspirations of the subjects are radically changed. Their suffering is the result of their undeveloped condition, and their external surroundings are mainly determined by their condition of spirit.

"All eternity represents the mind; is the mind symbolized or mirrored in objective spiritual forms." A lucid thinker has stated this truth very cogently: "The spiritual world is created momentarily, by and through the changes of affections and thoughts in the inhabitants. It changes as the scenery of a dream changes in correspondence with the changes of state recurring in the brain of the dreamer."

Touching the punishment of sin in the spiritual hell, the same author says: "Observe that these are not punishments of the sins committed in this life, but the punishment of sin continually being committed on account of the organically evil state of the soul. No spirit is ever punished for what he did in the world, but only for what he is now doing to afflict and destroy others.

He has indeed acquired by his life in the world the peculiar spiritual constitution, the conformation of heart and brain that continually impel him to the commission of the evils which continually precipitate him into suffering and punishment."

The root of many false ideas regarding life in the spirit hell lies in the baseless supposition that man will undergo an instantaneous change, once the "muddy vesture of decay" shall be discarded. All who expect such a transformation are egregiously deluded, for man can no more get away from his spirit hereafter than he can from his mind now. Each is what he has made it by cultivation. "The spirit will be made up, warp and woof of all the thoughts and acts committed while here in the body." Faith, penance, or prayers cannot suspend or escape the operations of universal laws, and the depraved spirit must live the natural desires of his nature and character. God will not punish him, and he himself is solely responsible for his condition.

It does not necessarily follow that because hell exists its sufferings are of perpetual duration. Being an effect, it can only last in connection with its cause, and the removal of the former would also be the removal of the latter. Sin or wrong-doing engenders inharmony and dissatisfaction, which is a condition very undesirable to most human beings. Therefore, the natural inclinations will tend to move its cause, for harmony and happiness are the desideratum of all, although they are pursued by various but converging paths, because of the ignorance and falsities which prevail in this world of delusions and fancies.

Many spirits are so corrupt that long ages must pass ere they become conscious of obligation and responsibility; but the highest instincts of the human soul declare that good shall ultimately conquer and subdue all vice and ignorance. Within all men there dwells some particle of good, which has the potency of expanding to such an extent that there will be no place for evil. The perpetuity of the hell condition is an idea which is not only repugnant to sympathetic souls, but also strong evidence of man's mean thoughts of Him who has been called the "Great Soul of Love."

The importance of obtaining some knowledge of the terrors and miseries of the real hell is very great. It should not only disabuse our minds from theological delusions, but teach us to avoid the cultivation of those habits which unavoidably bring hell in their train. It should make us pause, and think of the terrible issues we incur by neglecting our duty to ourselves and to each other, which, in the words of Burns, are—

The torturing, gnawing consciousness of guilt—
Of guilt, perhaps, where we've involved others.
The young, the innocent, who fondly loved us,
Nay more, that very love their cause of ruin!
Oh! burning hell. In all thy store of torments
There's not a keener lash!

As the intense sufferings of hell are the results of a perverted life, so the bliss and felicity of the summerland are obtainable only by those who through sacrifice and perseverance have subordinated self and rendered service to their kind. The discipline of suffering is essential to the attainment of the grandest character, and those persons who will not voluntarily subjugate the sensual nature while on earth must suffer the process of purification in another sphere. The purpose of existence is the development of man, and in order to attain the sublime heights of perfectibility it is necessary that he understands what it means to "suffer and be strong." Then will he be able to fulfil his true mission, and to thank the Supreme Mind for the hell which shall burn away the dross from human nature.

N. S. A. CONVENTION.

Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall. Business sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. F. Peck, Mrs. Helen Palmer Ressegue, Carrie E. S. Twing, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaule. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme. Mrs. Z. L. Else, the talented musician will have charge of music.

Further announcements will be made in the Spiritual papers.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obtained of the N. S. A. secretary, at 600 Penna. avenue S. E., Washington, D. C.

MARY T. LONGLEY,
Secretary.

HARRISON D. BARRETT, Pres.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is $1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for $1.25.

Song Books.

THE GOLDEN ECHOES:

A New Book of Inspirational Words and Music.

For the use of meetings, lyceums and home, by S. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; $1.50 per dozen. For sale at this office.

Echoes From the World of Song.

A collection of new and beautiful songs, with music and chorus, in book form. By C. P. Longley. Price $1.25. Postage 15 cents.

SPIRITUAL SONGSTER.

By HATTIE E. HULL. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price 10 cents, or $7 per hundred. For sale at this office.

THE SPIRITUAL WREATH.

A collection of words and music for the choir, congregation and social circle. By S. W. Tucker. Comprises sixty or more gems of song. Price, 20c.

MAXHAM'S MELODIES.

Songs Sacred and Secular. By A. J. Maxham. Thirty-two pages of sweet songs and music. The author and compiler is well known as a Spiritual singer and composer. Price, 25c.

SPIRITUAL HARP.

A Collection of Vocal Music for the Choir, Congregation and Social Circles.

By J. M. Peebles and J. O. Barrett; E. H. Bailey, Musical Editor. New edition. Culled from a wide field of literature with the most critical care, free from all theological bias, throbbing with the soul of inspiration, embodying the principles and virtues of the spiritual philosophy, set to the most cheerful and popular music, (nearly all original), and adapted to all occasions, it is doubtless the most attractive work of the kind ever published. Its beautiful songs, duets and quartets, with piano, organ or melodeon accompaniment, adapted both to public meetings and the social circles. Cloth $1.25; postage 14 cents. For sale at this office.

COSMIAN HYMN BOOK.

A COLLECTION OF

Original and Selected Hymns

For Liberal and Ethical Societies, for Schools and the Home.

COMPILED BY L. K. WASHBURN.

This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents. Sold at this office.

Longley's Beautiful Songs

For Public Meetings and the Home.

VOLUME ONE

Contains the following songs with music:
I'm thinking, dear mother, of you. We miss our boys at home. The land of the bye and bye. The good times yet to be. The land beyond the stars. They are waiting at the portal. When the dear ones gather at home. Resting under the daisies. The grand jubilee. My mother's tender eyes. Dear heart come home. Come in some beautiful dream. Where the roses never fade. In heaven we'll know our own.

VOLUME TWO

Contains 15 new and beautiful songs, suited to the home circle, seances, local meetings, mass-meetings, conventions, anniversaries and jubilees. They come prise an excellent variety of poems set to easy harmony and ought to sell readily. These books are 15cts. each; the two for 30cts. For sale at this office.

POEMS

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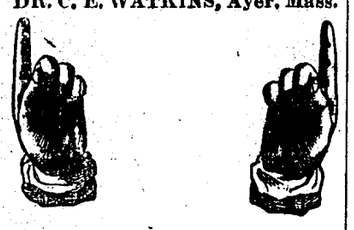
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STURGIS, MICH.

Annual Meeting of the Harmonial Society.

The yearly meeting of the Harmonial Society of Sturgis, Mich., for the purpose of electing officers to serve for the ensuing year was held in the Free Church of that city, on Monday, Sept. 3. The attendance was unusually small, that being Labor Day, and excursion trains to an adjacent city where political candidates were to address the people took away many of our people. Of those present, however, we noticed Mrs. Lydia P. Wilson, Mrs. A. D. Howard, David Kribbs, Miss Ann Baker, Mrs. C. Cressler, Mrs. Hannah Buck, John and Mrs. Rapp, Miss Agnes Cressler, Thomas Collar and Thos. and Mary Harding.

The meeting was called to order by the president, Thos. Collar. The minutes of last year's meeting were read and approved, after which the secretary protem, Thos. Harding also read aloud the names of all the living members of the society. The number is 83, four having died during the past year. The original membership was 109, but some had resigned and moved away. These figures, however, give but a faint idea of the numbers composing the audiences at the spiritual meetings in Free Church. The names of the four members who died during the year now closed, are Dr. A. D. Howard, G. Wilson Parker, Dr. Ira F. Packard and Hellen C. Francis, all residents of this city.

It was decided after some discussion, that, as the attendance was small, only the vacancies ought to be filled and the president and committees allowed to serve for another year. Accordingly a ballot was taken which resulted in the election of Thomas Harding for secretary, and David A. Kribbs and Mrs. Barrows to fill the two vacancies in the executive committee.

Before closing, the president, Thos. Collar, took occasion to thank the society for the confidence reposed in him, that having been the fourth time it intrusted him with the presidency. He considered it the highest honor which could be conferred upon him, to be permitted to preside over a spiritual society, more particularly the Harmonial Society of Sturgis, which is so well known throughout the world as the possessor of the first Spiritual meeting-house which had ever been erected. He felt himself unworthy of so great an honor, and again thanked the association for the confidence reposed in him.

The newly elected secretary, Thomas Harding, spoke of some of the difficulties which the president had to encounter during the past year, and that a president needed the kind support and earnest sympathy of his society in order to accomplish much. He hoped that the Harmonial Society of Sturgis would, during the year entered upon, be more "harmonious" than it had ever been before. He considered it good exercise to read over the names of existing members in order that all brothers and sisters should know each other; he thought it ought to be done at every annual meeting so that each and every member might know where and to whom to look when he or she needed a friend. In the small number then in the house he pointed out three persons whom he never knew to be Spiritualists until that afternoon, and hoped that all the members would become better acquainted with each other. The meeting was then closed. T. H.

Sturgis, Mich.

Tells How He Was Hypnotized.

I met Granger, or Harry La Mar, as he called himself, in Paterson about two weeks ago. Before he had talked to me five minutes he had acquired an influence over me, so that I thought him one of the finest fellows I had ever met.

We often met in the evenings, and I did not lose confidence in him even after he began to tell me of his life.

He told me he made a living without working; that he could get around people and do what he pleased with them.

He wanted to make me his partner, he said, because I was clever; we would live on the fat of the land and never want for anything if I would only go with him. But I said no.

Last Wednesday night about 11 o'clock I went with La Mar to a saloon and had a glass of beer. After that I remembered nothing until the next day, when we were in New York.

I was anxious and worried and wanted to return home. La Mar looked at me, said something which I do not remember, and in a minute I was perfectly content to stay with him.

We remained that night in New York and the next day went to Providence on the steamer Massachusetts.

I had no money, although I had $31 in my pockets when I left Paterson. La Mar, however, seemed to have plenty of money and he paid my fare.

During Friday night I awoke and found La Mar seated beside my bed. I told him I was going home. He looked me in the eyes and told me to go to sleep. Then he made a few passes with his hands across my forehead and I knew nothing more.

We remained in Providence roaming around the saloons for several days.

Sunday he tried to make me help him rob a drunken man in the street. I told him I wouldn't do it, and he ran away and left me.

Then for the first time I realized my position. I walked the streets. I could not go home, for I had no money. I went to the Narragansett Hotel and wrote to my friend Paul Grasch in Paterson to send me money and to tell my people where I was.

On Monday the detectives arrested me, but they let me go when they found I had done nothing wrong.

Then my father came and took me home.

La Mar had written in my name and received my pay from the Rogers Locomotive Works, and had forged letters to my father that I had gone away to accept a position in Providence and asking for money. I never wrote any of those letters and knew nothing about them. In fact, I didn't have a mind of my own while I was with La Mar.—Geo. W. Kaltenbach in New York Journal.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, from her residence in Sturgis, Mich., at 2 o'clock on the morning of September 2, Mrs. Hellen C. Francis. Mrs. Francis had been a Spiritualist (together with her family and her brother's family) almost from the time of the Rochester knockings. She had been a member of the Sturgis Harmonial Society almost from its formation. Millard Fillmore, ex-President of the United States, was her uncle, and at his death she inherited a large proportion of his wealth. Her husband and her brother preceded her a very few years ago to that better country, and she leaves a family of daughters. T. H.

After a short illness, Mr. James Shumway, of Philadelphia, passed to the spirit world, on August 31, and was buried Sept. 4. Mr. Samuel Wheeler, vice-president of the Philadelphia Spiritualist Society, delivered a beautiful discourse over the remains. Mr. Shumway was 87 years of age, and had been a devoted Spiritualist and an earnest worker in the cause for over forty years. Mr. Shumway was a man highly respected by all who knew him. JULIA R. LOCKE.

Passed to spirit life, August 28, Susan M. Bumpstead, of Chicago, Ill., aged 71 years. She became a Spiritualist some thirty years ago and since that time has devoted her life work to the encouragement and advancement of others. She will be missed by all who knew her, and a deep gloom will spread over the hearts of those who came in close contact with her in every-day life. She leaves her aged husband who is paralyzed, two daughters and three sons to mourn her loss. The services were held at the grave, at Eden Cemetery, Mrs. Emma J. Hasson and Mrs. Nora E. Hill officiating. The services were short, but impressive. NORA E. HILL.

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Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. S. J. Ashton. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

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Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Spiritualistic Church of the Students of Nature holds services every Sunday evening at Nathan's hall, 1565 Milwaukee avenue, corner Western avenue, at 7:30. Mrs. M. Summers, pastor.

Church of the Universal Spirit, every Sunday afternoon and evening, at Van Buren hall, corner of California avenue and Madison street. Conducted by Mrs. Squire.

The Independent Spiritual Society, G. N. Kinkead, president, will meet each Sunday evening at 8 p. m., at 77 Thirty-first street. (Auditorium) hall. Good speakers and test mediums have been engaged.

Harmony Society services Sundays and Thursdays at 7:30 p. m. Class for soul culture, Wednesdays at 2:30 p. m. Teacher Lydia Sholdice.

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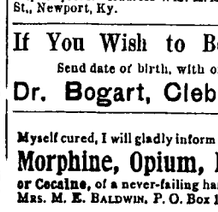
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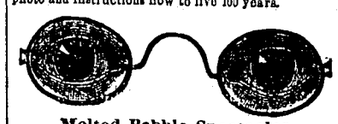
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, SEPT. 22, 1900. NO. 565

SPIRIT CONTROL.

A Chapter of Mediumistic Experience.

The diversity of opinion as to how soon after death can the spirit control a medium tempts me to give one or two instances of my experience. While I resided in Eureka, Kansas, Mr. Moran, an old soldier friend, passed out as I sat by his bedside, noting the spirit manifestations in the room, also the look of surprised joy that lit up his face as he extended his hands, no doubt to clasp hands with his two daughters in spirit life. Three days after, as I sat sewing and talking with two young ladies, all at once I became conscious of not feeling natural. I could feel beard on my face, my nose was long, thin and pinched, my mouth was drawn and jaws set as if in death. My hands were seemingly covered with purple spots, and hair on my wrists and hands. The girls both exclaimed, "Oh! how much you look like Mr. Moran." After a gasp or two, he said through my lips, which now seemed to be his: "Yes, I am Mr. Moran. Tell Sarah I live, there is no death." Sarah is his wife. She was a scoffer at Spiritualism, but Mr. Moran had often said, "Sarah, let's not scoff at anything that we know so little about."

A young man named Joseph Sample, a graduate in the same class with my son, died the next year with consumption. He came to me in less than an hour after he passed out. I coughed so hard and suffered such intense pain, I was unable to rise and dress for more than an hour. Twice during the day he came and prostrated me for a time, but I had no idea of who or what it meant until the third time. Upon going uptown in the afternoon, I learned of his death and what time it took place. I also learned his mother was very anxious to learn where my son was, as she wished him to be one of the pall-bearers. I sent her a note telling her where to find him, as he was out of the city. She afterward told my son she would always keep the note for it was the most beautiful words of condolence she received, and seemed as if they were a part of her dear Joe. I have never to my knowledge met the lady, except seeing her at the funeral, which I had to leave owing to the incessant coughing the spirit threw upon me. Also desiring I should tell the minister, Mr. Wright, that he would like to do a part of the talking to his friends.

Another instance. My spirit husband at this time frequently spoke through me. One day he said to an old friend, a Mr. Willson, "Say, Mr. Willson, when are you going to be ready for heaven?" He replied, "Oh, I don't know. Why?" The spirit said, "Well, you had better be getting ready, for we are coming after you pretty soon." Willson said, "Oh, I am in no hurry. I am doing very well here." "Yes," said the spirit, "but you can do better here with us."

Mr. W. died in less than a month, although at that time he was seemingly well. In about ten minutes after he left his body he, accompanied by my spirit husband, came into my room, saying he had just got out of the old shell, and felt a great relief. Said Mr. Hooker helped him to leave the old body. Some twenty minutes later my son came in from up-town and said Mr. Willson was dead. I saw this same spirit overshadow and transfigure a Mrs. Clogston, of Eureka. The personation was miraculous. This was about two weeks later.

I am impressed here to relate another experience, although not bearing upon this line, yet I feel of equal interest. The Mrs. Clogston just mentioned, some six months previous, dropped in on me one afternoon. Her sister, Mrs. Kate Lewis, also was there, and my niece, about 18. I was engaged working button-holes in shirts, Mrs. L. assisting, when Mrs. C. said to me, "I cannot keep from drawing up closer to you. I guess our spirit friends have something to tell us."

I dropped my work, Mrs. L. likewise. We were all four sitting so far apart we could but just clasp our fingers. It was thus we formed our circle, not one moving from where we sat. As the thought was suggested by Mrs. C., I began by giving her a test as to some housework anticipated, then advised her to never allow the surgeon's knife used on the tumor from which she had long suffered, as it would in time all pass away (and it did). Then a spirit overshadowed me, and spoke upon the grandeur of soul unfoldment. As he finished speaking, he said, "Yes, sister, I have set my seal upon thee that thou mayest know hereafter under whose dispensation this medium is working." As he ceased, she held up both hands and said, "Oh! just look at my hands. Oh my! how they do hurt. I never had anything hurt so." They felt just like someone drove spikes through them, and in the palm of each hand were purple and red spots, even on the back of her hands, which remained near an hour afterwards. These prints were put upon her hands upon another occasion, at her home, Mrs. Lewis and I being present; but we did not join hands this time.

Now I shall not venture any solution of the stamping of seal upon her hands, but will say that my thoughts had nothing whatever to do with its being done, for I was not conscious either time that such a thing was done until she showed her hands after the spirit ceased speaking.

I only write these experiences that your readers may have the knowledge of a few of the many experiences that no doubt many other mediums have and will continue to have. The last named experience I have heretofore said but little about, but any one can verify my statement by writing to either of the three ladies—Mrs. Mary Cogston, Mrs. Kate Lewis, Mrs. Cora Lewis, all of Eureka, Kan.

As to the limited time or feasibility of a spirit controlling a medium, I believe that everything depends upon conditions, attraction and desire, especially in the case of young Sample. He no doubt desired to reach his mother with words of condolence, his affection for my son made conditions favorable. Mr. Willson desired to tell me the help he had received not only from my husband but my spiritual teachings. Mr. Moran came through good will to myself and a desire to reach his wife.

Every ray of spiritual knowledge a spirit receives while in the body is thrice appreciated when they leave it. Every thought of justice and love a medium sends out upon the great ocean wave of Life, are beacon lights that guide spirits to them for wisdom and experience of again controlling mortal bodies. Every thought of mortal mind is an educator of spirit, either in or out of the mortal body. A spirit understanding the law of mind over matter; a medium understands subjective, receptive conditions of self, can make it possible, I believe, for instant control at death. But I also believe that spirit control will in time cease to be demonstrated, as education brings into demand the practical benefits derived through communication, which is but the vibration of mind emanation, thus doing away with the suffering of spirit mind, which they too frequently bring to mediums, thus proving their minds are in a measure still clothed in the material thought of physical pain. True many times this suffering personation seems to be their only way of identifying themselves to their friends, yet I feel it is not a necessary proof, and mind communication, of telling instances of life occurrences, or names given, are of equal proof. The sooner that all minds forget the bondage of matter, and all the man-made ills of the physical body, the sooner mortal and immortal spirit will become unfolded in the school of soul thought, and mind will know no limit to space, thought, time or place. All is bequeathed as the right of man, when he learns to read the Architect's plan.

MRS. HOOKER McEVOY.

Fame, Kan.

KANSAS AND NEBRASKA

Impressions of Franklin and Delphos Camps.

To the Editor:—I have just returned from camps and although I see an account of those I have visited, in your paper, yet I would like to say a word in regard to them. I was in attendance at Franklin, Nebraska, during the whole meeting, and I must say that I never saw greater interest manifested for any cause than was shown at Franklin for Spiritualism, both by Spiritualists and investigators.

A large per cent of the audiences was unbelievers, those who know but little if anything of the doctrine, yet the best attention was given to the lectures, tests, etc., on all occasions.

The management and all members of that association seem to be earnest and honest people and working against great difficulties to promulgate the cause so dear to their hearts. A genial air of good feeling seems to pervade the camp and there is that informal sociability among the people which puts all in a happy frame of mind and bids "the good angels come in."

I met quite a number of the Spiritualist workers, among whom were Mr. and Mrs. W. E. Bonney, of Blair, Nebraska, Paul S. Gillette and wife, of Omaha, Father Dunton, of Lebanon, Kans., and James Campbell, Havelock, Neb., all enthusiastic laborers in the vineyard.

The attendance was regular and for a new Western camp was very good, indeed quite gratifying was the success of the camp to those who have labored so hard to sow the good seeds of Spiritualism upon the western plains.

Delphos Camp was all that could be anticipated for it.

There were large crowds and plenty of workers to entertain and educate them. The principal speaker was Will C. Hodge, of Chicago, whose lectures are always so fraught with wisdom, and given in so earnest a manner that they command the attention and respect of even the most skeptical.

On my way home Mrs. Inez Wagner and myself stopped at Lincoln Center, Kansas, and held a meeting. Every arrangement had been made for the meeting and the audience room of the new court house, just completed, was the place obtained for holding the meeting. I was fearful lest there would not be many people out, as they told me there were not many Spiritualists there, and that my lectures would probably have to be given mainly to the walls and seats of that spacious room, but when we arrived, a few moments before 8 p. m., the auditorium was full and people still coming in. The crowd was so large that many were compelled to stand outside and the good attention during the exercises of lecture and songs by myself and tests by Mrs. Wagner, showed how much they were interested.

The second night was but a repetition of the first, except that the crowd was even greater.

"Straws show which way the wind blows," and it seems to me that such toleration by the skeptical world, and such manifestations of interest in this cause show that both in the theological and materialistic ranks Spiritualism is commanding attention and the "New Thought" is pervading society everywhere.

I am now working for the Church of Spiritualism at this place. Am ready to make engagements to lecture and sing at any other places also.

LAURA B. PAYNE.

Topeka, Kans.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

STUDIES IN SPIRITUAL THOUGHT.

Outreach of Pure Thought--Spiritual Relationship With Both Worlds.

It is good to step aside at times from the cares and turmoil of earthly life, the thoughts about things that absorb all too much of our minds' attention during our waking hours of existence. We can withdraw ourselves mentally and in spirit from the things of earth that engross our ordinary daily thought, and we can enter into another world, in essence, where the mind is occupied with other things than the affairs of mere earthly life. We possess and may exercise the power to translate ourselves, our mental spiritual being, into another and more elevated realm of life, where we shall hold close communion in thought with the higher spirits of good that have entered fully into the world unseen.

We may exchange thoughts with the angels, by attuning our hearts to the beautiful rhythm of the higher spiritual life, or state of being.

By spiritual culture we may so elevate and refine our thoughts that they shall enter into harmonious accord with the thought-notes of the purer spiritual spheres.

Pure, sweet, beautiful thoughts seek and find their own spiritual relationship, throughout all spiritual realms. They gravitate unto their own and enter into harmonious coalescence, forming a divine one-ness with all of like nature.

There are no bounds to the diffusive expansion of pure spiritual thought; the boundless universe is its field. It cannot be circumscribed or limited by special conditions or physical barriers.

Minds that harmonize on spiritual lines may enter into spiritual companionship and communion, though oceans or continents intervene, or though separated by the conditions that seemingly divide this earthly life from the unseen spirit world.

The silent loving thought, given forth by the human on earth, or by the dweller in higher spheres, speaks with a voice heard beyond the veil of death, and vibrates throughout the Eternal Now of Spiritual Being.

Loving thoughts from different places, planes and spheres, attract each other, meet on their way, and each one's pathway left behind is a guiding way to the other to its destination.

So it is well and in accordance with the spiritual fitness of things that there be formed Silent Thought brotherhoods, Soul Communion societies, for the cultivation and practice of the New Thought and its development in the spiritualizing and upliftment of humanity. Congenially agreeing upon the one idea which is their definite object, though, may-be, differing widely on other matters of thought and opinion, there can be realized much of mutual help in spiritual thought, life and growth; and the influence that must be consciously or unconsciously radiated as a result of the experience of these centres of spiritual light and force, will tell powerfully upon the outside world as well as upon the individual spiritual advancement of those most intimately interested.

But there is a felt realization of mutual spiritual helpfulness when a number of friends meet at a stated time and place for soul communion. Coming together, drawn by a brotherhood of spiritual longings and aspirations with minds united in one object and purpose, each gives and receives, and together they call the same quality of influence, more refined, from helpful, harmonious, unseen sources, and they realize the truth hidden in the words of Jesus: "When two or three meet in my name, there am I in the midst of them."

Meeting in the desire of the Christ spirit, the spiritual anointing is conferred upon them by unseen anointed ones, and they realize the spiritual fulfillment of the promise. The chrism of love bestowed by angel hands fills their minds with pure and loving thought, thrilling their inmost being, and radiating out to all humanity, in all spheres.

It may be good for some to know that though one may not thus meet in outward union with others, he may place his mind in conjunctive spiritual harmony with such gatherings, in the silence of his own room, or by entering into the inner state of silence, wherever one may chance to be. One may abstract his thoughts from the business, the cares and worries of earth existence, and enter for a time into conjunctive relationship with minds on spiritual planes, and receive much spiritual good thereby.

Whether in company where one beholds the physical presence of friends and feels the influence of their congenial aura, or resting in the solitude of one's own room, or even passing amid the busy throng on the city's streets, one can realize that he has the companionship and communion of angels and kind spirits unseen.

The habit of entering into silent soul communion need not interfere injuriously with one's duties or proper business as a citizen of this world. In fact the cultivation of one's spiritual nature tends to increase and intensify one's sense of moral obligation in the relations of business and citizenship. The other-worldliness implied in spiritual culture must healthfully tend to eliminate the spirit of grasping greed, and carking worry and care; and to induce a larger humanitarianism, a greater degree of unselfish interest in the welfare of others, an altruistic sympathy and love toward all human kind.

Real spirituality is incompatible with all that savors of injustice, unkindness, malice, revenge, or hatred toward others. While it sharpens and intensifies one's sense of injustice and wrong, it tends to enlarge and intensify a feeling of kindness that excuses rather than harshly condemns.

Recognizing the fact that this world is interblended with the world unseen, it is our province to claim citizenship with both worlds, the seen and the unseen. We should, in fact, more firmly and completely assert and cognize our citizenship in the unseen or spiritual world than with this coarser physical world, because the spiritual world is our continuous abiding-place, and our real and enduring self is our spiritual self. Spiritual things are the things that abide, while physical things are evanescent, subject to decay and disintegration.

Realizing this relation of citizenship in both worlds, it seems easier and quite natural to enter into the enjoyment of soul communion with friends in both spheres, embodied and disembodied, for we are in close contact with each world and the dwellers therein, the spiritual not less than the objectively physical.

And in the cognition of this spiritual relationship with both worlds, we may more freely give forth our silent thought, in the assurance that it will be received and spiritually sensed on both planes, or in both realms of existence. There will be no bars to limit or circumscribe the free reach of our thought on this or the other side of the one great world of life and being which infolds time and eternity in the One Eternal Now. One comes in touch with souls on the mortal and the immortal spheres of life and enjoys soul communion with spiritual kindred here and beyond the veil. This gives spiritual enlargement, soul growth; and that other world Unseen is not as a distant foreign country, but is felt and sensed as our true, abiding home, and we feel that in verity it is in that spiritual world, rather than in this of physical environments and limitations, we live and move and have our being. We know that our spiritual nature is our real self, and is therefore more closely related to the spiritual than the physical world.

There are times when the goings-out of our thoughts carry with them a magnetic glow that lights and warms and thrills till the thinking soul seems lifted up and borne away as on angel pinions to scenes of supernal life and beauty—a thought-world of pure ideal sweetness, light and love.

Coming back, as one yet in mortal needs must, from such journeyings to celestial realms, one feels more keenly the harsh abrasions incident to everyday life; and experience induces a more strenuous appreciation of and longing for that higher and purer ideal life of which we have been favored with such bright glimpses. Such spiritual experience induces a spiritual home-sickness, a longing and uplifting desire that impels and draws the soul's thoughts upward and onward in loving outreach toward the blessed ideal, the beautiful vision that has been opened to the spiritual eye.

THE MOUNT OF VISION.

Upon the Mount of Vision fair I stand,
In sweet soul-silent attitude I wait,
And visions of a beautiful bright land
Break on my sight and make my heart elate.
Tongue may not voice the beauty that appears,
Nor pen portray that heavenly excellence—
'Tis the pure gift that blesses souls of seers,
That they may bless mankind thro' that clear sense.

How sings my soul in rhythmic gladness strong,
Exultant o'er the fair prospective view,
And raises clear its joyful pean song,
Whose echoes flow the heavenly spaces through.
All bright with light the mountain tops appear,
And angels beck'ning lend their voice of love,
Mid Earth's soul-struggles giving strength and cheer,
To lift my longing soul to heights above.

The beatific vision with me stays,
Alluring with its beauty all divine,
And yearningly and lovingly I gaze,
And wish its blessedness were wholly mine.
Nor earth's sweet charms nor brightness of the stars
Can win my eyes nor thoughts from it away:
Wait patient, till sweet Death removes the bars,
And yields glad entrance to Supernal Day.

My raptured soul goes out in loving thought,
That meets the loving thought of souls above,
And tho' by earthly name I know them not,
We meet as kindred in the tie of love.
Inbreathing thoughts from loving souls to me,
My soul expands to reach the vision given,
And yearning for the blessedness I see,
I mount the gilded stepping-stones tow'rd Heaven.

Hammond, Ind. JAS. C. UNDERHILL.

WHEN OLD JACK DIED.

When old Jack died we stayed from school (they said
At home we needn't go that day), and none
Of us ate any breakfast—only one,
And that was papa, and his eyes were red
When he came round where we were, by the shed,
Where Jack was lying, half way in the sun
And half in the shade. When we begun
To cry out loud pa turned and dropped his head
And went away; and mamma, she went back
Into the kitchen. Then for a long while
All to ourselves like, we stood there and cried—
We thought so many good things of old Jack,
And funny things—although we didn't smile—
We couldn't only cry when old Jack died!

When old Jack died it seemed a human friend
Had suddenly gone from us; that some face
That we had loved to fondle and embrace
From babyhood no more would condescend
To smile on us forever. We might bend
With tearful eyes above him, interlace
Our chubby fingers o'er him, romp and race,
Plead with him, call and coax—aye, we might send
The old halloo up for him, whistle, hist
(If sobs had let us) or, as wildly vain,
Snapped thumbs, called "Speak!" and he had not replied;
We might have gone down on our knees and kissed
The tousled ears, yet they must remain,
Deaf, motionless, we knew—when old Jack died!

When old Jack died, it seemed to us, some way,
That all the other dogs in town were pained
With our bereavement, and some that were chained
Even unslipped their collars on that day
To visit Jack in state, as though to pay
A last sad tribute there, while neighbors craned
Their heads above the high board fence, and deigned
To sigh "Poor dog!" remembering how they
Had cuffed him when alive, perchance because
For love of them he leaped to lick their hands—
Now that he could not, were they satisfied?
We children thought that, as we crossed his paws,
And o'er his grave, way down the bottomlands,
Wrote "Our First Love Lies Here," when old Jack died!

—James Whitcomb Riley, in Our Dumb Animals.

Pithy Sayings.

In all meanness there is a defect of intellect as well as of heart. And even the cleverness of avarice is but the cunning of imbecility.—Buwwer

Just laws are no restraint upon the freedom of the good, for a good man desires nothing which a just law will interfere with.—Froude.

Perfection is attained by slow degrees; she requires the hand of time.—Voltaire.

It is a great sin to swear unto a sin, but greater sin to keep a sinful oath.—Shakspeare.

SPIRITUALISM.

Lecture at Lily Dale, by Prof. W. M. Lockwood.

Prof. W. M. Lockwood, who as a scientist and psychist stands among the highest and most profound on the continent, delivered an able lecture Friday. He makes statements that are to the point and proves what he says in an unquestionable manner. His subject was "The Conflict Between Science and Religion in the Realm of Spiritualism." In part he said:

"The scholarship of modern thought discovers in the arrangement of the Bible many conflicting statements which have ever been a source of annoyance and contention to the investigating mind. The first chapter of Genesis presents a class of thought belonging to an Elohistic age. The term 'elohism' is of very ancient origin and means, when correctly interpreted, principles of nature. It is a plural noun and in no scientific sense can represent an individual or personality called God. Between these ages of elohistic character and Jehovistic attributes we find a great lapse of time, representing a period of nature worship in the elohistic ideal. The first chapter of Genesis is a beautiful prophetic poem of natural evolution, and if when you read it you will insert the words 'principles of nature' instead of the term God, as found in the translation, remembering that it is a poem, in which the principles of nature are deified you will get a clearer conception of the dignity of the poem. Between these ideals and those of the Jehovistic period, there has ever been waged a mental conflict as wide in its formula of disagreement as the demonstrations of modern science are from the early formulas of faith qualifying ecclesiasticism. We can only briefly present these issues in their bearing upon the real question under discussion.

"Heretofore, speculators and thinkers have conceived of the visible world as the real expression of a materialistic universe, but modern science discovers that nowhere do we see the real operating energies of time and space that promote visibility of form. Recent discoveries demonstrate that all forms of visible matter are actuated by an invisible shaping or formative principle, and that what we see of nature is only the phenomena of these invisible energies in the expression. We have been taught that the matter we saw was real, but a later and more scientific view discovers that what we see is never the real, but only the changing form in nature's process of evolution. We are told of man's physical senses, but close physiological investigation discovers that man has no physical sense. All sensations are in consciousness, the result of impressions made upon it by invisible or psychic modes of motion. The eye and the ear and all the mechanism of the so-called five senses of man are only electrodes connecting objective nature to human consciousness. Man has no vision until his consciousness, an attribute of the soul, has been impressed by the vibrations of physical or objective nature. Consciousness sees, consciousness hears, consciousness alone has sensation and the avenues are only connecting lines through which vibrations of various characters are involved in their action upon the citadel of consciousness.

"The word 'psychic' is of Greek origin, and means to breathe upon. You will see an analogy of what this breathing upon in nature, means, when I show you the relationship between this bar of steel which, like a needle, is driven away from the presence of this large magnet. This action is psychic or invisible and we will find by a close investigation of cosmic process that nature is psychic in all her operations. The action of heat upon this metallic thermometer, is known only to science as an invisible mode of motion of heat, operating upon the contracting or expanding metallic wires. We cannot see the reaction that takes place in the molecular structure of the mechanism in this phenomenon. It is beyond our vision. We find also in this barometer an instrument so finely made that the rising or falling of the pressure of the atmosphere which changes as we move our instrument into higher altitudes. This process is also psychic. The transference of thought motion through a telephone transmitter is also invisible and psychic in its co-operations, by which we mean that an impulse projected upon the annode end of the line is transmitted throughout the wire as an invisible mode of mental motion evoking thought and sensation of speech in the consciousness that receives the message at the other end of the line.

"Hence, Spiritualism, understood in this higher sense, is a scientific philosophy of invisible modes of motion, and a complete analysis of these modes of motion will disclose the truth that man's mental sphere is eternally co-related to reciprocal mental spheres through this same continuous order of nature's co-relations, and the discoveries in modern psychic research demonstrate that consciousness is united to consciousness through great distances of space when these mental spheres are in reciprocal polarity, and the application of the grand truth of thought transference as invisible modes of motion comprises a truth which finds its analogy in every department of cosmic process.

"Stars and systems and centers of astronomical nebula, are found to be infinitely co-related, and the phenomena of these co-relations give to us the varying procession of the seasons. If mind be thus related to mind through states of reciprocal polarity, in which phenomena we discover the plane of mental energy and its relations, we shall find this truth unites human consciousness to a realm of life beyond the grave. We affirm that these principles of conscious affinity through the action of invisible modes of motion find their analogy and are expressed in every demonstration of philosophical research, and proves beyond the possibility of doubt, that consciousness is related to consciousness beyond the grave. And we also affirm that these immutable principles of time and space existed before the Bibles of any civilization were known; before primitive man knew he was a progressive, undying soul. Therefore, a belief in any of these so-called sacred writings has nothing whatever to do with the interpretations of those principles which existed in cosmic process before this planet swung in space. Hence it is not difficult to see that the divergence of thought between ecclesiasticism with all of its creeds and schisms established upon the Bible are divergent from the truths of demonstrative science in the arena of the evolution of the human soul as a cosmic fact, and this conflict between science and religion will continue until the science of the Spiritual philosophy establishing its own data upon known facts, proves the evolution and immortality of the human soul to be a truth in nature and has nothing whatever to do with the religious ideas of a primitive and pagan age."—Correspondence in the Jamestown Evening Journal.

A PREDICTION.

Invention of Beautiful Building Material.

Reading in The Progressive Thinker (July 14, 1900) "Life and Experiences in Spirit Land," by Spirit Franz Petersilea, I am reminded of a certain prophetic vision that has often come before my mind within the past twelve years. I have told it to no one, nor written it down, but now it seems to me that perhaps it might be interesting reading, so I will write it for The Progressive Thinker. The prophecy is this: There will come a time when man will discover a process for making building material from soil or earth matter, which will take the place of lumber for building purposes. The earth will first be reduced to a semi-liquid state by a chemical process and then become hardened and ready for use, all of which can be quickly and cheaply done. It will be strong and very durable, molded into any desired size, shape or dimensions, to a great extent. The whole side of a house can be molded in one piece or section. An ordinary house, if not too large, can be almost completed with eight sections—one for floor—four for the sides, with places left open for doors and windows—two for roof—one light piece for ceiling. A house can be built in one day. Larger buildings will require more time for construction; a greater number of sections, with strength of material in proportion to size. It will be a great saving of time, money and labor. Dwellings will be plenty and rents very low. Outside of cities it will require but little capital for a person to his own or her own house. The houses will be fire-proof and far more durable than those constructed of wood.

It does not appear to me that the invention will be suddenly revealed in its completeness, but it must come by progressive steps. I am an inventor, yet my guides have not shown me that I shall take a part in it directly, nor that I shall be living on the earth plane when the fulfillment shall appear.

Someone may say: "Why don't the spirits show it to us now?" They can't. It requires labor, time, patience and the co-operation of mortals. It may in some instances take years, yea, hundreds of years for the accomplishment of a design. If Spiritualists and progressive thinkers will give some thought to this problem, it will come to pass much sooner than it otherwise would; for this will help the spirit inventors to bring it about, which they are trying to do as soon as possible.

I wish to corroborate the prediction by a quotation from Petersilea's narrative, bearing directly on the point:

"The day is not far distant when great palaces will be erected, built from vast blocks of crystal, in all the beautiful shades and colors found in prismatic states. Many of these buildings will be patterned after the brilliantly stained glass now only used in windows, but as soon as the great white heat is discovered, sand will be more precious than gold, and will be used for thousands of purposes never thought of before—it will be smelted into glass, most elegantly colored, and pressed into great thick slabs and tiles, pillars, domes. Great glass factories will line the seashore and inland where sand may be found. Houses will be built entirely of glass, requiring no inside work except doors, and these will also be made of pressed glass. The glass for buildings will be opaque, yet light will glitter through all the lovely coloring. Sidewalks and flagging will be laid in ground glass.

"All this already exists as a great scientific truth, here in the spheres, as soon as possible to be given to earth. We withhold nothing from earth that the people are capable of receiving. Even your cars and vehicles will be made of glass. There will shortly come a time which might be properly called the 'Glass Age.' Nothing now seems so utterly barren and worthless as a great sand desert, but when the glass age comes, nothing will be more precious and useful: in fact, together with electricity and white heat, it will make a new and most brilliant age and, really, little else will be needed except food and clothing; but there will be new inventions to supply these wants. Exceedingly soft, warm, pliable material will be pressed into suitable clothing that will not cost as much as the washing of a garment does now. People can have beautiful homes wherein very little labor will be needed. All manner of dishes and household utensils will be made of glass, easily kept clean. The glass and electrical age takes the place of wood, stone and iron. We know whereof we speak. Just this that we have written has already been taught us in the Temple of Wisdom."

A. H. NICHOLAS.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

WHAT DOES SPIRITUALISM INCLUDE, AND WHAT ARE THE DUTIES IT IMPOSES?

By Prof. J. S. LOVELAND, Summerland, California.

NUMBER THREE.

In the preceding article, I have briefly shown that mediumship is the embodiment and manifestation of the fundamental energies or principles of physical and mental life. And that this manifestation is in harmony with laws hitherto unknown and unsuspected. So far as man's physical organization is concerned, the scientist has had no scruples in entering the domain of anatomy and physiology to develop and explore its mysteries. He has also subjected the mind to analysis, and created the science of psychology. But when the great mass of phenomena, which are developed by mediumship, have been approached, he has made a halt and turned them over to the supernatural or miraculous, which has been regarded as above and beyond the scope of scientific research. There has been no limit to the speculations and theories about them, but to secure knowledge by the scientific method is the achievement of the last half of the present century. Man had so far progressed that upon the outbreak of the Spiritistic phenomena, in the middle of this century, he at once began the investigation of the facts and laws of the same, resulting in the deductions heretofore submitted. And they have led us, as shown, to the very arcana of life itself. Instead of being discreted from human life and law and performed by some supernal power, good or bad, we have found them to be the very embodiment of the most occult and potent energies of human life, acting in accord with immutable, natural laws.

The limits of these articles do not allow of a minute and exhaustive analysis of the cognate branches of the science of life. Hence, I have confined myself to the essential points necessary as a basis for the philosophical portion of my essay. But, if I had repeated all the vast array of facts embodied in Chemistry, Physiology, Psychology, etc., I should have reached only what I now have, with my brief anaylsis of mediumship, viz, Life. Botany and Zoology conduct us to Life as the great causative energy of organized forms. The end of all our generalizations is life, only life. And as mediumship, that is Spiritualism, is the outworking of Life, in its most potent and occult manner, combining in most perfect union the life energies of man as a physical, mental and immortal entity, it is logically legitimate to term it the Science and Philosophy of Life. It includes Life in its essence—in its activities and in its duration. It is not life in one phase, as found in the vegetable and the animal, but it is the embodiment and culmination of all phases and energies of life in eternal conjunction. Spiritualism is the apex of the life evolution of past eternities.

In cosmic evolution, there has been a steady advancement; the later forms including the energies of the preceding, thus showing continual ascension in functional capacity. That ascension has reached its highest point in mediumistic life functions. Having pursued the scientific method till we found life to be the principle reached by all our analyses, we are now prepared to reverse the process and consider the bearing of our deductions upon the law of human action, or apply the ethical principles emergent therefrom to the relations and activities of human life.

In discussing this great question, I submit that Right is one of the attributes of Life. And, however individualized or personalized it may be, right still inheres in its very essence. The special character and extent of right is determined by two considerations. 1. The innate capacity of the thing or person to do, or to appropriate. The capacity must be determined by the actual power possessed. 2. By the relations existing between the various forms of life. Certain forms can perform only a definite series of uses. That area of use is their entire sphere of right. The sphere belonging to the mere animal cannot cover that of man though it may embrace a portion of it. Another way of expressing the great fact of right is to say, needs are the true measure of rights, because needs are the exponents of capacities. There can be no needs where there is no capacity. Seemingly there is a conflict between man and the animal kingdom. I have not space to treat the question at length, and will submit this self-evident proposition: Man's right over the lives of animals cannot extend one inch beyond supplying his actual needs for food and protection. To kill for sport is wanton cruelty and murder. As right can be affirmed of nothing but a sensitive or living entity, and as the extent of right must be measured and limited by the inherent powers of life possessed, it will follow that the rights of the same class of life forms will always be the same in essence, and varying in quantity according to the growth or development of the object. One man will possess the right to a larger amount of food than another because his organism requires more for its support. The man who weighs two or three hundred pounds will have the right to more cloth for his garments than the one who only weighs one hundred and twenty. But the right to coats, pants, etc., will be the same in all cases, because life in them all needs the same essential things though varying slightly in quantity.

Rights being innate attributes of life no one can abdicate them. Man can no more divest himself of his rights (except by crime) than he can of life itself; and he, who seeks, or consents so to do is a traitor to humanity and a suicide of his own highest nature.

Rights may be classified as primary and secondary, or higher and lower. The supreme right is, as shown, life itself. The secondary ones are the conditions or means necessary to the continuance and development of the same. But the primary includes the secondary, hence, life carries with it the right to all the conditions and means for its continuance and expansion, and the unrestricted use of all its powers and possibilities.

Evolution has developed a phase of life which we term social or national. It began with the family, expanded to the tribe, and ultimately became the nation. This aggregation of individuals into a nation was no result of thinking, planning or study. Nations grew as naturally and as necessarily as the person grows. It was a natural outgrowth of the universal life. There was no surrendering of some rights to secure the protection of others. The instinctive affiliation of men into tribe and nation is only a manifestation of the absolute oneness of the Universal Life principle. In a true nationality, no one surrenders any right, or part of one. The protection of right is the object of a just government, and this can be more perfectly done by a seggregation of duties than by each individual performing the whole for himself. Hence, the assignment of some to military, and others to civic duties, is a wiser and a more economical method than for all men to be soldiers, policemen, etc. It is a form of co-operation.

But the development of the social life and state involves certain relations between the individual and the state, which need to be well understood. And as it is the relation of the self-conscious, personal life to the universal life, as it is aggregated in the social wholeness, we must correctly comprehend those relations or we can never understand the reciprocal rights and duties of the single person and the social unity. The personal selfhood is an integral potency of the social oneness. It is a factor of the sum total of national life and power. Each one possesses all the rights possessed by any other one. The nation does not possess any rights not inherent in the individual. The function of the nation is to preserve inviolate every right of every member thereof. It can never justly invade or usurp a personal right. Seemingly this is done, when personal possessions are taken for public use. But, as the welfare of the person is involved in that of the state, it is really for his own good, and where ample restitution is made there can be no valid plea of wrong. But, if private possessions are seized and full recompense not made, or if it is for private or corporate use that the seizure is made, then right is violated and wrong perpetrated.

So far as natural wealth is concerned, the only right of the individual is to its use. The ownership in perpetuity of any natural wealth by the individual is impossible as a right. And wherever it is claimed and attempted to be exercised it is a flagrant usurpation of the inalienable right of the social unity. The individual is transitory, the state is continuous. The state is bound to furnish each unit of the composite wholeness the use of all the natural wealth necessary for its subsistence and development. But, if the individual man can rightfully secure the ownership of natural wealth, in a few decades, the entire natural wealth of the world may pass into a few hands and the many will have no right to stand upon the earth except by the sufferance of the few owners of the soil. It is said that the Astor family own $600,000,000 of the real estate of New York City. How long before they can own the whole? It is impossible, in the nature of things, that any individual can acquire absolute ownership of what he has no need, and especially if necessity exists for its use by some one else. Life is universal. Life is the same in essence in every person. The right of ownership is in the universal, and only the right of use in the individual; and that right limited by needs as to amount, and by earthly life as to duration, because earth life includes all the necessity for use to the individual.

The perfection of the social life is the perfection of the individual units composing that life; hence, it would seem that even egoism would demand that the social wholeness should direct its energies to the evolution and perfecting of every individual life or unit factor of its organization. Partiality or special favors to one over another would be impossible if right was done. Justice would hold an even balance, and all would stand upon the plane of perfect equality. Perfect justice would be the program of the state, and altruism that of the individual members. The absolute identity of human interests is so self-evident to all thinking minds, who have grasped the great fact of the oneness of the universal life principle, that it is passing strange that any law should remain on the statute books of any enlightened nation allowing ownership in perpetuity of land, or any other form of natural wealth, as it is nothing but special favors to the few. The productive energies of no one person can very much, if any, exceed the supply of their necessities, consequently a great excess of accumulation must be the result of some robbery of others as the result of special favoritism.

It is surprising that people, able to comprehend the sameness of the attributes in humanity, should not recognize, not only the absolute oneness of life, but also the relations existing between the unit forms of that life. It seems impossible not to perceive that the welfare of each of the parts is indispensable to the welfare of the whole, and vice versa. And, when the idea of future existence is admitted, it is still more unaccountable how any, entertaining that idea, can be found occupying any other position than that of the universal brotherhood of humanity. And when we add to that the revelations claimed to be furnished by the mediumship of Modern Spiritualism, and finding as we have that mediumship is one of the evolutions of life on its highest and most occult plane of manifestation, we are still more astonished at the apathy of professed Spiritualists in reference to the position which their principles place them in, toward the great humanity around them. Having discovered the laws and functions of life, as belonging to man, heretofore attributed to Gods or Devils, and thus put in possession of the means to interpret and explain all the supernaturalism, all the mysteries of all the world religions, most certainly the position of Spiritualism is that of leader and interpreter of the world's thought, in all that pertains to the attributes and manifestations of its religious life. If Modern Spiritualism has not spoken the last word to be uttered in reference to life, it has spoken the last, and the most revelatory one that has yet been uttered. And no more will or can be uttered until present utterances are comprehended, and the principles applied to the unfolding and beautifying of of life as has never yet been done in the history of this planet.

No one interested even in a small degree, in human advancement, should lose sight of the fact that all reforms are only so many expressions of life. Don't forget that there is, that there can be nothing pertaining to man, outside of life. Moreover, no advancement, no sort of improvement is possible only so far as the relations of living entities to each other are understood and adjusted in conformity with the absolute right. And, as I have suggested, the absolute right is nothing but life forms (individuals) acting out all the capacities they possess. This would be freedom in its truest, highest sense. This would be the "pursuit of happiness" with untrammeled, unburdened hands and feet. It would be the manifestation of man and womanhood in a perfection this earth has never yet seen. It would be such a fulfillment of the old Greek precept Gnothi Lanton, (know thyself) as the Greeks never conceived, for it would be life, in its understanding attitude, comprehending itself as the wisdom and love of the Cosmos. As the eye the ear, the heart and brain of the human wholeness. More than that it would be life, not only recognizing itself in self-conscious thought as the light of all science, the summary of all philosophy and the sum total of all religions, but also as the sun which shall fill eternity with its outbeaming splendor and undimmed brightness.

Brother, sister Spiritualists, I beg you for once to pause and for just a little while contemplate what life was before the science and philosophy of Spiritualism secured lodgment in the human consciousness. And also what it is now where its revelations are unknown or rejected. Think of the status of man in the light, or rather the darkness of the old religious creeds! "Conceived in sin and shapen in iniquity" and born into a probation sure to send the vast majority to an endless hell! Or if a more hopeful view was taken, his welfare was purchased with the agonies of a dying God, and he was "saved by grace through faith, and that not of himself it was the gift of God." Knowledge of self was not sought, but knowledge of an unknowable something was the grand pursuit. Instead of seeking to outwork a noble, altruistic character, you were tied down to the degrading notion that every good and perfect thing was from above and came down from from the unknowable something living everywhere. Human life, human nature was a weak, polluted thing, and all the beauty it could ever show was the tinsel finery of grace, washed in blood, and worn forever as the badge of eternal dependence and servitude.

How vast the change wrought by the word uttered by Spiritualism. Man is the evolving, self-conscious, personal life. The glory that shall shine "more and more unto the perfect day" is no "blood-bought" gift—no "Holy Ghost" regeneration. It is the essential, life entity, which, innately perfect in its essence, will unfold in more and more grand and beautiful manifestations of love and wisdom forever. And through all the ages retain the satisfying consciousness of self-merit and deserving worthiness for it all. Could contrast be greater? Could a longer step be desired for one epoch of progress? Can any position befitting Spiritualism be imagined except that of Leader and Interpreter of the world's philosophy? We must lead or follow. What shall we follow? Where is the science and philosophy of Life if it is not embodied in Spiritualism? If Spiritualism is only a part, what and where is the wholeness? Who will answer?

(To be continued.)

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER THIRTY-FOUR.

As we come en rapport with the forty or fifty thousand readers of The Progressive Thinker, we find within the minds of these persons a question—a really imperative question—which they greatly desire that we, as spirits, should answer.

"Is it possible for spiritual beings to visit such remote, far away zones as the so-called Milky Way, or stars so far distant that it takes such a long period of time for their light to reach us here? Can a spiritual being travel more rapidly than light?" and we answer:

A spiritual body cannot travel to these far distant spheres. A spiritual body cannot travel faster than light—we here refer to the sublimated material spiritual body—but within this body is another body, which for want of a better name we shall call the thought body.

Some may think that we here mean the soul, but we do not, for within this thought body dwells the soul. A person on earth, who has not yet laid aside the material body, has a material body, a spiritual body, a thought body, and a soul. The soul is the immortal living principle that has neither beginning nor end, and it clothes itself with these various bodies or substances—the material body, the spiritual body, the thought body—and it expresses itself through these various forms.

The material body cannot leave the material earth, and yet the thought body can transfer itself instantaneously to any part of the globe, as well as to the far away regions in space. The spiritual body, after leaving the material body, cannot leave the spiritual spheres, but the thought body can go, in a comparatively short time, to any sphere or zone that it is possible to cognize; but when the spirit is freed from the earthly body its powers are increased an hundred fold, and its perceptions and sight become clear and lucid.

If, while in the material body one can weigh and measure the stars and compute their distance, understand them somewhat, and see their light, what may not the soul and thought body be capable of? But we have the power here of freeing ourselves of the spiritual body for quite lengthy periods of time. One might say the spiritual body goes to sleep, or becomes unconscious, while the soul and thought body fly away to other zones.

And this is what we meant when, in a former letter we stated that men of earth traveled from one city to another, from one country to another, and occasionally around the globe; while we, here, traveled from one sphere to another, from one planet to another, and occasionally took a turn through the milky way, as we really do; still, we can visit all the planets in our sublimated spiritual body, that is, all belonging to the system of which your earth is one.

After we have taken these delightful journeys we return home, so to speak, enlarged and refreshed, having added to our store of knowledge. We return and impart what we have gained to those who are not yet able to disentangle themselves from their material, spiritual bodies, and to those of earth, if they desire to know, and ask in all seriousness, with minds receptive to truth; but a carking, captious, fault-finding spirit is obnoxious to the higher intelligences; and when a spirit is doing its utmost to give truth to the world, it does not like to be met with the cry—"Evil spirit! Fraud! Lying spirit! Deceiver!" Suppose, for instance, that a teacher or lecturer of earth was engaged in giving the best of the knowledge he had attained to an audience, and as he was striving to elucidate some point one should rise up and shout—"Liar! Deceiver! Fraud! Blatant Ananias!" and so forth. What would you think of such an one? Probably the lecturer would sit down in confusion and one in authority, or in other words a policeman, would immediately remove the offender of good manners and decency; and we here in the spirit are even more sensitive to such rudeness than those of earth. But when one asks questions which one really and earnestly desires to have answered because one wishes to know, then it is a pleasure to us to answer such questions to the best of our knowledge and ability.

There are spirits here who might not be able to visit any zone, or even a planet, in a thousand years; such ones being bound down to gross materiality; and, allow us to say, that some of the very learned and erudite ones of earth, on coming here, are more obtuse than some of those who were on earth considered extremely ignorant. Take, for instance, one who is all technic—who can tell you the names of almost everything, but has little or no perception of spirituality or spiritual things—one who deals in words, words, words, and when he gets through one can scarcely find an idea among them—one who, perhaps, can talk or write for hours, and when he is done you look for an original thought, or, in fact, any thought at all, and feel as though you were looking for a needle in a hay-mow. Such spirits may be, and often are, here a great many years and know but little if any more than they did when on earth. Oh, they are dry souls—husky and dry beyond measure!

Nearly all the technical terms used on earth are useless to us here—so useless, indeed, that we often quite forget them. Spirits use very little language, their thoughts being transferred one to another without much speaking.

Error can be clothed in words without number—yea, a whole dictionary of words; but truth is so simple that it needs little more than a glance or gesture. A mother has only to look into her baby's eyes to tell it that she loves it, and the baby understands it entirely, trusts her wholly, without a word being spoken on either side; in fact the baby does not yet understand a word of spoken language, but it understands perfectly just what the mother wishes it to know. The most silent people are often the wisest, and the greatest amount of wisdom is gained by retiring into the silence where the soul holds silent communion with the higher angels, the thoughts or truths of the angels flowing into the receptive mind without a word being uttered on either side. There is scarcely a question that the human mind can ask that may not be answered, truthfully, in this way. The more erroneous an idea, the more words it takes to bolster it up, but truth can stand alone without such wordy props. Beautiful jewels are often hidden by heaps of rubbish.

LETTER NUMBER THIRTY-FIVE.

We wish now to tell you a little more about the future of the earthly world. Do not say that the future cannot be prophesied, for that which exists here with us we know and are sure of. We also know that many of the truths that are in operation here will soon be given to the world below, and one, among many others, is that of thought photography.

You have already got wireless telegraphy; the next thing will be thought telegraphy together with thought photography.

Now thought can travel as fast as electricity and even faster. The brain is really a storage battery, it not only sends forth its currents of thought but it is a receiver at the same time. Earthly language is to become less instead of more, for when once thought photography becomes firmly established and in fine working order, people will learn to condense their thoughts into as few words as possible, and the simpler the better. Much that is now called imagination is really photography. The sensitive brain of one who is highly mediumistic receives impressions from the ethereal atmosphere, just as a sensitized plate receives and holds fast the objects designed to be photographed.

We know a lady who is so mediumistic, and whose brain is so sensitive, that she knows about all that is taking place on the earth, at all times, without taking the slightest trouble to inform herself of these things by reading the daily papers. In fact, daily papers are not admitted into her house, and she has, long ago, ceased to read them, they render her so miserable—the murders, the suicides, the scandal, the police records, the catering to fashion and fads, the sickening details of fashionable society, the cruelty, the injustice, and all the details that go to make up a daily newspaper; but, without reading or hearing a word she can tell nearly all that is transpiring in the world; and those who are, as they suppose, thinking, planning, and perhaps writing great things secretly, their thoughts are not secret at all, for the electrical ether, or the electrical currents within the ether, are carrying them almost instantly, and they are being reproduced or photographed on the brain of this sensitive and all other sensitives like her, also the image of the person or persons who are thus thinking, planning and writing.

That which is called clairvoyance will, bye and bye, be much better understood than at present. Hundreds on the earth to-day are secretly, or otherwise, engaged in testing telepathy, and the results, to them, have been most wonderful; although the words are never quite exact the thought is; and this shows the truth of what we before stated, that words will become of less account while the thoughts will be all important.

Now there are those at the present time who are trying to discover the method whereby thoughts can be photographed so that they may be seen with the material eye; and, believe us, friends, it will soon be brought about; the time is also near at hand when your spirit friends will be able to give you their pictures together with much of the scenery in spirit life, and then will be proved, beyond cavil or doubt, the existence of animal life here in the spheres; for in the spirit scenery the animals will appear.

It is knowledge like this which will save the world and bring it up out of selfish sensuality; not the crystallizing of new creeds and the forming of new societies, patterned after the old, where a few may have honors and emolument conferred upon them and thereby reap a goodly harvest of shekels. Sitting in the silence to receive instruction from higher intelligences, the home circle where there is no incentive for fraud, and the reading and writing of good spiritual literature is better, far better, than all the societies, creeds and promiscuous seances in the world. When mediumship is not bartered for money it will be better for all.

Why should the divine gift of mediumship be sold for filthy lucre? Why not earn money in other ways, through regular business channels, and keep the divine gift pure and unspotted from the world? It may be said that the laborer is worthy of his hire; but why make it a calling for hire? Just so long as it is, just so long the world must expect fraud, for the persons who work for hire will always try to please those who pay them that they may gain more and larger hire. So, wonder not that your ranks are filled with fraud, for the one who can give the most wonderful things gets the most money. Now if mediumship never received a cent of pay from any quarter, fraud would die a natural death and be buried out of sight forever—and, friends, allow us to tell you that all will have to come to this at last. Your wonderful materializing seances and public tests will all have to die the death, for so many frauds will arise—so many disgraceful arrests will be made, that these things will become a stench in the nostrils.

Spirits never materialize that a so-called medium may receive a dollar for each visitor—never, never, dear friends! Do not believe it. Spiritual beings very rarely materialize and when they do it is usually in private. They sometimes make themselves visible to some dearly beloved, grief-stricken friend, to whom they were tenderly attached, to assure them that they are not dead, but simply invisible to the eyes of the mourner; they strive hard to let the grief-stricken one know this great truth by making themselves as tangible as possible for a few moments. Sometimes an earthbound spirit will haunt a house, or other locality, occasionally making itself visible. Then there are spirits who are revengeful; they desire to be revenged on someone who injured them in life; perhaps they were murdered, or robbed, or ruined, and they thirst for revenge; but these are earth-bound and there is very little good accomplished by such appearances.

If every seance-room could be visited by men of science—exact science—and every medium claiming the gift of being able to make spirits materialize could be subjected to such conditions that fraud would be impossible, very little materializing would be found in the world, and what there was would be genuine and worthy to be placed, as a great truth, with the exact sciences. When such a medium was found and tested beyond all question of doubt, then such an one should be surrounded by the most favorable conditions and all reasonable wants and necessities supplied or a reasonable salary paid them as well as a guarantee of support in sickness or old age; but, even then, each seance should be strictly tested so that no fraud could possibly creep in.

There are other errors that we should like to write about, and one is, that some who leave earth are not given a chance to manifest themselves if they would. This does not apply to the phase of materialization, but to that of spirit control of thought photography. If a very noted person of earth comes here and wishes to give information to the world he has left, he is met by the cry, "Oh, this cannot emanate from the spirit of such an one. It is not worthy of him;" and Mr. Ingersoll wants to say a few words on this subject which we will reserve for our next letter.

(To be continued.)

Trances Have Saved This Girl's Life.

The Record, of Troy, N. Y., says: "Miss Mamie Burch, daughter of B. S. Burch, of Petersburg, Va., has just emerged from her fourth trance. Her case is considered by physicians a most remarkable one. Before she went into these trances Miss Burch was suffering from a violent form of dyspepsia. About six months ago she had her first trance and for three weeks she could not be aroused. In the second trance she sang beautifully but could not be communicated with. In one of her trances she imagined that she saw her dead brother.

"These trances, Dr. J. F. Booth says, have saved her life, as medical skill had been exhausted when nature came to her rescue.

"Miss Burch awakes restored to fair health, except for emaciation from lack of food. Her mental faculties after each trance have been clear and she says that she enjoys the sleep and feels benefited."

Her Birthday Bible.

A dear little girl who lives on the North Side was 9 years old a few days ago, and among the presents that she received was a beautiful Bible from her auntie.

After the exciting events of the day were over the lady who presented the good book called to find out how it had been received.

"Yes," said Katherine very thoughtfully, "it's a beautiful book."

"I am so glad you are pleased with it," her aunt replied.

"It must have cost a great deal, too."

"It was rather expensive."

"And I have three other Bibles. They are all alike inside, aren't they? And this is just the same as the rest, except the binding, isn't it?"

"Yes, dear."

"Well, it seems to me you might have done better with all the money you had to pay for it if you had bought me a pup."—Chicago Times-Herald.

Those edges soonest turn that are most keen; a sober moderation stands sure, no violent extremes endure.—Aleyn.

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Total price to the trade	$10.75
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The Progressive Thinker one year and the seven premium books	$ 3.35

These seven books, substantially and elegantly bound, and printed in the neatest style of the printer's art will be furnished to our subscribers alone for $2.35. But bear in mind that in order to secure these SEVEN valuable premium books for $2.35, the order must be accompanied with a year's subscription for The Progressive Thinker. The paper one year, $1.00; the seven books, $2.35. Total, $3.35.

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OUR ECLECTIC MAGAZINE

THE OCCULT.

It Is Manifested Among All Classes and Cults.

"Stretch out your arm," and with a lunge like that of a pugilist Herman Finley, the newsy, known all over the downtown district, shot out an arm paralyzed since birth. The next moment he stood flat on his feet, when for years one foot had been drawn from the ground by the same dread malady. Standing again on a rude box, beneath the flickering light of a portable gasoline flare, H. C. Blandford gave this exhibition of a power he does not explain. The space in Grant street fronting the court house was crowded with the skeptical, and the believers, the marvelers and the learned delvers into the esoteric theories of life.

After the Finley case, thirty or forty other afflicted people pushed through the dense throng to submit themselves to his silent ministrations. He would place his tapering fingers upon the affected part of the body, close his eyes, go into a seeming trance, while his lips muttered what appeared to be a prayer. A father held up a child afflicted with water on the brain, which caused spasms. There was no immediate cure, but Blanchard said his touch was not always instantaneous in effect. A man came with his wife, and asked that sight be given him. He departed promising to leave off his spectacles, and find whether use would not now restore vision.

Then several negroes brought up Charles Olmstead, a negro paralytic, a well-known property owner in Roberts street. For five years he had been houseridden. He hobbled in a second, and hundreds crowded about him to see the strange use of his limbs. Joe Beck, another paralytic bootblack, found after being touched that he could move an arm. He worked his cramped fingers in glee. These were the apparent cures effected by Blandford's mysterious touch last night, in the other cases the request being made for a return visit. There was no effect produced upon the major portion of the spectators. But many believed on the simple faith, that seeing is believing. The exhibition of the occult power started the student of psychic forces back to his books and his ruminations, which lead to insane asylum, or saintly visions.

Blandford had preceded his laying on of hands by the statement that he would appear nightly at the court house and all persons desiring treatment must receive it in public. He held up the collection basket of the familiar wicker kind, and said that he did not care whether he got money or not. His expenses were paid from a source he need not state. He will appear in various sections of the city twice each day, besides the court house appearance. He has a box of leaflets, he said, in the freight house, and when obtained he will distribute them. The sight was one impressive, when not viewed from the phase of its being an ordinary example of fanaticism.

Blanchford is garbed in the cloth of the Episcopal clergyman, with three red crosses on shoulder and breast. His hair is long and curling. He is the ascetic in appearance, his face pale, chiseled with all the perfection of a young Adonis, and he is not twenty-seven years old yet.

Jacob Wilson, the venerable man whose crutch he took away, as noted in the Sunday Post, stood gratefully by the healer. He rested on a cane, and said he felt better yet. Blandford still kept his crutch and carried it with him to the hotel. When leaving the spot a business man at the corner opposite seized Blandford's hands and examined them closely. He had noticed a small red cross inside of one. It transpired that it was an abrasion of the skin, and no stage accessory.

At the Hotel Duquesne Blandford talked with great fluency of diction to a reporter for the Post. He reels off the whole vocabulary of theology, medicine and anatomy, and never hesitates at the lingo of theosophy, Buddhism, Christian Science or anything scientific or supernatural. In one respect he is no impostor. He is educated. He says he was born in London, England. He was destined for the Episcopal ministry, and sang in the choir, and was an acolyte. His education at the university was curtailed by the death of his father. At fifteen he began public preaching all over England. He knew that he was of the religious character. He knew that he had the religious instinct, and must be Christian or agnostic. He finally became divorced in thought from Episcopalianism, and has ever since taught the literal exposition of the gospels. "Go forth from city to city and preach the gospel, and heal the sick," is to him the exact injunction to be followed by an imitator of Christ.

At fifteen his little brother took ill, and he prayed that he should recover. But he died. At sixteen he found his healing power, and brought back to health an aunt whose life was given up. At eighteen he came to this country, but went back to preach all over the United Kingdom. Four years ago he came to the United States, and has healed and treated in all large Southern cities, in Indianapolis and Cincinnati. He says the police have never interfered with him for he is not a "divine healer."

In Cincinnati, Chief Deitz granted him permission to appear at Fountain Square, the jealously guarded precinct of the city. Blandford has a vein of wit, for he recalled some of the quips the press there visited upon him when he cured leading officials of aches and ills. They said he "healed the heelers even." It will be remembered that Senator Foraker and Mayor Tafel submitted their afflictions to his care in Cincinnati.

Blandford does not explain his power. He says that when he is applying his hands he calls an ecstasy, and though never losing consciousness, has visions of angels. He is "etherealized." This does not always happen, but only when the crowd seems in sympathy. He disclaims being a Christian Scientist, saying that it is related to Buddhism. He is a Christian. He does not oppose the use of medicine, though he allows none of his patients to use it. The Christian Scientist believes that simple faith will cure. Blandford believes there must be some instrument to help. He is that instrument, he claims, and this is the title he prefers. He believes in surgery. Spiritualism, in its rapping and slate-writing branches he ridicules. Hypnotism he accepts thoroughly. In short, Blandford is a mystic, a student of the spiritual in the true sense of the word. All force to him is soul.

Blandford's presence in the city has evidently made many forget the heat and started discussion of the "more things that are in heaven and earth which are not dreamed of in man's philosophy." The healer has been abroad since kings of England laid on hands for scrofula, and miracles of easy solution have mystified the ages for a time. But as a midsummer night dream Blandford will please. What purposes are yet to be revealed are unknown. Many made engagements with him for afflicted relatives as he walked to his hotel last night. If he is a traveling doctor with a religious attachment, he persists in having his doctor shop in the street. He claims to have lectured on medicine in several hospitals, and it is manifest that he knows anatomy. Many of his injunctions to keep up the use of limbs once partially restored is common medical advice.

As an illustration of the readiness of the people to flock toward novelty the crowd around the yellow light last night was perfect. As showing the fascination that the student, as well as the superstitious, has in what is not of earth, it was also strong.—Pittsburg (Pa.) Post.

OWNS A GHOST.

Uncle Sam Owns a Haunted House.

A government watchman vouches for this story. He is employed at one of the department buildings, and declares that the structure contains a ghost; that the place is haunted, and he defies scientists or scoffers to give the lie to his statement. The building in question was purchased by the government a number of years ago. It lies west of the once famous "Tragic park," now called Lafayette park, and was the residence of a prominent statesman long since dead. The statesman built the house when he was in the zenith of his fame, and used it as a place to dispense lavish hospitality. There he arranged all his political intrigues, when the wealth and wits of the nation's capital lived in that section of the city.

The house to-day bears no interior resemblance to what it was in the old days. There has been no change of the exterior, save that the old garden, which in the early days was full of mystic beauty, surrounded by great masses of flowers and sweet smelling shrubs, has been swept away to make room for sidewalks and for adjoining buildings. Thousands of clerks have filed in and out of the building since Uncle Sam became the tenant, thousands of people have thronged past the doors which once swung back to allow the smart set of early Washington to pass within its portals, but not many have heard of the terrible tragedy which was enacted behind those walls, and which the watchman declares is responsible for the nightly sounds of revelry, terminating suddenly in a shriek so low that it cannot be heard outside of the structure, yet so piercing and so heartrending that nothing short of Dante's description of the lost soul's last cry can fittingly describe the sound.

A STORY OF JEALOUSY.

The story of the tragedy is no longer fresh even in the minds of old Washingtonians. It came as a climax to a long series of political intrigues and culminated in one of the greatest political scandals of that period. The curtain was rung down only after murder had been committed. The statesman who enjoyed this social prestige came out of the South. He brought with him a wife, beautiful, refined, tactful and with a manner so captivating that she was quickly drawn into the social maelstrom and had a court of male admirers which soon set the tongues of the Mme. Grundys wagging. The husband seemed to enjoy his wife's social success and indulged her in her slightest whim. But the whirl of tragic events was crowding in upon the pair. First a bit of political treachery was discovered and traced to the doing of the statesman. It resulted in the downfall of a prominent member of Congress, but the clamor which it raised was too loud to be lasting and in a comparatively short time the matter was seemingly forgotten—forgotten by all but one man, and this man had sworn to wreak vengeance upon the man who had brought ruin and disaster upon his uncle.

There is no record obtainable in the city that a murder was committed within those walls. The crime was hinted at in some quarters as suicide, but the doctor's certificate read "heart disease." The beautiful wife of the statesman was found in a bath tub dead. Just two years later to a day the congressman—her husband—was ruined. The social world was shocked at the sudden death. There was no suspicion nor any evidence of foul play, yet one of the most cruel and cold-blooded murders conceivable had brought death to this beautiful woman. It is true that she administered the deadly potion with her own hands, but it was in the presence of the husband she had loved and whom she had been foully accused of betraying that she swallowed the poison.

A FATAL KISS.

The avenger had plotted well. That night the doors of the statesman's house had been thrown open to one of the gayest social functions of the season. Many of the celebrities of that time spent the early evening over a rare dinner and wine, and later the younger guests in dancing. This part was the gayest of the gay, and men flushed with wine carried on desperate flirtations with every pretty woman present. When the climax was reached the hour had grown late. Already a number of the revelers had gone, and the hostess, more beautiful than ever, was bidding adieu to the departing guests. In the crowd that night there was a tall Southerner of soldierly appearance. Throughout the entire evening he had hovered near the hostess, and just as he was about to depart paused on the threshold, spoke something in an undertone and lightly kissed the hostess on the forehead. The statesman was led to the spot by the avenger just as the kiss was imprinted. In an instant a terrible madness invaded his being. He gave the avenger a curt good night and sought his library. He had forgotten that a few hours ago the Southerner had been introduced as his wife's cousin.

The interview between husband and wife was told by a family slave. It was brief, and the verdict was that the wife must die. This she did. Shortly after her death the husband met with both financial and political reverses. In a comparatively short time the whirlwind of disaster swept him off his feet. He left Washington and returned to his home in the South, where a few years later he was killed in a duel by the man whom he had been searching for since that fatal night.

THE HOUSE IS HAUNTED.

Since that tragic event hundreds of families have tried to live in this house. Other statesmen have rented it, but failure and defeat lasted while they lived in the doomed mansion. It was years before the building gained the name of being "hoodooed," but once it got the name people in all walks of life shunned the place, and for a long time before the structure was finally bought by the United States government it was tenantless.

There is no longer a bathroom in the building. But at night, so the watchman declares, between the hours of 2 and 3 a. m., in the little room which is now used for storing files, can be heard very plainly the heartbreaking sobs of a woman, the gurgle of running water and a piercing scream. At first the night watchman thought some of the employes had left the water running in the washbowls, and many nights has he trudged from cellar to roof looking for the running water, only to find every faucet securely shut. The sound of voices he tried to account for by accusing colored folks who live in the alley near by and songful cats. It was the same every night, and the watchman at last became mystified. A search outside proved there were no voices and no cats. He is an old soldier, but the grewsome sounds soon became more than his nerves could stand, and at last he told others of his suspicions. An old negro passing through the building one day heard him discussing the nightly occurrences. He stopped long enough to say that his wife had been a slave in the statesman's family and to tell the story recorded above.—Post, Washington, D. C.

A SKEPTIC,

And His Impressive Challenge.

To the Officers of the Southern California Spiritualist Camp-Meeting Association, Los Angeles, California:

Sirs:—With an earnest desire to settle the controversy concerning the genuineness of the ballot reading practiced by Mrs. Maud Freitag and Mr. Chas. Brockway, I respectfully submit for your consideration, the following proposition: I will place in bank or in the hands of any reliable party to be agreed upon, the sum of one hundred dollars, the entire amount to be forfeited to the camp association if strict test conditions do not prove the ballot reading of both Mrs. Freitag and Mr. Brockway to be the result of sleight-of-hand, the conditions presented to be as follows: Mrs. Freitag to be searched for a rapping machine and to wear soft slippers during the seance. I to furnish the ballots which are to be written by various people unknown to Mrs. Freitag or Mr. Brockway and so sealed as to prevent the possibility of their being opened or read by other than psychic power; the kind and quantity of ballot reading to be the same as given by them in their public seances. The test to take place before a committee to be jointly agreed upon.

Hoping this may meet with your approval and receive favorable attention, I am, very truly yours,

A. M. BUCK.

Los Angeles, Cal., August 23, 1900.

This Mr. Buck is one of the most incorrigible skeptics we ever met. He will not down. Now, we believe in honest skepticism; it is a good thing to have, it is a staple article in one's sensorium. We would like to see, however, this howling skeptic silenced. We believe Mrs. Freitag is an honest medium and a lady. We believe Charles Brockway is a most excellent medium also—none better. We want them to get this man's hundred dollars. They can do it, and thus stop his mouth and pen forever, and pour $100 into the treasury of the camp.

NEBRASKA.

Important Proposition for Nebraska Spiritualists.

To the Editor:—I take the liberty of addressing you by letter for the first time, presuming on your amiability, evidenced by your position in present society as captain of such a paper as The Progressive Thinker. Your position must be a trying one indeed, so many minds to please and so many of the most sensitive in disposition, easily offended and irritable indeed. Knowing this by experience, I have almost feared to encroach on your valuable time, and if it were not that I have a hope that your help would greatly add to the enthusiasm that will be needed to bring our plans to fruition in regard to securing permanent grounds for the Nebraska State Spiritualist Association for camp purposes, I would do so.

At last year's camp and convention held at Lincoln, being called to speak at one of their meetings, I suggested the idea of trying to get a permanent camp location for the association. The suggestion was well received and I was encouraged to work upon that idea and try to bring it into a realization.

In the course of enquiries over the state, I found what I deemed the most advantageous place, in the vicinity of Crete. Although not so centrally located as it might be, yet still very favorably situated. About 20 miles from Lincoln (southwest); 70 from Omaha; 45 from Beatrice, on the main line of the B & M. There is about 110 acres of the finest land in Nebraska; the Blue River runs along the south side of the grounds, making excellent boating facilities for campers who desire this form of recreation. There are also buildings left on the grounds that were formerly used by the Chautauqua Assembly of the Nebraska Sunday-school Association. These buildings are worth at least $4,000, and can be easily repaired and got in order for our work. The total sum asked by the proprietor is $8,000. My plan is to work for 400 subscribers at $20 each giving them back a plat of ground, say 25 x 50 feet, which will probably take 20 acres of the land, reserving the main portion for the Association forever. These lots would be exchangeable, and to be deeded same as any other property. This will give an idea of our plan to be brought before the State Association at Lincoln, September 30 and October 1. With kind wishes for your continued usefulness and welfare in the cause of Truth, I remain, yours fraternally,

JAMES CAMPBELL.

Havelock, Neb. Pres. Neb. S. S. A.

BOOK REVIEW.

Tolstoi. A little book of charming interest is that of Alice B. Stockham, M. D., and Havelock Ellis, published by Alice B. Stockham & Co., Chicago. It affords the reader an interesting study of Tolstoi; his life and teachings, and in a general way a view of Russian home life of the common people. Mr. Ellis presents brief analyses of Count Tolstoi's writings. In this volume the spiritual and metaphysical ideas of Tolstoi are particularly elucidated, as well as his social philosophy.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

MISSIONARIES' REPORT

To the State Spiritualist Associaton of Minnesota.

Friends and Members of the State Association:—We were employed by your board of officers to perform the missionary labors of your association for the specific purpose of advocating Spiritualism to the citizens of Minnesota, and to organize local societies as auxiliaries to your body. We found very few names throughout the state were possessed by your secretary, and no specific arrangements made for our prospective labors.

The state was a comparative new field for our cause. Local societies did not exist in more than a very few localities. You had six auxiliaries, principally in Minneapolis and St. Paul. The other large cities of the state were scarcely able to hold meetings. Many localities had never held a Spiritualist meeting, nor their people heard any of our speakers, nor attended a seance. Spiritualism was greatly an unknown philosophy. But, now at the end of one year the truths of Spiritualism are being almost universally discussed throughout the commonwealth.

No longer is it held as an enemy of society and the church; but, hand-in-hand with the best that conserves human interests, is its assured future. With the rapid strides made in one year you should be encouraged to labor and support the future efforts. We need help—personal and financial. We need your moral and intellectual help, and very vitally do we need your financial aid.

The lowest estimate for the coming fiscal year that will be required for missionary work is $1,500. With that sum assured, we can take full risks of holding meetings in every locality in the state. Without aid, we must go only where we can be assured of sufficient receipts to meet the expense—and that mostly by door fees instead of free meetings and voluntary contributions.

We will sadly feel ourselves cut off from the public if we cannot hold free meetings. These have attracted many people to hear us who would not have gone had we charged a door fee. And the people usually make cheerful contribution to the collects taken.

If we sincerely love the spiritual truths revealed to us, we should labor to disseminate the same and be willing to support all practical effort to benefit humanity. We need money in order to reach cities and towns where there are no persons yet willing to espouse our cause. We must try to do a practical missionary work. The cities and towns of Minnesota should each have an organized society and be chartered as your auxiliaries. We will then be able to erect temples and settle speakers and mediums for practical educational and spiritual purposes.

We need to start a fund at once to erect a home temple in Minneapolis, to be owned and used by the state association. A temple fund should be started at once and yearly subscriptions made thereto. We will never obtain results unless efforts are commenced, and we had better start in a small way than not start at all.

We need money to issue spiritual tracts for free distribution and to issue a monthly paper to advocate Spiritual truth.

We need a camp-meeting in Minnesota. We need to render charity in needy cases—especially where a local society may be overtaken by misfortune. And we should protect every earnest and honest medium. Thus, only, will we prevent base people from trespassing upon credulity. Systematic organization is our hope—and to obtain such we need sustenance. Members and money are the sinews and supports to achieve good results.

We must soon destroy inordinate curiosity to see marvels and obtain startling phenomena, by enlarging the view of spiritual truth that messages from spirits and their teaching may be received for comfort and edification.

Mediums should no longer be subject to test suspicion, but protected for an ever increasing utility as spirit instruments.

Let us assist psychics to develop instead of placing barriers of suspicion in their pathway. People must be taught that Spiritualism is an intellectual and a spiritual ism. No longer is it only a phenomenal ism; for we have studied the ethics of phenomena and found mighty truths that lead to scientific and religious development.

We need circles, seances and mediums; but, we need equally the lecture hall, the speaker and teacher.

Let us round out our attainments and conserve the highest utilities of our mental, moral and spiritual faculties. For all these we need greater missionary activity and support. As we are to serve you another year, we now plead for help that we may go forth in confidence. Every person can render some material aid or personal help.

What will you do?

For ourselves, we pledge our physical strength, our mental effort and our spiritual culture in daily devotion.

If health permits, we shall go forth daily into the field of labor and seek the salvation of souls from debauchery, misery, ignorance and superstition, by leading them to know the true way of life on earth and in the spirit.

Our report for ten months of labor is as follows, in addition to the convention and mass-meeting:

Number of meetings held, 200.
Average per month, 20.
Total receipts, $1,173.63.
Receipts from meetings, $1,104.63.
Receipts from 39 members, $39.
Receipts from 5 charters, $25.
Receipts from one funeral, $5.
Average receipts per meeting, $5.55.
Average expense per meeting $5.44½.
Largest receipts at any one meeting, $20.
Smallest receipts at any one meeting, 50 cents.

But we often had less than expense at some meetings, and in one instance, five cents above expense. Average contribution per person, about four and one-half cents.

Total expense, $1,089.06.
Paid to the state association, $684.57.

Net profit to the state association, $84.57, for which they had some local board, printing and secretary bills to pay for the missionary work.

We donated to the local societies, $24.10.

We married one couple during the year.

Traveled in Minnesota, 5,966 miles.

Attendance at meetings, 25,011 persons.

Average attendance, 125 persons.

A detailed report of receipts and expense for each place visited by your missionaries, is in the hands of your secretary. Any interested person, or member of this association can examine said reports and see that said details are correct.

We urge that every locality, for the season of 1900 and 1901 make earnest effort to utilize our services.

We must have means to freely invite the public to hear our philosophy and religion taught—hence we ask for halls and entertainment to be supplied by the local friends, and public subscriptions made to the state association for the missionary fund.

Then we will be able to hold free meetings and possibly often freely give our services. Local auxiliaries shall be privileged to have our services whenever desired, and thus it will be to your interest to organize and charter with us.

By this system of co-operation we hope to strengthen our associated work and supply the local societies with competent talent, and also have missionaries to reach the unorganized localities. All this means that you shall this year help us and the state association, financially.

We hereby extend our sincere thanks to the many friends who have entertained us so hospitably.

We cannot always be as sociable as we might desire owing to holding so many public meetings. The social tax is severe upon your missionaries, and we ask that you shall give us your good will, realizing we must save our strength for the platform.

We earnestly desire to be sociable, and would like to have one extra night in each locality for social intercourse, rather than be expected to visit from house to house.

We also extend sincere thanks to the officers of the state association for uniform kindness and help; and especially to the two secretaries, Messrs Ridge and Griffith, for devoted co-operation.

Generosity has often been extended by local friends—and in some cases we have been expected to furnish more than our share. But, we are sure that all have done their best for us. For the coming season we ask early application for our time, as dates must be fixed enroute in order to save railroad expense. Apply now or seen, and we will be able to fix our route and well serve you.

Get names and address of every possible Spiritualist in the state, so we can correspond therewith, and possibly help them to advocate the truths of Spiritualism.

Friends of the cause do not wait for Spiritualism to be popular in your locality, but make it so. You will be more respected for being honest than by any subterfugs, cowardice or hypocrisy. The people love an honest person and hate a hypocrite! Spiritualism is already popular in the world! Let us make it useful! If you have two or three persons in your locality who are interested in our cause, you have a good nucleus for a society—or, at least for a regular circle and conference. If you can obtain seven members, your duty is to organize, and charter with the state association.

Do not wait for ability to secure speakers and mediums, but hold home meetings for social and intellectual conference, giving some time to psychic culture.

Be men and women of intelligence, and rely upon your own efforts instead of asking the spirits to do it all. Help yourselves, and the spirits will help you!

Organize children's meetings, and encourage the youth. Be a social fraternity and a strength to each other. Thus will we make progress and be useful to the world.

We rely upon you, and esteem you, as the chosen of God to prove to humanity that immortality is their destiny.

Be of good cheer and resolute in will, whilst earnest in desire.

Fraternally,
G. W. KATES AND WIFE,
State Missionaries.

ANNUAL CONVENTION.

Nebraska State Association.

The seventh annual convention of the Nebraska State Spiritualists Association will be held in the city of Lincoln, Neb., at Richard's Hall, 1034 O street, on Sunday, September 30 and October 1. As there will be business of great importance to come before the convention, we hope for a good attendance of the Spiritualists of Nebraska, who will be given an opportunity of joining the association so as to take part in the busines transactions, which will include election of officers, and the proposed purchase of permanent camp-grounds. There will be three sessions each day. Good speakers and mediums will take part in the proceedings.

JAMES CAMPBELL, Pres.
Havelock, Neb.
W. E. BONNEY, Vice-Pres.
1416 O street, Lincoln, Neb.

Summerland Beach Camp, O.

Summerland Beach Camp is neither dead nor yet sleeping. Camp opened on the 26th of August and closed on the 9th of September. In every respect this year proved the crowning year for Summerland Beach. Credit due to Mr. S. J. Woolley, president of the association, for his faithfulness and good judgment in selecting such excellent talent to place in charge of the meetings. Mrs. A. E. Kibby, the noted inspirational speaker and platform test medium, of Cincinnati, Ohio, was the leading personage at the camp. She answered all questions presented by the audience and beautifully demonstrated the truths set forth in her lectures by way of psychometry, spirit messages and otherwise. In all her twenty-two years of public work she has never been known to shirk a duty or to complain. Although she is fifty-seven years of age, she has the ambition of one in their youth. When she receives the summons to come up higher and inhabit the beautiful home not made by hands, she can surely answer the call with the blessed assurance that her life has been well spent in the cause of humanity.

Many were disappointed at not being enabled to hear Mrs. Kratz, but circumstances over which she had no control, would not permit her to be present.

Mrs. DeLong, of Columbus, worked faithfully and displayed her various phases of mediumship to the satisfaction of all.

Miss Jennie Delong had charge of the music. Her talent for vocal and instrumental music can scarce be excelled, and her part of the program was also highly appreciated by all.

The people in this section are enthused as never before. The crowds varied from three hundred to five hundred on Sunday. During the week there were not so many, but all the meetings were very interesting and instructive.

Owing to the ill-health of Mrs. De Long, Mrs. Clemens, of Columbus, assisted Mrs. Kibby on the closing day. Next year by the aid of the spirit friends, camp will open on the second Sunday of August and continue at least three weeks. Do not forget this announcement.

MISS ROSE M. RUFF.

YOU, as a progressive mind, should know something of the phenomena of that magnificent change called Death. On that subject you will find valuable information in the three volumes of The Encyclopedia of Death, and Life in the Spirit World Those three volumes contain more valuable information on that subject than all the libraries of the world. They are furnished to the subscribers of The Progressive Thinker at a nominal cost. Read carefully our premium list.

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JESUS, MAN, Medium, Martyr.

A Symposium by W. E. Coleman, J. S. Loveland, Hudson Tuttle, Moses Hull, J. R. Buchanan, B. B. Hill, Rabbi I. M. Wise, Col. Ingersoll—and what the spirits say about it. By

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Whether this book settles the question or not, it will be found eminently entertaining, and brings together a mass of evidence to establish the historical character of Jesus. A large volume, cloth, $1.25. For sale at this office.

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A Lecture delivered at the Freethinker's International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. Price, 10c.

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BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH BY S. R. CROCKER.

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This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist—he even mentions Spiritualists as "devotees of a new superstition," etc., etc., in which he manifests the usual animus of the "scientific class," yet he says again: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and he goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy in the authors's ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price $1.25. For sale at this office.

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SATURDAY, SEPTEMBER 22, 1900.

The Galveston Horror.

The appalling calamity befalling Galveston has awakened sensations of horror and sympathy over the civilized world. It is needless to state particulars for they are now generally known to all our readers.

If "Infinite Intelligence" designs to outwork a future good whereby the present awful evil shall be overborne by the future great and exceeding good, it will at least be some prospective palliation and comfort to realize it; but it will appear to many a finite intelligence, that infinite intelligence might have found some more humane and less repulsive and horrible method of effecting its reformatory improvements. In its present aspects, viewed from the wreckage and loss of lives and property in the fated city of Galveston, in the language of one of Dickens' charaters: "It's a' a muddle—a' a muddle." Especially to those on the ground, who had personal experience of the terrible disaster, must it appear, as they stand dazed and appalled at the ruin wrought, it's all a muddle—all a muddle!

We are happy to inform our friends that Mr. John W. Ring, whose name and contributions are familiar to our readers, is not among the victims chronicled as dead or missing, but is alive, as we are informed by letter from his own hand. The Progressive Thinker congratulates him and the Cause, that he is still with us in the earth sphere of life and labor.

Mr. Ring writes under date of September 10:

"Our city is a wreck. Water 5 feet deep in my house. Acres of wreckage and debris. The city is a comparative wreck. Water very scarce, but food holds out. A hurricane blew with sheets of falling water, from 4 p. m. Saturday until 10:30 p. m. My household are alive, but over 1,500 are drowned."

They Were Duped.

The Chicago American of September 15, says:

"Oshkosh, Wis., Sept. 15.—'Professor' H. Ball, a fortune teller and clairvoyant, made a fortune of about $1,000 in this city during the last week.

"His clients, who include a number of society women, placed various sums of money in envelopes marked, 'Faith, Hope, Success,' having received assurance that in a given time through Ball's influence the money would be doubled.

"When the envelopes were opened only waste paper was found in them. Ball has left the city, leaving instructions that his mail be forwarded to the City of Mexico."

If people haven't better sense than to patronize such pretended mediums, then, of course, they will be swindled. The sleight-of-hand performer in materializations, etc., finds a rich field among gullible Spiritualists. If Spiritualists will only ignore these traveling mountebanks, they would soon be driven from our ranks.

Kick 'Em Again.

Miss Helen Clark says New York is one of the greatest heathen cities in the world, having 1,300,000 people who never go to church. It might be a good idea to spend a large part of our foreign mission fund in trying to Christianize our own metropolitan city.—American Baptist Flag.

Only fanatics and bigots have any doubt on the subject. There is more vice, ignorance and degradation in New York, Chicago and the other large cities of Christendom, than can be found among the heathen nations of the entire world. * * After Christendom has been Christianized, it will be time enough to convert outsiders.—Israelite.

The Progressive Thinker has been laboring for a long time along these lines. "Remove the mote from thine own eye, before attempting to remove the beam from thy neighbor's eye."

Specious Logic.

The religious press quote with apparently great satisfaction the statement of some member of the foreign legation lately besieged in Pekin, that the missionaries rendered them essential aid in their defence against the attacks of the Boxers.

"Did you ever? no, never," listen to such a ridiculous claim. The attack on the legation was because of those intruding missionaries who took up quarters there to save their precious lives, without which the lives of the legationers would not have been endangered.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

The Immortality of a Lie.

The secular press is contributing its full share in showing up the origin of numerous romantic legends which have been woven into the literature of European nations, and accepted as facts everywhere. The story of William Tell, and his brave exploit with bow and arrow, has been told so long and often it became generally accepted as real. A correspondent of one of the Chicago dailies was kind enough to turn the light of his pen on the subject, and in a late issue, following along the lines of a learned Swiss writer, said:

"Everybody outside Switzerland grants that modern scholarship has cast grave doubts on the contention that there ever was such a person as Tell, but for a Swiss to concede so much would be little less than treason. Only so late as 1890 a great clamor was raised in the canton of Uri by the appearance of a school history of Switzerland which did not mention Tell and the Rutli oath. At the sex-centenary of Swiss independence the orators heaped contumely on those German professors who dared to cast doubt on the authenticity of the Tell traditions, but the eagerness of ever-trusting newspaper correspondents in exploiting the legend as history was a balm to their pride.

"As a matter of fact the whole Tell legend, which is nearly as old as the human race, is the best of all illustrations of the world's reluctance to let the hero, once found, die, and of the disposition to reincarnate him from age to age.

"In 1760 one Dr. Freudenberger, a Bernese Protestant clergyman, wrote a pamphlet called 'Tell, a Danish Fable.'

"He pointed out that the story of the apple is nothing less than an adaptation of the Scandinavian legend of Toko. For his pains his work was burned by the common hangman after its public condemnation by the government. But as Dickens says, it is easier to burn a man than his opinions, and so, too, it is easier to burn a volume than the ideas it sets forth. So the Swiss have, after all, been unable to silence meddlesome investigators. Doubts were not extinguished, and the comparative mythologists showed that the story was not only a Scandinavian legend but that it dated even further back and was to be found in the Indo-Germanic folklore. And even further it went, way back of the Aryan race indeed, and you can find its outlines in the mythology of the Samoyeds, Turks, and Mongolians."

Tell's adventure with the tyrant Tessler is only one of the thousands of fables which has been woven into modern literature and become part of it. The story of Capt. Smith, whose life was saved by Pocahontas, lacked only one incident to make it thrillingly interesting, and that is the want of truth. Its place in history is with George Washington's little hatchet and cherry tree.

First Reports Confirmed.

Notwithstanding the counter reports of Mrs. Drew, later intelligence confirms all the damaging stories told of the cruelty and excesses of the Russian Cossacks, towards captive Chinese. The Boxers may have been encouraged in their barbarous acts by the imperialists, their hatred of the missionary being mutual.

This statement being admitted, then along side of it is that other statement, now abundantly confirmed, that the brutal action of the allied armies was encouraged by the missionaries, who quoted passages of what they called "Scriptures" justifying such cruelty.

Even as we write reports come from the seat of war saying the missionaries object to the American policy, and insist that "Pekin should be completely destroyed, Na Tung and Chung Li should be beheaded, and no leniency should be shown the next generation of Chinamen." Such is the war spirit army officers in China have to encounter from those more anxious to save souls for the church, than they are to advance the interests of humanity.

It is well to keep in mind that the United States alone, to this date, have expended fifteen millions of dollars trying to partially undo the evil missionaries have caused in China; that probably the amount will be doubled, possibly quadrupled before the end comes; that if a peace is patched up, and the missionaries are allowed to continue their proselyting labors, the enormous expenses, and the great sacrifice of life will be repeated by the next generation. The descendants of four hundred millions of people will not quietly submit to any terms their rulers may make looking to a surrender of their religion.

Spirit Only Is Real.

"Politics take all the attention." So wrote a friend the other day, and so we find it at this end of the line. The press is filled with little else than politics. The people think politics, they talk politics, they bet on politics, and they quarrel over politics. Many a black eye is the natural outcome of political discussions, and this because politics are everywhere in the ascendant.

An old prophet is alleged to have said: "Unless these days be shortened no flesh shall be saved."- If his prophecy had related to these times and surroundings, right glad we should all be that the 6th of November is so near, and that so little time remains to whoop it up for any man or measure.

The diversion of labor every four years from legitimate pursuits to the making of a President has some redeeming traits. If the period was extended to eight years it is reasonable to presume the strife would be doubly profound. If extended to twelve years we are quite sure "no flesh would be saved."

If the executive office in the United States was inherent, the discords and revolutions in the South American republics would be but baby-play compared with our grander contests.

Well, be patient, friends, the struggle will soon be over; politics will go into retirement for another quadrennial, during which we will labor to convince the reader that all secular affairs are ephemeral, and that spirit only is real.

The Opportunity.

Rev. Headland, a professor in the Methodist University at Pekin, in a discourse in Jersey City a few days ago, said:

"The great opportunity for the Christian church in China has now come."

Through war, and bloodshed, burning cities and a disrupted empire, its rulers in flight, the oldest and most stable government on the globe—the hope of the Christian propaganda is revived. Having lost its power in all those countries where it is claimed to have been first established, and on the decline with the educated everywhere, its opportunity is now principally visible in the desolated homes and in the battle-scourged cities of China.

False Logic.

"No man, no Infidel, could witness an obvious miracle, without being struck with awe, and recognizing the finger of God. What would become of the skepticism of a Hume or a Voltaire, should he go to the grave where a father or brother had been buried for years, and see him wake to life and come forth at the word of a divine messenger? What will become of his skepticism, when he, himself, after having slept in death thousands of years, shall rise from the dead, and shall see others rise around him?"—Kitto, Article Miracle.

When the events mentioned shall transpire then will be the time to answer the question. It is easy to tell of bodies clothed with corruption rising from the grave, but such narration transcends human credulity; they are incompatible with the workings of natural law, and accounts of such events cannot be trusted.

Men lie. We have daily evidence of this fact; but Nature never falsifies. Her records, to those who can read them, are as enduring as the globe, and as certain as are the laws which wheel planets in their orbits or suns on their axes.

It is not so with spirit. The uniform testimony of all the ages, with incidents which cannot be explained on any other hypothesis than spirit communion, furnish a very different state of facts from that relating to the resurrection of the body.

The Egyptians taught and believed in the resurrection and reanimation of bodies saved from decay for 3,000 years. Those years have lapsed; the bodies are preserved; but the spirit fled with the last heart-beat, and no angel's trump will ever arouse these senseless clods of earth to life again. The fossils buried thousands of feet beneath lofty mountains are just as likely to be reanimated as is man when Death has successfully placed his seal on the victim's brow. His cast-off clothing is just as likely to become instinct with life as the shell they lately adorned.

The priestly tales of headless people, visited by old time monks, are no more false than are the stories on which Kitto placed such trust.

A truth may be written in the sand which the next wave of the sea may wash away, but it is a truth still; so a falsehood may be engraved on a rock, or reflected in letters traced by optical instruments on the clouds, but it is a lie however prominent or enduring the method of preservation.

"Let Your Women Keep Silent."

According to press reports the Catholic church authorities at Rome have issued a decree calling the attention of the clergy at home and abroad to the strict church law prohibiting women from taking part in the music of divine service, either in solos or in choirs.

This action of the Catholic church authorities seems slightly strange to people with modern ideas, and accustomed to modern usages, yet is, without doubt, in accord with the animus of Romanism through all the ages of its history.

We confess we are glad to note this revival of the true medieval spirit of genuine Romanism. We sincerely hope to see still further manifestations of this sort. It will help to open some eyes to the nature of Romanism in its relation to individual liberty of action and mental freedom. Especially will it have a tendency to give some Catholic women a new view of Rome, and may lead to a weakening and a complete breaking of the hold on them of the Romish church.

Of the same nature is the recent interdiction by Catholic and Protestant clergymen of women in church without hats. Of course it were just as sensible to require the men to wear their hats during "divine service." But we are glad to see the shepherds holding their flocks to the strict letter of holy writ. Let Paul be obeyed—let the women keep their heads covered, keep silent in the churches, and if they would know anything let them ask their husbands at home, etc. Then all will be lovely and the churches will grow in grace and flourish abundantly.

Yes, let the interdictions of women proceed; the more they are interdicted, contrary to good common sense and reason, the more will they flout the interdictions and assert their independence.

While the churchmen are about it—why not resurrect and enforce that "command" of God, "thou shalt not suffer a witch to live," and proceed to cremate the witches?

The Wicked Flea.

Opening a paper the other day the eye fell on a paragraph headed: "A Flea for Evangelists." Immediately the mind conjured up a multitude of these active, jumping, rollicking, biting little insects, a moment here and then seemingly nowhere. We read on to see what business the flea had to do with the soul saver. The contexts showed "plea" was the word the writer meant. The typographer, either by accident or design, had slipped the wrong letter in place, and instead of a vigorous defence of that functionary of the church he had put a flea in his ear.

A life-long connection with the craft it is amusing, and sometimes immensely vexatious, to note the changes the leaving out, displacement, or substitution of a single letter will make. The case in point is a good illustration. The author is frequently placed in a ridiculous position, and the typo is liable to become the subject of profanity. But when they put fleas on an evangelist, provided they bite vigorously, we are half inclined to forget their shortcomings.

They Have It Now.

The Methodists have determined to raise $20,000,000 the ensuing year, and convert 2,000,000 souls to the church faith. The plan is to have 200,000 members volunteer to convert 10 persons each. A large committee was appointed at a meeting held in Chicago last week of presiding elders, to superintend this grand work.

Ten dollars a soul will be cheap enough, and two millions of them saved to people the pearly courts, will be a grand acquisition to the Methodist throng. If we could be convinced the morals of the converts would be improved, or the world would be bettered because of the proposed conversion The Progressive Thinker would go the Elders ten times better, and hope their paltry two millions will be swelled to twenty millions, one for each dollar wrung from the hand of toil to broaden the phylacteries of the priests.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull For sale at this office. Price ten cents.

WILLIAM BLAKE.

Spiritualistic Author, Artist, Poet.

In the world of art and letters the Spiritualistic theory is becoming more and more dominant. It is now by no means unusual to see upon the wall in the parlor, pictures representing the continued existence of those gone before, and the books of the day upon the parlor table or library shelves abound in references to a life beyond the grave as an established fact. The age of materialism is passing away and the hope of the centuries past for immortality is ending in the fruition of demonstrated certainty.

The paintings which are now so frequently received through the influence of mediumship and which are so rapidly executed and so exquisitely beautiful and perfect in design, are no doubt the work of the master artists of the past. It will not be amiss in this connection to give a short biographical sketch of one of those masters who in his time was considered a crazy Spiritualist—William Blake.

In the National Gallery in London there are two remarkable little pictures bearing the numbers 1110 and 1164, one of them described as "The Spiritual Form of Pitt Guiding Behemoth," and the other representing, in a strange, unearthly, and dreamily transcendental fashion "The Procession from Calvary." The painter of them is a man who, in the Lexicon of Artists, is simply disposed of as being mad, though by others he has been celebrated as the great dreamer, the profoundest visionary, of the century: this is the Swedenborg of painting, William Blake.

The youth of this remarkable man fell in the years when Sir Joshua Reynolds reigned over English painting with undisputed authority, but even with regard to Sir Joshua, Blake did not conceal that he had higher conceptions of the nature of art. The British Museum possesses a copy of the famous Discourses of Reynolds, the margins of which are scribbled over with notes in pencil by Blake. In these same notes he declared true art to have been degraded by the reputation of Reynolds' discourses and pictures. Painting, as Reynolds understood it, corresponded to the needs of the day; and Blake worked throughout his life without other thanks than the appreciation of a few superior and solitary minds. The importance of his work was overlooked, and, perhaps, it can only be treated with justice in this age devoted to the worship of individualities.

What Blake recognized as the basis of art was, in the first place, imagination and poetic force. Every conception of his he believed to be a vision; his mind only touched upon high and sublime items, and busied itself with profound and abstract problems; he never undertook the representation of a barren and trivial subject, and troubled himself exceedingly little about the actual world. As a matter of fact, he possessed a mind of great power, containing an entire universe in itself; but different from other "thinking artists" of his time, he remained a painter in spite of all his poetic qualities. His strangest visions were embodied in precise forms, which expressed all that he had to reveal. "Invention," he wrote, "depends altogether upon execution or organization. As that is right or wrong, so is the invention perfect or imperfect. Michael Angelo's art depends on Michael Angelo's execution altogether." And this is an opinion which most essentially distinguishes the "mad Englishman" from his erudite brother artists at that time in Germany. But even some amongst his contemporaries perceived in him this strange combination of a visionary teeming with ideas and a powerful realist. In the preface to one of Blake's books Fuseli declared that, so long as there remained a taste for the arts of design, the originality of the conception and the masterly boldness of execution belonging to this artist would never be without admirers. The German painter Gotzinger, who lived for some time in England about this period, writes: "I saw many men of talent in London, but only three of genius—Coleridge, Flaxman, and Blake—and of these Blake was the greatest."

When the painter-poet William Blake was born in London on November 28, 1757, the vast city on the Thames received one of the strangest inmates, and one of the most eccentric personalities that ever dwelt within its walls. His biographers all agree that his intellectual life is a mine of marvels and problems, few of which can be thoroughly investigated and cleared up.

His education was of an exceedingly primitive description, for he was hardly able to read, write or reckon. On the other hand he began to draw young, and was, as Cunningham writes, an artist at ten years of age and a poet at twelve. A contemporary declares that as a boy Blake was in the habit of singing his verses to his own music, "which was singularly beautiful." At any rate he had begun to compose his earliest poems, afterwards published amongst the Poetical Sketches, in his twelfth year, and his gift as a draughtsman became evident at the age of fifteen, immediately after he entered a school for drawing in London. About this time he fell in love with a pretty girl, who did not reciprocate it, and made him exceedingly jealous. He told his grief to another girl, the daughter of a gardener, with whom he lodged. This latter maiden offered him her sympathy. "Do you pity me?" said Blake. "Yes," she answered, "I do most sincerely." "Then I love you for that." "And I love you too," she replied. This dialogue ended in Blake's marriage, and Kitty Boucher was the right wife for him, for she believed in his visions as firmly as he did himself, and did not disturb his intercourse with invisible spirits. For Blake was a medium of the highest character, a hundred years before any one had heard of modern Spiritualism.

Homer and Dante came and sat round him for his portrait. Once he saw a tree full of angels; and at another time he prophesied that a man who had met him casually in the street would be hanged, which came to pass after many years. Or he held intercourse with Christ and the Apostles. Milton, Moses and the prophets were peculiarly frequent in their visits to Blake, and he describes them as majestic shades, grey, although shining, and taller than ordinary people. When his brother Robert died, he saw his soul fly to heaven "clapping its hands for joy."

Blake regarded his poems as revelations, and believed in writing them he did not create, but merely acted the part of an amanuensis and that the authors were spirits of those who had passed on. He wrote his verses, according to his own profession, from dictation, often pouring out from twenty to thirty lines at a sitting, without premeditation, and even against his will. And these books of his, furnished with his own illustrations, brought him in a moderate income. "I don't seek profit," said he; "I want nothing, but I am happy." In 1821 he removed to his humble abode—consisting, indeed, of two rooms—in Battersea, where he died seven years later, on August 12, 1828.

The Campbell Brothers at Cassadaga, mediums for spirit painting, who are well known to the Spiritualists of this country, have been peculiarly successful in this phase, as very many can testify. Many very wonderful pictures have they received for their sitters in the remarkably short period of 10, 15, 20 and 30 minutes, which would have required days to execute by the master painters of the times on this side of the stage of transition. None but they who have witnessed this phase of phenomena can appreciate these mediums and their work. I do not know who their "controls" are, but would not be surprised if their brother Englishman, William Blake, was one of them.

H. V. SWERINGEN.

A New Element In Politics.

A Mrs. Mary E. Balch, secretary of the Indiana W. C. T. U., has devised a "Prayer Chain" scheme, the object, to pray President McKinley out of office, because on state occasions he has allowed wine on his table at dinners. Each day printed pledges in vast numbers are sent out from the Indianapolis office, and the circle is constantly enlarging. An appeal has been made to the national organization to make common cause in the matter.

Hoping to head off this wicked device of the godly to defeat the Presidential candidate by such strange methods, the friends of Mr. McKinley have devised a counter praying project, in which they hope to enlist God on their side, by showing an excess of numbers who are favorable to the injunction of the good Paul, to his beloved Timothy:

"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."

What puzzles The Progressive Thinker is to know how God will act in the premises. His saints are at loggerheads, each asking favors directly opposite the other, just like the action of opposing army chaplains when their principals are engaged in deadly strife. Instead of loud-mouthed cannon, with all the deadly instruments of war, they place trust in the promise of Jesus:

"Whatsoever ye shall ask in prayer, believing, ye shall receive."—Mat. 21:22.

When there is a conflict in prayers will numbers settle the issue? If so we can understand why the great zeal the contestants display in increasing their numbers, each ambitious to make his prayer-chain the longest.

May be the awarding Judge will take into account the interest, or the disinterestedness of the contestants. It would be a sorry condition should he find each side has an ax to grind. A secular exchange, somewhat mathematically inclined, puts the question this way: "Given the force of two opposing prayers, find the resultant." The burden of the problem, then, would be to find the force of the prayer on each side. If found to be nix in each case, then the solution will correspond with the first finding.

A Changed Front.

For ages the Bible was the subject of Catholic hate, and of Protestant idolatry. In those countries where Catholicism was dominant the civil authorities treated it as a criminal offence to read a Bible, or have one in possession. The Inquisition exerted all its authority to suppress that book which Father McGovern, in a sermon to his church thirty years ago, in the writer's hearing, said:

"The Church knows how the Holy Scriptures were written, and is unwilling to place it in the hands of those who have not this information to lead them to destruction."

But times have changed since then. Now the Paulne Fathers of New York, according to the Catholic World, in its September issue, publishes a lengthy article from one of its most prominent prelates, championing the infallibility and plenary inspiration of the Bible, and encouraging the people to read it.

Heretofore Protestants alone claimed the Bible was infallible, while Catholics, in their Supreme Councils, and in all their declarations, have invested the Pope alone with this infallibility business.

Thus in effect the heretics of yesterday are the saints of to-day.

Christianize the Soldiers.

Placing full trust in the Associated Press dispatches as to the doings of our army at Taku, at Tientsin, and at Pekin, there can be no question as to the need of Christian missionaries among the soldiers, provided their services have a tendency to make men better, and more appreciative of others' rights. The reports are shocking in the extreme. It is not supposed the American soldier is one whit less moral than is the soldier of other Christian countries; but unless the press agents lie most shamefully they all need reforming.

So cautious a paper as the Washington Post, in a late issue, in which was detailed the "excesses" of the soldier—The Progressive Thinker preferring to use no severer term—suggests:

"If circumstances should occasion a recall of Christian missionaries from a land in which Christian soldiers have so shamefully satirized the spirit of Christianity, it seems to us abundant employment could be found for them in an attempt to instill some of the doctrines of that faith into the armies of civilized nations."

A SONG OF GREETING.

I have no words of sadness
For you, dear friends, to hear;
My song is one of gladness—
I send to all, "good cheer."

Soaring like the eagle,
Singing like the lark,
Thought on pinions regal,
Leaves behind it dark.

Sunshine 'round me dances,
Breezes come and go,
Weaving sweet romances,
Singing soft and low.

Every stream and fountain
Seems to give me joy;
Every rock and mountain,
Every girl and boy.

All the air seems thrilling
With a roundelay,
Dews from heav'n distilling,
Make sacred every day.

We have cause for gladness,
None for doubt or fear;
Hearts once turned to sadness,
Now can sing "good cheer."

For angels at our portals
Benignly stand and wait
To crown with joys immortal,
Each day we celebrate.

BELLE BUSH.

Belvidere, N. J.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.

A CLERGYMAN'S QUESTIONS ANSWERED

By Mr. and Mrs. Kates, the Minnesota Missionaries.

The series of grove meetings held by Mr. and Mrs. G. W. Kates, at Bemidji, Minn., June 17 to 24, attracted the attention of a number of Methodist clergymen attending a conference then being held at that place. The local pastor handed to our speakers the following questions, which they replied to at the afternoon meeting, Sunday, June 24, and the clergyman declined to follow them with any remarks:

THE QUESTIONS.

I am anxious to know the truth, and wish you would give me a candid answer to these candid questions. These questions are presented at your invitation and they are suggested in the main by your actions and statements:

1. Why are you so uncertain in your approaches to some persons to whom the spirits direct you and in other instances so direct and positive?

To me this suggests one of two things: Either your human bureau of information is defective, or the spirits are not as certain as they ought to be, seeing they are infallible in their knowledge.

2. I cannot understand your philosophic contradictions, for example:

(1) You say there are no miracles; that miracles were only appearances which seemed to be miraculous to the ignorant people before whom they were performed. Yet you stated that there is a spirit realm outside of nature and of matter. Is not this a contradiction in terms and a denial in fact of your position?

(2) In resenting the attacks of others you declared there is no hell and there is no devil, and yet in pronouncing woes upon your opponents you predicted terrible results to those who should pass into the spirit world with these charges upon their lips and this evil motive in their hearts. Is not this retribution hell?

(3) Is not perverted good the morally responsible act of a spiritual being? Is not such an one a wicked spirit and is not a wicked spirit a devilish spirit? Therefore are not spiritually wicked spirits devilish?

3. Are not your revelations from the spirits the crassest materialism? Is it not an axiom of philosophy that life is spirit and spirit is life, and that these are formless; while admitting as we must—that all material forms of life (a flower, for example, a stone,) is not a form of life? Yet universal philosophy in the light of modern science declares that while disembodied spirits must, according to the scriptures, take on or appear in spiritual bodies or immortal forms and while these must retain personal identity—yet to present to us these spirits in exact linear and avoirdupois forms in which they lived and moved on this earth, and furthermore to present them in the very clothes they wore when last seen, and furthermore to identify them through so-called revelations which contain nothing but references to show interest in only material things, such as, for example, the loss of a dog, or a mistake in business. Are not these by your own statements, contradictions of your own position?

4. Are you not inconsistent in this—that your spirits appear only to Mrs. Kates and not to her husband?

Are you not inconsistent in this: Why should not the spirits of the departed loved ones come directly to those whom they love—for love is the open sesame of all hearts and all lives?

If Spiritualism is the only true religion and way into the kingdom of God, why is it conditioned, according to your philosophy upon nervous temperament, and not, as in Christianity, upon universal need and personal faith?

The Christian is taught that access to God is the privilege of all human beings through Christ, the only mediator and advocate with the Father. Sin and not sensibility being the only barrier to this fellowship.

5. Why must your revelation be communicated to the novitiate in darkness and not light. Candidly it looks to me as though you were reviving in this day the Spiritualistic priestcraft with which Moses contended, and against which Paul protested in ancient days.

6. You say that you are in harmony with the Bible. What about Ex. 22:18; Deut. 18:10? Moses made laws against it. Paul cast out the spirit of divination. God refused to send messengers to warn the brothers of Dives.

7. While it is true that angels have come in times gone by, and may come now from the other world to citizens of this, will you tell us why in all the range of Bible history and narrative there is not a single narrative of a mother returning to her child, or a relative coming back to one of his or her own kin?

8. Wherein does your system account for, or is able to remove the sins of humanity?

9. If we accept your system, what are its equivalents for Jesus Christ and his atonement? The Bible says: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

GEO. P. WATSON,
Pastor M. E. Church.

THE REPLIES.

Mrs. Kates, under control, first made reply. We cannot give the text of her remarks, but only the idea thereof. She was eloquent and forcible. It is too bad that her entire reply could not have been reported, as the people need the truths she uttered. As these questions were doubtless formulated after serious consultation by several clergymen, they represent a consensus of the opposition comprised in Methodistic clerical circles. Mrs. Kates said:

No. 1. I never claimed to be a perfect medium nor that the spirits are perfect. Much of defect exists with the spirits who present themselves and in the aura of the person to whom they lead me. When the people of earth become more spiritual and make it more possible for spirits to enter their aura, then will I be more surely correct in receiving messages. But often, the recipient thinks it doing the Lord's service to wilfully deny and falsify.

I most positively have no human bureau of information; and such an assertion is a libel born from dishonesty in the one who so asserts. Spirits are not infallible, and we never claimed they possess infinite power.

No. 2. We claim that a miracle cannot occur; because nothing is ever accomplished outside of law.

We positively say that the spirit realm is entirely natural and materially constructed. We affirm that spirit is the life of matter, and that form is the expression thereof to our sense perception as environed. Our sense power is in accord with our relation to the dimensions of space.

We teach the hell of conscience. We cannot escape the consequence of acts. If our deeds are evil, we dwell in hell. We deny hell as a locality and affirm it as a condition. A personal devil is no longer accepted by progressive theologians and is not a strange doctrine held by the Spiritualists only; for it is impossible to prove his existence, and would be a plain contradiction of God's omnipotence. No just God would permit the devil to exist and tempt his children of earth to eternal damnation.

A spiritual being cannot pervert good; and there are none spiritually wicked. Evil is the opposite of good and there are all grades of spirits, as there are of mortals. The church has failed to save the world and hence is responsible for whatever evil the returning spirits communicate. To be afraid of wicked spirits, one must have evil in his life to attract such. The pure in heart cannot be defiled by evil.

No. 3. Great ignorance is often expressed about the potency of matter. Every atom possesses soul and spirit; hence flowers, rocks and animals have spirit entities that are indestructible.

How else would it be possible for these entities to be otherwise than natural? The identity of a person is not destroyed—and they present themselves to the clairvoyant for the purpose of identification, which would be impossible if clothed in form or habiliment foreign to themselves. However, they do not inherit, neither are they given a form differing from the natural evolution of their earthly bodies. Why did Jesus appear in his natural form, if the spiritual body is not in similitude of the earthly body? You confuse the spiritual and earthly; you constantly imagine the possibility of a supernatural life, when such a condition is impossible—there being nothing outside of nature. When humanity shall seek spiritual help instead of material, from the spirits we shall be better able to present higher forms of force and intelligence to the human understanding. Now, we are compelled to meet you upon the planes of mortal mind, rather than of the divine spirit; but not long hence it will be a universal possibility to witness spirit birth and spirit presence, if not by refined vision, then by the help of a sense power yet to be developed.

Mr. Kates replied as follows:

No. 4. Who said that I cannot see spirits? You assume in this, as in other things, from the lack of evidence. She possesses greater power to see than I do but it does not follow that I do not see spirits, by not exercising such in public. She is only one of ten thousand with this gift, but they each differ. And each minister differs in God-power. Why does not God demonstrate alike through each clergyman? Why are you not each positively inspired by God to preach and cease writing your sermons? The power of the Holy Ghost differs in each of us.

It is true that love is deathless—and no doubt many spirit loved ones desire to reach their own, but the soul aura is tarnished by the debaucheries of the flesh. You can each receive spirit messages if you seek for them, and can develop your psychic powers by purifying the body and mind. But your loved one will not be silent if other mediumship than your own must be employed. The fault is with you and not with the spirits, if you fail in your part of the possibility.

We never said that Spiritualism teaches the only way to the kingdom of God. All systems of religious teaching possess some good. We seek for truth wherever and however we may be able to find it.

We deny the necessity of a nervous temperament in order to receive spiritual truth or develop psychic power. A positive will is necessary. Mediumship, when properly used, creates health. The abuse of any talent creates disease. If you preach incessantly and neglect the needs of your body, you are apt to become diseased or deranged. God will not protect you. We advise the temperate use of every function and talent. We are trying to conserve human need and unfold personal knowledge. We see the need to destroy faith by unfolding knowledge. Faith no longer satisfies, for we desire to know.

Spiritualism teaches that God is immanent in nature, and access thereto is through the knowledge of law.

Jesus cannot possibly be the only mediator, for God notices even a sparrow's fall. The Christ spirit is diffused in all humanity and should be expressed. Jesus was "a" Christ, and not "the only" Christ. He was used to demonstrate spirit power; and his great mission was to prove the possibility of a natural resurrection. You are not his true follower when you are yet unable to do the works he did. He came to teach and demonstrate. Priestcraft has made him a mediator. The mission of Jesus was to help develop a spiritual kingdom on earth. Apostolic doctrine has supplemented Messianic teaching. Sin is inharmony and ignorance. By unfoldment we will gain fellowship with the good and pure.

No. 5. A very small proportion of spirit manifestation occurs in the dark. The greater part requires light. But we do not create law, but try to observe it. Jesus could not perform the works of the spirit as the rabble might demand.

Moses and Paul may have made serious mistakes by contending against what they did not understand. We are not so much interested in what they opposed, as in what concerns us to-day, and in what we can prove to be true and good.

No. What we say about the Bible, is, that it is full of what we call Spiritualism. Its record of spirit return and spiritual truth makes it more distinctly a supporter of spiritualism than of any other ism. But we do not accept its infallibility nor believe all of its teaching—neither do you. A conference of Methodists applauded and supported the statement that the Bible is not inerrant and is a history of events instead of being the infallible word of God.

The refusal of God to send messengers to warn the brothers of Dives makes us understand that he could not have sent the messengers—and why he did not does not concern us. We are aware that messengers from the spirit world comes to us without being sent; hence, they having such ability, must come by a natural law which is always God's law—hence He sends them to us.

No. 7. If the Bible does not record instances of a mother returning to her child, then it is more than likely because the councils held to decide upon the Books, designedly threw out such instances if the same had been recorded. But, many events of returning spirits are recorded therein; and Jesus appeared to his mother and others—thus the love element is instanced if in no other Biblical events. The lack of personal communication with loved ones is a sad reflection upon the spiritual character and love development of the prophets and apostles. Thus your criticism reacts—for if angels came in the elder time they should have been angels of peace and love instead of spirits of warriors (often called the Lord) to lead the hosts of Israel unto conquest in bloody battle.

No. 8. The Spiritualists seek to develop humanity by proper birth and environment. We have no safety valve for sin—it must bear the consequence. We hope to prevent sin rather than to create any panacea to absolve the sinner.

No. 9. Jesus did not, nor could he as-

(Continued on Page 8.)

Ideas on the Value and Uses of Mistakes.

A SUGGESTIVE LECTURE BY WALTER WILLIAMS, IN WHICH HE POINTS OUT THE INTRINSIC VALUE OF MISTAKES IN CHURCH AND STATE.

Mistakes mean movement, life, action. Mummies make no mistakes, says the St. Louis Globe-Democrat. A dead man commits no errors. Absolute inerrancy is supernatural. Infallibility follows the funeral—does not precede it. Mortality is another name for mistakenness. Progress is a matter of making mistakes and recovering from them. Walking is a continual falling and getting up again. Success is gained by stumbling. Sitting still is stagnation. More failures in business are caused by timidity than rashness. The business man who fears to make a mistake never succeeds. Nothing risked, nothing won, is an old, old proverb, with a substratum of truth. Dread of error has kept many a merchant on a side street, while his neighbor has grown into a commercial king. Fear of financial mistakes keeps many men in poverty. Many clutch a penny too close to win a dollar which lies just outside their timorous grasp. Boldness is a fundamental requisite to business success. Luck is really a matter of taking chances. Fortune ever invites the daring. In commerce, as in war and love, faint heart ne'er won fair lady. The prizes in life are for the brave, not the poltroons.

Mistakes are signboards along the road to success. They are the danger signals indicating where the ice is thin. The biography of the successful man records only his successes. These have been not so important in making him as have been his failures. His path has been changed and its direction altered by the mistakes he has made. His real biography, as he will admit to his most intimate friends, has been a record of mistakes and getting over them. These have kept him alert and active. They have driven him back upon his own resources and prevented him from falling into ways of indolence, which meant ruin. Sluggards seldom make mistakes. They are too lazy.

Mistakes are valuable as obstacles. This would be a dreary world if there were no mountains to climb. The dullest landscape is the unbroken plain, with unclouded sky and soil unflecked by tree or hill. The most wearisome life is filled with monotony. The smooth path does not develop strength as does the steeplechase or the hurdles. Obstacles make character and character is the chief end of life. Where there is nothing to climb over, the highest faculties dwindle for want of employment. There is no Napoleon without the Alps. Achievement is not a matter of drifting on a placid lake, but of rowing against the swift current of a river. "My son Don had many advantages," said Simon Cameron, "but I had one which outweighed them all—I had the obstacle of poverty."

One value of mistakes consists in their stimulating power. They are inspiration. A reasonable dose of mistakes is necessary to stir to large achievement. To him who has good stuff in himself there is an inspiring influence in a mistake, which acts as a fresh, cool breeze upon a city's fevered forehead. It makes him eager to go to work again. It is a good pricking to progress. There is something in human nature which suggests sitting down, a belief in letting well enough alone. A grievous blunder will often awaken from this lethargy when no manner of good fortune would stir. Mistakes are ever foes to mediocrity. They are stepping stones or crushing bowlders, according as they are regarded. They stimulate or depress, and, with most men, depression comes only with an accumulation of mistakes. "The condition of the American workingman," describes a recent careful writer, "is one of hopeful discontent." It is regarding past mistakes as present stimulant. Despair is yielding to the mistakes of others and our own. Ambition is making them yield to us.

The world's history is a story of mistakes. The record of religious errors would fill a library. Persecution has followed persecution and heresy has succeeded heresy. The heretic of yesterday is canonized to-morrow. The persecution of the last century is repented in sack-cloth in the next. Burning tears succeed the blazing fagots. The blood of the martyrs has ever been the seed of the church. The mistakes of the ultra-orthodox have brought religious freedom. The path to salvation has led through the thickets of religious blunders. Political mistakes have abounded. Diplomats have erred and war has come. Republics are an outgrowth of monarchs' mistakes. Revolutions have been required to correct political errors. Church and state alike have blundered their way along. The world has stumbled through the centuries. Like the child, learning to walk by falling, it has grown stronger and braver and better for its very stumbling. History is not philosophy teaching by example. History is philosophy giving warning by mistakes. "Peccavi" is the cry of all the centuries.

There are men in the world, in this world, who never make mistakes. It must be true that they never err because they admit the fact themselves. They never blunder in business. They buy at the right time and sell at the right time. They employ just the right people and do the proper thing under all circumstances. There is never a wrong thing said or done by these individuals. In consequence they have no sympathy with people who make mistakes. They are lonely, of course, for the great majority of mankind is always making mistakes, errors of judgment, blunders of behavior. The unmistaken fellows are the Pharisees of the market place. They continually prate of their business infallibility and thank their god, the dollar almighty, that they are not as other men are, blunderers, mistaken, errorful. They are, if their own conversation is to be taken as criterion, the salt of the financial earth. But when the truth is known the salt has lost its savor many times. The mistakes they have made would outnumber the days of the years of their business existence. Business associates are not fooled by the blunderless boaster. They know that he is mistaken.

The popular mistakes are numerous. Fancies spring up perennially. One country in one century will go wild over a black tulip and another will become crazed over speculation in red herring. Mistakes, commercial, financial, political, religious, catch fast hold upon a community and there is difficulty in unloosening. The crowd, maddened over an illusion, will not believe the truth. They prefer the mistake to an exposure of it. There is nothing which has a finer educative effect upon a people than to be intensely mistaken upon some proposition, and then to get over it. The process of recovery is slow, but effective. Mistakes are great popular educators. Their correction comes in the course of time, and with it an intellectual uplift. National mistakes in this republic are corrected or made at the great quadrennial inventory of political stock. Here we American sovereigns take the steps which help or harm the country's future. Political blunders are made or avoided, and the election often decided by a small mistake. The mistakes of the opposite party are always the stock in trade of the other. It has not been simply one, but many times that defeat was brought to one party and political success to another by a chance mistake in the campaign. A recent presidential election was lost by a single sentence of a New York preacher.

Ultra-conservatism never wins victories. It creates no cities and carves no continents from the darkness. It is the impossible that comes to pass when courage draws its sword. There are Napoleons of finance who are foolish, but the Napoleonic spirit in greater or less degree possesses all who dare and do instead of dream. The men who bring things to pass are not afraid to make mistakes. If they were, the things would never come to pass. Conservatism narrows and confines. It makes of mistakes a bogie man to frighten from advancement. On the other hand, enterprise calculates so many mistakes as to be expected in the range of probabilities, and having estimated these, goes on unfretted and unafraid. There are just two ways of dealing with mistakes—being crushed by them or crushing them to macadamize one's road upward. They are bowlders in the way or stepping stones along the way. The ultra-conservative sits down in front of them and laments their existence. The progressive climbs upon them and pushes on his road.

There is just one right way to do anything. There are a thousand wrong ways. Mistakes help to find the right way. Experience has been called a dear teacher, but dear teachers are always the most profitable. Cheapness does not pay any more here than in the shops. We learn to live by living. We learn the truth by finding out our errors. There are many people who could with profit be guided by the mistakes of others. Most persons, however, desire to see the folly of it themselves. To-day does not stand upon the shoulders of yesterday. It creeps along, faltering and falling. It makes the same blunders that it did when Rome was young or when the Pyramids were unearthed. Each generation must work out the problem of life itself.

This would be an altogether unbearable world if nobody ever did anything unwise or unreasonable. Errors are the spice of life—other people's errors. Without them there would be nothing worth living for. There would be no fun in the world. Fakes would be banished. Everybody would do the correct thing at all times. Not only the waiters and the gentlemen would wear full dress suits, but even the tramp would so appear after six o'clock. Or would there be any tramp? The war drum would throb no longer. There would be no use for diplomacy or legislation. Each man would marry the right woman, and all would live happily together ever afterward. There would be no divorce courts and no grand juries and no funny pages in the newspapers. What a lot of Othellos with their occupation gone there would be if there were no mistakes. The dentist lives on the mistakes of our mouths, the oculist and optician on the mistakes of our eyes, the aurists on the mistakes of our ears, the physician would find his practice unprofitable, and the lawyer would be a briefless barrister indeed. The physician's largest fees are from those who make physical mistakes. The lawyer's clients are always the victims of their own or somebody else's mistakes. As for the preacher, the correction of mistaken conduct is the burden of his sermons, the chief object of his church. If man were faultless he need not preach at all. It is only because of the practice of others that he preaches. Indeed, the professions would be blotted out by the barring of mistakes. Medicine would go out of existence with mistakes. Law and errors would disappear together. The gospel would be unneeded in a sinless world. And sin is the greatest mistake. The whole plan of human redemption hangs upon a blunder in horticulture which the first man made in a garden, tried to throw upon his wife, and has been suffering from ever since. The actual existence of millions is dependent upon the mistakes of their neighbors. They live because of the half-lives of other people.

Man himself is not a mistake. He sometimes thinks he is, and answers affirmatively the question of the pessimist, "Is life worth living?"—that is, in the moments when he is drunken with despair. The average man, cool-headed and sane, may regard the other fellow as a mistake, but never himself. Sanity is not a common possession, however. Sanity would mean absolute freedom from error of judgment or mistake of the heart. But nobody is entirely sane. The convolutions in every brain are twisted awry somewhere and at some time. Each individual cerebrum and cerebellum is abnormally developed at some point. Some bump is too small or too large. For this reason there are many misfits in the world. Many men have mistaken their proper calling—round pegs trying to fit square holes. The insane that are lodged in the asylums and retreats and sanitariums are but little removed in brain capacity from the people who put them there. The doctor and his patient differ only in degree. A most learned physician has said that there is not one perfectly normal brain in the world. When mistakes occur, therefore, it is not surprising. The surprise is that they should be so few in number.

Mistakes have their chiefest value in the charity they teach. No one can set down and coolly study his own life and count up its errors without being more kindly disposed towards his neighbor. It is the self-righteous who can not stop to comfort and reclaim the erring. The admitted sinner eagerly embraces every opportunity for such service. The mercy we crave teaches us to render the deeds of mercy. And mistakes are valuable because they teach the lesson of patience. It is only people who have made mistakes that can be patient with others.

Because the world must learn all its lessons over again and each generation go to school again everybody has a fair chance in life. If one family could struggle upward through errors overcome to faultlessness and then bequeath this faultlessness to the children, the world would become a most unequal one. It is a wise arrangement of the only being who makes no mistakes that this should be so, and that there is no legacy of inerrancy. Struggle as parents will to protect their children from blunder and burden, the child must always learn to live as he learns to walk; he must always stumble his way upward; he must make the same mistakes the world has made before.

Mistakes add beauty to the landscape. No copper-plate garden, laid out with mathematical precision and accuracy, is ever so attractive as the wild landscape with trees and rocks and grass piled upon it, undistinguishable inexactness. Mistakes add zest to life. There would be no glory or gainful pursuit if there were no mistakes in the commercial world. The exchanges would be deserted, and the city street a business morgue. Mistakes add strength to character. Man, with all his boastfulness, would be a sorry, spiceless weakling did he not make mistakes and overcome them. Gianthood comes from putting mistakes under foot. Moral dwarfness results from the non-existence of mistakes or the neglect to use them aright. We never know what we can do until we try, has been an inspiring maxim for centuries. Trying tests character and making mistakes comes as a result of trying.

The highest, holiest of all occupations is that which the reformer claims. But there could be no reformation had there not been first deformation. The reformer seeks to correct mistakes in politics, in church, in state, in business, in law. He feeds upon mistakes. He collects them for the study of sociology. He discusses them in his works on hygiene. He reasons about them in his works on philosophy. He weighs them in his balances and examines them with his microscopes. He analyzes, inspects, investigates. He contemplates, considers, calculates. And after he has dined, supped, breakfasted upon the mistakes of others, the reformer too often falls a victim to his own zeal and rashness.

The world is strewn with mistakes. If over each had been placed a gravestone there would be a girdle of granitoid pavement the globe around. They are valuable texts, not for epitaphs, but for bugle calls, not for obituary notices of buried hopes, but for inspiration to larger victory.

WALTER WILLIAMS.

THE RELIGIOUS EXPERIENCE OF TWO BOYS.

BY T. A. BLAND, ONE OF THE BOYS.

Among my college chums, there was one boy who came very nearly up to my ideal of youthful manliness and nobility of character. I admired him greatly and loved him dearly. And he reciprocated my admiration and affection most fully. That was nearly half a century ago. We corresponded for many years, and then we lost each other. A few days ago I heard of him through a mutual friend and wrote him a letter. He responded promptly and heartsomely. He opened his letter by saying: "Your letter came as a glad surprise. I exclaimed, 'This my friend who was lost is found,' and I feel like throwing my arms about your neck and making a feast of rejoicing. I see you in memory as when we were fellow students of what we then innocently thought to be the science of medicine, the art of healing, and when our visions of the future were bright with hope of success in our chosen profession. We have learned a few things since then, and chiefly how little we, or our teachers, then know, and how little we still know."

From this I learn that my friend has evoluted out of the medical superstition by which we were both then environed, and held in thrall. But from an autobiographical sketch of him. I have just read. I learn that he still holds fast to the religious belief of his youth, and that he has spent most of his manhood years in the Baptist ministry, as well as in the practice of medicine, preaching on Sundays and often on other days, without pecuniary reward, a positive proof of his sincerity and devotion.

I account for the fact that my dear friend has not grown out of his childhood faith, on the ground that he was so organized as to be easily psychologized, and could and did have the psychologic experience known as getting religion, and that he has been, by both his earthly and his spirit guides, held under that hypnotic influence. I was not a hypnotic subject, hence I escaped the bondage.

Some time ago I began to write a novel which is in a measure autobiographic. The title is "Timothy Trueheart, Reformer." The second chapter of this unpublished work is substantially a record of my youthful religious experiences, and may be interesting to some persons:

"Timothy was born and grew up in an orthodox community. The doctrine of the total depravity of all the sons and daughters of Adam and Eve had been dinned into his ears from childhood. His parents and other pious friends had often urged him to "flee from the wrath of an angry and vengeful God," by taking refuge in the "ark of safety," meaning the church. He was urged to go to the mourners' bench and wrestle with the Lord till he compelled him to wipe out that old strain of depravity inherited from Adam, and pardon his current sins, then he would be on proper footing to enter into a covenant or treaty with God, by which he would be adopted into the family of the saints, and saved from all danger of hell. The boy's intellectual and moral sense rebelled against this sort of theology, but he was told that this rebellion was prompted by the Devil, who was very anxious to have the pleasure of his society in the world to come. This explanation was received with a degree of doubt, but "it may be true," he reasoned; "at any rate it can't do me any harm to go to the mourner's bench and get religion, so, when the next camp-meeting is held in Smith's woods, I will go up on the first invitation and not leave the seat of mercy till I get the promised blessing."

This vow was made by our hero in harvest time the summer after he was eighteen. He did not tell even his mother, that he had made such a vow, but he kept it to the letter, so far as it was in his power to keep it. He went through the regular programme as presented by the preacher. Yet he utterly failed to pass through that peculiar psychological experience popularly known as getting religion. It was nearing the witching hour of midnight; Timothy had been at the mourners' bench for over two hours, praying earnestly for the promised blessing. But as yet he felt no change in his mental or moral state. Elder Shaw was making his last round among the mourners, before closing the meeting for the night. Through his assistance two penitent sinners were transformed into rejoicing saints. He finally came to Timothy, and, kneeling by his side, he said:

"Well, my dear young friend, how is it with you? Have you found the Savior?"

"No, sir, I have not, though I have sought him earnestly."

"Have you made a full surrender? Have you confessed to the Lord that you are the chief of sinners, and that you richly deserve eternal damnation?"

"No, sir, I have not done that, and I can't do it. For though I am a sinner, I am not the worst sinner in the world."

The Elder was horror-stricken to hear such blasphemous words from a mourner. Recovering himself, he said: "My dear boy, it is Satan who puts that thought into your heart. Pray to be delivered from his power, or you are lost forever."

The boy did pray, and the burden of his prayer was that he might know the truth, and beguiled by it. To his dismay his faith in the theology he had been taught grew less, and his hope of getting through on the line he was pursuing gradually declined. He left the mourners' bench an agnostic, though he had never heard that word, and if he had been charged with being an agnostic, he would not have known whether to consider it a compliment, or the opposite of complimentary.

On the way home from the meeting Timothy's father said to him:

"My son, your mother and I were very glad to see you go forward to seek the blessing of forgiveness. I hope you found it."

"No, father, I did not find what I sought, and expected to find, that mysterious change of heart, which you and other good people call getting religion. I went to the mourners' bench with full confidence in the promise of the Lord as interpreted by my religious teachers. I did my part faithfully, but the promise failed, and my faith in that system of religion is gone. I had begun to lose hope, and fall into doubt, before Elder Shaw came to talk to me, and when he told me that I must confess that I am the chief of sinners and that I richly deserve to be damned in hell forever, I entirely lost hope, for I cannot believe what I know is not true. I've tried to be a good boy, and I know boys that are a great deal worse than I am. If I can't get religion without telling the Lord what he knows and I know is false then I shall never get it."

To say that this burst of blasphemy shocked and grieved the pious parents of this young skeptic scarcely does their feelings justice. He had been their hope and pride.

"I fear that much learning hath made thee mad, my son." It was the father who spoke, and his voice was tremulous with emotion. The mother wept in silence, but she was thinking also. She saw the force of the boy's logic, she had always understood him. There existed between the mother and son an intellectual and moral sympathy that made them companions and confidants. So the mother resolved to keep his words locked in her heart till she could talk with her son in private.

When a few days later she found herself alone with her boy, Mrs. Trueheart said: "My dear Timie, I want to talk with you about religion. I want you to open your heart to your mother freely, and tell me all your troubles, fears and doubts."

The boy put his arm about his mother, and kissing her beautiful forehead, he said:

"Dear Mother, I inherit from you those mental qualities that impel me to follow in the line of intellectual and moral culture. I thank God that he gave me such a mother. A mother who can think along logical lines, and reach rational conclusions. Mother, God gave us our reasoning faculties, and our moral sentiments and bade us develop them and use them, and be guided by them. This being true, we are bound to believe what seems to us true and reject what to us seems false. We cannot do otherwise. An error needs only to be exposed to the sunlight of reason to be rejected by all honest people, and truth, when so exposed is so beautiful that all who see it desire to possess it.

"Mother, the religious system we have been brought up in is false in its essential dogmas; since my recent camp-meeting experience, I have put these dogmas to the test of reason and moral sense, and found them to be false. It is unreasonable to suppose that an infinitely wise and just God would damn me for a sin committed by a man who lived thousands of years ago, and a man, too, who had not progressed far enough in knowledge and civilized habits to wear clothes, live in a house or build a fire. It is unreasonable to suppose that a wise, just and loving being would curse the whole human race and even the innocent earth with an infinite and eternal curse because a woman who was as ignorant as a baby ate an apple to gratify her appetite and her curiosity, also because she was told that it would make her wise. This story is as unreasonable as the story of Pandora, and the wonderful box, which I read in the history of Greek mythology. Both stories are efforts to solve the problem of evil and explain the mystery of sin and suffering. They were both written in an ignorant age, and are believed only by ignorant people."

"But, my boy, the Bible says it's true, and we surely must believe the Bible, for we are told that God inspired the men who wrote the Bible."

"Mother, I am inspired to answer you with a quotation from the Bible, which father often uses: 'Let God be true, though all men are liars.' The story of the fall of man did not come from God. The author of it may have thought himself inspired by God, but if so he was mistaken. God is wise and that story is silly. God is just, and that story is a story of injustice. God is love, that's a story of anger. God is merciful, that is a story of revenge. God cannot be the author of that story, nor of the system of religion founded upon it."

"But, my beloved son, if the story of the fall is false, then the story of Christ is false, also, for if man did not fall he did not need a Redeemer."

"I admit the force of your logic, mother, but I have been reading the history of Jesus Christ, as given in the four Gospels since my experience at camp-meeting, as I would read any other history. I read it just as though I had never read it before, and had not formed any opinion upon the character or mission of Jesus. I think I now understand his character and his mission. He was a divine man, but a man and not a god, and his mission was to preach the gospel of righteousness, and redeem man from sin and its consequences by his precepts and his example. He claimed to be the son of man, and also the son of God. But he did not say that in this respect he differed from other men, on the contrary he taught that all men are sons of God, as well as sons of men. He taught men to pray, 'Our Father who are in Heaven,' thus teaching that God is the Father of all men, and that all men are brethren. He seemed anxious to get people to live right, to do to others as they would have others do to them, to love their neighbors, as themselves. To be just to all and generous to the needy. He wanted people to develop their intellects, and be guided by their moral faculties. He urged them to reform, by ceasing to do wrong and learning to do right. But, in all the four histories of him there is not a word about the fall of man, total depravity, or salvation through the merits of a crucified Redeemer. Jesus not only did not refer to the fall of Adam, but he gave no intimation that he had ever heard of it. If he had been sent to this world expressly to redeem the race of man from the consequences of that fall, he surely would have said so. And the fact that he did not say so, proves clearly that that was not his mission."

"But, my son, why was Christ crucified, if not to redeem the world?"

"He was crucified, dear mother, for the same reason that the prophets were stoned, for the same reason that Socrates was compelled to drink the deadly hemlock, for the same reason that martyrs to Truth in all past ages were put to death, because he preached a different doctrine from that taught by the priests of his time and country. He was put to death as a heretic. He was crucified because that was the way criminals were executed in the Roman provinces, and Judea was a Roman province at that time."

"You have given me much to think about, my son, and I will read the four gospels again, and then we will have another talk about religion."

A few days after the above conversation Timothy borrowed from a friend a book of sermons by that distinguished Quaker, Elias Hicks, and he was delighted to find in these sermons full confirmation of the views he had given expression to in his talk with his mother. He read them aloud to his father and mother, and both were profoundly impressed by them. The mother accepted gladly the new gospel, but the father feared to give up the old faith, after all, it might be found that the new doctrine was a cunning device of the devil, by which to deceive people and lead them to hell.

Timothy explained his father's attitude on phrenological grounds. "Your organs of comparison and causality are larger, mother, and more active than the same organs in father's head, hence you have larger mental grasp and clearer insight than he has, and besides you have more courage than father possesses, because the organ of cautiousness is not so large in your head as in his."

"Why, what a wonderful thing phrenology is, if it can explain the difference in people's religious belief."

"Yes, mother, phrenology is the greatest science ever discovered, for it is the science of man. It enables us to know ourselves and our fellows. It is the key with which the human mind can be unlocked and its motives and mysteries explained."

Everybody knew that Timothy had tried to get religion, and had failed, and the gossips said that he had become an infidel. Elder Shaw called upon him to learn the truth or falsity of this charge. Timothy being in the field at work when the preacher called, the mother received him, and on learning his errand, invited him to remain to dinner, and see the boy and have a talk with him during the noon hour.

"Thank you, Sister Trueheart; I will stay and see your son, and in the meantime, I would like to talk with you about his state of mind. Is it true that he has denied the Lord that bought him with his precious blood, and become a rank infidel?"

"My son can answer your question better than I can, so I will let him answer it, but if he is an infidel, I, too, am an infidel, for I believe as he does, about religion."

"Well, Sister Trueheart, I am sure you are not an infidel, for I never saw an infidel woman in all my travels, though I have heard that some of the Quaker women have been led astray by that prince of heretics, Elias Hicks."

Mrs. Trueheart made no reply to this outburst, but excusing herself went to the kitchen to look after the dinner. She now knew that when Timothy should define his position Elder Shaw would denounce his views as heretical, and pronounce him an infidel, but she felt sure that the boy would defend himself so ably as to confound the preacher, and come out of the contest triumphant.

Mr. Trueheart engaged the Elder in conversation on minor topics while at dinner, but as they left the table the Elder placed his right hand on the boy's head and said:

"Timothy, I hear strange and startling stories about you and I came expressly to learn from your own lips how much truth, if any there is in these stories. It is currently reported that you have become an infidel."

"Does not the word 'infidel' mean want of fidelity, and is not an 'infidel' one who is wanting in fidelity?"

"Yes, ah, I suppose that is the original definition of the word."

"Then I deny the charge of being an infidel, for I earnestly seek to know the truth, and follow where it leads with unwavering fidelity."

"But, my dear young man, Christ is the Truth, the way and the life. You must believe in Christ, and be faithful to him."

"I do believe in Christ, and I am following with all the fidelity of my soul, and all the wisdom I have attained from the ethical principles and moral precepts found in the 'Sermon on the Mount.'"

"Ah! I think I see where you are drifting. You accept Christ as a moral teacher, but not as a Savior in the Gospel sense."

"Yes, I do accept Jesus Christ as a Savior in the Gospel sense. I learn from the Gospel records of his life, that the mission of Christ was to redeem man from the dominion of selfishness, which is the dominion of the devil, and to open his spiritual vision so that he can grasp the sublime truth that he is immortal. His mission was to save men from sin by showing them the hideousness of vice, and the beauty of virtue, and that vice is not only hideous, but that it inevitably brings misery, while virtue is not only lovely but that her votaries are always happy. All this I firmly believe."

"No; His chief mission on earth was to suffer and die on the cross in man's stead, the just for the unjust, that he might bring us to God."

"I am but a boy, and have yet much to learn, but I have read with care the four short histories of Jesus Christ in the New Testament. There is, so far as I have heard, no record of his acts or his words. I get my views of his mission therefore wholly from those histories. If he ever uttered one word about the sin of Adam, the fall of man, the total depravity of the human race, or vicarious atonement, I wish you would show it to me."

The Elder's face was an interesting study. Astonishment predominated, but there was an expression indicating defeat. He looked like a man who heartily wished himself somewhere else, but who could see no way out of his dilemma. He was silent for a moment, when he said:

"I must not keep you from your work longer now, Timothy, but I will talk with you further some other time."

From that day the studious, the thoughtful, the sincere, the honest young truth-seeker, Timothy Trueheart, Jr., was regarded as an infidel. Young people were advised by their parents and their religious teachers to shun his society lest he should lead them into error by his infidel arguments.

Timothy's faithful friends, Calvin Bartley and Jennie Lester, refused to believe the charge, or heed the warning. They defended him bravely whenever he was attacked in their presence. It required no sacrifice and not much courage for Calvin to stand up for Timothy, but with Jennie the case was different, yet she proved herself a true heroine.

A party of boys and girls had been discussing the gossip about Timothy, and Ann Haney had settled the matter by quoting Elder Shaw as authority for the statment that Timothy had told him to his face that he did not believe in the leading doctrines of the church or in the plan of salvation founded upon those doctrines. It was then that Jennie Lester took up the defense of the absent boy.

"You may all say what you please about him, but everyone who knows Timothy Trueheart at all knows that he is a good boy, and whatever he believes or doesn't believe, he is honest in it, and you all know that he knows more than all of us put together, or even Elder Shaw himself."

"Oh, I know why you take Tim Trueheart's part. He's your sweetheart."

A general laugh greeted this retort from Ann Haney. Jennie Lester's face was suffused with blushes for a moment, then an angry flush succeeded. The girl was justly indignant at the vulgar manner in which Ann had attempted to reply to her statement of facts.

"You have no right to say any such thing, Ann Haney, and it is coarse and vulgar as well as false. You and everyone else knows that Timothy Trueheart has no sweethearts except his books and his mother. He has something more important to think about than most boys have, and then he is too young to think about such things as sweethearts, and so am I; and so are you, Ann Haney, if you only knew it, but you don't think of much else, and you judge me by yourself."

"Good for you, Jennie; defend yourself and Timothy, too, and I will stand by you," spoke up Calvin Bartley, and all eyes were turned on him. "I endorse every word that Jennie has said," he continued. "I stand by Tim Trueheart. He's the smartest boy in the county and the best one, too. He told me about his new ideas on religion and there's lots of good sense in them. But I don't care who says he is, I say he ain't an infidel. He believes in God and Jesus Christ, and that's what I believe in. I'd like to know who's got any better belief than that. And he lives up to what he believes, and that's more than some do, that call him an infidel."

No one replied to this speech, and the party broke up.

Calvin called that same day on his much discussed and greatly misunderstood friend and gave him an account of Jennie Lester's heroic and intelligent defense of him, and of his own part in the discussion.

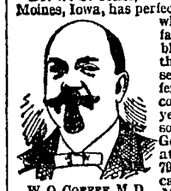
Timothy was delighted and so expressed himself to Calvin. He laid special emphasis upon the latter's argument in his behalf, passing lightly over the part that the young girl played in the matter.

"Now, Tim, that won't do; I know you appreciate my defense, but you appreciate what Jennie said a thouand times more, and I don't blame you a bit for it, either, for she is the prettiest, the best and the smartest girl in this part of the world, and she thinks you are worth more than all the other boys put together, even including your humble servant. And I wouldn't blame you a bit if you was to fall in love with her, when you get old enough," the last part of the sentence being uttered with significant emphasis, and accompanied by a humorous twinkle of the eye.

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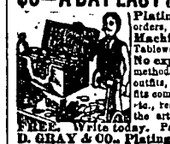
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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Will C. W. Stewart please send his address to this office?

Rev. J. O. M. Hewitt, 498 W. Madison street, Chicago, will make engagements for camp-meetings, or societies, and will answer calls to officiate at funerals, weddings, or other services. He is a speaker of fine ability, and of superior culture.

G. W. Kates and wife will be in Princeton, Minn., September 15 to 19; Pine City, 20 to 25; Aitkin, 27 to 30.

Wm. Niess writes from Cleveland, Ohio: "The First Association of Spiritualists will resume its hall meetings the first Sunday in October, at the new location, No. 222 Superior street, which is a pleasant and large hall, newly decorated. Our speaker will be Mrs. Lou Prior, inspirational and test medium, and psychometrist. We hope that all of our friends and members will turn out promptly and attend regularly, for we shall have a feast of good things through the mediumship of Mrs. Prior."

The Campbell Brothers have left Lily Dale, N. Y., for a rest of a few weeks at the sea shore, after which they will go to New York, arriving there to do business about the middle of October.

Mrs. Lilly LeSieur writes: "The next Band of Harmony, Thursday afternoon and evening, September 20, will give a reception and welcome home to our president and pastor, Mrs. Cora L. V. Richmond. We have a special program for the occasion, and the young folks have entire charge of supper arrangements, to be served at six o'clock. The ladies are requested to bring refreshments as usual. All interested friends are welcome."

J. W. Gill writes: "Mrs. Hamilton Gill, trance medium, has now returned to the city, after spending a pleasant vacation at Island Lake and Briggs Park camp-meetings. Island Lake is an ideal spot for a camp-meeting, and the Detroit Spiritualists are to be congratulated for securing such a meeting-place. Mrs. Gill will hold her usual circles Sunday and Thursday evenings and Tuesday afternoon for ladies only, until further notice, at their residence, 82 South Oakley avenue."

The Chicago American says: "Miss Ida Williamson read the funeral oration yesterday over the body of George Frost, an aged Spiritualist, who shot and killed himself Wednesday last. Miss Williamson, who is young and very pretty, was a great friend of Frost. Two days before his suicide Frost called on the girl and asked her to read three orations written by himself and choose the one she thought best. Wondering, Miss Williamson made a choice. Then Frost asked her if she would read it over his dead body. The girl promised, little thinking how soon she would be called upon to fulfill her pledge. Frost was for many years an Episcopalian, but recently joined the Spiritualists. He held the opinion that a man's body was his own, only the soul belonging to God. Four years ago his wife killed herself in the same manner as did Frost. Miss Williamson read the dead man's oration in a clear, firm voice, and showed no signs of nervousness over her unique position."

Mrs. Dr. Edwards has returned to the city and located at 768 West Madison street, where she will be pleased to see friends and patrons. Meetings of the Spiritual and Occult Philosophy society will be resumed the first Sunday in October.

Lyman C. Howe is engaged December 30 and January 6, at Salem, Mass. He is free to answer calls before and after those dates. His permanent address is Fredonia, N. Y.

F. W. Martin writes: "The Progressive Spiritualist Society of Elyria, Ohio, have set the ball a-rolling for the coming season, with Oscar A. Edgerly, of Lynn, Mass., and C. J. Barnes, of Anderson, Ind., as the workers. Mr. Barnes held seances under the auspices of the society during the first week of the month and much good has been accomplished thereby, as some of the trumpet seances were unusually good, scores of absolute tests being given, while the manifestations occurring at a private trumpet sitting were the most wonderful it has been the writer's privilege to enjoy. Brother Edgerly remains with us during the entire month, holding in all fourteen meetings, and while the audiences were very small at first, owing to the exceptionally warm weather, there in a perceptible increase in members which is very gratifying, and goes to show that the scholarly discourses and beautiful teachings of Brother Edgerly's able spirit guides are fully appreciated by the thinking people of our beautiful little city and surroundings. The tests given so far by Brother Edgerly have all been recognized, being clear cut and comprehensive. May his days on earth be lengthened so that the spirit world may be enabled through his fine instrumentality to give us of their superior knowledge and bring more light to all that seek it. Brother Edgerly goes to Columbus, Ohio, for the month of November, but is still uncertain about October. Should any society not too far from Columbus desire his services, they might yet be able to secure him for that month. In conclusion I will say that our society is only one year old, and while we have met with much discouragement we will push ever onward and the truth shall prevail."

We keep a standing notice on this page that every item sent here for publication must contain the full name and address of the writer, otherwise it will not appear. That accounts for "your" item not appearing this week.

Albert Wentworth writes from Hicksville, Ohio: "I herewith give a brief report of our 31st annual meeting at the Wentworth Grove, Ohio. Many of the old workers in our society who took the lead in the interest of our cause thirty years ago have passed to the spirit side of life, and the rest of us are scattered and getting well up in years; but when the question is put whether we shall have our regular meeting the next year, it is always decided in its favor. We feel that our labors have been crowned with success, as there is now three regularly organized societies in Paulding county, and all have had very interesting grove meetings this summer. The meeting at the Wentworth Grove was held on the 25th and 26th of last August. Mr. W. O. Knowles, of Grand Rapids, Mich., was our speaker. The weather was beautiful, and there was a large and very attentive gathering of people, and I can truly say that Mr. Knowles was listened to with great interest, and gave general satisfaction, both in his speaking and the tests he gave upon the stand."

Geo. W. Kircher secretary writes: "We would be pleased to correspond with test mediums for our society. Address me at No. 1622 Irvin street, People's Spiritual Society, Louisville, Ky."

Laura B. Payne writes from Topeka, Kansas: "There is now a move on foot to organize at this place a permanent State Spiritualist Association. There will be a meeting next Wednesday evening for the purpose of electing officers and effecting the organization. Rev. T. W. Woodrow, of Kansas City, Kansas, is taking a deep interest in the movement, and will assist in pushing the work to a successful termination. He will also fill the rostrum of the Church of Spiritualism in Topeka, September 23. His subject on that occasion will ge: 'Upon this rock (Spiritualism) I will build my church, and the gates of hades (the unseen world) shall not prevail against it.' The object in organizing a State Spiritualist Association is that we may establish local organizations all over the state of Kansas, and become strengthened as workers in this cause."

J. L. Franck writes from Louisville, Ky.: "It is with pleasure that I drop a few lines to notify you that the People's Spiritual Temple has engaged the highly honored and gifted medium, Mrs. Carrie Fuller Weatherford. She has been with us for four weeks and has given the best of satisfaction. Two gentlemen came 160 miles yesterday for the purpose of hearing this gifted lady lecture, and were more than pleased. Now, why should not people come who live nearer? They do, and after hearing one lecture, you don't want to miss another at any price or sacrifice. Her lectures keep the audience spellbound from beginning to end. The improvised poems and songs by Mrs. Weatherford and her daughter Essie, are grand. Ten of the best mediums of the city, Mrs. Weatherford included, will give an entertainment or seance on September 25, with spiritual tableaux and moving pictures, illustrating to the world what they may expect after leaving the physical body behind. Children and calcium lights will make this very effective and a grand time is expected. Our secretary, Mr. Geo. Kircher, whose duty it is to do all correspondence, must be excused for neglecting his duty, for the present at least, as he is a very busy man (a government employe); secondly, it has come to pass he (masonically speaking) has had a raise—not in salary, but in family. He resides near the banks of the Ohio, and is noted as an expert fisherman. Of late his luck has failed in catching the finny tribe, and he could not account for it. The other day he was rewarded with a ten-pounder in the shape of a bouncing baby boy. Mother and baby are doing finely. The phunny men and the phunny pholks of the Phunny Society will give a Phunny Hentertainment on Hoctober 9th, phor the benephit of the temple, with phunny songs, phunny sayings, phunny dances, including the phunny skeleton dance and the phunny Philapino on the phunny slack wire, with phunny music, and to conclude with a phunny pharce, and we hope to have a phull house of phunny pholks to enjoy a phunny time, in a phunny place, for a phunny price to see a phunny phace. I trust I am not taking too much of your time in reading this phunny letter, for I wrote it in a phunny way, with a phunny pen, on a phunny table, with phunny ink, in a phunny position, in a phunny room, phacing to the south, phacing the moon, written on a phunny day, in the afternoon noon."

A Verry writes from Danvers, Mass.: "I cannot get along without The Progressive Thinker. It contains more knowledge than all the rest of the Spiritual papers."

John A. Johnston, trumpet and test medium, has returned to the city, and is located at 661 Jackson Boulevard.

The secular press has the following: "St. Louis, Mo., July 13.—Mrs. Martha Woodward, of Denver, Col., spurred by a premonition that disaster had befallen her son Albert, is hurrying to St. Louis. Before she arrives in the morning she will have learned that her presentiment was correct. Thursday afternoon her son was found dead in a shed near Jefferson Barracks. He had been confined in the hospital here suffering from melancholia, and disappeared from the institution. It is believed that he was murdered, as his skull was fractured near the base of the brain by some blunt instrument, and his body had been dragged to the shed after the killing. The news was telegraphed to Mrs. Woodward Thursday afternoon, but an hour before the message was delivered she had been seized with the presentiment of evil and had boarded a train for this city. Relatives are now on the way to meet her before she arrives here and break the sad news to her gently."

E. W. Sprague and wife have October and November unengaged. Address them at Salem, Ohio, until October 1.

Rev. Charles L. Ainsworth writes: "I am just recovering from an eight weeks' sickness of typhoid pneumonia, and have been brought with the hopes of recovery to Petoskey, Mich., where I am improving. I desire to hear from societies that wish my services. Address me here."

The secretary, Mrs. N. Ewan, reports a very interesting and successful meeting at 77 Thirty-first street.

E. W. Sprague writes from Middlefield, Ohio: "We go to Salem, Ohio, for the rest of this month, next week. We speak here next Sunday at a grove meeting."

C. Walter Lynn, of Oakland, Cal., writes of a narrow escape: "I have been 'knocked out' for a few days. In crossing a street, I was knocked down by a 'sprinter' on a bicycle, and hurled under the heels of a horse. I expected to receive my 'quietus,' but through some power was saved, although the horse reared above my head too close for comfort. The wheel was demolished, and I feel considerably shaken up and bruised, but I am thankful it was no worse."

Clara Langdale writes from Denver, Col.: 'Spiritualism is progressing rapidly. We have in our midst fine mediums. Mrs. Ada Foye has returned and taken up her work again. Mrs. J. M. Steward is once more in our midst. We heartily welcome her. Mrs. Steward is one of the finest trance mediums I have ever met."

A. M. G. Wheeler writes from Louisville, Ky.: "I have returned to this place after an absence of three months. I had a very successful trip in Canada and the East. Have been re-engaged for the second year with the Church of Spirit Communion, and we opened the church doors Sunday, September 2, to a large and appreciative audience. My sister, Miss Lillian Wheeler, is assisting me in my work here, and acts as platform test medium in our church. We are planning for a successful winter and hope to be able to give you favorable reports from time to time."

B. F. Sliter writes from Grand Rapids, Mich.: "A very pleasant birthday surprise party was held by a few of the many friends of Mr. and Mrs. Dixon of South Division street, Grand Rapids, Mich., last Tuesday evening, at their home. It was Mrs. Jennie Dixon's fifty-second anniversary of her birth, and a few of her friends presented her with a beautiful gold watch chain. Your scribe made a short presentation speech, to which Mrs. D. responded with heart-felt thanks and appreciation. The Dixons were formerly of St. Louis, Mo. Those present and contributing to the gift were Mrs. A. Almquist, Mr. and Mrs. Stidd, Mr. and Mrs. Horton, Mrs. Ellis, Miss Dollie Richards, Mrs. Lamphere, Mrs. Kinney and myself. The evening was spent very pleasantly with visiting, cards and banqueting. All were happy and splendidly entertained."

A. D. Marble writes from Lawton, O. T.: "If the missionaries in China were Spiritualists or Mormons, how many guns, war ships and soldiers would the United States government have sent there?"

W. M. Smith writes from Toledo, O.: "The meetings of the Independent Association of Spiritualists (incorporated religious body), opened with a fine audience. President Dowd called the meeting to order, after which the following programme was rendered: Singing by choir, accompanied by our pianist, Mrs. Seel; poem and invocation by Mrs. Coffman, of Grand Rapids, our speaker for the month; opening address, by the Hon. Samuel M. Jones, mayor of our city, who is widely known as the golden rule mayor, and an earnest advocate of the principles of brotherhood and equality, as applied to daily life. He gave a masterly address, directly upon the line of thought advocated by our best speakers. Mrs. Coffman followed, and after a fine lecture fed the hungry audience with messages and names of their friends who had passed to the other shore. On Tuesday afternoon the ladies of the society met at the residence of Mrs. Hoffman, one of our trustees, and organized a ladies auxiliary, which will have charge of our socials and entertainments for the coming season, with the following officers: President, Mrs. A. Coffman; vice-president, Mrs. E. Schauss; secretary and treasurer, Mrs. Seel. The entertainment for this month will be given Thursday, the 27th, and from the number of tickets already sold promises to be a grand success.

The Harmonial Society.

To the Editor:—I hasten to inform your readers that in consequence of the dissatisfaction of several members of the Harmonial Society of Sturgis, Mich., who thought the action of the annual meeting in permitting the officers to remain without balloting for each separately, was in violation of the Constitution and By-Laws of the Society, the then president deemed it his duty to call a special meeting by summoning each and every member by mailed circular to attend on Wednesday evening, at the Free Church, September 12 at 7 o'clock, to elect officers by ballot to serve during the ensuing year.

There was a good attendance. The secretary who had been legally elected by ballot at the previous meeting, resigned his position and requested the meeting not to re-elect him, as he preferred being a "full private," and he takes this opportunity to thank the many friends who persisted in voting for him notwithstanding his remonstrance.

The officers elected were: Dr. E. H. Denslow, president; David A. Kribbs, secretary; Mrs. Libbie Anderson, treasurer. Executive committee—Thos. Collar, C. Cressler, Mrs. Pontius, Jay G. Walt, and Mrs. Gilhams. Soliciting committee—Mrs. Cressler, Mrs. Pearsol and Mrs. Denslow. Committee on music—Miss Agnes Cressler, Miss Etta Pontius and Mrs. Anna Cathcart.

The president requests me to add that he and the several members of the executive board are determined to keep up services in Free Church regularly every Sunday. He solicits correspondence, and assures the readers of The Progressive Thinker that the placidity of the past has ceased and that enthusiasm prevails in the Harmonial Society of Sturgis, Michigan.

THOMAS HARDING.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, August 2, from Higginson, Ark., my son, Elmore J. Stringham, aged 29 years, after one week of great suffering.

Then again on August 9, of diphtheria, my little five-year-old grand-daughter, Elsie Stringham, passed to spirit life. The great trial seems almost more than I can bear. For consolation I look to the beautiful teachings of Spiritualism, and feel that they are still with us with their loving influence.

MARY E. STRINGHAM.

Michael James Poff, of Rutland, Mich., passed beyond this life, September 4, aged 58. The funeral was held on the 6th, and the consolation which only Spiritualism can offer was given the bereaved in the discourse by Geo. B. Holmes, of Grand Rapids. Mr. Poff was dearly beloved by his family and respected by all. He was an earnest, honest, patient man, who struggled in vain through hard surroundings to reach success. H.

Henry B. Douglass, of Toledo, Ohio, passed to spirit life, August 25, aged 56 years. He embraced the grand truths of Spiritualism a number of years ago which truth he was always pleased to give to others. His happy, jovial disposition made him beloved by all. His request was to have spiritual services, although his wife standing alone in the cause which was so dear to them both followed his request. Services were held at the house, Mrs. Carrie Firth Curran officiating.

MRS. CARRIE FIRTH CURRAN.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

ROBERT OWEN.

"Book of the New Moral World."

(Continued from No. 563.)

"Now it is evident that this Power, whatever it may ultimately be discovered to be, either foresees and determines all things, past, present and to come, in the wisest and best manner, from universal knowledge, or that all the changes in the universe are the results of necessary chains of events, one link succeeding another in endless succession; and in either of these cases, for man to concern himself about this Power, hitherto totally incomprehensible to him, and to make himself and all his fellow-creatures miserable by such proceedings, is the very essence of irrationality, and exhibits in the most glaring point of view, a total absence of all approach to the first indications of common sense, or sound judgment that can lead to a superior and a rational state of society.

Of what possible importance can it be to this Incomprehensible Power what man thinks or does in reference to it? He either acts in accordance with its laws, or in opposition to them, if such an absurdity can be for one moment admitted. If in accordance with its laws, then why make ourselves responsible and miserable for that which is unavoidable and beyond our control? If we do not act in accordance with the laws of this Power—whence our power of action, and from what source is it derived? It is evident we do not make ourselves, understand ourselves, or create our own motives to action. Why, then, lay any stress on any imaginary notions respecting a power which is yet wholly unknown to us? Why, in the name of the first approach to the elements of reason, should we make ourselves and others miserable about that of which, hitherto, men have had no knowledge, no not even the slightest rational conception? We are conscious that those things around us, palpable to our senses, exist—but how they are made to exist, or why exist, or why so many living things having the faculty of feeling pleasure or pain, should exist, and experience, during their lives, so much suffering of body and mind, we are yet totally ignorant; and it is a proof of the irrational state in which our ancestors and ourselves have lived, that we and they should have spent so much valuable time, and so many means of happiness in endeavoring to find out and fathom that which, so far, has been made incomprehensible to our faculties, and from which efforts misery only has been the result. It is now evident that this course of action must be altogether abandoned before there can be any chance of the human race becoming rational, or that it should enjoy anything approaching to the happiness which it desires, and which appears within reach as soon as this ignorance can be overcome.

"What advance in real knowledge is made by men giving to this Power any name, or all the names that nations have given to it?—or by multiplying and extolling its fanciful attributes? Have these multiplied terms, or these aggregates of imaginary attributes, added one iota to human knowledge or happiness? Are not the most superstitious men and women over the whole world at this moment the most ignorant, imbecile, or furious of all the animal creation? Are they not the most inconsistent and irrational of all living creatures? Is there anything too absurd for them to imagine, or too ridiculous for them to say or do? While under these unfortunate impressions—most horrible if they were true—that a Being should make other beings when and how he liked, and then, having made them to please himself, and having placed them where he liked, and given them a will to think and act as they liked, and yet that they could not do anything contrary to his preordained decrees; and then for thinking and acting in accordance with eternal foreknown knowledge, they are, after a temporary existence of a few years, to be tortured without hope of cessation for a moment of time, or future relief from this torment after millions of ages of never-ceasing suffering, is a notion so degrading to all power, and so destructive of every idea of justice, mercy, wisdom, or goodness, that it is not possible for any, except beings whose faculties have been deranged to the utmost extent of derangement, to entertain such gross and horrible notions of any existence; but to attribute infinite wisdom and goodness to any such existence, exceeds any degree of madness that can enter into a mind not totally deranged in all its reasoning functions. And that which is still more extraordinary is, that these most insane and horrible conceptions should be gravely taught by men called learned, reasonable, and sensible, when all that they know, when all their knowledge is united, consists in the simple fact, that a Power, to them unknown, and altogether incomprehensible to man, causes all the effects and changes which has been known and unknown to man and throughout the universe.

"All who possess powers of reflection, and who can reason in the most ordinary manner, admit that the Power which acts throughout the universe is to them incomprehensible—they know not its form, or mode of existence, or means of action. They only know that its power must be in all places at the same time; but what the universe is, what are the elements, their qualities, powers, and extent, within or composing it, no man knows: facts have not yet been discovered by man to give him more than wild conjecture upon these matters, about which those with deranged intellect speak as fluently as though they knew these matters familiarly and the cause of all things, while they are totally blind to the cause of everything. From the past history of the human race, from the present condition of man over the world, it is evident 'that the facts are yet unknown to man which define what that Incomprehensible Power is,' which is the primary cause of all motion, life, mind, and their consequences, throughout the universe."

(To be continued.)

C. H. MATHEWS.

New Philadelphia, Ohio.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable infor-

AN EMPHATIC "AMEN."

"What Does Spiritualism Include?"

I have just finished reading the first lesson of No. 2 of this important series by Prof. J. S. Loveland, and I want to shout "Amen." In this one lesson there is more truth, more valuable analysis, and more scientific verity, than I have ever seen in a whole volume of occult speculation, and mystical dreams, so freely dealt out by a class of metaphysicians who assume to have passed beyond Spiritualism, and got something higher and better.

"Spiritualism is the Science and Philosophy of Life," covers the whole ground, and Professor Loveland proceeds to work out some of the details and specifications in some of his always clear and masterly style.

He pursues the scientific method. That is the only safe method, and before it all others must ultimately go down. He recognizes the "One ever-present fact—A Medium." In these days, when speculating mystics are decrying mediumship as a minor and temporary expedient, to be outgrown and left behind while occult astronomy assumes a dictatorship, it seems wholesome and inspiring to find such clear, strong statements from such a mind as Prof. Loveland. Hear him again and heed as you hear:

"Without the medium none of these things ever do or can occur."

But we find these psychic croakers, who disparage mediumship, always putting their own narrow construction of Spiritualism and mediumship. They admit that mediumship is well in its place, and has a use, for the present, and that Spiritualism is true in a small way; but they have gone beyond it. They want to lead it out, and up, into their own high retreat, and canonize it under a new name, dug from the grave of Oriental myths, or coined out of the superlative revelations of occult mysticism. They mean well, must of them, no doubt, but they lack the clear, cool, scientific ability of such men as Loveland, Lockwood, Wright, and many others in our ranks who are competent to interpret Spiritualism in its own proper sphere, without first dressing it in a new masquerading outfit dug from the tombs of mythical aristocracy.

But I am not sorry they are among us. I believe in evolution; and it requires all the factors to evolute a world or a race. Many of them are excellent people, and I love them, in spite of themselves. They may make wry faces at me for expressing my mind so freely; but they will outgrow it all in time—or eternity—and I can wait.

Yours for scientific Spiritualism with mediumship a permanent and respected corner-stone for the evolution of phenomena. LYMAN C. HOWE.

N. S. A. CONVENTION.

Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall. Business sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. F. Peck, Mrs. Helen Palmer Ressegue, Carrie E. S. Twing, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaule. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme. Mrs. Z. L. Else, the talented musician will have charge of music.

Further announcements will be made in the Spiritual papers.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obtained of the N. S. A. secretary, at 600 Penna avenue S. E., Washington, D. C. MARY T. LONGLEY, Secretary.

HARRISON D. BARRETT, Pres.

"Words That Burn." A Psychic Novel, by Lida Briggs Browne. This work, progressive, humanitarian, realistic. Descriptions of scenery and home life in both England and the United States. It is a large 12mo, 366 pages, neatly bound in cloth; has portrait of writer as frontispiece. Price, $1.50. To introduce it will sell from this office until further notice for $1.25. Postage free.

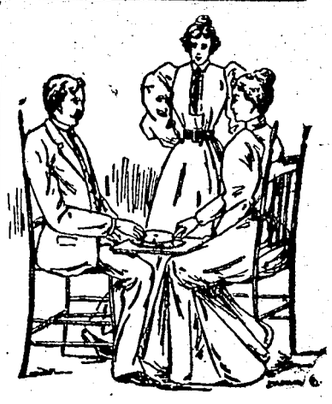
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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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An Adventist attack on Spiritualism repulsed. By Moses Hull. Price 10 cents. For sale at this office.

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The Diakka and Their Earthly Victims, by the Rev. A. J. Davis, is a very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, a resident of the Summer Land. Price 50 cents. For sale at this office.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

"Countryman": Q. What is the future of the conflict between capital and labor?

A. It must be distinctly understood that in all discussion of social and political questions, we favor evolution and not revolution. It is the silently directed forces of nature that build; it is the unguided tornado which destroys. The country is in no danger of destruction, and it will be "saved," whatever political party holds in power. And yet momentous problems arise on the wise solution of which the immediate prosperity and happiness of untold millions depend. Among the most consequential of these is the relation between capital and labor. It is one which cannot be averted, tided over, or met with compromise. The people instructed by the press, are no longer unthinking tools in the hands of a so-called superior or privileged class. The laborer feels that the fruits of his toils are his own, and resents as unjust any scheme by which he is deprived thereof.

On the other hand capital strenuously presses its claims and with remorseless exactitude calls for the fulfillment of the bond, though payable in human flesh.

Hence there is antagonism between capital and labor which ought not to exist, for these respective forces should mutually support each other. Because they are forced into unnatural relations by selfish greed, there arise the gravest questions of social policy, and the future is darkened with omens of disaster. There are labor unions, strikes, riots, violence, poverty, ignorance and suffering, with bitter rancor, hatred and distrust, and burning revenge for deeply felt injustice on one side; on the other, lock-outs, unpitying sneers of self-sufficient pride, extravagance, luxury and waste.

The introduction of machinery is greatly responsible for bringing about this state of affairs. For the first half-century of national life the land was practically free to all who would occupy it. The wild territory was so vast that it seemed inexhaustible and afforded an outlet to surplus labor. There was no great disproportion in wealth, and the man with a small farm was independent. The opening of mines of iron, coal and precious metals; the production of oil, the railroads and numberless machines for saving labor has forced a concentration of wealth in the hands of a comparative few. Machinery compels concentration of capital outgrowing even the largest individual capital and competing in the formation of corporations. These take the life from individual effort and tend to enlarge the masses of wealth held in the hands of a few at the expense of the many.

The laborer has not been directly benefited by the introduction of machinery. At first he finds his favorite occupation usurped by arms of steel and fingers of brass, and he must become an attendant of the machine or not work. He then finds that the machine can perform one hundred or a thousand times more work than he can single-handed. It is a vast gain to some one, but not to him. He will receive no part or share in this increase of production. He regards himself lucky if his wages are not cut down on account of the competition created. The owner of a machine enjoys the full benefit, gathering all profits. The laborer may be indirectly benefited by cheaper products; but that is insignificant and has no relation to the principle involved.

To solve this problem the factors involved and their relations must be thoroughly understood. Labor has within itself the possibilities of capital. It is a creator, and when it has accomplished its task and received its reward it is capital. Capital then is concrete labor. A machine as an embodiment of both mind and body is capital of value for the labor it will perform. Land is capital valued for the crops it will produce; mines for their products; a water-fall for the power it will supply. The definition given above does not apply to the mine or waterfall except to the labor given to develop their usefulness. The gifts of nature to man should not be subject to monopoly. It is this that has caused the time-old antagonism between the rich and the poor.

The robber hand of the conqueror seized the best of the land or all of it, the mines, the waterfalls and waterways, and the less fortunate have paid rent, interest and toll. No just deed can hold these natural resources, for they belong to mankind.

Capital and labor in justice walk hand in hand. The former is the instrument by which the latter accomplishes its tasks; that instrument is the result of previous labor which should be rewarded. It should have its just share with labor. The partnership is thus a mutual benefit; but when capital seeks the lion's share, and leaves labor only a bare subsistence, it is extortionate and unjust. As an example, there is a waterfall where nature furnishes great power by the descent of the current. Labor builds a dam and a vast factory. The machinery will do the work of many thousand men. A man working therein is enabled to perform a hundred times the work he could do single-handed. If the owners of this natural power use it for their own exclusive benefit, they hold an unjust monopoly. If they share the benefits with the operatives, according to the rights of the case, there is mutual benefit. In the first instance a few days' labor in building dam and factory, enslaves the wage-workers, and their children are held in this wage slavery because of the labor of their fathers.

The products of labor belong to the laborer, and in a just state of society this will be realized. The time will come when the organization of labor will be as strong as that of capital which opposes it, and every man receive his exact reward.

L. F. Gohen: A. The answer to your question is: Tell my daughter May, that her mother desires that she give the opportunity for communication. This she can do by sitting alone or with friends around a table, with minds in the attitude of prayer. As all interested are or have been church members, the meaning of this will be understood.

COLORADO CAMP.

Beautiful Camping Ground, Graphically Described.

The Colorado Camp is located in South Boulder Canyon, 27 miles northwest of Denver, and as the crow flies, about six miles from Boulder, three or four miles farther as one has to go. It is about three and a half miles from Marshall, through which the Colorado and Southern railroad passes, and a team is generally in waiting there to convey passengers to and from the grounds. If surrounded by water as it is by mountains, the canyon would be called a peninsula. It is filled with elm, maple, box elder and other trees, affording a fine shade, with a thick undergrowth of apple sprouts, hazel, choke cherries, plums and other shrubbery which are being cleared away as required for tenters. Boulder Creek comes leaping down over the rocks, having a fall of about 500 feet to the mile, affording one of the grandest sights imaginable. I would go much farther to enjoy the scenery there than I would to enjoy the scenery of Niagara Falls. Around these grounds there arise five mountain peaks, varying in height from 2,000 to 4,000 feet, and so near each other it seems one could throw a stone from one peak to another, but the magnitude of everything is so great distance dwarfs and miles dwindle till they appear to be rods. Yet four of these great mountain peaks are embraced in a tract of 460 acres lately purchased by George and Mary Taylor, the proprieors of the grounds, and of course, they include these grounds. One of the peaks rises almost perpendicular from Boulder Creek, 3,000 feet, splitting into three parts at the apex.

Pursuing the creek up the canyon one must stop to contemplate the falls, and if he has a scientific mind, he will not start till he has time to study the great book of nature spread open before him. Some of the rocks are sharp and angled as if just detached from the great mountain of stone, rising 3,000 feet above his head; others have been worn smooth by the attrition of other rocks and running water which for many centuries have been unceasingly rounding off the corners and giving to them what polish they could, just as we wear off the angularities of our natures in our contact with each other. But here is an immense rock which has been partially turned over by some immense ice gorge which may have piled up the waters behind it a hundred feet, before it got strength sufficient to roll this big stone with its assisting obstructions away.

But I am sure the old rock has been moved. I don't know how far, and it now is inverted for there is an immense cup partially on the under side of it that would probably hold a hogshead of water. That smooth basin has been made by falling water. When? How long has it taken? I haven't the least idea. Probably a million of years. Probably with the aid of sand it took less time; but nature is never niggard with time. She has all eternity before her, and when she sets out to accomplish a purpose she does not tire nor cease to grind. The infinitesimals of that portion of the rock have probably been carried down the Platte into the Missouri, and deposited along the banks of the Mississippi, converted into sugar-cane and assimilated by the consumers of the sugar.

A closer inspection shows this rock to be a composite of smaller rocks, fragments of rocks, sand and detritus. What vast periods of time have been occupied in cementing and solidifying this agglomeration of detritus into one solid stone, at least 4,000 feet in thickness, and what great pressure of water there must have been above this mass to have compacted it so closely, and yet there are people who overlook all the phenomena of nature and are thoroughly enraptured with a book, written they know not when nor by whom!

But this gravel and sand of which this rock is composed, worn smooth by abrasion, where did it come from? It did not grow; it was not made piece by piece. I find here portions of limestone flint. At the Lakeside camp-meeting, near Carthage, Mo., I discovered what had once been an arrow-head manufactory, and there I found the same kind of flint. There were flint hammers and utensils for chipping bits off from the arrow-head, in shaping it. This flint I discovered was raised out of the depths of the earth at the time the Ozarks were raised. These flints in the big boulder we are studying have been smoothed by running water and if they came from the Ozarks they were carried out there long before the formation of the rocks of the Rockies. What a stupendous thought! The earth becomes cemented into a grand old rock, then it tears itself to pieces, wears the pieces smooth, loads them up on ice-boat, and sends the boat out to sea, and drops them down on the floor of the ocean, to be again cemented into a solid block of granite awaiting another upheaval which, though millions of years in the future, yet is sure to keep its appointment.

O, how stupendous is infinity, no matter what direction we turn, and what a small segment of time has here been occupied in the opening out of this canyon. Man is a religious animal, and such scenery brings out all the higher emotions of the soul. The worshipful qualities of the soul appear not in much speaking, much prayer or much praise. It is most eloquent in that silence forced upon us in contemplation of the forces of nature.

I started to say something of this canyon, but had to stop at the big-dished rock, and I will not undertake to say more. The tremendous seismic force that tore those huge mountains out of the ground and flung them high into the air, are not to be talked about. It was intended to make this beautiful and wonderful battle-ground of the giant forces of nature a Spiritualist camping-ground, but somehow Brother and Sister Taylor have met with indifferent encouragement. Certainly no prettier or better place in the world can be found.

Norton, Kans. D. W. HULL.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. **For sale at the office of The Progressive Thinker. Price $2.**

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENG.

SPIRITUALISM IN CHINA.

However many of the human race may rightly come into the category of "mostly fools," it is doubtful if the mass of mankind have generally been so foolish as to ascribe transcendental powers to mere objects of wood and stone as such. In India, for example, the idol is simply a temporary objectification of the deity it is intended to represent. Until the "god" has been introduced to his new home by the priest, the image is mere wood or mud, just as the bread and wine are but bread and wine to the devout Catholic, until changed by the priest into the (in this case actual!) body and blood of Christ—an idea which is surely as debased as anything we may find in "Paganism." Psychic rapport is the fact that will explain much that we meet with

IN THE STUDY OF RELIGION,

and especially of "Church furniture" of whatever kind. Whether it be the image itself, or food which is laid before it, such article becomes sacred, or "taboo," by contact with the presiding spirit, and therefore possesses qualities for good or for evil, according to the character of the god. But as man ascends and becomes more spiritual he ceases to care for outward forms. He begins to look within. He can "pray to his Father which is in secret," and he acquires a juster view of his own position amid the forces of nature, and of his proper attitude towards the spirits of the departed. The woman who did not see how she could pray unless there was a god in the room, was speaking of the images of tutelary deities, which in China, Korea and Japan are commonly seen placed in a row on a ledge alongside the wall. Thus in the far East do they put their gods together on a shelf. Our plan in England is to shelve them altogether.

But to return, and to take the part of the missionaries for once, for we must not be prejudiced ourselves, it is more than probable that China would benefit by a reinforcement of the central idea of the One Great Fact—"God," as we say, though set free, one would wish, from

THE ANTHROPOMORPHIC LIMITATIONS

with which the word is commonly associated. "God is spirit, and they who worship him must worship him in spirit and in truth." Though the Spiritualist may often enough have occasion to ask for help from his spirit friends, there may still be truth in the old proverb, "Il vaut mieux prier Dieu que ses saints" ("Better it is to pray to God than to his saints"). Up to date, however, the net results of the attempt to give the Chinese a higher and more vivid conception of the One Great Source of Life has not been very successful. The Jesuits called God "Tien Chu"—Lord of Heaven. The Mohammedans had chosen the term, "Chen Chu"—True Lord. Of course, English Protestants had to get a new word to differentiate their God from that of the Catholics, so they fixed upon "Sheng ti"—Supreme Ruler or Emperor. Then the American Baptists adopted "Chen Shon"—the True Spirit. Laterly the Catholics have invented a new phrase, "Sheng Mu"—Mother-of-God-Temples. The effect upon the Chinese mind is, "Foreigners worship various spirits, why should we not worship ours?" But we must not run away with the idea that the Chinese have no word for that final necessity of synthetic thought and feeling which we cannot, and need not hope to, get away from. "Shangtien hou" probably represents the Supreme Power to the Chinese mind, but then it would never have done to have adopted a native phrase. Are they not all "sunk in idolatry?" Let us now briefly glance at the history of religion in China.

Kon-fu-tze, i. e., Kong-the-Teacher (whose name, as Gibbon remarked, we have modified into the very "respectable name" of Confucius) flourished 551-478 B. C. The pre-Confucian faith seems to have been a kind of

PRIMITIVE MONOTHEISM

together with ancestor worship. Kon-fu-tze was a moral philosopher and systematizer rather than a religious leader, and his genius lay in formulating just those points of custom which were most suited to the national character. He thus became exceedingly popular, and has had disciples for twenty-three centuries. Few men have been more venerated, and to attempt to confute Confucius would be the last thing that would enter the head of a Chinaman.

His method was to collect what most commended itself to him in what was even then ancient Chinese literature, and to note down the customs that were prevalent among persons of virtue. Thus, for example, Ki-tze had a son, who died, and being a man of high character, Kong decided to observe how he would conduct the funeral. "The grave was not so deep as to reach the water-springs. The grave clothes were such as the deceased had ordinarily worn. When the mound was completed he bared his left arm, and moving to the right, he went round it thrice, crying, 'That the bones and flesh should return again to the earth is what is appointed. But the soul in its energy can go everywhere; it can go everywhere.'" This is from the "Li Ki" or ritual books.

Let me quote another passage therefrom, if merely to show that there was no doubt in ancient China about a "future state." "At the interment they used the cap of white and the headband of dolichos fibre, thinking these more suitable for their intercourse with the departed now in their spirit state. The feeling of reverence had now arisen."

Turning to Lao-tze, the founder of Taoism, we have teaching of a more mystical character, the basic ideas of which are very similar to those in other Eastern systems of religious philosophy. The "One," or Absolute, unfolding into the "Two;" the two becoming "Three," etc. There is a good deal in fact of the kind one meets with in Hindoo writings upon Yoga, in which suppression of the passions and union with the absolute is the object of attainment. Spiritualists will be interested in such a passage as the following: "Tze-khi was seated, leaning forward on his stool. He was looking up to heaven and breathing gently,

SEEMING TO BE IN A TRANCE,

and to have lost all consciousness of any companion. His disciple, Yen, wondered at his condition, and on questioning his teacher, Tze-khi replied, "Yen, you do well to ask. * * I had just now lost myself, but how should you understand it? You may have heard the notes of man, but have not heard those of earth. You may have heard the notes of earth, but have not heard those of heaven.'" Readers will find the Taoist texts decidedly interesting, and one often meets some suggestive passage or familiar expression in them. Thus death is spoken of as our "home-going." Again, the spiritualistic element appears in such teaching as we find in the "Thai Shang." "Now when the thought of doing good has arisen in a man's mind, though the good be not yet done, the good spirits are in attendance on him; or if the thought of doing evil has arisen, though the evil be not yet done, the bad spirits are in attendance on him." The "Tao" means the "Way," or spiritual Path. "The more that the Sage gives," says the Tao, "the more does he have himself." "Avenge injuries with benefits" is also found therein. Lao-tze was born about 604 B. C. He has had a wide influence all over the Far East.

About the time of the birth of Christ an embassy of Chinese went out in search of new light. They did not go to Judea, but to India, and they brought back Buddhism. Translations of Sanscrit books were made, and from about 221 to 618 A. D., Buddhism was well established in China, temples to Buddha being everywhere erected. Then came a period of degeneration, after which there was a renewed study of Confucius, resulting in, or a result of, a radical movement against the government. This came from the fact that Confucianism is socialistic in its tendencies, whereas Buddhism had developed into an elaborate hierarchy. Again, Buddhistic Monasticism went against the grain with the Chinaman, who is pre-eminently a "family man." For a time the reform party succeeded, but did no good, and the country swung back to conservatism again.

Chinese religion, like religion in most countries, is thus of a very composite character. One system becomes the fashion and then another. Folk-lore jostles with theology, sects grow up, as indeed they must as long as man is a thinker, and at the same time a creature of limitations. But, as Carlyle observed, "A man's religion does not consist in the many things he is in doubt of, but in the few things which he thoroughly believes." And looking at the matter from this standpoint we must study the people themselves as far as we are able to do so.

Among modern accounts I have felt most interested in "An Australian in China," by Dr. G. E. Morrison, whose reported death at the hands of the people whom he had the rare faculty of knowing how to deal with, is on that account the more to be regretted. Dr. Morrison walked all across Southern China from Shangai to the Burmese frontier, in about four months, and at a cost of £20. He was never attacked, but treated with kindness and courtesy all the way. Rockhill, who traveled 20,000 miles in China, gives similar testimony; and it may well be asked, would a Chinaman fare so well in Europe? Another book of great interest is "Demon Possession and Allied Themes," by the Rev. John L. Nevins, forty years missionary in Chefoo, and a man to be relied on rather than journalists who have but spent forty minutes in a public library. It is strange how the Chinese peasantry may teach a missionary, if he is open minded enough, the truth of many things in his Bible that he never realized before; indeed, wherever I have met missionaries, and I have always made a point of button-holing them whenever I got the chance, I have always felt that going out to "carry the gospel to the heathen" might, and should be, a most salutary factor in

THEIR OWN LIFE-EDUCATION.

Dr. Morrison treats of the subject from the standpoint of the healthy and good humored man of the world—a doctor of medicine; while Nevins is a doctor of theology, and approaches the theme as an earnest and orthodox, yet unusually open-minded Christian. The main object of Dr. Nevin's book is to show that there are as many evil spirits to be driven out from among mankind to-day as there were in the time of Christ. His experiences soon forced upon him the conviction that "demon possession" was an actual fact, and further study of the subject in other countries only added to this conviction. His book is full of most interesting incident. I will give one case as sample, and must surmise for the rest.

A man named Kwo, in the province of Shantung, bought a number of pictures one day, including one of Muniang, the wife of a popular Chinese divinity. This he posted up in the most honorable position in his house, and proposed worshiping it to his wife. His wife objected, but in a day or two

A SPIRIT APPEARED TO HIM

in a dream, saying, "I am Wang-Muniang. I have taken up my abode in your house." Awaking, he felt that this was a shie-kwei (evil spirit), and resisted it, saying, "I will have nothing to do with you." All was quiet for a time, but about a week later Kwo became uneasy and restless, and at last, seized by an irresistible impulse, he got up from his bed and went straight to a gambler's den, where he lost 1,600 cash. Things went from bad to worse—he became epileptic, foaming at the mouth, falling down, and attacking neighbors, until his father was obliged to bind him in chains and take him to his own home. Medicine was given, but the spirit, speaking through him, said, "Any amount of medicine will be of no use. Burn incense to me, and submit yourself to me, and all will be well." Kwo's parents promised to do this, and knelt down and worshiped, begging the spirit to torment their son no longer.

Kwo himself, on recovering consciousness, was unwilling to do this; but his father and mother imploring him to fulfil their promise, he at last consented. The evil spirit then gave directions for

SETTING UP A SHRINE,

and came at various times to develop Kwo, telling him that he would be a great healing medium; but it is interesting to note that the cases "cured" by this spirit were only, according to Kwo's account, such as were obviously the inflictions of evil spirits. Kwo, however, did not prosper, and one of his children died.

About this time, while he was working in the fields, Leng, a native assistant of Dr. Nevins, spoke to him, and hearing his story, begged him to believe in Jesus, who, he assured him, would be able to deliver

HIM FROM ALL EVIL SPIRITS.

Kwo replied, "If what you say be true, then I will believe in Jesus," and he consented to tear down the picture of Wang Mu-niang. Some time after this Dr. Nevins himself visited Kwo, and was surprised to find him well, and able to read the Bible, his wife and little girl also being converts to Christianity.

Kwo then related how the evil spirit had returned on one occasion, saying to his wife, "If your husband is determined to be a Christian this is no place for me." "What do you know of Jesus Christ?" they asked. The answer was, "Jesus Christ is the great Lord over all, and now I am going away, and you will not see me again." And it appears that the Kwos were not troubled any more from that time.

Not all these Chinese controls, however, are so easily got rid of as this one. Dr. Nevins was called in to case after case in the course of his missionary labors, and some points in his experiences are of the greatest interest. Vampirism, pining sickness, ending in death, direct injuries, physical phenomena, clothes rending, destruction of household property, and, in fact, the usual phenomena

EFFECTED BY EVIL SPIRITS,

which are really to be found all over the world, past and present, if people were only aware of it, instead of thinking that these things are something quite new, became evident facts to Dr. Nevins, and on appealing to his missionary brethren, he found that many of them had met with similar occurrences, though they had not often thought them anything more than instances of "hysteria," "imagination," etc.

The method adopted by Dr. Nevins was to rebuke the spirit and pray to God to cast them out in the name of Jesus Christ, and he seems to have been very successful. Some of these spirits were remarkably frank. One replied to him, "God and Christ will not interfere. I have been here seven or eight years, and I claim this as my resting place. You cannot get rid of me." Sometimes they insist on a temple being built for them. They say, "It is not enough that you worship me privately at your own house, you must go about to declare my power, and influence your neighbors." There are interesting cases too of obsessing spirits, who so impress their victims that the personality is quite changed, and the subject of possession states that he is one of his relatives who was known to have died some time before. Dr. Nevins compares these to the case of Lurancy Vennum, of Watseka, investigated by Prof. E. W. Stephens, Chicago, 1887, who declared she was animated by the spirit of Mary Roff, a neighbor's daughter, who had died insane twelve years before, and who begged to be allowed to go home and live in the Roff family once more. Cases of this kind are eagerly snapped up by our theosophic friends as proofs of reincarnation. There is not much need for the Spiritualist to trouble himself with this hypothesis. The facts lie patent.

MINNESOTA

State Association Convention.

The Minnesota Spiritualists had the best convention they ever held, on September 7, 8 and 9, in the elegant Unitarian church, Minneapolis. It was the third annual meeting of their association, but in reality the first genuine convention.

Last year only six chartered societies were held, and only a portion of these had delegates present. This year there are eighteen societies and about 100 personal members. These were well represented and made a good-sized legislative body. But, the officers and delegates did not seem to be fully enthused for the convention part of the exercises, hence they were slow to assemble. At the opening session there were so few present the business had to be postponed; but the afternoon showed a liberal increase, and the second and third days brought an outpouring. Reports were very satisfactory, and a healthful condition of the association was shown. Good work had been done during the year, especially by the missionaries, G. W. Kates and wife, who had held 200 meetings and lectured to 25,011 persons in the state, thus increasing the associated work and interest. The missionaries had more than paid their salary and expense by the proceeds of meetings held.

The officers elected for the ensuing year are as follows: "President, J. S. Maxwell, Minneapolis; vice-president, C. D. Prudens, Minneapolis; secretary, D. E. Griffith, Minneapolis; treasurer, N. C. Westerfield, St. Paul. Trustees: Rolla Stubbs, Bederwood; I. O. Brown, Wheaton; L. W. Pierson, Princeton; P. J. Samson and John Holm, Minneapolis.

More time was given to public lectures and descriptive effort by the speakers and mediums, than to business sessions. That made the meetings attract large numbers of people.

The employed talent was Dr. J. M. Peebles, Mrs. Carrie E. S. Twing, G. W. Kates, Mrs. Z. B. Kates, Max Hoffman, Mrs. C. D. Pruden and Mrs. C. Tryon.

A royal feast was spread and each speaker and medium was a credit to our cause. Dr. Peebles, Mrs. Twing and Mrs. Kates, as lecturers, captured the people. Mr. Kates was the active helper in all lines of work on the platform and in the business department. As a man of executive character and business capacity he is capable of creating and conducting the needs of our public organization. He raised the necessary enthusiasm to obtain contributions of money, which flowed in liberally when appeals were made. Mr. Pruden and Mrs. Twing successfully aided the financial end by their enthusiastic appeals. The liberal donations show that Minnesota Spiritualists are an earnest body of men and women.

Mrs. Kates and Max Hoffman held their audiences spellbound and carried conviction by their spirit massages and descriptions. All worked together with zeal and harmony.

The Ladies' Auxiliary served meals twice each day—and served good ones. The music was excellent. Audiences were large and the results have strengthened the cause. The press gave liberal notices of proceedings, Spiritual papers were called for, but none were at hand. Public appeals were made for every Spiritualist to subscribe for The Progressive Thinker, which is their interest so to do. Let us help growth in every direction.

SCRIBE,

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the profits returning to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is $1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library. One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for $1.25.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

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The Hon. Daniel K. Tenney, the author of these books, has been for many years the leading lawyer in one of the most distinguished law firms in Chicago, and there is not a more able writer in the Liberal ranks.

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To the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism;
Together with a brief history of the origin of many of the important books of the Bible.

BY MOSES HULL.

Much that is in this book appeared in an abridged form in a series of nine full pages of THE PROGRESSIVE THINKER. These articles were prepared at the call of hundreds of Spiritualists who felt the need of some kind of document for ready reference. They only seemed to whet the appetite for more; hence the publication of this work.

The author, Moses Hull, has written many volumes on Spiritualistic and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says:

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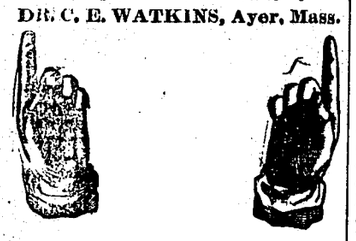
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A VISIT

To the Camp at Deep Lake, Illinois.

A ninety minutes' run on the Wisconsin Central Railroad brought the writer from Chicago to Lake Villa, a pretty little village of a dozen or more houses, neat and trim and surrounded in many cases by extensive gardens. A man wearing a gigantic straw hat, a flannel jacket, and overalls tucked into top boots, laid violent hands on his baggage as he stepped from the car, and just as he was about to resent this rustic familiarity he recognized beneath the depths of two months' tan upon the cuticle the smiling face of the Rev. G. V. Cordingly, pastor of the Progressive Spiritual Church of Chicago, and president of the camp meeting whither he was bound. Five minutes more found us in a boat with the reverend at the oars, rapidly progressing over the waters of Deep Lake, the man of the Church propelling the man of the D——; but then lawyers are greatly maligned.

The writer has seen the lake country of Cumberland, England, not to mention those lakes familiar to a considerable portion of the political element of this country—"Beauty's Home, Killarney," yet seldom was he more impressed with the glorious blending of colors commingled in the woods and foliage sloping down to the beach of the jasper tinted lake that now unfolded itself before him. That 25x50 lots are selling here for $100 seems almost incredible, but that is the reverend's price. Strains of music, and a greeting of "How's Chicago?" pealed from a sailboat belonging to the camp, that like a huge swan was gliding over the waves. As we approached the eastern shore on the bluff hidden by oak, larch, chestnut, wild cherry, elm and cedar, peeped the white canvas of tents, "Old Glory" floating in grandeur from the extended limb of a king of the forest. A few more contractions of the reverend's biceps and we were standing on the wooden pier, and then after climbing the bluff by a natural staircase, were in the tented city of Deep Lake. It was not a large city, not as large as the unredeemed promises of anticipated patrons could have made it, but it was the nearest Spiritualists' camp-meeting to the Phoenix city of our love and pride. Under the spreading branches of the many handsome trees tent after tent was pitched, and in the distance stood "The Auditorium," a tent 50x100 feet.

At 5 p. m., two hours after our arrival, the entire community took their evening dip in the lake. The shores of Deep Lake shelve out gradually, so that secure footing can be obtained by the timid even when the water kisses the lips. Splashing, paddling, rolling around, like shoals of porpoises, the camp enjoyed itself in the tepid waters, now turning golden beneath the rays of the declining sun. That night was formed an informal circle around a log fire that roared and crackled, sending up myriads of sparks into the night and casting its reflection on the placid waters of the lake wrapt in the sable garb of Nox. Through Mr. Linn, Mrs. Watson, and Mrs. Bessler, the circle was soon visited by those who once pitched their wigwams where our camp now stood, and Indian songs, palavers, and dances lasted until past midnight, when the circle reluctantly broke up.

Next day, Saturday, September 1, the writer had an opportunity afforded him to find that the acoustic properties of the auditorium were perfect. A large delegation of Spiritualists from Waukegan called, and he delivered the lecture, followed by tests given by the Rev. Cordingly. An Indian pow-wow was given that night, and as the campers in their Indian garb made their way through the shadowy mazes of the wood to the auditorium, it did not take a vivid imagination to fancy that the assumed was the real, and that time had turned backward a hundred years to the days when the woods of Lake county echoed the shouts of the chiefs and braves of earth life. The youth of the countryside flocked to see the, to them, weird proceedings, but they were respectful and good-natured, and when dancing followed the pow-wow many a Jaquenette with her swain waltzed over the well waxed floor.

Spiritualism must be becoming popular in Lake county, for on Sunday the writer lectured in the forenoon and evening to large audiences, one-half of whom were farmers and their families from the surrounding country. Indeed, to see the number of unhitched horses and rigs around the auditorium whilst their owners, between the lecture hours, were depleting capacious lunch baskets, things looked like an old-fashioned orthodox revival, and the rustic audience was as earnest and attentive as our own campers from Chicago. Many of the men, as well as women, remained after the services to have private sittings with the Rev. Cordingly and Mrs. Renex.

To the camper who is a camera fiend the writer would say: If you visit Deep Lake buy your dry plates by the gross before coming for you will need them all. In one day, although using some judgment, all the writer's plates were exhausted on the wealth of sylvan beauty in this enchanting region, and he had to telephone to Chicago for fresh supplies. Boating facilities were excellent, four row-boats and one sail-boat belonging to the camp, and being always well patronized either for fishing, hunting or sailing. Trout and pickerel are abundant, and the woods are full of smaller game. These pursuits always whetted the appetites of those who attended at 8 a. m., 1 p. m. and 6 p. m. round the well-laden table in the dining tent.

The days following Sunday were saddened by the departure of campers and the process of demolishing the camp, which had enjoyed a "continuous run" since July 5. The writer was so enchanted with the lovely spot and the congenial society he met there, that he could not tear himself away while a piece of canvas covered his head, and, finally, when this disappeared he passed his last night in Deep Lake as he had passed many a night twenty-one years before under the Southern Cross in South Africa, with nothing but a blanket around him, the starry heavens for a canopy, and the waters of the lake as they broke upon the beach chanting his lullaby.

Chicago, Ill. VERE V. HUNT.

CLERGYMAN ANSWERED.

(Continued from page 4.)

sume the sins of the world. The plan of his atonement is an apostolic afterconsideration. Jesus hoped to save the people from sin, rather than to assume their debt of sin. He hoped to prove the resurrection of the dead and thus create a higher moral standard by a comprehension of the law of consequence, in the fact that spiritual death ensues from physical defilement. We have no equivalent for the teaching of Jesus; but for the theological idea of a vicarious atonement (which is a license) we substitute absolute consequence.

Cause and effect are positive and inevitable; no one can escape the results of life. Your sins will follow you, no matter how sincere your faith—you must pay your own debts; and that will create a moral restraint far more potent than the vicarious plan of redemption—for all nature shows us the fallacy of sudden development You must work out your salvation through the eons of the great futurity which each and all will inherit.

Your closing quotation is a human idea stated by the Apostle in his own sincere belief, which was the result of the superstitious age in which he lived. The statement is not that of God himself, but is only the opinion of a man who was superstitious and ignorant. Thus the idea that is the root of your doctrine is man-made rather than God-revealed; and the inconsistency is more than probable upon your side.

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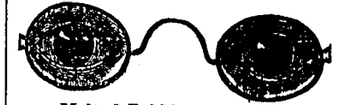
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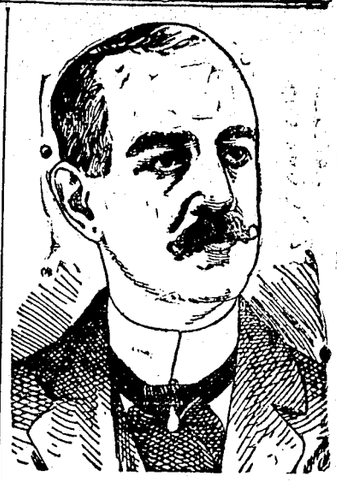
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, SEPT. 29, 1900. NO. 566

Ego in Spirit Return.

By Charles Dawbarn.

Cosmos seems limited in its variety of raw material. The spectroscope discovers a wondrous identity of substance throughout space. For instance, energy is apparent in the movements of nebulae, suns, planets, comets and asteroids, as such act upon and within our little planet. And everywhere we discern intelligence working amidst timeless limits to destined ends. This energy, intelligence and substance literally compose all we can discover, or even imagine as Cosmos.

The lesson of science is that no molecular gathering is eternal, but that cosmic atoms are themselves indestructible. We have, then, the right to assume that such atoms can gain nothing from blending into form save experience. With this as a sure foundation, and the further fact that every cosmic atom is itself a blending of substance, energy and intelligence, we are compelled to either accept each atom as an eternal Ego, or else to believe the theological dogma that every living thing sprang into existence at the command of a personal creator, under whom all such existence is a perpetual miracle.

The explorer having thus discovered and accepted an eternal Ego has himself been startled at the consequences of his own outlook. If Ego be indestructible he never was created. His substance, energy and intelligence are fractions of the cosmic whole. If he never had a beginning he is in existence everywhere, at the same time, within his own limits. His vast outlook is that of a limited divinity, and he necessarily possesses certain creative powers, belonging to him as a fraction of the whole. His divine instinct impels him to blend with other Egos into forms, which forms have the civic manifestation we call "sense." This sense is, in its turn, subject to internal and external conditions which limit its expression of intelligence. These forms, with their sense limits, thus become personalities, very limited with regard to each other, but all alike and always under dominance of an eternal Ego. Having accepted the fact that the law of personality forbids our own intelligent communion with lower forms of life we perceive that it leaves Ego in actual manifestation through several forms at the same time. This is illustrated by the skilled player on the organ, who, if he choose, strikes ten separate notes at the same time, and himself plays the part of soul to each separate tone that he is compelling to his service. The melody evoked by Ego will be, must be, for the most part, unheard by anyone with less comprehensive sense than himself, and would thus often appear as cruel discord.

Yet further, having watched Ego in some of the manifestations we call "lower life," and followed him into mortal manhood we discover that we have the same laws and limitations confronting us when we would take the next step. The student reader must keep in mind that he has discarded miracle as a possible explanation of any mystery; and that a personal deity has left no trace of his existence in any field explored or traversed by science.

We have been trained to think of man mortal as manifesting consciousness through five senses, all of which disappear when the form disintegrates. But the student who is in tone with modern discoveries finds proofs of consciousness traveling outward and inward without leave or permission of mortal sense. He notices that the brain and the complex system of nerves stay at home while the consciousness takes its journey. Telepathy in any form, clairvoyance and psychometry, simply use mortal brain and senses as instruments with which to express Ego's independent consciousness to the mortal onlooker. When the brain is asleep sense may run riot in dreams, but consciousness, being independent of brain and nerve, needs no rest to recuperate its powers. We must keep most carefully in mind that by consciousness we mean Ego, who is outside and above every manifestation that we call personality. Homo is Ego personified in mortal form, and within rigid mortal limits. But Homo is, as we have already seen, only one of Ego's personifications. As soon as Homo has been buried or cremated we discover Ego, who was independent of time and sense, in a form manifestation as much as before, and with limited powers and senses that constitute another personality. So the question before the student is as to the proof of its being not the same personality, but the same consciousness, manifesting in another personality.

We have to draw a marked line between mere "form" identity and the identity of the Ego, whose larger experiences are being gathered regardless of mortal brain and nerve. We shall presently see the importance of this. The immediate fact for the student reader to seize and hold is that consciousness (Ego) in earth life is, thanks to scientific research, proving itself independent of mortal brain and nerve, save when it desires to communicate with mortal man. So we here relieve ourselves of the perplexities from which those suffer whose normal limit of thought is man mortal with five senses. Such thinkers have grown very learned within that field, but cannot conceive of such a limited manhood having the right to say "to be continued in my next." Their error has consisted in their not recognizing that Ego needs no continuance, since he has all that belongs to him yesterday, to-day and to-morrow, that is to say, all the time. So we now find ourselves facing the question as to what measures of continued consciousness is translated from mortal Homo to Homo spirit.

Once again, if we keep close to the point in question, i. e., one point at a time, we have the fact of an external consciousness in earth life as a key to the problem. What is called the "subconsciousness" never forgets. Those who have dealt with the abnormal mortal, and watched him make use of his abnormal powers, whether in trance or hypnotically, must have often noticed with astonishment that any fact or name used by the intelligence a score of years ago seems absolutely unforgetable. The student will next observe that this consciousness, which astonishes him by its memory, is compelled to use mortal sense to peep out into earth life, but, in all other respects, is absolutely independent of mortal brain. This, as we have said, is proved by telepathy, clairvoyance, etc. So we have here a consciousness, loaded with facts and experiences, owning them as proprietor, and not dependent on the mortal brain for their expression, except when in communion with earth life.

The student reader will also remember that we discovered that Ego had only evolved and used a brain in earth life, for the use of reason, and because of its special adaptation to the general conditions of planet existence. God Senior does without any such brain; and throughout his earth history God Junior never intrusts the brain and its reasoning faculty with the management of the delicate processes on which depend life in mortal form. Thus we discover immortality to be a constant and ever-existing fact, and that Homo's earth experiences are but a link in a chain which outreaches from one end of Ego's selfhood to the other, in a limit that to us is almost illimitable.

It seems to the writer that we have now discovered Nature's key to the problem which has perplexed every man who, throughout human history, has sought to know the past and future of his own manhood. Our brave truth seekers of the Society for Psychical Research have already made it sufficiently clear to the unprejudiced mind that life is continuous, but they are still groping in a fog that bewilders their own intelligence, and that of their spirit visitors. It is this fog that the student reader must himself now enter, and see if he can pilot his way out into sunshine.

In this fog we immediately perceive a spirit return which is absolutely genuine, but wofully imperfect. In the first place, the spirit visitor has no voice that can, from a normal spirit standpoint, reach mortal ear. The ear of the earth man vibrates under the pressure of an atmosphere measured by tons rather than ounces. The spirit has no tongue, no larynx, no lung that can realize or utilize the vibratory effect of our atmosphere. He is absolutely silent to us. We are absolutely silent to him. Consequently when the mortal sensitive declares he hears a spirit voice he is mistaken every time. Yet he hears, and often gives proof that he hears by the message he receives. To solve this problem we turn to the abnormal in earth life and study it, cause and effect. We take the attested case of the mother who hears the cry of her son from the Australian world, beneath her feet, and ten thousand miles away. He is in fearful danger, but escapes to tell the tale. He remains normally unconscious that his cry has reached his mother's ear, although the fact, both of the danger and the cry is attested and accepted by skeptics.

Here is communication without mortal sense. The son's voice, the mother's ear have no possible connecting link; no vibratory effect could pass from one to the other. The son may or may not have cried aloud. It makes no difference, and in all probability there was no outward expression. But mother and son have each an indwelling manhood, which it is fashionable to-day to call "subconsciousness," but which is really Ego in an interior personality—one of the many personalities all belonging to him at the same time. This personality is ours, all through our earth life, although most of us live and die unconscious of its existence.

That mother and son were blended in Ego love belonging to the life which KNOWS, and is therefore independent of mortal sense. Time, space, and mortal sense present no barrier to this love. It is love too large and deep for expression in mortal sense. It is love to love amid vibrations impossible to mortal life. And this "subconsciousness" will every now and then burst into earth life by an abnormal process which the perplexed scientist calls "telepathy." Here has been an interchange of thought between mother and son amid vibrations impossible to mortal ear. But that mother's ear has been love-keyed to vibrations that can catch and record a thought-burst of agony from her child. It may not have been the mortal ear which was the sensitive spot in her mortal form, but the habit of earth life is to receive it, in any case, as if heard in normal manner. So we have a thought that travels inaudible space, and becomes audible by a flash through the organism of an abnormal sensitive. The communion was an eternal love fact as between Ego and Ego. The marvel is that it finds a channel up into normal earth life. So great a marvel is it that there are intelligent men and women who, even to-day, deny the fact itself, rather than attempt to learn its lesson.

We will keep to our illustration, but now take a step onward to another truth. Neither that mother nor her son are really limited to the use of five senses. But they think they are. They are not outwardly conscious of their own soul powers by which their love blends into oneness. As another remarkable fact, they know nothing of the special channel through which their thought finds its way into sense expression. It is most startling to note, in the experiments with Mrs. Piper by officers of the S. P. R., that the spirit, George Pelham, when writing through the hand of the medium, was not aware he was using the hand. His thought was working telepathically, and it found entrance and exit through whatever channel could repeat the vibrations. This is a remarkable fact for the student reader to remember, because it follows that if one spirit was not aware he was using the hand, another would be similarly ignorant he was using the tongue, except that that had been a common experience, and was what he would expect. But in this interesting case, the spirit using the tongue was unaware that another spirit was using the hand, and that, presently, a third spirit was using the other hand. So we have three intelligences using Mrs. Piper's organism at the same time, and we have a right to infer that not even one of them was using the medium's brain. The medium's brain was being used, all the same, but it was by the mortal sitter who found it his only channel by which to enter the realm of subconsciousness, in which Ego possesses powers unknown in mortal life. The hand and tongue of the medium were merely outlets for the subconscious impressions received by the medium, which we see manifesting in whatever might be the most sensitive spot they could reach. Thus, if that spot represented vision, we would have the spirit's thought, which at first hit the whole body, at last picturing itself as an effect on the organ of sight, although the eye was itself unused by the spirit. If the subconscious thought expressed itself in the vibrations of sound, we have what is called "clairaudience," although the spirit cannot talk into mortal ear. And if it be the larynx and the tongue which catch the vibration we say the spirit talks, just as when the hand has been communicating we have called it "automatic writing." Surely the student will now see how greatly the mortal sensitive is certain to color and limit every thought thus received, and can only express it, at best, to the extreme limit of his (her) education or dormant capacity.

The student reader has now the key to the perplexities, contradictions, and nonsense as well as truth, that finds outlet through medium sense organs and sensitive spots. One such psychic will receive pictures through the forehead; another will declare he hears at the pit of his stomach; and mayhap there are many such nerve outlets. But in every case alike the spirit has simply uttered a thought, discharging it into earth life, and is himself oblivious to the spot where it explodes.

Such truths carry us yet a step further, for all spirit control or communication, whether of mortal with mortal, or spirit with mortal, depends upon a harmony of vibration of "mind stuff" at each end of the circuit. The experiences of Mrs. Piper have been carefully studied in detail; but those of other sensitives, although apparently various, are necessarily evolved under the same natural law.

Mrs. Piper exhibits unconscious trance in its utmost perfection. We can through her mark the limit as well as the extent of spirit control. When the reader and I express a thought we do it consciously by look or word, or perhaps with the pen. But when the spirit uses the mortal organism he cannot have this consciousness of detailed expression. He just flashes the thought, and it finds outlet as best it may. And in return the mortal thought comes flashing to him in reply, or perhaps in new question. But the mortal creator of thought sends it from his mortal brain, and it travels on and on through a wonted sense expression.

The nature of the spirit's own organized method of expression we are not now discussing. That will come later on in these articles. The interesting fact before the student now is that we are actually finding in this phenomenon of spirit control a return, as it were, to first principles. We watch intelligence manifesting itself without using the mortal reasoning faculty. Let us mark this very distinctly. The intelligence flashed from the spirit will break out wherever there is a sensitive spot. One such outburst will find the eye itself the best channel, and then we have, perhaps, the seer, or seeress, of the crystal. But usually the eye is not used, and so clairvoyance does its seeing without it from some other more sensitive point of nerve expression. The ear may fancy it hears a spirit voice, but if it be really from the spirit no other ear less sensitive could catch the sound. And for the most part, clairaudience is only a sensed expression of spirit thought.

It is thus with the mortal sensitive in every phase. He hears, sees, tastes, smells and touches spirit expression without any direct relation with the organ used in his everyday life. This is pure telepathy. But the moment the sensitive would communicate what he has received to you and to me, the mortal organ must be used in its everyday manner. The point I am emphasizing is that when this happens the sensitive may be in an unconscious trance, and therefore not consciously using any organ at all, while the spirit, as we have seen, has hurled a thought at the mortal, and is obliged to leave it to come out as it may. The communicating spirit is unconscious as to what particular organ he is affecting, although as a matter of experience, he very soon imagines himself in direct control of his medium's hand or voice.

There has to be a return message from mortal to spirit if we are to have what is called intercourse between the two worlds. Here we learn our lesson from scientific discoveries. All energy is discharged into the pathless ether. Mortal sense catches what it can. The rest goes bounding by. It is just as the sun's ray is recorded by its spectrum, but only so much of it as mortal sense can grasp. Its heat rays and X rays are on the verge of our limit of reception, and the vast remainder passes on unrecorded. Thought, as used in mortal life, is but partly caught by mortal sense. The rest rushes on unnoted in earth experience. Yet it is this unnoted vibration of our thought which alone can be sensed by a spirit's organism. The organism of our spirit visitor cannot respond to our vibrations or it would be back to mortal limits. Let us emphasize this fact. You cannot hit a spirit with either your fist or your tongue. You can only get at him with a thought. And so much of the thought as can hit the ear of another mortal will pass unheeded by any spirit visitor. So it is only the portion of your thought that you can't express through your earth sense that can be received, or even guessed by the spirit.

Now we begin to see sunlight through the fog. We begin to understand why the spirits who attempt to return through Mrs. Piper are always bemoaning the feeble "light" as they call it, and constantly returning the most irrelevant answers to questions by mortal investigators. They could not, as we have seen, use mortal sense; and they could not even direct their thought in the dark so that it might travel outward, finding its own way through the medium's appropriate sense. And they could, at best, only catch so much of the mortal's thought as vibrated into the "mind stuff" common to both worlds.

They were not using either mortal brain or mortal sense themselves; and such brain and sense must flash its thought outside its own limit of perception before these spirit visitors could translate it into their own intelligence.

So much is but the threshold of our investigation, but it will serve to show the student reader that the average believer in spirit intercourse is entirely ignorant of how much or how little of such intercourse he can realize, and of the laws by which any communication is possible. We must now try to discover the nature of the raw material used by a spirit when he would establish his identity, or hold intercourse with a mortal.

San Leandro, Cal.

SPECIAL PROVIDENCE.

Explaining Its True Meaning.

From spiritual impression I write the following lines:

There is a special providence, but not correctly understood by those who have faith in it. In order that I may correctly speak on this subject, I will say that the common teaching of spirits in regard to the spheres in the spirit realms is a mistake. There is no geographical location, distances, or boundary lines, that can be ascribed to the spiritual spheres, as they are only intended to represent advanced conditions of spiritual society. You have your earthly classes or spheres in society, from the multi-millionaire down to the common laboring class of men. The same conditions exist in the spirit world, with this difference, that the higher or more advanced conditions or spheres of society are not attained through the power and influence of wealth and gold, but by true merit, for the possession of spiritual gifts, such as knowledge, wisdom, and love, with a sincere desire to work in heaven and on earth for the welfare of the human race.

Earth's inhabitants are spirits clothed with material bodies. Christ has said that we must be born again, but he has not said that we must be born a third time, to inherit eternal life. Paul has said there is a physical body and there is a spiritual body, but he does not say that we have two spiritual bodies. If this be true, and the term spheres is intended to represent a change in spirit life from one geographical locality to another, the same as you change locations on earth, by passing from one state or territory to another, it must be equally true that we would require a change of our spirit bodies, more refined and sublimated to correspond with the advanced conditions of the spheres into which they entered.

But there is a continuous net-work of isothermal or magnetic lines which extend from the great throne or grand center of light, love and wisdom, to the extreme limits of the eternal universe; these lines simply represent fixed principles of good and evil, with their natural accompaniments of ignorance and wisdom in man, and in exact proportion as people keep in rapport with them, will they be rewarded with good, or punished with evil.

These conflicting rewards or punishments men attribute to a dispensation of special providence, and such as are not professors or believers in some orthodox code of religion, will call it chance or luck, and as a general rule the most ignorant and unadvanced people of earth are more frequently the recipients of these rewards or punishments than the better educated class of people are, which they generally attribute to a special providence or chance.

The explanation which I will give concerning this is that the modes of educating the people on earth are calculated to make them proud and selfish, and devoid of sympathy and natural love for their fellow men.

The more ignorant class as a general rule are the best Christians at heart, but for the want of proper wisdom and knowledge, cannot keep in rapport with the true principles which they daily come in contact with, of good and evil, and which is sure to bring them a reward, or what they are pleased to call a divine punishment.

The spirits of those who have advanced in spirit life, who are possessed of love, and have acquired wisdom and knowledge, sympathize with all uneducated people of earth, and by concert of action, or by individual effort as spirits, often bring people in a seeming mysterious manner in rapport with good conditions or pure lines of principles, as a parent would save a child from a danger by placing something in its view that would divert its attention to some other object. And evil spirits are constantly hovering near us and bringing well meaning men in contact with bad men and evil principles, in a way that they cannot realize at the time how it is done, and when good or evil results from it, they are unable to comprehend it, and call it an act of special providence or a matter of chance or luck.

In matters of national importance, or where the thing necessary to be done is so urgent as to not admit of delay for concert of spirit action, the divine will of providence supersedes natural fixed law and for the time acts as an emergency law, but as a general rule the divine will is transmitted from heaven to earth's people through divine spiritual agencies, from learned angels to the most undeveloped class of spirits. God in his wisdom placed good and evil before man, as free agents. Spiritual power guides man to that which is good or evil, and as he is controlled by good or evil spirits, so in proportion will he receive a reward or punishment, for obedience or disobedience to natural or divine law. R. A. C. MACK.

Dadeville, Missouri.

HOME CIRCLE.

Extracts from a Journal of Experiences.

To the Editor:—The extracts from a journal were taken from my sister's journal, written the year before she passed from her suffering body, to inhabit a form of radiant loveliness in the land of Spirit. She was almost persuaded to accept the Christian religion. Spiritualism was then quite unpopular and we had not investigated to any extent: She prayed: "O God, give me light and knowledge. If there is any truth in the spiritual philosophy, make it known unto me."

She soon began to be clairvoyant, saw spirit friends; her hand was often controlled to write. She often spoke inspirationally.

Hoping the few extracts may influence some skeptic to investigate through the Home Circle, where fraud cannot enter, I am yours ever for the cause of truth,

Nelson, N. Y. EMMA F. DUELL.

EXTRACTS FROM A JOURNAL.

January 1, 1875.—A cold but beautiful day. With this Happy New Year is born an ardent wish for a better and more useful life.

We would live a life so pure and free from sin, it shall not shame us when we part with this.

We would sow good seeds, and pray God to water them, that they may bring forth sweet fruit.

I have the blessed assurance that the angels from the higher life have given me what earth never could. Truth is founded upon the rock, but falsehood and error upon the sands.

January 2.—We held a very interesting home circle this evening. The German spirit gave us a grand discourse, explaining several questions asked, to the satisfaction of all. Mother asked if little children in spirit life were as well off as grown people.

As an illustration, he spoke of a flower garden in which were growing plants, some being full-blown flowers, while others were only small buds with petals just expanding. Ere they opened, some kind hand plucked them, placing in cool and pure water. Receiving care they soon open, becoming full and perfect flowers.

The dark clouds of the tempest gather, the rain falls in torrents upon the garden, and the flowers left are broken from their stems and lie drooping in the mud, faded, soiled and withered.

The little ones who pass from earth during infancy are cared for by the bright and pure spirits in the higher spheres. Taught the lessons which their purity enables them to learn, their souls expand quickly, drinking in deep draughts from the great fount of infinite power. They soon become our teachers. Not direct, for we could not comprehend, but transmitted from one plane to another it reaches us as lucid as we can bear.

January 11.—Held a circle. I was impressed that several Indian spirits were present. Soon after I saw a hand holding a flower, pale blue, shaped like a goblet, for mother to drink.

As she did not notice it, the hand threw the contents upon the stand, filled the flower again, extending it to me. I said: "If it is something you wish me to take to benefit, I will do so." The flower was instantly held to my lips. Mother saw four Indians dressed in fur. She asked what tribe they belonged to, and saw them throw a large turtle upon the table.

Two others who seemed to belong to some ancient race were seated at a long table outside the circle. The German then reminded us of his promise to aid us, said he had brought them as they possessed great power and strength, and could help us in our development.

Held Circle 23.—Mr Brown, Mr. and Mrs. Miner, with their relatives from the west. I saw and described the gentleman's spirit wife. Gave her name, his mother's name, sister's, and one of his children's. All were excellent tests to him. I then saw an anchor held by spirit hands, composed of white roses. It was no doubt an emblem of spiritual truth. Oh, how much we owe the angel world. They come striving to elevate us, that we may grasp and appreciate a little of that which they enjoy. The past is beyond our recall, but the future is ours to improve. Let us build so well and strong that our edifice shall stand though the whirlpool sweeps around it. Onward and upward be our motto in life here, as it is in spirit life.

February 20.—Message to Lillie A. Temple:

Loved ones were waiting, they welcomed me there,
Infinite beauties and pleasures to share;
Father, mother and all the loved ones
Were waiting to welcome the wanderer home.
Freed from the trials that earth life must bear,
No longer its vestments of sorrow to wear,
Angels whose garments were glistening and white
Bore me through portals of heavenly light. A. TEMPLE.

February 27.—The German gave us a spiritual feast, as usual. Among other things, good, spoke of the frail crafts which were [but never should have been] launched upon life's ocean, borne by the strong and powerful currents until they reach the rapids, where they soon sink beneath the dark waters. Who is responsible for the lives wrecked? Not those who, too weak to withstand the temptations of life, fail, but they who launched the crafts without giving them compass or rudder.

When we endeavor to describe to you our spirit homes, we of necessity compare them to that which you see in earth life, and so we can give you but an imperfect idea of the glorious realities of our heavenly homes. We come this evening to dispel the shadows which have gathered around you. We know the doubt and fears you have struggled with, all the longings of the soul. If your prayers seem long in being answered, wait patiently. Not one pure and holy invocation but shall be answered, and thy soul be better and happier through the lesson it learns in the delay.

As the white lily which blooms on earth,
Keep thy soul pure for its heavenly birth;
Then when thy spirit is winged for flight
'Twill soar to a home in the region of light

November 14.—The following inspirational poem, by Anna V. White, was received while sitting alone:

Beyond the billowy ocean,
Across the mighty deep,
Have passed the earthly loved ones
For whom so many weep;
But could they see them standing
Among that happy throng,
Their tears would turn to gladness—
They'd echo our glad song.
They are basking in the sunshine,
They are bathing in its light,
Now are drinking from the fountains
Of eternal truth and might,
They have cast the fetters from them,
They wore so long on earth,
And have climbed to heights supernal
Since their happy spirit birth.

December 2.—Through the mediumship of Miss M. J. Graves, received the following:

Your home on the other side stands upon an elevation commanding a grand view of the surrounding country. There are blooming many beautiful flowers. In the centre is a white magnolia placed there by one who often brings you flowers, that you may see some of the bright blossoms in your spirit home. You are afflicted with physical ills, but you will reach such a stage of development that these will seem insignificant. You will be able to walk when thirty years of age. Your mission is to elevate humanity. Wisdom's ways are ways of pleasure and all her paths are paths of peace.

December 27.—Received the following through my own hand, by automatic writing:

TO ANNA.

Will take the tiny bouquet
I have culled, dear friend, for thee;
Brought from realms of spirit life,
That you might their beauty see?
They grew where the river windeth
Around the hills of light;
I plucked them in the morning,
As the dew lay on them bright.
You loved the little wild flowers
We gathered long ago,
But brighter, far more beautiful
Are the ones I now bestow.
Emblems of the affection
I cherish still for you,
I have defined it, Anna,
'Tis friendship pure and true.
SPIRIT W. ACKLEY.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull For sale at this office. Price ten cents.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

Vision Reveals Sister's Death.

Paris, September 13.—A remarkable incident is published this morning in one of the leading papers, which vouched for its accuracy. Three gentlemen were strolling down one of the principal avenues of the Bois de Boulogne chatting, when suddenly one of them, overcome by some mysterious influence, stopped short and ceased talking, and over his senses a cloud descended.

On recovering himself he found his friends staring at him in alarm, while he was shaking as though from cold. Much alarmed, he told them he had had a vision that his sister, who lived 3,000 miles from Paris, was dead.

He hastened to a telegraph office and wired for particulars of his sister's health. The reply stated that she had died at the very moment of his vision.—Chicago American.

"'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

WHAT DOES SPIRITUALISM INCLUDE, AND WHAT ARE THE DUTIES IT IMPOSES?

By Prof. J. S. LOVELAND, Summerland, California.

NUMBER FOUR.

If Spiritualism is only a part, where is the wholeness? is the query with which we closed our last article. Has any one found an answer? And I now ask what is the wholeness of which it is a part? Is it a unity or only one factor of a unity? If the latter, what is the unity? Is it a principle, or a summary of principles, embodying a wholeness? All the Christian sects embodied, represent the principles, doctrines of Christianity. Is Spiritualism one of these sects, representing a special form of the totality? Perhaps some reader will remind me that I have already affirmed Life to be that unity and wholeness, and that Spiritualism is the Science and Philosophy of Life. Very true. Life, in its threefold aspect of Universal, Individual and Social, constitutes the perfect wholeness. The individual evolves from the universal, and the social is the embodiment of the universal and the individual in a composite unity. The universal represents absolute oneness. The individual represents the blending of equal, unit factors into functional unity. The co-ordination of equal, unit factors, atoms or molecules, by the action of Life energy, creates the organs and functions of the human organization. The result, unless opposing forces interfere, is the harmonious manifestation of life energies. So also, in the co-ordination of individuals in the social unity, there will be harmonious manifestation unless there is some maladjustment in the relations and functions of the unit factors of the same.

Principles are interpreted or manifested, or both. Interpretation is the comprehension and statement of the nature and relations of things and energies, and is made by the intellectual powers of man. Manifestation is the actual outworking of life's sublime energies. Now, we have seen that mediumship is the manifestation of the same absolute energies which organize the human form, and control its functional activities so long as organic life continues. It thus includes the potency of both the universal and the individual. Hence it is equal to the social life, which is, as I have shown, the individual and the universal combined. Space will not allow me in these brief articles to show at length the identity of mediumship and the social life. But no Spiritualist will question the position that the perfection of mediumship depends upon harmony. The prevalence of fraud and imperfect mediumship keeps pace with the contention and strife among the Spiritualists, and also in outside society. The pitiable ignorance of most Spiritualists, who limit mediumship to the one phase of conversing with decarnate spirits, is the cause of immense inharmony and consequent failure to realize, except in a very limited degree, the full benefit of mediumistic capacity. I may, in the future, give a more complete exposition of this subject. It will be an added demonstration of the essential oneness of Spiritualism and life manifestation.

Spiritualism may be regarded as dual. It is manifestation and interpretation. Through and by mediumship, it is the great manifestor and manifestation of the potencies of universal life, and the attributes, relations, tendencies and destiny of personal life. And, in the exercise of the supreme faculty of reason, it is the interpreter of all the religions, philosophies and ethical systems of the past, and also of the inharmonies and maladjustments of the present.

We are now prepared to go one step farther and say that Spiritualism alone is the interpreter of life, for it alone, by scientific analysis, has discovered the law of life manifestation in its most occult forms, and thus demonstrated the naturalness of all those manifestations of life hitherto considered miraculous; and by finding the nest of all those energies in the organs, and pertaining to the functions of organic life, it has placed mediumship in the categories of physiological and psychological sciences. And, while not seeking it as an end, it has demonstrated in the most perfect manner, the unity and brotherhood of humanity. The old fable of Genesis said that a river went out of Eden and parted into four great rivers. If it had said that humanity went out from the universal life and parted into four great types we might conclude the writer had some inkling of a great fact. But standing upon the vantage ground of science, we unhesitatingly proclaim that no matter how many streams of racial or tribal life exist, they all flow from the same universal fountain, and hence by the fact of a common nature constitute the composite oneness of humanity.

But, without proceeding farther with these reasonings and illustrations, I submit that the duty imposed upon Spiritualists is the Leadership and Education of the world. I have already shown that Spiritualism, considered in the abstract, as embodying mediumship and reason, was the manifestor and the manifestation of life. This necessarily implies the action of individual men and women. And this means acting out in real life the essential principles of Spiritualism or Brotherhood. Words are not life. They are very cheap. Sometimes they are very necessary. But they can never be made substitutes for acts, hence the proclamation of brotherhood by words only will never save a single person.

In previous articles I have discussed the question of rights. Comparing the actual conditions of our present social state with the absolute rights appertaining to every human being, we discover the appalling fact that right is almost universally disregarded and a system of legal robbery exercising despotic sway over society. The ownership of natural wealth in perpetuity is a settled principle in civil law. The possession and ownership of what the possessor does not need, but what some one else does need, is equally sacred in human codes. The fortunate robber may hold thousands of acres of land while thousands of poor men may suffer and starve for the use of it, and if they should insist on cultivating it the whole military force of the government would be used to drive them off. Thousands of acres may be turned into game preserves, to furnish sport to barbarian aristocrats, while men and women starve because shut off from that which belongs to them by right; for Spiritualism proclaims the right of all men to secure what they need. Again, one man has secured 100,000 bushels of wheat. He needs perhaps twenty. Around him are thousands who have no wheat or money. He ships his wheat to some other country and they starve. This is transpiring in India at the present time. It occurred a few years ago in Ireland. Astor has more than ten thousand houses. He needs but one. Some poor man, through sickness and death in his family, is unable to pay the monthly rent. The power of the State of New York steps in and throws that suffering family into the street, in snow or rain, and society approves of it, because law, custom and religion proclaim that man has the right to hold and control what he does not need, but which some one else does need. The Astors, no doubt, have from one to two hundred thousand tenants in their houses, and according to law and our religion they have the right to dispossess every one of these tenants on expiration of their lease and leave them empty. This would inflict terrible suffering on thousands, and materially injure the business of the city. Selfishness prevents these extreme cases, but on a smaller scale, the control and reckless waste of what the possessor does not need and somebody else does need goes on continually. And nobody objects. It is conceded as perfectly right. But it is perfectly and outrageously wrong. It is an assault upon life. In many instances it is actual murder.

The imperative duty of every Spiritualist is perfectly clear. He must protest against these palpable wrongs. He must educate the people to see and resist them. He must and will, if a Spiritualist, leave no legitimate means untried to completely remodel the present governmental system. He will be untiring in his efforts to secure the enactment of laws securing to every person the opportunity to secure the means of life. His politics, his religion and social principles will be the same, and he will vote his principles, and in his social life will act his principles. All real Spiritualists will act together. They will be co-operators. It is impossible for them to be otherwise. They see and realize the oneness of life—that they are only factors of that oneness. That the instinctive aspiration of that oneness is to harmony—happiness. They know that the weal of one is the good of all; and the weal of all is the supreme good of the one. The Spiritualist sees that right and duty are inseparably linked together. That there can be no rights without corresponding duty. And I have shown that Right is an attribute of life itself, consequently to every phase or form of life pertain the same rights, and they inhere in every unit factor or individual of that form. Therefore, every human being is under the most imperative obligation to work in every way possible for the establishment of the rights of self and of every other self. But the Spiritualists, having the only true Science and Philosophy of Life, are the ones on whom this duty rests in greatest force. No other scientific cult has developed the formulas of life as I have indicated in these articles, nor laid the foundation for those all-embracing deductions of duty or ethical action as I am now proposing. With all the other world systems of thought, Science is one thing, Ethics another and Religion still another. But, as I have shown, Spiritualism demonstrates that they are only branches of the great tree of Life. Or, they are different departments of the one universal Science.

The eternal effort of the universal life, through all the stages of evolutionary progress, has been for the attainment of harmony, that is, the full expression or manifestation of all its almostinfinite possibilities. Partial success and partial failure has characterized this unrelenting struggle. The failure has always been the result of defective understanding of the Science and Philosophy of Life. It has not been for lack of love of life, or of effort to secure the full results of life. But for lack of knowledge of all the elemental energies of life, their natural relations and the appropriate methods for their successful action. Of course, ignorance of some of those elements of life energy would render a system of harmonic action an impossibility. For instance, when some of the functions of life, as manifested in mediumship, are supposed to be the result of supernatural or miraculous agency, a true theory of natural life would be impossible, and therefore inharmonic condition and action would be inevitable. Such has been the fact with the great world religions. While in some particulars they have contributed toward some special development, and in that respect they may be allowed successful; on the other hand, their ceaseless divisions and contentions are the prima facie evidences of their dismal failure to secure the great end of Life—harmony—happiness. So also, when the supernatural idea affirms the right of government to some god, either through the agency of some pontiff, judge or monarch, we have the true ends of life defeated through the rule of personal selfishness. And the same result is reached when a representative form is adopted, as the selfishness of the representatives eventually works with individual selfishness outside of the government circle and the rights of life are trampled under foot. And when we come to private life so-called the same poison is found in operation. With the religionist, the primary, the supreme duty is owed to God. That to man is secondary, and is defined by God. Hence the great mass of religionists look upon their neighbors—their fellow citizens as enemies of God, and aliens from the spiritual commonwealth of the righteous. Hence we have a total failure of the true ends of life, and instead we have pride, self-righteousness, bigotry, hate and endless strife.

With what tremendous force then comes the affirmation of the duty of Spiritualists to be the leaders and educators of the world. Having discovered the "Harmonial Philosophy" we are prepared to show the struggling, contentious sects, whether civil or religious, just where they stand, just what their failure is, and how they can align themselves in the ranks of positive progress. We are on vantage ground which cannot be taken from us.

Partial, phenomenal spiritism constitutes only another contentious sect, fighting for position alongside of the other and older sects, and vigorously trying to appropriate a part of their old Bible as defensive material in the fight. But Spiritualism is, in essence, and must be in manifestation, one vast propaganda of education. It is not, cannot be any missionary enterprise to convert men to a creed, or adjoin them to any partial sect, but to so enlighten them, in the Science of Life, that they will naturally act together. Co-operation will be as natural to the real Spiritualist as competition and strife are to the non-Spiritualist. I don't wish to be understood as in the least undervaluing Spiritism. It is, in its fullest sense, the scientific department of Spiritualism. But I mean that Spiritism which confines itself to that partial phase of mediumship which limits itself to converse with decarnate spirits, with no study or knowledge of the laws or possibilities of mediumship, or the vast duties which a new instauration of thought and life imposes upon those receiving it. This Spiritism is partial, defective and develops a phase of character destitute of any central purpose of action. You will find these Spiritists on all sides of all questions. In the church they belong to all sects. In politics, they are in all parties. In the great Spiritistic movement they are in all fads from that of John M. Spear down to the theosophic, metaphysical and mental science systems of the present. It constitutes the vast field of phenomenal shows, fraud performances, the flaming advertisements of the greatest healers, with bogus titles, etc., etc., all of which are foreign to genuine Spiritualism. But the real Spiritism is scientific. It carefully and patiently collects every fact or phenomenon. Analyzes it thoroughly. Determines what has been done. What or who was the doer. What the source and law of the force operating, and also the purpose of the doer and the tendencies of the acts performed. Thus real Spiritism brings us at once to the Philosophy of Spiritualism. It is only the pseudo Spiritism, which misnames itself Spiritualism, which I repudiate.

In conclusion, I come to the application of my reasonings. We have an organization known as the National Spiritualist Organization. Last year it most unfortunately adopted a seven by nine creed affirming belief in an incomprehensible something termed an "Infinite Intelligence." This was to take the place, and play the role of the God of the old religions. Strong protest has been made against this creed or any creed, as creeds are only confessions of ignorance. What a man believes, he doesn't know, and what is unknown, and especially what is unknowable, should have no place in the platform of a people who lay claim to knowledge. Again, what is only believed but not known will be forever a bone of contention between the varying faiths. No postulate of truth or duty can ever be predicated of an unknowable something. The infinite can never be known. It can never be measured, and knowledge, comprehension, implies measurement. Consequently the N. S. A. creed can never be a basis, or bond of union, but the opposite. The obvious duty of the association at its coming meeting in October, is to repeal its creed entirely, and instead submit some brief declaration which all Spiritualists will accept without dispute. Everything could be summed up in the affirmation that "Spiritualism is the Science and Philosophy of Life." And, if some expansion were needed, it could be easily made in affirming the continuity of life, and the natural fellowship and communion of living persons in all spheres of life. The equality of human rights and the imperative duties of Universal Brotherhood might well complete the document which an intelligent person could put in form in an hour. A platform would thus be laid, on which could be built the grand structure of propagandism heretofore indicated.

The October meeting will decide whether a partial Spiritism, serving as a vehicle for phenomenal and medical frauds, shall continue under the shallow pretense of a religious organization; or whether we shall have established a philosophic Spiritualism, operating for the intellectual enlightenment and the moral uplifting of humanity.

J. S. LOVELAND.

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We have been swindled out of a large amount of money by postmasters, who knowing a person desires The Progressive Thinker, sends his money, deducting a large commission. The Progressive Thinker is one dollar per year. The great rise in print paper renders it utterly impossible for us to give any commission to news agents or postmasters.

Bear in mind when making a remittance, that only one book, the Encyclopedia of Death, and Life in the Spirit World, Vol. 3, is furnished for 25 cents. You must not substitute any other of the premium books for that one.

THE LAW OF MATERIALIZATION.

A Lecture Delivered by the Guides of Mr. John W. Ring, Galveston, Texas.

In the present age there is no thought which entertains the thinking philosophical world as does psychic phenomena. The orthodox world, to a great extent, repels every intimation of the possibility of genuine, truthful psychic phenomena. The Catholics seek to educate a certain class, while the Spiritualists, of all other people, are desirous of educating the great masses of the world who are hungry and thirsty for something which will in a manner demonstrate the immortality of the soul. So we, the Spiritualist Society of Galveston, after having lately passed through sore and serious experiences with so-called materialization, have tried to in some manner inform ourselves and our associates upon this great subject. Knowing as you do that these lectures which you receive are purported inspirational, given by excarnate intelligences, you can conceive the possibility of associating with your speaker an intelligence that is informed upon this subject; such we believe is the case this evening—that in the inspirer for the address we have one who knows by actual experience the Law of Materialization.

NATURAL CAUSE.

With the men and women who think there is no longer any discussion, that mind emanates a magnetic aura, which demonstrates perfectly the science of life within, and portrays accurately the character of each child of earth. Men and women are conscious of the fact that surrounding us as a halo of light is the emanation of the soul within; and that as the perfume of the flower pervades the atmosphere with its sweetness, unseen and unrecognized by the sense of sight, so does the aura of the human soul penetrate the atmosphere about us, unseen by the material sense of sight.

Seership in its phase of clairvoyance has demonstrated to the world furthermore that man has a spiritual sense in counterpart for every material sense; that while we look out over the beauties of Nature with our eyes we are blind to the fullness of the Infinite's expression. The spiritual sense of sight peers into the beauties there concealed and sees the soul itself. The harmony of sound which bursts upon the material senses of man is not to be compared with the sweet sound of the spheres as they roll in space, the orbs which walk their respective route, or even the sweetness of the babbling brook when all nature is silenced and the soul drinks in the spiritual message thus expressed. Every sense has a spiritual counterpart, power of spiritual perception. Man feels the things which approach him and judges of them by the condition which they produce, but the psychometrist peers into the thing which they touch, and rends the soul thereof.

NATURAL EFFECT.

As the streamlet starts far up the mountain side, and courses its way to be joined by innumerable brooks until it becomes a roaring cataract, and as the ingenuity of man has harnessed its power, and causes it to move the shuttles of factories, turn the wheels of mills, and in a multitude of ways and manners shorten, or at least modify, the labor of men, so does the emanation of the soul reach out and blend with the emanation of other souls, thus forming a mighty force which is divine. To continue this illustration, let us gather a number of persons (men and women, positive and negative forces), engage them in harmonious thought (that the emanations of their souls may perfectly blend), and we have the atmosphere pervaded with actual substance. Who can look at the rolling cataract and see the strength which moves the stone of the mill or wheels of the factory? Who can, with their touch, gather the fragrance of the blossom? Yet these are forces in Nature. So the clairvoyant tells us that pervading the atmosphere in a materializing seance there is an abundance of actual substance.

To explain this point we must remember that the scientific world disputes as to which predominates, force or matter. We are told by some great thinkers that we cannot comprehend force without matter for that force to operate upon, by other great thinkers that matter is useless were there no force to operate upon it. So we have come to the conclusion that these two—force and substance— are co-eternal. That as we look on Nature in her solid mineral, flowering vegetable, intuitive animal and reasoning human kingdoms, and everywhere pervading the various forces which man has but lately begun to comprehend, 'tis a co-eternal blending of force and substance. We feel that within the confines of the human soul and its temple of clay are all substances and forces; then we enter the materializing seance knowing that we are dealing with the substance of the body and the force of the soul. These must be gathered, harmoniously blended and manipulated to produce materialized forms, exactly as the cataract tearing down the mountain side must be harnessed by the ingenuity of man. In the spirit world (and possibly a few in the flesh) are souls so developed and educated in this great science, that they know how to manipulate these forces.

THE ADEPT.

We know that the adepts of India can work a wondrous spell upon the masses of their ignorant followers and cause them to see, by hypnotic influence, things which are not; and we know that these same wonderful people can by their law of chemistry produce not only living, breathing beings, but that they can produce, before the civilized gaze of the new world scientist, a tree which will immediately bear fruit. From beneath the rolling waves of the broad Atlantic, where lies the beautiful Atlantis, with her sealed secrets, there has come understanding of things which it was presumed man should not know; and the Holy Land of Egypt and the sacred jungles of India boast of souls in the flesh who know how to manipulate these psychic forces and materialize bodies. Safe within the secret recesses of Egypt's pyramids, and in the dark yet sacred caves and jungles of India this knowledge is locked, so when the people of the New World rise up and say, "Let us take the glad news of our religion to these heathens and pagans," let us remember this and go forth in the fullness of the soul's strength and implore these "wise men of the East" to give us the knowledge which their lips conceal. Every materializing medium (we mean legitimate medium) has a chemist—a spirit of dignity and apparent renown—who understands how to manipulate and deal with these forces of which we know so little.

MODE OF CONSTRUCTION.

Exactly as the little bee gathers from each flower tiny particles, the spirit gathers from the emanations of the soul, through the body, atoms which, though invisible to our sense of sight, are actual substance; by a process equally as unknown to man as the making of honey, they (using their medium as a motor or great vessel into which they pour this force and substance) blend this with the spiritual forces which they are able to bring and produce a substance, which man has failed to name, and an etherealized form is constructed. This form takes on the likeness of a human being. It is not tangible to our sense of touch, our hands can pass through it and we feel nothing more than a slight tingling sensation; as we pass our hands through vapor we are conscious of a dampness, so when we pass our hands through this etherealized substance we may feel a slight tingling sensation because magnetism and electricity are the potent forces of which this substance is constructed. This etherealized form takes on the likeness of the spirit who is seeking to manifest; it may be a spirit from the spirit world or it may be the astral of the medium. All successful materializing mediums are in a trance, unconscious of all their surroundings, or else influenced by some excarnate intelligence, thus leaving their astral at liberty to go where it will.

ETHEREALIZE, THEN MATERIALIZE.

We know that the good housewife takes water and by a certain process causes vapor to rise and disappear in the air; but if the proper precaution is taken (the vapor confined) the vapor again becomes water. So these bodies of ours emanate a vapor or ethereal substance, which under proper conditions can be converted into a similar structure. If this etherealized substance is carried a little farther in chemicalization, like the vapor, it will become material, tangible to our sense of touch, which will be like flesh and blood according to the degree of materialization.

When you deal thoroughly and carefully with this scientific problem, which is presented for your consideration, and revolve it many times in your mind, you will then comprehend how the emanation of the soul, blended with spiritual forces under direction of wonderfully developed chemists, can pass from ethereal substance and become sufficiently solid to be tangible to our sense of feeling, visible to our sense of sight. The vocal organs can be materialized, as we know they must be to produce a sound these mortal ears can grasp, or there may materialize only a portion of the body peculiar in its structure that it may be recognized by the investigator; but in no sense should the form be similar in appearance or action to the medium or any one in the seance, any more than flowers look like the earth from which they spring. The form is temporarily constructed for the use of an excarnate intelligence, and when acting under suggestion of this excarnate intelligence, it positively does not partake of the nature of the medium. The form may be inhabited by the astral of the medium, or a guide, and they may proceed to deliver the message of your spirit friend who does not understand the modus operandi. Here recognize the possibility of imposition, also of misjudging, of the uneducated soul, who seeks the phase of materialization; even the etherealized form, through which you can pass your hand without being cognizant of coming in contact with anything, may be occupied by some other spirit than the one which it purports to be.

Since these laws are so subtle and seldom comprehended, only the scholar who has made Spiritualism a profound scientific study is qualified to enter the seance room for materialization. Then contemplate seriously and sacredly the law which will produce conditions where the spirit chemist can gather the emanations of souls and build for themselves temporary habitations through which to manifest.

How sweet, how pure, indeed how clean,
Must be the human soul
That seeks to pierce the great unseen,
And see the shining goal.
How pure the thought which substance gives
To build the spirit's form,
That loved ones prove the soul still lives;
And with its love yet warm
Cries, "Look, oh soul, at pow'rs supreme,"
And floods our soul with light;
We blend our lives with their grand theme,
And lo, we're led aright.

In order to be in this frame of mind the sitters must be perfectly satisfied with the conditions surrounding the medium, and we recommend that the medium appear before a committee of the same sex, be disrobed and put on clothing which the committee has prepared. In doing this it is well, if it be a lady, to carefully examine the hair, and in all cases examine the ears. Why? Because there can be sufficient chemicals concealed in a little bag no larger than the end of your small finger which when ignited or released will be apparently a perfect etherealized form. The impostor is supplied with "condensed spirits," and when this chemical is ignited or released it rises, is given the name of some noted personage, the sitters say, "wonderful," and then it floats off in the atmosphere or dematerializes in the floor, yet it is nothing but condensed chemicals.

SPIRITUALISM—NOBLE LIVING.

In conclusion, friends, dealing no further upon the Law of Materialization, believing that we have presented sufficient thought which, if properly revolved in the mind will produce a wondrous harvest of understanding, we wish to say—Spiritualism to be successful must recognize every phase of mediumship and place each in its proper place. They whose mentality is illuminated with inspiration, or whose lives have been swallowed up, as it were, by spirit guides, who can teach the law of life and her multiplied phenomena, are the ones to blaze the way through swamps of superstition, and over the bleak hillsides of ignorance to plant the standard of Truth on every mountain top, and sow the seed of honest investigation in every human heart. Following these should be the men and women whose spiritual eyes and ears have been attuned to spiritual vibrations, that they can respond to the pleading cry of the spirit friends and give their sweet and tender messages to the denizens of earth. Then an orderly investigation can and will be made, which will result in an abundant harvest of souls made glad and free by our beautiful Spiritualism.

"GOD" AND "HEAVEN"

The living sense—the omnipresent—
That man has called his sense of God;
O, is it not by angels lent,
Where'er the foot of man hath trod?

They are not far; their "Summer-Land"
Is on this earth, where they were born,
And even now they 'round us stand,
For death has not them from us torn!

On clouds above no Heaven is,
But in our homes of love and grace,
And in our joy they find their bliss,
And 'tis their love that gives us peace.

Why should they go to some strange place—
Be torn from friends they loved so well?
Though they now tell of homes of grace,
Such separation would be hell.

'Tis absence that doth grieve the heart,
E'en though we hear of cities "golden;"
And would they go from us, apart,
And leave us thus, by grievings holden?

Is Mars or Venus better home,
Than this of earth, where love remains?
Must they from distance to us come,
If they relieve our hearts from pains?

Believe it not; with us they live;
They cling to earth, this planet fair;
And in our homes their message give;
And all our life, our angels share.

And this is why of God men tell,
As omnipresent—everywhere;
Because of Love our anthems swell,
And in our homes "God heareth prayer."

Have you not read of "Holy Ghost,"
And named it God—or "Father, Son?"
These are the names of all the host
Of angel ones, who heaven won.

"Our very own," these angels are;
"Our loved and lost," because unseen;
But they see us—they are not far—
And on their love we trusting lean!

Chicago, Ill. J. O. M. HEWITT.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

MINNESOTA.

Missionary and Temple Fund for State Association.

At the late convention held in Minneapolis, by the State Association, the Ways and Means committee brought in two important recommendations which were adopted.

The need, of course, is for funds to carry on the work. And a nucleus is desired for a Temple in Minneapolis, to be owned by the State Association.

Nothing nauseates sooner than repeated requests from the officers of the association for money. As a trained business man, I know that work, and less fuss and furore, gets results. Send out agents and laborers to achieve, instead of waiting for patrons and help.

Thus an army of workers is needed, instead of trusting all to a missionary, or president and secretary.

The Minnesota Convention appointed Mrs. C. D. Prudens, of Minneapolis, as a Human Calendar to appoint a person for each month, and they in turn appoint one for each week, and they for each day of their week to form a correspondence society—each to contribute two cents a week. That means four hundred dollars per year and possibly an excellent social and working society.

The writer was also appointed in charge of a corps of willing workers, composed of 365 persons—each one to have a day of the year to solicit for and remit results to the State Association. This should bring a remittance each day—and create an active body of interested advocates and helpers of the State Association. To get the 365 persons is a task—and to keep in active relation to them will be labor for the manager. I have a large number of volunteers enrolled, principally for October and November, with other scattering dates taken. But anyone may have any date they desire—even if it is duplicated. And every Spiritualist in Minnesota should join this company of "Willing Workers," and we will hold a reunion at the next convention. Any person in any other state may volunteer if desired. Send me your name and date selected (any you desire) or write for further information. We mean to make the cause of truth in Minnesota, a power for good.

Fraternally,
G. W. KATES,
Missionary.
560 7th avenue N. Minneapolis, Minn.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

OUR ECLECTIC MAGAZINE

PSYCHIC PHENOMENA.

From India to the Planet Mars.

Men of science are slow to believe in the supernatural, but they are not unlike other men when they have become interested and absorbed in the investigation of matters pertaining or having a connection with the so-called spirit world. It is not often, it should be said in justice to those who spend their lives laboratories and libraries in hard, persistent study and patient research, that scientific men become enthusiastic over anything, even when they have successfully demonstrated propositions to which they have devoted years, but as there are exceptions to every rule, it can be safely asserted that no man is so strong mentally that it is an impossibility to throw him off his balance.

It is among the probabilities that the majority of men believe to a certain extent in what is called the supernatural; many feel assured that those who have gone before are not really without means of communication with this planet; that the spirits of the departed exercise an indirect—sometimes direct—influence upon the lives of men and women, and have a part in shaping their destinies; and that some persons, although in their own proper persons in the flesh, can and do live in the bodies and souls of those who have been dead for centuries.

It was the firm belief of Napoleon Bonaparte that he was allied with deities, albeit he made no pretensions of holding direct communication with them; he insisted that he was not amenable to the rules of morality which guided the conduct of other men; he believed in destiny, and at the last was not brought to a realization of the fact that he was merely human.

For many years investigations have been conducted into the phenomena of "spiritual manifestations," as they are called, the most indefatigable in this line being the members of the Society of Psychical Research. These phenomena include "spirit rappings," somnambulism, table-tipping, slate-writing, mind-reading, performances within closed cabinets, etc., all of which have been made familiar to the public by "mediums," some of whom were clever indeed and succeeded in thoroughly mystifying their audiences. Among the most celebrated of these "mediums" is Mrs. Piper, of Boston, who has a large following. Her disciples stoutly maintain that she is in constant communication with the "other world," and, indeed, no satisfactory explanation has yet been vouchsafed for many of the things credited to her.

There lives in Geneva, Switzerland, a young woman known as Helene Smith, 30 years of age, described as beautiful and healthy, mind and body normal in every way, who possesses, it is claimed, "supernatural" powers, and Professor Theodore Flournoy, occupying the chair of psychology at the University of Geneva, has incorporated the results of his five years' study of her in a large book—"From India to Mars"—the translation of which has been done by Professor Daniel B. Vermilye, of Columbia University. Professor Flournoy calls it "a study of a case of somnambulism," and has divided it into three "romances," and says of his subject:

"Two of these romances are connected with the spiritistic idea of previous existences. It has, indeed, been revealed that Mlle. Helene Smith (this is not her real name) has already lived twice before on this globe. Five hundred years ago she was the daughter of an Arab sheik, and became, under the name of Simandini, the favorite wife of a Hindu prince named Sivrouka, who reigned over Kanara, and built, in the year 1401, the fortress of Tchandraguiri. In the last century she reappeared in the person of the illustrious and unfortunate Marie Antoinette. Again reincarnated, as a punishment for her sins and the perfecting of her character in the humble circumstances of Helene Smith, she, in certain somnambulistic states, recovers the memory of her glorious avatars of old, and again becomes, for the moment, Hindu princess or Queen of France.

* * * * * * *

"I shall call the third romance the 'Martian' cycle, in which Mlle. Smith, by virtue of the mediumistic faculties, which are the appanage and the consolation of her present life, has been able to enter into relations with the people and the affairs of the planet Mars, and to unveil their mysteries to us. It is in this astronomical somnambulism that the phenomenon of a glossolalia (ability to speak foreign languages without having consciously acquired them) appears, which consists of the fabrication and the use of an unknown language. * * *"

Professor Flournoy attended several public scances given by Mlle. Smith and was astonished at the results. Apparitions passed before her eyes in the partially darkened room, and when the meanings of the visions were tapped out on the table around which sat the medium and those present at the seance, Professor Flournoy (speaking for himself alone) was surprised to recognize in scenes passing before her eyes events which had transpired in his own family previous to his birth. Where could the medium have derived, he asks, knowledge of events of a private nature belonging to a remote past and utterly unknown to a living person? He hastens to say, in this connection, that Mlle. Smith possesses a triple mediumship—visual, auditive and typtological (spirit rapping).

In the messages received by Mlle. Smith no error was ever discovered, their verification being found by reference to biographical dictionaries or to the traditions of families interested, and as they generally had a bearing upon past events unknown to the persons present at the seances the medium could have obtained nothing regarding them from the sitters at the table. To these phenomena of retrocognition or of hypermnesia were joined occasionally, in the majority of cases in rhyme, moral exhortations, medical prescriptions for physical ailments, communications from relatives or friends deceased, and revelations (not capable of verification) concerning the previous existence of those in attendance upon the sittings.

As to revelations in connection with Mlle. Smith's first life on earth as a Hindu princess, her second existence as Marie Antoinette and her relations with the inhabitants and affairs of the planet Mars no one can take the affirmative side in debate; but when it is stated that the guardian angel of the medium is the shade of Cagliostro, a most illustrious artificer of 100 years or more ago—a magician, sleight-of-hand performer and adept in the way of making the credulous believe all sorts of things which never had an existence—one may be pardoned for indulging in a smile.

Cagliostro, so it is said, is now discarnate and floating in space, and is sailing under the alias of Leopold. In life, so the story runs, he was madly infatuated with Queen Marie Antoinette; and it was only after a long search that he happened to come across Mlle. Smith, in whom he found the august object of the unhappy passion which so completely possessed him when in the flesh. Being the protector and spiritual guide of the medium he naturally occupies a privileged and foremost place when Mlle. Smith is on one of her somnambulistic tours.

Professor Flournoy, it may be assumed, is perfectly sincere and honest in what he writes; he is a sane and clear-headed man, and he treats the whole business with a seriousness (to the extent of nearly 500 pages) which certainly entitles it to respect. ("From India to the Planet Mars," by Th. Flournoy; translated by Daniel B. Vermilye. Harper & Brothers.)—Chicago Evening Post.

The above remarkable book is for sale at this office. Price 1.50; postage 10 cents.

TWINS HAVE ODD GIFT.

Converse by Telepathic Messages.

SEE QUEER VISIONS—DISTANCE DOES NOT AFFECT POWER OF THOUGHT TRANSFERENCE—BROTHERS ARE ABLE TO COMMUNICATE WITH EACH OTHER WHEN THEY ARE MANY MILES APART.

Canal Dover, Ohio, Sept. 14.—A most singular power of telepathy, or mind-reading between twins has been demonstrated near the isolated village of Trailville. John and Robert Evans are the twins who have this peculiar gift. The boys are about 18 years old, and are sons of J. E. Evans, a well-to-do farmer. Both have light hair and blue eyes, and they are so much alike that the father has never been quite sure which is John and which is Robert.

The twins are alike in temperament, and have always shown the closest sympathy with each other. It is only recently, however, that they have discovered their telepathic power. The first exhibition of it took place about four months ago. John had been sent into the woods to hew some trees, while Robert helped his father build fence on another part of the farm more than a mile distant. Just before dinner Robert suddenly dropped a piece of timber which he was helping his father carry, and cried out, as if he were hurt. Turning about in alarm, the father saw the boy standing with his eyes closed.

"John is hurt! I can hear him scream and I can see him," Robert said. "The ax glanced from the tree and the sharp edge struck him on the foot. He is sitting on the ground and is bleeding dreadfully. He has begun to tear up his shirt and is trying to bind up the wound. He is near the old spring back of the peach orchard."

TELEPATHIC REPORT OF ACCIDENT.

Suddenly the boy opened his eyes, looked at his father an instant, and then started on a run toward the point where his brother had gone to work in the morning. Mr. Evans looked after him helplessly and then followed, somewhat dazed. When he arrived at the spring he found the conditions precisely as Robert had described them. John had cut his foot severely by a glance blow of the ax and had torn off his shirt sleeve with which to bind up the wound and check the flow of blood. John himself testified that he had cried out in pain when the ax struck him, and seemed not at all surprised that his brother Robert knew at once of his plight, although the sound of his voice could never have been carried half the distance they were separated.

The facts were told to the boys' mother, and were repeated to the neighbors. At first people did not credit the story fully, but since then they have had ample evidence of the singular phenomenon. Not long afterward Robert was working alone behind the plow in a field more than a mile from the house where he had left his twin brother that morning. While steering the plow through a rough and rocky piece of ground the plow-share was broken. There seemed nothing to do but unhitch the horses and go home, although the hour was only mid-afternoon. Then Robert suddenly thought about the time John cut his foot with the ax, and he determined to make his wants known to his twin. He accordingly closed his eyes and tried, he said, to get his brother's attention, although John was more than a mile distant. When he felt that John was listening to him he told his brother to go to the barn, where there was a new plow point in the buggy shed hanging against the wall. He also told John to bring a monkey-wrench which was in the tool chest. Robert then sat down on the plow and waited. It was not more than five minutes until, he said, he plainly felt John asking him which monkey-wrench he should bring—the small one or a larger one. After again bidding him to bring the large one he again sat down and waited patiently.

INSTANCES OF PECULIAR TELEPATHY.

Not more than a half-hour elapsed before he saw John running toward him with the new plow point and the large monkey-wrench. The broken plow point was hastily removed and the new one put in its place. Then Robert continued his plowing and John returned to the house. The twins seem to think there is nothing very remarkable about their marvelous gift of communicating with each other when they are far separated. The distance they are apart seems not to make any difference.

Not long ago John had occasion to go to the county seat, which is twelve miles from his home. At the wish of their parents the twins determined to demonstrate whether they could communicate with each other at this distance. Robert remained at home, and after John had been gone more than an hour he said he could see his brother driving along the road, and that they were talking with each other just as readily as if they had been together and had uttered the words aloud. This conversation was kept up at intervals as long as John remained in the town. Just after Robert had said John was leaving on his return journey the mother discovered that she needed some fruit cans. Robert at once stopped John on his return journey and told him to drive back and get three dozen tin fruit cans and some sealing wax. John asked a few questions and then told Robert he would return for the cans. About twilight that evening John arrived home with the three dozen fruit cans and the sealing wax which he had been told to get.

These are only a few of the wonderful demonstrations the brothers are able to give. Their power has proved a helpful one on many occasions. Each knows the other's whereabouts at all times. They can see each other and exchange thoughts, however widely they may be separated.—Chicago Inter Ocean.

PERPETUAL MOTION.

The Spirits Are Helping Her.

Philadelphia, Sept. 1.—Aided by the spirits of her father and grandfather, Mrs. Mary A. Drake, of 7 South Tenth street, says she has solved the problem of perpetual motion. She has on exhibition in her little store the curious bit of mechanism, something like an old-fashioned clock in appearance, which, she says, will produce motion forever.

From the rear, as the machine sits on a shelf, can be seen a little paper fan, which tirelessly revolves. The inventor willingly picks up the little box and gives the curiously inclined a glimpse of the brass wheels, cogs and things which cluster around the revolving iron rod on which the fan is placed.

There is no spring and no indication that it would be possible to wind the affair to keep it moving. Yet, according to the testimony of all observers, the fan has been whirling for a month.

"My experiments have only begun," said Mrs. Drake, "yet I have demonstrated that perpetual motion is not a dream, but a fact. This, my first machine, proves that. I am at work on a much larger one, which will be used to drive machinery. Until it is completed and patented I can give no details concerning my discovery. It is very simple. The different parts of the mechanism must be perfectly balanced. That is the secret. How I work it out is mine.

"I am naturally a machinist. I ran an engine which furnished the propelling power for a big factory, when only 16. I can take one apart and put it together again, if need be. In this work, however, the spirits of my father and grandfather are helping me. The dead know all things. It is because of their aid that I know I'll succeed in giving to the world a new motive power.

"Both stand beside me constantly and tell me how to make use of the law of gravitation in adjusting the mechanism which drives this fan. I can see them as plainly as I see you. I live on the border-land between this and the other world. I knew years ago that Keely was a fakir, that his one idea was to make money. The spirits told me. He was afraid to show his machine, except at stated times. Mine stands here revolving all the time in plain view. And when I get my patent I will explain its mechanism.

"I have had many proofs of the nearness to me of the dead. That they help me now is only natural. Five years ago my brother dashed into my room, saying, 'Good-bye, Mollie, I'm off.' It was 3 p. m. I saw him plainly, yet knew he was not in the flesh.

"That night I received the news that he died that afternoon at 3 o'clock.

"A man I once employed came into my room one afternoon and said: 'I don't want you to tell me; I know it all now.'

"The hour he appeared to me was the hour of his death, as I afterwards learned. When in my employ there was something he was always asking me to tell him. I refused. As soon as he had died he knew, and taunted me with the fact. I have no fear of the dead. It makes life fuller to live in two worlds."—Toledo (Ohio) Bee.

INSPIRATION.

Three spirits were talking in heaven one day—
A painter, musician, and poet were they—
The subject they spoke of was earth,
The clouds that obscure and the fetters that bind,
And how to assist the poor souls left behind
In the sorrowful sthr of their birth.

"I'd paint," said the artist, "a picture so true
The glory celestial should gladden earth's view,
Could my soul guide the fingers of men."
"The beauty of heaven should blossom in rhyme."
"And heaven's joy-bells thro' earth's music should chime,"
Said they of the harp and the pen.

Then down thro' the depths of the balmy blue air
There floated three spirits as gifted and fair
As ever left heaven behind;
So soft were their voices no whisper was heard,
So light were their footsteps no dew-drop was stirred,
For their was the realm of the mind.

Three mortals won fame as it were in a day,—
A painter, musician, and poet were they—
And great was the wonder of men;
They saw not the source of such beauty and love,
Nor dreamed of the shining forms bending above
The brush and the harp and the pen.

Say not inspiration has passed from the earth,
Is truth of less value, is man of less worth
Than in the dead past where faith cleaves?
The rose of to-day needs the strengthening dew
As much as the roses that past ages knew,
And the soul that looks upward receives.

CALLA HARCOURT.

Chesnut, Ill.

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PASSING UP HIGHER.

The Relatives of President Fillmore.

We remember that upon the death of President Harrison, while occupying the White House, Millard Fillmore became President. While introduced to him once at his residence in Buffalo, N. Y., I learned from the conversation that his family was liberal and broad-minded in their religious sentiments. The Fullers, formerly of Kelloggsville, Cayuga county, N. Y., were relatives of the Fillmores, and Miss Rhoda Fuller, a highly cultured lady, was the first writing medium that I ever saw. It was over fifty years ago.

Helen M. Francis, of Sturgis, Mich., a noble and esteemed woman, was the daughter of Cyrus Fillmore, a nephew of the president. She was united in marriage to J. C. Francis, June 24, 1849. Five daughters were born to this happy union. Mrs. Francis, after a long illness, departed this life Sunday morning, September 2, 1900.

Sent for, and sitting by her bed-side as a counseling physician, she asked, "Do you think I will get up again?"

My reply was, "I hope so; but physicians are not infallible. We will do what we can."

"Well," she calmly replied, "it makes little difference with me. I am prepared to go—but my children will be so lonesome. I shall come and see them, and I will meet them when they come to see me in that better land." Later she earnestly wished to go. She had been blest with spiritual gifts, and she knew that she was going to meet her ascended husband and the children that had gone before. She arranged her financial affairs. She had the undertaker come, and with him she made all the arrangements as to being "laid out," and the vault. She selected the hymns to be sung, and the speaker, Dr. Peebles, to offer the words of consolation to her sorrowing children. Thus can a Spiritualist die. Orthodoxy may do to live by but it won't to die by. It is too gloomy, too grim, too uncertain. It will not stand the test of life's last days. In those fading hours Spiritualism alone is sufficient.

Though sleeping a good deal, she was conscious to the last. One of her daughters saw her wrapped or mantled in a garment of white as she was dying. She slept—simply slept out of the weariness of earth-land into the restful beauties and glories of the summer-land.

A large audience assembled in Sturgis to show their respect to the departed, and their sympathy and esteem for the three sisters.

The day following this funeral we attended by request of the deceased the funeral of Mr. Fillmore, Mrs. Francis' brother, and nephew of the president. He had resided many years some sixteen miles from Sturgis. He was a sturdy, substantial farmer, an honest man, liberal and broad-minded in his religious convictions; he was bound to no creed and supported no orthodox church. The night previous to his departure he saw and welcomed his spirit sister and bid her good-bye. He also saw and exclaimed, "My mother, my dear mother." It was a beautiful unfoldment of clairvoyance. Thus trustingly, joyously do Liberalists and Spiritualists pass from the mists of earth to the sunlight of immortality.

J. M. PEEBLES, M. D.

The following remarks at the funeral of Mrs. Francis, made by Dr. Peebles, were reported by A. H. Green:

Life and death are but tremulous ripples upon the placid ocean of existence; and each in its term and time is equally beautiful. The world of spirits is real and substantial. We know our friends—know as we are known in spirit life. Human beings do not die because mythic Adam sinned in some mythic Eden, or because Bonaparte crossed the Alps, but because their bodies are physically organized; and it is an immutable law of nature, that all physically organized beings must in their time and turn become disorganized—earth to earth, dust to dust. And doubtless in the coming future cremation will be the method of transferring dust to its original dust.

The universe knows no loss. The physical portion of man re-appears in the grasses, the grains and the forest trees, while the more refined and ethereal essences of his higher nature enter the great multi-varied vortex of spirit substances to re-appear in higher and more spiritualized forms. The conscious spirit never dies. It is a potentialized portion of God, who is Spirit.

As fragrance flows from the blossoms, so spiritual elements constantly rise from the material world. The refined spiritual essences from this and other planetary worlds ascending into those vast ether regions, condense and gravitate, like purpling clouds fringed with gold, to their appropriate positions. These silver-edged strata, as arching zones stretching along the measureless blue above us, are not only too magnificent for description, but they are the homes of our loved ones in heaven.

The spiritual world, all bathed in the magnetic sunlight of an eternal morning, is no shadowy realm, but real and permanent—"a city that hath foundation, whose maker is God." There are forests, fields, mountains, valleys, groves, gardens, fruits, flowers, sparkling fountains, flowing rivers, pleasant grottos; immense libraries, palatial mansions with gorgeous domes, constellated and astral; cottages and princely palaces with tesselated floors, tapestried walls, diamond-pointed ceilings, and scenery of transcendent loveliness. Over the portals of each habitation is inscribed Purity. Spirits residing within these angelic homes begin to fathom the richness of true love—love such as glowed in the bosom of John when he leaned upon the tender bosom of the mediumistic Nazirene.

Human beings are not machines. They are thinking, reasoning moral agents, the architects of their own heavens or hells. There is no happiness for the wicked, the selfishly wicked, so long as they remain selfishly wilful and wicked. If sin, that is a violation of law, be eternal, so is punishment, as cause and effect; but the door of mercy and forgiveness is never shut. Human beings reap in this and doubtless all worlds what they have sown. Paul said that there was one glory of the sun, another of the moon and another of the stars, and the stars differed in glory, but they were still stars. The conditions of spirits differ in the future world. There are winter-lands of darkness over there, as well as evergreen summer-lands. Aye, there is mental anguish, and bitter, biting, galling remorse there for those who have violated nature's divine laws, and left earth's mental and moral duties undone. No one can get away from memory, his conscience, or himself. Each at death gravitates to his own place—his own sphere, but there is progress in those realms immortal—there is a law of evolution, of soul-unfoldment in all worlds. The lowest may rise to the angelic spheres, for God is good, and as the old inspired prophet said, "His tender mercies are over all his works."

Our loved ones who have left mortality are not dead. They are with us still. They come in trance, in dream, in apparition, in vision, materialization, transfiguration, and etherealization—they come and their coming demonstrates the glorious truth of Spiritualism.

The children of earth peopling the heavenly abodes of the hereafter, having passed through the disciplines of earth and the schoolings pertaining to the spirit spheres, are earnest and untiring in their spiritual activities. Remembering their lives on earth, deep and holy are their sympathies for humanity. Love never forgets. In the morning time and the gray of evening, down golden-tided rivers sail these ministering spirits of God to catch the incense of each soul-felt prayer. They come to impress and inspire. Their magnetisms are baptisms, their words the spirit echoes of eternal life. Blessed be spirit ministries.

None say in the summer-land of spirit life, "I tread the wine-press alone." The social law of harmonial relations is there fully realized. Congenial souls meet.

Those receptions of infants by matronly hands; those schools of tenderest discipline; those homes of mutual love embowered in roses; those palaces of art tinged with electric light, those cities of scientists, brotherhoods of philanthropists, and congresses of angels—all add to the beatific glories of life in those higher republics of heaven. Those among us with open vision, catching glimpses of landscapes and surpassingly beautiful scenery, often see and listen to the converse and musical words of the risen immortals.

"There is a world that few have seen,
That wasting time can ne'er destroy,
Where mortal footstep hath not been,
Nor ear hath caught its sounds of joy.

"It is all holy and serene—
The land of glory and repose;
And there, to dim the radiant scene,
No tear of sorrow ever flows.

"There forms unseen by mortal eye,
Too glorious for our sight to bear,
Are walking with their loved on high,
And waiting our arrival there."

THE GOLDEN GATE.

Celebration at San Francisco.

To the Editor:—We are in the midst of the biggest fan-farronade this coast ever put out of doors. According to the best of the knowledge and belief of the "oldest inhabitant," and the dawning ideas of the youngest born "Native Son," this state of climate and soil; of fruit and vine; of fertile mold and productive mine, is fifty years old, this 10th day of September, 1900.

It is deemed wise and honorable that this birthday shall be celebrated as no other has been. The business end of the affair is in charge of the "Native Sons of the Golden West," or cabalistically expressed, N. S. G. W.

While the celebration interests the whole of the people of the state, its materialization has taken on its greatest outward expression at San Francisco, par excellence the center most easily accessible. For about two miles along Market street, the principal business avenue of the city, the artistic sense and money of the men who have made California what she is, have been taxed to the utmost to express beauty, novelty and variety, through decoration. There are several other miles of decoration on other streets. The men who are behind all of this, are dreaming for their Queen, enthroned on the great sea of peace, of a day when there shall be no greater city bordering on the western ocean and it shall be the mightiest entrepot of the world.

Since the Chicago Exposition no attempt of decoration has been considered quite complete without the free use of electric light which was so freely and artistically used there, in all imaginable ways. From a central point, as far as the eye could reach, East and West, white and colored strings of light, pulsated and flashed in a broad mesh of bewildering splendor. For colors, both of the public and private work, where each man was a law unto himself, the red, white and blue were first; then came in all its gorgeous beauty, the flaming yellow of the state flower, the California poppy. Then in every possible posture was depicted the grizzly bear; the lone, mystic "Star of Empire;" and the fair virgin of the great seal of the state.

We know with what grizzly determination the forty-niners and others of the pioneers fought out the struggle which terminated in the admission of California to the sisterhood of states, with no stain of human chattelism on her flame-colored robes of eastern mysticism.

They followed the "Star of Empire," until it stood over the bay of the "Golden Gate." And it now waits until the three Magi of learning, refinement, brotherly unity and expression, shall have finished displaying their gifts to the "Native Son," who is to be the representative of the new race born in freedom and reared in a psychic maturity unknown elsewhere in the world.

When the hundredth anniversary is counted—ah what then?

This is a sample. There was a procession, it was worthy of the labor and thought bestowed upon all its particulars. The men who marched in it were sturdy and stalwart, and worthy representatives of the race that has already begun to develop here. But while, as a procession, it was a success, we cannot keep from our minds that "skeleton of the feast" that the men who manage and spend the money, ride in the barouches, and are silent. The men who paid the bills, walked and shouted. Then there was the crowd on the sidewalks, which is always an interesting study. Every care had been taken for the perfect policing of the streets. No unseemly interruption occurred. Many minor events of more or less importance have been crowded into these three days festa. But there comes to me by telepath, the reproachful voice of the editor, saying: "Your space is used up." To one who saw the three-quarters of a million of people at the Fair on Chicago Day, other crowds are tame. So I stop.

W. P. PHELON, M. D.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable infor-

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SATURDAY, SEPTEMBER 29, 1900.

Galveston, Texas.—An Appeal.

To the Editor:—Permit me space to inform your readers of the condition of our society caused by the fearful disaster, Saturday, September 8. Of our faithful members, Mr. and Mrs. Tom Keats, Mrs. Eugina Bell, Mr. Paul Kurpan, Mrs. Augusta Falkenhagen and husband have passed beyond, and several others not heard from since the disaster. Many have lost their homes and are at the mercy of friends. Our speaker, Mr. John W. Ring, sustained severe loss of household belongings.

Like other similar societies we should sustain ourselves, and donations from individuals or organizations will be gladly received. Address John W. Ring, 2011 Avenue N½, Galveston, Tex.

Respectfully,
GEO. F. HANSELMAN, Sec.

Mr. John W. Ring writes from Galveston, under date of September 14:

We are not suffering for food, but those who have lost everything are certainly needy. The terrific hurricane, with a down-pour of water, blew from 4 to 10:30 p. m. Saturday, and Sunday dawned on death and destruction. many bodies from which souls had departed, many bleeding with wounds and grieving from loss of loved ones, and others with little or nothing—but we labor and trust.

Send your contributions—any amount you may feel moved to give, be it large or small—dollars, dimes or nickels—to John W. Ring, 2011 Avenue N½, Galveston, Texas. If you have no humanitarianism in your soul, you will not send a cent. We desire to "deluge" Mr. Ring with letters, but this kind of a deluge will not hurt him, but do him good.

This case appeals strongly to the humane feelings and sympathies of all Spiritualists, and we hope and trust that our forty thousand readers will respond with kindly liberality and generosity to supply in measure the needs of our Galveston friends. Their losses in loved ones cannot be restored in this present life; but much of the bitterness of their grief may be assuaged by generous tokens of practical sympathy and helpfulness, and the lives of donors and receivers will be made sweeter thereby.

A Good People to Let Alone.

That barbarian people, the Chinese, whom the missionaries are so anxious to Christianize, received from Confucius 500 years before our era, the Golden Rule, as rendered by him: "Do not to others what you would not wish others to do to you." The Catalogue in their four Imperial Libraries, classifies, and briefly describes, 93,000 volumes, and that catalogue of itself fills 200 volumes. The ignorance of the West has attempted to disparage the value of that vast collection of literature, yet Abbe Remsaut, reported to have been deeply versed in Chinese lore, wrote enthusiastically regarding their charm, saying, according to the September "Success," "he found in them eloquence and poetry, enriched by the beauty of a picturesque language preserving to imagination all its colors."

A people so ancient, with such a language and such a literature, with education almost universal, there being very few adults among them who cannot read and write; who have been blessed with newspapers for more than a thousand years; who gave to the West many of its most valued arts; who have never thrust themselves or their religion on the outside world, but have attended strictly to their own business, and looked after their own people; who have never asked foreigners for their religion, and have no use for it, having one better adapted to their needs than is any outside religion—they are a good people to let alone. Missionaries are not wanted among them, as has very lately been conclusively proved by arguments impossible to resist.

While missionaries remain away from China they will not be disturbed in person or estate. Intruding themselves where they are not wanted they are liable to meet just such a reception as Christians have delighted to give heretical sects in our own country, for instance, to Baptists and Quakers in New England, and to Mormons everywhere.

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The Grave the Gateway to Life.

For eleven continuous years we have quoted the experience and observation of investigators in every part of the globe, regarding communications they have received from professedly the spirit world. Time, persons and places have very generally been given. Opportunities for exposure of fraud and deceptions have been open to all. There has been no attempt to conceal trickery, to bolster misrepresentation, or exaggerate facts. Truth, pure and simple, has been given as we have received it.

These varied statements, coming from such widely separated sources, all harmonizing in general statements, seem to establish conclusively that there is no death; that what we call death is an awakening into another state of being, a laying aside of the mortal, and the putting on of the immortal. Is there any other fact in nature better established, or offering more satisfactory evidence as to its general truth than that established by the multitude of witnesses we have introduced from time to time, all corroborating each other confirming the great truths proclaimed by Spiritualists?

Our witnesses did not live in a remote age. Their character for integrity is well known. Their means of observation are not questionable; neither is their ability to comprehend the great issues involved in doubt. Collusion has been impossible. These are all important factors when searching for the truth, and are quite unlike that the clergy offer in support of their claims. These columns have ever been open to expose any chicanery or deceit practiced by mediums, or false coloring on the part of reporters.

With these facts what conclusion other than the one to which we have arrived can be reached?

If a thousandth part of as much evidence could be brought to support the divine origin of the so-called Holy Scriptures is it probable there would be a skeptic in the world?

Instead of logic and argument in support of the Spiritual faith, or trying to frighten the timid into its acceptance by threats of endless woe, or bribing the avaricious into belief with promise of a far-off heaven, we have been content to narrate simple facts, leaving each reader free to receive those facts or reject them, as his judgment shall dictate.

Different minds will place different value on evidence, but he who has read intelligently the facts given in these pages must have come to the conclusion of The Progressive Thinker that the grave is but the gateway to life.

For an Orthodox Reader.

God's awful displeasure, because of the wickedness of man, was lately apparent along the Gulf and the Atlantic coast and far inland. Some overwhelming wickedness which could not be appeased by prayer or praise, set the currents of air in motion, and rolled great ocean waves upon the islands and coast, prostrating everything in its path. Galveston being central in its track, and its inhabitants possibly the greatest sinners accessible to Almighty vengeance, was almost entirely blotted from existence. It is variously estimated that from 5,000 to 10,000 people perished, while the remainder of the population are left homeless, destitute of food or clothing and exposed to inclement skies. The houses, places of business, churches, and public buildings by thousands went down and mingled in a common ruin. Other towns and cities along the coast were visited and experienced God's ire, though in a lesser degree.

Sodom and Gomorrah, we are told in sacred history, were visited by an angry God, because ten righteous persons could not be found therein, so he rained down fire and brimstone out of heaven upon them, and swept all from the earth save righteous Lot and his two lovely daughters whom he instructed to flee.

Instead of "fire and brimstone," in the case of Galveston, the Lord used wind and water, and thus taught a rebellious people that they must serve him, and heed his inspired teaching, as proclaimed from orthodox pulpits, else take the painful consequences. "Unless ye repent ye shall all likewise perish."

Thus, in good orthodox style, the reader is furnished with a distressing account of one of those meteorological incidents common to the world in all ages. A torrid sun heats up the plain. The air being rarefied, rises, and the denser air rushes in to supply the partial vacuum. The waters of the ocean are driven before, and uplifted by the impelling gale. They are dashed upon the coast, roll over the islands, bear down and demolish any object in their path. Men, women, children, animals, great buildings, a city, are no more than straws in the storm's resistless march. All are overwhelmed, borne down, crushed. A lunatic priest may hear in the roar of contending elements, and the clashing of waves, the laugh of an infuriated God; but science teaches that wind, and flood, and desolation, and death, are but effects of causes inherent in matter, which no God can turn aside, which angels cannot avert, which are as natural as the rising sun or its gilded setting.

The End Not Yet.

The last advices from China as we write, represent the Boxers still warring on the missionaries. The hostility seems specially directed against the Catholics, who by reason of their extravagant claims have made themselves very obnoxious to the Celestials. The Apostolic Vicarate in South Shan-Si has been completely destroyed, including all the churches; the Christians have been driven away, and their houses have been burned. In the provincial capital, Tai-Yuan-Fu, which is the seat of the bishop of North Shan-Si, the Catholic orphanage, with 300 or more orphans has been burned.

The Boxers are massing in large bodies to continue the war. It is thought to be their purpose to cut off communication of the allied forces at Pekin with Tientsin.

Prompt Assistance.

We own to honest pride in Chicago because of her generous and prompt aid of Galveston in her great distress. A relief train of seventeen freight cars filled with provisions, clothing and necessaries for the suffering people, left the city on the evening of the 13th inst., by through and fast line, whilst large sums of money were made subject to draft by telegraph. Our people know by sad experience the need of quick assistance in those overwhelming calamities which destroy great cities, or lay waste a country, hence their promptness in action.

A Collision Seems Inevitable.

Great interest is felt in the current news from Italy, because on it hinges important events in the religious world, as well as national complications. The death of King Humbert, some two months ago, at the hands of an assassin, and the enthronement of his son, Victor Emmanuel III, suddenly changed the ordinary current of affairs in what was originally the seat of the old Roman empire.

For many centuries the Supreme Pontiff swayed the destinies of Rome, as he did all Christendom, and as had his predecessors from the days of Numa, near 700 years before the Christian era. The title remains unchanged as do the duties of the office. He was the head and the front of all authority, civil and ecclesiastical, however professedly exercised by others. Pretending to voice the will of God there was no appeal from his dictation. Life and death were virtually in his hands, and kings of subordinate provinces were slaves to his caprice.

The whole course of human affairs throughout the Roman empire was directed by the Popes. Kingdoms were abridged, enlarged, or suppressed at their will; and history, both civil and ecclesiastical, was written and published in their interest, while anything not satisfactory was suppressed. Creeds were fashioned by their retainers to conform to their requirements, and anathemas were promulgated against anything objectionable.

This condition continued without interruption until the Reformation in the 16th century, when the Pope was shorn of much of his authority; but it continued in full force in Italy until Louis Napoleon was defeated at Sedan, in 1870, and United Italy soon came to the front. It was then, while Pius IX was in the papal chair, the authority of the Pope was greatly lessened in Italy and was mostly limited to the Vatican. Prior to this event the King of Italy had little authority outside of Sardinia; though in 1860 Central Italy was ostensibly annexed to his dominions. With the downfall of the French Empire in 1870, Victor Emmanuel II, entered Rome at the head of his victorious army, since which Italy has been subject to the new dynasty, the Pope having only ecclesiastical authority, and claiming to be only a prisoner in the Vatican.

Victor Emmanuel II died in 1878, as did Pope Pius IX. The latter was succeeded by Leo XIII, the present Pope; and the king's son, Humbert, lately assassinated, succeeded to the crown. King Humbert possessed many virtues, and was quite liberal in his views, still he was a churchman, and seemed unwilling to place himself in any position farther than was absolutely necessary hostile to the head of the church.

Pope Leo is ambitious to regain lost power. The hand of the late assassin seemed to favor him. He refuses to acknowledge Victor Emmanuel as King of Italy, only of Sardinia. He even refused to allow the prayer of Queen Marguerite, for the repose of her dead husband's soul, to be repeated in the churches.

Unlike his father, the new King does not seem in sympathy with the church. He was opposed by the Vatican at the time of his marriage, and the refusal to allow the repeating of his mother's prayer has intensified his hate against the Pope, in which hate it is reported the new Queen sympathizes. He is reputed to be an Agnostic, at any rate a Freethinker; and as such, with the conservative element of Italy with him, it is safe to predict Catholicism will gain nothing by the change of rulers, but the world may gain much.

It is believed a collision between the Vatican and the Quirinal is inevitable. If so each power will be largely assisted by outside parties, and it may ultimate in driving the Pope, with all his appendages, from Rome. It is clear there can be no lasting peace between the conflicting authorities, and one or the other must go under. The contest will be between medieval barbarism and modern civilization; between Ignorance and its twin sister, Superstition, and advanced knowledge; between progress and the growth of all the virtues, or their retrograde under the influence of an intriguing, corrupt and debasing priesthood, whose stock in trade is the musty and putrid cast-off swaddling clothes of old-time Paganism.

Annihilation an Intolerable Thought.

"Believing, as I do, that man in the distant future will be a far more perfected creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued progress."

Such were the words of that profound naturalist, Charles Darwin, whose name and teaching are familiar to every scholar the wide world over. He had seen man in his natural state, a savage, absolutely naked, with long, tangled hair, frothing at the mouth under excitement, wild, startled and distrustful, destitute of all art, living like wild animals; offering bloody sacrifices to imaginary gods, killing their own children at will and making slaves of the mothers. There were the Terra del Fuegians, before they were almost annihilated in a feeble attempt to Christianize them. Then Darwin looked forward into the great future and saw man in his highest development, far transcending the God of the Middle Ages in all the qualities which characterize the most perfect of beings. It was then an "intolerable thought" that the race, as well as the individual, are doomed to "complete annihilation."

Darwin was correct. Annihilation is impossible. Progression is eternal. The worn-out body, the casement of the soul in its early stage of being, dies; but the animating spirit developed in that body knows no cessation or decay. It lives on, a conscious individual existence, coeternal with matter itself, and capable of noting all the transmutations of that matter from sublimated ether to flinty rock, and thence again by abrasions, decomposition, and chemical action, to atoms so minute as to be invisible to the eye aided by the most powerful microscopes, and yet fitted for conversion into spirit, to which, with the poet Cotton, of 250 years ago:

"We are near allied
To angels on our better side.
How various e'er their ranks or kinds,
Angels are but unbodied minds:
When the partition walls decay,
Men emerge angels from their clay.
Yes, when the frailer body dies,
The soul asserts her kindred skies."

"Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy." By Hudson Tuttle. A spiritual text-book of rich and inspired thought. An excellent work. Finely bound in scarlet and gold. Price $1.50. For sale at this office.

GIRL'S SPIRIT RULES A BIRD ONCE WILD.

NEW HAMPSHIRE FOLK ARE AWED BY THE ACTIONS OF A PARTRIDGE—INHABITS A CEMETERY—FOLLOWS THE DECEDENTS FATHER IN HIS DAILY TOIL LIKE A LOVING CHILD.

Strafford, N. H., Sept. 15, 1900.—The sleepy old town of Strafford, lying far back in the New Hampshire hills, remote from railroads and rarely visited by the stranger from the outside world except in summer time, when the vacationist seeks the tonic of its wind-swept hills, has, as set forth in the New York Journal, a sensation in the supposed spirit manifestation of the strangest kind that ever disturbed the peace of man.

A simple bird, a wood partridge, by its phenomenal actions has led the people for miles around to believe that it is ruled by the spirit of the dead and the other half to shake their heads in wonder at that which they cannot understand.

The bird appears only in the vicinity of a lonely burying ground, the tiny, private cemetery of the family on whose ancestral farm it is located and where a beautiful girl was laid to rest a few months ago. Those of the neighbors who speak their thoughts openly declare that her soul has been transmigrated to the humble body of the bird that she may come back to earth and be near her loved ones.

Vina Garland, the young woman whose sad death is so much talked about to-day, was of a character distinctly apart from that of the ordinary country girl. She was the daughter of Charles Garland, a well-to-do farmer, and though she was physically somewhat frail, she developed a tender beauty that increased as she advanced in years toward womanhood.

But it was her intellectual attainments that made her most remarkable. From the days when, a little tot, she followed her father to his work in the fields, she showed a tendency to observation and study that surprised her elders, and when, later on, she took her books to the little country school of her district, she early made such progress as to set her far ahead of her schoolmates.

A TEACHER AT EIGHTEEN.

At the age when other girls were plodding through the intermediate grades she was teaching, and at the age of eighteen she was made an assistant in the staid old Northwood Seminary, of which Professor Loren G. Williams is principal.

Alas! the career that began with such promise was but short. The duties of the position so far beyond her years proved too arduous for the young teacher, and her health, never robust, gradually declined. She was taken ill and was brought back to the old home, never to leave it again in life.

All the countryside turned out to her funeral, and many eyes were wet with tears as they looked for the last time on the sweet face that rested so peacefully in the flower-lined casket. She was buried as her fathers had been before her for generations, back in the little walled-in yard that lay with its mossy headstones and overhanging trees on the hill above her childhood home.

Several weeks had passed after the young teacher's death when the mysterious bird made its appearance. Farmer Garland was at work one day plying with his team between the farmhouse and a field that lay a short distance above the cemetery, when he was astonished, as he was passing the spot where his daughter was buried, to see a full-grown partridge suddenly appear in front of his horses.

At first Mr. Garland thought it was a mother bird defending her young, and remembering how fond his lost daughter was of the wild birds that lived about her home he tried to scare it away from its dangerous proximity to the horses' hoofs. But the partridge seemed utterly devoid of fear, and when the driver sprang to the ground it stopped with a strangely appealing air, as if waiting for him to come to it. It even allowed him to push it boldly from the path.

BIRD FOLLOWS HIS STEPS.

Wondering at its strange actions of which the farmer, in his long experience in woodcraft and in country life, had never heard the like, he mounted his cart and proceeded on to the field. The bird followed along beside his team like a dog, and when he started to return it still kept beside his horses. But when it arrived back near the burying ground it left him as suddenly as it had first appeared.

Mr. Garland returned shortly with a second load and again the bird appeared and accompanied him to the field and back as before. All day it followed him to and fro, and when night came the farmer, who had been impressed to the point of nervousness by the bird's strange actions, went back alone to the spot where it had shown itself.

Instantly it appeared and the farmer, seating himself on the grass, called softly to it. As readily as if it had always known his voice, the bird responded, and walking to his side, hopped to his knee.

On the instant the man felt a strange thrill shoot over him—a peculiar feeling such as he had never known before. It was not a faintness, but it seemed as if some mystical influence was holding him in a spell. He threw out one hand to support himself, and had just strength enough to raise the other and say "Come."

Unhesitatingly the bird stepped on his hand, and brushing its beak softly on his wrist, uttered a low note that sounded to his strained senses like a wail of suffering.

Putting the bird from him with trembling hands, the farmer hastily arose and returned to his home.

STRANGE STORY AWES A NEIGHBORHOOD.

The strange story soon spread about the neighborhood and created a profound sensation. In this section the partridge is one of the shyest of birds, and a tame partridge was before unheard of. No one would believe the facts until they had seen the partridge for themselves and had seen Mr. Garland fondle it as he would a kitten.

Ever since the day when it first appeared the bird has been a part of the farmer's daily life. He has visited it constantly and has never tired of showing it to visitors. No matter how busy he may be when a stranger calls and asks about the mysterious bird he will lay everything else aside and lead the visitor to the spot where it is always found.

The presence of strangers never seems to have any effect on the partridge. It regards them with apparent indifference, but with any member of the Garland family it displays an affection that is unmistakable.

The theory of a supernatural agency spread rapidly from the first. While many of the staid country folk were reluctant to admit their own belief they whispered the suggestion to others and it needed but a touch of confidence for many to express their downright conviction. It was the more readily accepted, because the cemetery on the Garland place had once before been reputed to be haunted.

Summer visitors of past years who had expressed an interest in the romantic spot had been warned of a white-robed figure that flitted amid the headstones when night was on, and these tales were revived with others of a like nature.

BELIEVE IT'S THE GIRL'S SPIRIT.

That Vina Garland's spirit is striving to communicate with the loved ones left behind is believed by many. They say that the young teacher had some message for her parents before she died, but was taken away so quickly that she did not deliver it and is endeavoring through the bird, in some way not understood, to make it known.

Many believe that her spirit actually inhabits the bird and with superstitious fear refuse to touch it or approach it closely.

"It is Vina Garland," they say, "and it brings no good to meddle with the dead."

Odd Delusions and Hypnotism.

In September, 1898, John D. Quackenbos, of Columbia University, was consulted by a lady who was tormented by the constant thought that she was going insane. Although there were positively no symptoms of insanity and no reasons whatever for its occurrence, the patient could not be convinced that her suspicions were unfounded.

She was accordingly hypnotized and told emphatically that she was not insane, could not become insane, but was entering upon the happiest period of her married life; and she was assured that she would find a pleasure in existence that she had not known before. From that date to this the delusion has never returned.

A most interesting case, in which the whole bent of thought gave way to a single treatment, was that of a gentleman with the following history:

He was born, by reason of some prenatal impression, with a horror of a mutilated face. He married a beautiful, spiritually-minded woman and was accustomed to contemplate her comeliness with pleasure.

Eighteen months ago the lady met with an accident which scarred her face, and although he had consulted the leading surgeons and electricians none was able to repair the damage to his satisfaction, and he had become a monomaniac on the subject.

Whenever he looked into a woman's face he saw his wife's blemished features before him. When he attempted to read, his wife's disfigured face came between him and the book. He walked the streets at night trying to rid himself of the abnormal idea, and finally he fled from his wife's side in the hope that separation might put an end to his sufferings.

But wherever he went and whatever he did the painful apparition of that bruised face would dog him; his mental powers were beginning to flag, his memory to fail, and he finally applied to Mr. Quackenbos for relief through hypnotic channels.

Mr. Quackenbos asked at once to see his wife and when she came to his office he found that the defect was grossly exaggerated. The husband was hypnotized and the destructive suggestion given that his wife's face was not marred—that he would no longer see it in a state of mutilation.

The constructive suggestion minimized the importance of the physical condition and emphasized the beauty of character, and the husband was directed to love exclusively the moral and intellectual perfections of his wife.

He was told that she could appreciate such love as few women could (not an exaggeration); that he was greatly blessed in his union with a woman of such superior mental parts, and he was assured that he would be happy with her as never before, because his happiness would henceforth be based on a more exalted regard than mere admiration of physical charms.

Three days later the patient stated that he had found a new and unexpected pleasure in companionship with his wife; that the disfigured face no longer haunted him, and that he was happier than he had been for years.

It is not unusual for nervously depressed subjects to imagine that they have incurred the enmity of some one who is pursuing them with demoniacal intent or to figure as the victims of morbid and sometimes laughable fears.

An engineer, otherwise rational, told Mr. Quackenbos that his left eye was affected as the result of a slight injury received three years ago and he believed that he was going to be blind, although assured by oculists that his eyes were normal and his vision was perfect.

It was his habit to carry a vest-pocket mirror with which to examine the suspected pupil at every convenient opportunity.

"Without my mirror," he said, "I could not attend to my business, and if deprived of it for a length of time I should go insane." A single treatment removed the delusion.

A man now under Mr. Quackenbos' care has for years been afraid that some calamity will befall him if left alone and hence refuses to allow his wife to go out of his sight. He follows her about like a timorous child, and as a result has wrecked his own business and hers.

A not infrequent accompaniment of nervous prostration is the hearing of sinister voices that bid the commission of horrifying acts, call vile names as through a mental telephone, dictate terrifying messages or doom to a wretched death.

Hallucinations of hearing, if allowed to persist, tend ultimately to become ineradicable. A nervous woman recently found her way to Mr. Quackenbos' office pursued by audible voices of imaginary persecutors calling in her ears, "You are a sirloin steak! You are a sirloin steak!" "If this keeps on," she said, "I shall come to believe it." Permanent misconception is insanity.—From Hypnotism in Mental and Moral Culture." Harper & Brothers. For sale at this office. Price $1.25.

"Words that Burn." A Romance. By Lida Briggs Browne. Spiritually uplifting and instructive. Price $1.50. For sale at this office.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

The Sleight-of-hand Performer.

He is abroad in the land. He works the semi-idiots, the careless thinker, and the soft-brained investigator of spiritual phenomena. He has been in the field ever since the advent of Modern Spiritualism. He (or she) is in Chicago to-day, practicing on the gullible. He is in every city in the United States. The Cleveland (Ohio) World has the following:

Henri La Monte, clairvoyant, of Prospect street, was fined $75 and costs in police court Saturday morning, because he operated in the city without a license.

Had it not been for the fact that his beautiful wife and babe were in court at the time he would probably have been given a workhouse sentence.

La Monte was arrested by Detectives Schmunk and DeCelle Friday afternoon on charges of petit larceny and operating without a license.

His arrest was brought about by Mrs. Charles Wiebusch of 30 Hopkins avenue, Lakewood.

A few days ago Wiebusch consulted La Monte on some very important matters. He has been ill for some time, and among the questions he asked were the following:

"How can I get well? How and where should I go to regain my health? How can I make the most money? Will it be profitable for me to sell my house? Will my daughter make a rich marriage?"

To all of these questions La Monte made replies, and among them was one to the effect that instead of selling his house, he should mortgage it, get the money in $100 bills, place it in a bag and then come to see him again.

He said he would place it over Wiebusch's heart and that it would be doubled in no time.

When the victim told his wife that he was going to mortgage his home she thought differently about the matter.

"Where did you get that advice and how much did you pay for it?" demanded the wife.

He told her that it had cost him $5 and also who had given it.

Husband and wife then went to La Monte's place, where the clairvoyant agreed to submit to a test.

He told Mrs. Wiebusch to write her questions on a piece of paper and place it on top of his head.

There he agreed to read it while in a trance. Mrs. Wiebusch detected him in the act of attempting to palm the questions and substitute another piece of paper, however, and there was a scene.

La Monte hung on to the $5 paid him, however, and Friday Mrs. Wiebusch secured the warrant for the arrest of the clairvoyant.

Judge Kennedy took little stock in the petit larceny case and nolled it, but dealt severely with La Monte in the other case.

LaMonte's wife, who is a tall and beautiful blonde, was in court during the trial of the case. With her was their baby. When La Monte was fined quite a scene followed. Mrs. La Monte shed bitter tears and her husband placed his arms around her and kissed her repeatedly.

Judge Kennedy refused to lessen the fine, however. Mrs. La Monte then passed the baby over to her husband while she started out to get the amount of the fine.

LaMonte didn't want to go to prison, but Court Officer Eli Potts refused to stay in the court room with him until his wife came back, so the clairvoyant and his baby were forced to go to prison.

His wife, however, secured the amount of the fine very quickly, and in five minutes her husband was out of jail.

The Logic of Silence.

A religion that is worth anything must have its foundation in natural law. It must be sustained by logic and confirmed by facts. The thinker will find a multitude of arguments in its support, and disputants will delight in meeting opponents on the rostrum in defence of what he conceives heaven-taught truths.

Did the reader ever stop to think about it? No churchman, however well educated will meet a heretic, an Agnostic, or a Spiritualist in fair debate. "Admit that God is God, that Jesus Christ is his son identical with the Father; that he was virgin-born; and that the Bible is the infallible word of God, faultless in all its parts, then we will discuss issues with you, but until then we will remain silent."

Admit all the points which are at issue between the believer and the unbeliever, concede every point claimed, then the theologian will clinch his argument with thus saith the Lord." And that he calls logic.

The very few who have had the courage to meet thinkers in debate have played buffoons, else the traducer, and have substituted the logic of the fish market, or threatened his opponent with eternal tortures for daring to entertain an opinion adverse to the pulpit pounder.

Students Invoke Spirits' Aid.

Here's a new idea for students wrestling with their "exams." Just call up a medium and learn what the questions are to be, says the New York Press.

The extreme accuracy of the work of same of the candidates at the final examination held in the gymnasium, in Kampen Holland, aroused the suspicion of the examiners. Inquiries were made which brought to light the curious story:

At a whist party, where several of the students were present, the suggestion was made to hold a Spiritualistic seance, and further to ask through the medium of the table dance what work would be set at the examination. This was done, and the table dance responded somewhat ambiguously, giving first Thucidides liber 7, caput 73, and lated on liber 5, caput 14.

Some of the students present superstitiously prepared these portions of Thucydides, and when the examination took place they were gratefully surprised to find that the first mentioned portion was actually given as part of their work.

Strange to relate, the examination paper contained a mistake, namely, the omission of the word "eidor," but the students who had learned their parts by heart, not noticing the omission, translated the missing word. Comparison later on by the examiners led to the discovery of this fact, and hence their suspicions were aroused.

The students were interrogated, they stated their case, and mentioned that they had prepared the two portions mentioned by the table dance among their other work, although they could not remember what the second portion was, which had been so indicated to them. It was therefore decided to set them a fresh paper. But stranger than ever, when they got their second paper they found it was the portion from book 5, which the table had also given.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.

MOSES HULL.

His Good Work at Wheaton, Minn.

To the Editor:—Our people have been enjoying such a treat as rarely comes in a single life-time. We have a small and young, but very energetic society here. When we heard that Moses Hull, that "Boanerges" of Modern Spiritualism, could be induced to stop off on his way to British Columbia, we immediately secured him for five lectures. Although the lectures were not so largely attended as we could have wished, one would go a great way before he would find a more intelligent or appreciative audience. Mr. Hull has done the cause much good here, and we were all sorry when the last lecture was delivered. We are acquainted with but very few of our noble Spiritualist lecturers, but I doubt whether there is another one who handles either the Bible or Spiritualism as Mr. Hull does.

His first lecture was on that important question asked by Pilate, "What is Truth?" He showed that truth is progressive, at least in its development; that whether or not each individual was inspired, every age had its inspiration; that the inspiration of one age was not sufficient for another. He would as soon think of living on the food eaten by Moses, Jesus or Paul of old as to think of living on their inspiration. Each age has all the inspiration it is capable of receiving or appropriating. There have been men in every age and dispensation inspired to tell more truth than the age could receive. Jesus even did not tell all the truth he wanted to impart; he said, "I have many things to say, but ye cannot bear them." Paul was compelled to feed some of his friends on milk because they were not yet able to bear strong meat.

Mr. Hull claimed that Bibles are not inspired, only that which breathes and thinks can be inspired. Inspiration comes to men, women and children, but not to books. Men and women can put into books some of that which comes to them inspirationally, but the inspiration itself can never go into a book.

It was next argued that God did not abandon all the world except a few Jews, other nations had their sacred books, all of which contained sacred truths—jewels worthy of a setting in frames of gold.

In conclusion Mr. Hull showed how Spiritualists can use the Bible. The Bible was not a weapon to be taken from the enemy and spiked, but to be taken and turned against them; it is our most effective weapon, not only of defence against the orthodoxy of to-day, but of offense. We can find no better weapons of warfare, no better ammunition than the Bible turned against those who in a certain sense make a fetish of it.

Several important texts were taken from orthodoxy as an illustration of how the whole Bible could be used as a Gatling gun to put the old church theories and theologians alike to flight. This discourse was listened to with the most intense interest, as were all the others.

The second discourse was on "The Resurrection of Jesus, in the Light of Modern Spiritualism." I am sure that before he got through this discourse all saw the resurrection of Jesus in a new light, a light which made a perfect parallel between the stories of the resurrection of Jesus and the phenomena to be now met almost anywhere.

The resolution upon which he based his remarks on this occasion was as follows: Resolved, That the evidences of Modern Spiritualism are the same in kind as those by which the apostles undertook to prove that phenomenon which is commonly called the resurrection of Jesus." That this resolution was proved beyond a doubt was evident to the entire audience.

Next Mr. Hull discoursed on the comparison between Biblical and Modern Spiritualism. In this discourse Mr. Hull not only strengthened the Spiritualists in their Spiritualism, but he made the Bible appear to some of us as a new book. He seemed to have it all at his tongue's end; and somehow he so dovetailed the Bible and Spiritualism together that it seemed impossible to separate them. If he told a story in Modern Spiritualism which seemed entirely too large for his audience to believe, he always followed it immediately with a bigger Bible story—one that they did believe. The audience was then kindly invited to separate the two, to give some reason for believing the latter which would not apply to the former. The talk on angels apparently made his audience see the angels in every nook, corner and cranny; we could not look where they were not; more than that, these angels were always ready with helping hands to assist in every time of need. These angels, it was proved, were none other than our friends whom we call dead.

The last and best discourse was on "The Moral Tendency of Modern Spiritualism." In this discourse it was shown that Spiritualism appeals to the best there is in the nature of every man and woman; that it cultivates the angel nature and makes men and women better. It was shown that the phenomena and the philosophy alike were elevating in their tendency. We have here tried to give in briefest outline what would take many pages of The Progressive Thinker to reproduce entire.

Mr. Hull was asked to return this winter when everybody could listen to him, but he stated that his work in Buffalo would not admit of his leaving that city. He left us all feeling that we were better, wiser and happier men and women for having listened to these five discourses.

Mr. and Mrs. G. W. Kates will lecture for our society here the latter part of October next. We are trying hard to have the light from the unseen realms shine into all the souls that are ready to receive it. It is hard work, brothers and sisters of this grand cause; but have not reformers in all ages been persecuted? Let us not falter nor cow down before our persecutors, but stand erect, face to face, and return good for evil. Practice what we preach. Then "By their fruits ye shall know them."

I. O. BROWN, Rec. Sec'y,
Wheaton, Minn.

The Popular Acclaim.

Right Hon. Sir George Goldie, of England, lately expressed some radical views on Chinese matters worthy of consideration. He said in substance:

"Christian missions are unnecessary in China, because China has as high a code of ethics as has Christendom, and does not require our assistance in the moral domain. We have a good deal to teach China in the art of war, in pure science, and in those mechanical and other arts which have developed with such leaps and bounds in the Western World during the nineteenth century; but religiously and morally, the Chinese are a very good people, and our attempt to introduce Christianity into the Celestial empire is only a waste of time."

And so say we all.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

Fads of Materialistic Philosophers, by Sar'gis

To the Editor:—One of the results of the electric arc-light has been a revelation of insect life, heretofore unknown and unsuspected. So dense are the swarms of these hitherto unknown moth-like denizens of the night air that the light is often obscured almost to uselessness. In the field of new ideas, thought and knowledge similar things have followed, and the moths of mental inertia often obscure the new light by their obstructive interference.

In respect to Spiritualism this has been markedly the fact. There seems to be a class or mass of minds that cannot grasp a spiritual concept, to whom the term spirit is a blank. To this order of mentality the idea that intelligence can exist separate from a material body is not intelligible. And so it is we have such people as "scientific Spiritualists," who prove the existence of spirit by subjecting mediums to rope-tying, handcuffs, surgeons' plaster over their mouths, eyes bandaged, noses plugged up, and other sweat-box devices borrowed from the police-detective experts on the one hand, and a wordy set of sciolists and quacks on the other. And having done everything that a morbid ingenuity could devise to obstruct and cripple the instrument, exultingly proclaim the results as the vindication of their ignorant misconceptions—a set of so-called thinkers who cannot think what they assume to explain.

This class has injected into our literature a nomenclature that is not only confusing, but is unspiritual and discordant. And the entire vocabulary is but the coinage of those who do not and cannot think spirit, but must account for all our phenomena on other grounds.

This effort began with the toe-and-knee-joint snapping,' then to "unconscious cerebration," "thought transference," "telepathy," the "sub-conscious self," the "subliminal intelligence," and so on, and supplemented by borrowings from the "objective" and "subjective," "vibration," the "ego," etc., etc. All of which are merely glossology of smattering.

This line of comment has been suggested by an attack on the position of the Psychical Research Society and its experiments with Mrs. Piper, by that arch confounder of hypothetics and words, Thomas Jay Hudson, D. D., in Harper for August last. It is not the purpose to here review the paper in question, only to call the attention of Spiritualists incidentally to the folly of pandering to the so-called scientific world in the verification or the endorsement of spirit phenomena. But it will repay the sober-minded student the price of the August Harper, to read Hudson's paper as a mere mental curiosity, and to the instructed Spiritualist be fun alive. Not only the profound ignorance of the writer as to the range of phenomena and the difference in mediumship and mediums, but in the assumptions made as predicates or premises, it is one of the curiosities of this "subjective" subject.

He takes the one sole phase of trance, and from its manifestations decides the entire case. The "laws of suggestion," he postulates as the explanation of all trance manifestations. That is: The sitter's thought suggests the message to the sub-consciousness of the medium, and this sub-conscious self of the medium embodies it as a message from the dead party. But as the entranced medium often speaks of things not known to the sitter or the medium, afterward verified as fact, to meet this Mr. Hudson considers telepathy to the third attenuation as the solution, and calls it "telepathy a trois"—or in common speech, a third person, not present at the seance, is in suggestive connection with the sitter, and thus reaches the sub-consciousness of the medium. Here is his own illustration: At a seance in Washington in which the psychic was a hypnotized subject, a gentleman from New Orleans—almost a total stranger—happened to be present, and in the course of the evening asked the telepathist to describe his home in New Orleans. The description was made perfect as to all the inmates of the house, and everything except the parlor, which was said "to be all wrong"—carpet, furniture, piano and everything different—the piano described as an upright, the gentleman saying it was an old-fashioned square. On arriving at home he wrote back that the telepathist was right, his wife to surprise him had in his absence changed all in his parlor to new and "substituting an upright for the old square piano." Whereupon Mr. Hudson says it was a case of "telepathy a trois"—and asks triumphantly, if it was not, "will any Spiritist tell me just what it was"—the method being that the husband and wife were en rapport,, and that the telepathist "read all this in the subjective mind of the husband." There it is just as written down by this world-resounded philosopher of the sub-conscious. And after this luminous coruscation he tells us that the "spirits were out of the question * * and the hypnotist and his psychic were neither of them Spiritists."

Here again is another illustration of the supreme stolidity of this school. The man actually assumes that to have an exercise of spirit force or a phenomenal demonstration by spirit, the people present must be self-confessed Spiritists—or that the mental state of the spectator determines the fact of spirit presence. But where is his "law of suggestion" in this case? Every element of logic is violated by the conclusion of his story. If the sub-conscious psychic drew all but the parlor from the conscious mind of the New Orleans gentleman, why not the whole picture as it was in his mind? And when he "suggested" a flat contradiction of the piano, how could the unconscious sub-consciousness of the wife set up another picture or suggestion to his sub-consciousness to be repeated in a contradiction to his consciousness—"read by the psychic" in his sub-conscious mind? All this may not be very clear to the plain-minded people, but that fact, by the new school, only serves to emphasize its soundness and its philosophic correctness. The more you can manage how to say it, the higher your grade in the science of the sub-conscious. It is submitted the thing has been explained. Or to come back to ordinary speech: Does the law of suggestion deal with one part in a mind and reject another—when the mind suggesting insists on the whole as it actually was? Yet this man Hudson insists that he is reasoning.

The critic might ask, how did the wife's thoughts get there? Suppose she was enrapport with the husband? If so her suggestion would have by simple telepathy or thought transference made him see the parlor as she had changed it, but such was not the fact. It must have been some other way—hence Hudson's invocation of three times three sub-conscious suggestions by contradiction of three conscious conditions—that it required a return to New Orleans and a letter of explanation to arouse his sub-consciousness to a flat contradiction of his consciousness at the seance—and thus deliver to us this oracular assault on human consciousness from the evidence of our objective selves—if this con amore explanation only explains.

An everyday Spiritualist would say that to so describe a parlor in New Orleans as to contradict the owner's statement made in Washington could readily be done by a spirit intelligence present and cognizant of the facts, and that in no other way could it be so understandingly accounted for. But spiritual things must by these scientific people be materially explained. And this brings to memory an old-time condition of things when the law of suggestion in the third degree was an affair of wide and earnest consideration, and then as now as mysteriously occult. The task here will be to make this "telepathy a trois" clear as possible to the reader unskilled in these so-called thinking dialects. And by the way one of the suggestive things in all this suggestion by law is that its professors think they are thinking—as the article in August Harper so excruciatingly illustrates.

In the early days of the development of the great West, from 1849 to the completion of the railways to the Pacific coast, that region was the arena of many strange things and peculiar people. One feature has been immortalized in the story of Ah Sin, in the Heathen Chinee. But he was not alone. The "telepathic three" recalls other trinities—"three card monte" and the "three cups"—games of almost infinite occult possibilities.

"Un, deux, trois"—what memories this cabalistic refrain brings back. In these, as in the Hudson puzzle, the thing was to tell in which of the three lay the governing suggestion. Such "psychics" as Ah Sin and Canada Bill were equal to the mystification of both sitter and spectator as to the exact locality of the "little joker," as the terminology of the time described the thing to bet on. But while this was the objective or conscious part of the seance, the coin of the realm was the real thing in the sub-consciousness of the psychic. History and tradition are both replete with reminiscences of the "telepathic rapport" of these professors with this suggested coin in the pocket of the "tenderfoot" sitter. Like the poor deluded Spiritualist the tenderfoot looked upon the rustic psychic personified by Canada Bill as a partner in a "square game," and even to this day has not lost all the glamor of that professor's presence, but still ascribe his losses to the ignorance of the law of telepathic suggestion which the "pard" of Bill so occultly exercised over the result. As Prof. Hudson says, "We have no logical right to attribute any phenomenon to supermundane [other] agency that can be accounted for on principles of natural law"—who is ready to dispute the "hallucination" of the tenderfoot? The mysteries—or "luck" of three-card monte or the threefold riddle of the little joker can all be accounted for "straight as a shingle," on and by natural law, and though Bill may "admit and laugh over it all, as he often did with his friends, yet the other must stand because it can, in the confused mentality of the tenderfoot, be no other way than it seemed to him. It is hoped that with this scientific illustration, dealing as it does with facts, however imaginary, yet within the possibilities of explanation by natural law and prestidigital dexterity, will throw the needed light upon this really otherwise veiled law of three-fold suggestion.

But about this craze for science: The results of discovery are constantly pointing to spirit as the solution of its problems, and it is the reverse attitude that is rightfully ours—that science must harmonize with spirit before its credentials are complete. Science itself recognizes "force" as the thing behind all phenomena. This we call spirit. To the material scientist this force is blind, but to the Spiritualist it is intelligent—has method. The difference is but one of concept. Whenever scientists can think their force as having the ability or function of selection in its manifestation, then is there "scientific Spiritualism"—or as truly expressed, then is science spiritualized. The step is not a difficult one, but easy and not remote.

But why object to this terminology, is often asked. Literature uses it, and why not follow its formulas? Simply because a philosophy, a system of thought or facts, or of both as in this case, has not only the right to form its own idioms, but must do so to be clearly understood. And the terms objected to are the invention of Spiritualism's opponents, not of its exponents and disciples.

For example: What analogy is there between trance and "unconscious cerebration?" The distinguishing feature of trance is that the mental manifestation is higher than the normal. Perhaps the insane asylum affords the best illustrations of unconscious cerebral action. Is not the very term chaotic? How can there be coherent mental action and utterance from any but a conscious state of mind? The term was invented by Dr. Carpenter to get out of what the slang of the day would call "a hole"—or an effort to explain away spirit. It has no real meaning etymologically or physiologically.

Of a piece with this is "thought transferrence." What is a transfer? Any traveler on the street car can answer this, and his answer is the only one that is rational. But when he is transferred from one car to another, both cars do not have him in them—he belongs to the car he was transferred to. But when A gives his thought to B, both have the thought—it has not been transferred—both think it. Are not the old terms rapport or impression better exponents of the fact involved? These came into use along with spirit return, and are still the more descriptive. The other, like unconscious cerebration, is confusing and contradictory.

Of like origin is "telepathy"—an effort to express a spirit fact by a material condition. But the three are alike in the common attempt to make these phenomena a result of the physical self. A little more learned and a little more foggy are the more metaphysical terms—the "sub-conscious," the "subliminal," and their allies, the "objective," the "subjective," the "ego," "vibration," etc.

What the sub-conscious is no one can think, and consequently it is the sweetest of all to the wise people. The dictionary defines it as "partially or feebly conscious." "Sub" means under always, so at best it is a state inferior to the normal, yet our anti-spirit people claim that it accounts for those remarkable outgivings of Swedenborg, Andrew Jackson Davis, Hudson Tuttle, Mrs. Richmond and others, go beyond their normal power. The theorists and the lexicographers are wide apart in the matter. In a sarcastic sense this theory may have an excuse—for if the trance is only the subconscious self, then is it a liar of the first magnitude—as without exception when interrogated it says that it is not the medium—sub or top—but a spirit individuality distinct and conscious of its own independent existence. Of a kind is the sub-liminal. As this is defined to be "below the threshold of sensation," its use can only be justified on the plea that the less the sense is expressed the more profound the learning displayed. It is only greater in its degree of sound than the rest.

Next is the borrowed terminology as distinct from these inventions—the "objective" and the "subjective." How weary the average reader gets over the parrot repetition of these words. They are not so far-fetched as the others, but they belong properly to the realm of physical metaphysics, if the expression is allowable. In plain speech, the objective is what we see, and the subjective what we infer. In this case phenomena is objective, spirit the subjective—or the inference from the other. Or, evidence is objective and opinion from evidence subjective. The objective we know, the subjective we believe. The two may be knowledge, or may not reach that degree of certainty. And this is the last analysis of all this learned use of high-sounding words that at the bottom—if you can ever find it—have very simple everyday meanings.

The same may be said of some others: The "ego," "vibration," etc. People who teach must be learned—that is some people—or they are nothing. If Greek was our mother tongue ego would be proper, but as only one in a great multitude understands anything about Greek, and the few who do very little, why not use "me" instead, as the two words mean the same thing. The "I" or the "me" is better adapted to the common mind than "the ego"—or to be real learned say "ago"—and you can then be heard on the questions behind it. But to be really an "egoist" you must have an objective and subjective—or the ego and the non-ego—as it is not philosophical to think one without its opposite. As it would be very awkward to say the "not me," the quandary involved by the abandonment of "the ego" is apparent. Hence the incongruity of Spiritualists using formula and terminology, the very idioms of which are intended to express entirely differing concepts.

As to "vibration," it is like the others when applied to spirit—sound—but affords a peg on which to hang unthinkable theories. To make thought dependent upon degrees of vibration is rankest materialism. It is only and purely a physical concept, and no shade of etymology can give it any other. We can only cognize life from the phenomena of motion—the two are non-separable in thought. And how this thought can be measured by wig-wags is something unthinkable. That physical objects move faster or slower we can know, but beyond perception their movement is a thing of speculation. So when we come to theories as to cosmic velocities we are not in the realm of verification but in the domain of the unthinkable. There may be travel of light, but we can't know it. And again light may be an incident of our own planet's life—and have no travel at all. There may be waves of sound, but there are phenomena of sound that wave motion does not explain. Thought may be helped or hindered by the conditions of the brain, or from what is called vibratory conditions, but that its expression depends on such causatively, we can't think. Any physical cause has two extremes—so supreme good or bad action, if governed by vibration, must have a common condition—an extreme one. When a man is crazed enough by anger or passion to commit murder, his vibrations must be greater than the normal—or inconceivably increased. And as there have been innumerable instances of such spirit confessions, there was no visible evidence that either the sub-conscious medium or the sitter receiving the message were disposed to run amuck under the intensified vibration necessary for the spirit memory to recall the deed or the sitter's vibration raised to blend with that of the spirit's. But such are the difficulties of "science" in its dealing with spirit phenomena after its laboratory ideals.

The objection, Mr. Editor, is not to these things of themselves, or to any of them, per se, if left where they belong—to the schools of speculation and hypothesis. But it is to their being brought in from the schools and speculations of material science to confuse and debauch clear thinking on things or spirit, different in concept and utterly without analogy in exposition. And the farther objection lies to those who will not get out of the beaten paths of the text books—they at least should be modest in forcing their materialism upon the platform of Spiritualism as explanations of something they do not explain.

The real "danger to the cause" we hear so much about is in the attempt being made to materialize Spiritualism—in testing spirit by the laboratory and sweat-box, and attempting to explain the relation of the spirit after death by the conditions of its former physical existence. The two are not of a piece, and for that reason one has ceased to be that the other may be.

If the room sufficed, or the subject required, examples of this attempt to explain spiritual things by the material mind could be given almost without limit. The controversy over the bread and wine, as "the very body and blood," is one instance—only a metaphorical remove from cannibalism. And the long controversy by the fathers of the church over the question whether Jesus had a navel like ordinary people or not is another. Being immaculately conceived some contend there was no need for an umbilicus in his case—hence no navel. Don't laugh, for this is a sober fact in church history. Some of our scientific aspirers are not much behind it. It is only one of the old fog-banks that beset the search for the Infinite Intelligence that we moderns are asked to emulate. Let us stick to our knitting and leave these word-mongers to their own devices.

SAR'GIS.

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ATLANTIS The Antediluvian World. By Ignatius Donnelly. An attempt to demonstrate by authentic data the existence in the Atlantic Ocean of a continent known to the ancient world as Atlantis. Price, $2. For sale at this office.

PUPLIC HEALTH.

Read by Dr. M. E. Conger, at Vicksburg Camp.

Public health is largely dependent upon public environments.

Life and health surroundings, so far as the public as well as individuals are concerned, must be the result of an intelligent understanding of health laws.

As the laws of health are simple, and an inheritance of all humanity, as much as the breath of life, one of the first duties of law-makers should be to secure to every member of society an opportunity to obtain sufficient knowledge so as to maintain health under all ordinary circumstances.

If the public assumes to deal with the subject of health, in city, state or nation, the first thing to consider is the importance of the subject as compared with all other public obligations.

If we assume health to be the most important—as we do—of all subjects the public is called upon to deal with, it should receive first consideration in each and every department which society and good government turn over to the public.

In studying this subject of health we find in sparsely settled localities that Mother Nature does much towards the preservation and maintainance of health; pure air and pure water are often found in abundance; pure air, sunshine and light, are to be had without extra effort in the early settlement of new countries; water—as a rule—food and clothing must be worked for, which is a very wise provision of nature, as good health is dependent upon exercise as well as food, water, sunshine, light and air; without exercise digestion is seldom perfect or healthy.

The best exercise is always something that interests, excites, and exhilarates the mind as well as the body; working for a living (not as a penalty for violated laws) sums up the question regarding the best exercise for health.

As cities multiply and population becomes more dense, there is an increasing demand for more attention to public health; in every city where good morals are maintained, a high state of health results, health being the normal condition of life, sickness abnormal and in a high sense immoral. The cause of sickness as a rule is the violation of good, reasonable and necessary laws of life, therefore such violation of infinite law is immoral.

From this point of view, every human law, scheme, deception or play upon the ignorance of individuals, by doctors of law, divinity, or medicine, is immoral, and if immoral as related to individuals, is it not equally so as related to the public?

All public efforts like the one we are engaged in, to give it standing and permanence in any community, must reach down and build upon the rock of ages; no other foundation will stand, no other should receive consideration from front rank reformers. All subjects that relate to the uplifting of humanity are proper subjects for discussion upon our broad universal platform.

The subject of "Public Health," if not the most important, is certainly one of the most important, and I must so treat it.

The highest possible attainment of humanity physically, is a condition of health secured by right living, where the spirit and mental faculties so dominate our lives that disease cannot attack us. This is possible and is recognized as our birthright by a vast multitude of thinking, progressive people.

The subject of health culture is to-day one of the most prominent reformatory subjects in all our cities, from Maine to California, and the interest is daily increasing, which is an encouraging sign. Change is marked upon every expression of modern life; it has become a necessity to change climate, food, dress, doctors, preachers, newspapers and politics.

A half century ago we did not need to make changes; if the necessity for change had existed we did not have the forces harnessed, we did not have the wheels, we didn't even have the wheels in our heads as we do now.

Steam was in its infancy fifty years ago, electricity was in the air and clouds where Dr. Franklin discovered it; liquid air, compressed air and many other forces are being discovered in the physical world which are being utilized for the development of humanity. I am sorry to say right here that the most of the practical and useful discoveries have been gobbled up by selfish combinations and only the few have benefited by the wonderful discoveries and inventions of the century just expiring, but in the near future the masses will be uplifted and come into possession of the improvements they have produced, and in justice belong to them.

TOO MUCH TRUST.

Yes! too much trust; trust is one of the choice attributes of the common life. It is worthy of cultivation; because of its influence for good over the masses, it has been taken advantage of in Law, Theology, Religion and Medicine, and has proved to be a convenient method to subjugate and enslave a vast number of confiding people.

The preacher has declared we must trust the Lord and his holy book or be in great danger; the lawyer says we must trust and obey the law as he interprets it; the doctor insists that we must lay aside our reason and common sense, and take his vile poisonous drugs or remain sick, and die prematurely; to each of these demands we raise a strong determined protest, and declare the people's confidence and trust has been betrayed to a criminal extent, and in our lessons upon Practical Medicine, Physiology, Psychology, Magnetic and Mental Healing, we shall show that it is high time for every enlightened person to distrust the Professional Trusts.

I must digress a moment just here to say that to do justice to the subject of Professional Trusts would require much time to prepare such a paper and hours to deliver, therefore I can only consistently take your time to make a few statements.

The profession of medicine is vastly more important to the world at this date—this age—than any other profession or business occupation. A moment's reflection proves this to be true; the life and health of the masses are dependent upon the doctor, because he is presumed to be the conservator of health. The lawyer, clergyman, teacher, discoverer, artist, scientist, poet, mechanic and philosopher, are all dependent, as a rule, upon the doctor. From this point of view the subject of Practical Medicine takes precedence because of its great importance, and right here we should all, every one of us, demand that every doctor shall not only be qualified by law and education, but by a life that invites perfect trust; this is the trust that relates to health and life, and there is no other trust of more importance, even the soul's most pure and devoted love. There is no danger in too much trust, in many directions, but when it comes to be a life and health question, then our demands upon the medical profession, upon the health officers, must be rigid. We should know with whom we are to trust our lives and health. No matter about the degree the doctor may have reached in the schools, if he lacks in morals and honesty, he is not to be trusted with our lives or those of the public. Ignorance and neglect are dangerous at this point.

Too much trust, too much ignorance and neglect, subject us to the will, deception and caprice of the family doctor; doctors and even our preachers and undertakers are human and fallible, and should only be trusted so far as they have proved themselves trustworthy. Our ignorance and neglect may bring us shame and life-long regrets; as reformers it is our duty to keep apace with the intelligence of the age. All these vital points will be considered in the health school established in this camp. You will all have opportunities, and are invited to assist in the work. The most sacred and divine attributes of life are involved in medical reform; the present status of the medical profession as expressed by its leaders is below par; it must be uplifted, the masses should become informed and demand a higher standard.

Ignorance is the doctor's most serious temptation. The law demands justice—let us be just to ourselves.

I conclude this most serious and important part of my paper with the suggestion that every one of us is interested in increasing the conditions of trust by uplifting humanity to the plane of life where trust rules and distrust is forever banished. If all humanity could be born and educated under similar circumstances, the educated, experienced physician could advise a course of right living that would ensure health, happiness and a long and useful life.

Much of crime, murder, suicide, destitution and prostitution can be traced to ignorance of the laws of life and health. What is the duty and privilege of this Vicksburg Camp? Are we not confronted with an opportunity? Are we not equally interested?

A crisis is on, it reaches all life, it reaches every person that will visit this camp, it reaches all things, all expressions of life, the center of the physical earth and the highest heaven of spirit life.

Change is the order of all human expression, as surely as of animal and vegetable; the changed order of life expressions that are forcing themselves upon us, are results, first of a recognition of spirit life, and second of the marvelous discoveries and inventions of the half century just closing.

Success in any direction is dependent upon a recognition of the mighty, far-reaching changes that are going forward in all conditions. Our leading clergymen the honest, independent ones) are dropping their dogmas and creeds and are fleeing from the old orthodox Christian craft as rats flee from a sinking ship.

Honest physicians are compelled to abandon the dangerous drug system; political leaders are moving out of the old restrictive partizan environments and demanding more freedom, more justice.

The significance of the present crisis, the rapid and almost universal change that is apparent in every up-to-date community, should cause all reformers to be deeply alive and interested; it really says to Spiritualists, come to the front and lead or go to the rear. Spiritualists, I am justified in saying this to you this morning; phrenology, psychology, physiognomy, clairvoyance, clairaudience, psychometry, spiritual, mental, magnetic and all other phases of healing have been fostered, unfolded and sustained for the past forty years by wide-awake Spiritualists. There is no class of reformers, sect or ism that has done as much as Spiritualists in the past forty years to develop and enlighten the public upon all of those subjects classed as the Occult, but we must, to be truthful, confess that we have neglected and overlooked some of the most important subjects of life, and it is a pleasure to be able to state the fact that our camps are slowly turning their attention towards the basic principles of all reforms, the life and health of all humanity. The occult—the unseen forces—should be studied.

The following brief sentence was clipped from an Eastern reformatory magazine; I endorse it as a pointer. Here it is:

"The next ten years will bring more light upon the unknown in medicine than did the last century. The time is ripe when one must accept some things seemingly occult, and investigate, or the other fellow will pass him, and he will find himself with others of his kind at the tail end of the procession."

Health reform journals, magazines, and the great dailies, print little items like the above, which like straws show which way the wind blows.

There is a demand everywhere for reformatory physicians; the time is at hand when the physician must be more than a dispenser of poisonous drugs. The coming physician must be a teacher, not only of the laws that govern and control this wonderful physical form that we all wear and live in, but of the spiritual forces—the natural occult forces, that in health keep the physical form in harmony.

Myths and mysteries are not as potent as formerly; murder, suicide, insanity and crimes are coming to be considered diseased conditions; causes are considered instead of effects.

Success in life is dependent largely upon health, an understanding of health laws and obedience to their demands.

Health is always a success, sickness always a failure.

If we would be independent, if we desire to get out of medical slavery into the freedom and independence of health, we must broaden our conceptions, cultivate and intensify our perceptives and live better lives here and now.

The object of this brief paper is to outline a few general points that are to be considered and discussed in the medical classes during the sessions of this camp. Our desire is to assist every one who attends, and will give time and attention to the subjects discussed, to regain and maintain health by right living.

How that a health school is permanently established at this camp, we as representatives of the movement inaugurated three years ago by the inspired and devoted manager of this yearly gathering, most earnestly invite every person that comes to this camp, to assist in making the effort a continued success; as teachers or leaders, we must have unselfish devoted followers—workers. The school is not our school, it is the school of the Vicksburg Spiritual Camp. It is a free school, and up to this date is without a formal organization. It is a thorough medical reform school, from base to the pinnacle. It is a fearless advocate of every change and effort that tends towards the uplifting and enlightenment of all humanity. Come and join the school, it is yours, and help make it a genuine royal success.

"It is no dream,
No castle-building time, that we call life.
To catch the gleam
Of heaven in the strife.
Our toil must tend to reach the better life.
There is much room
For gratitude—much room for tenderness.
In all the gloom
Of sorrow, much to bless,
If we will labor more and murmur less."

DR. M. E. CONGER.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Moses Hull writes from Nanaimo, B. C.: "This trip has been a perfect ovation all the way through. I have calls enough in this region to keep me six months."

Walter H. Washington writes from Detroit, Mich.: "I am a searcher in quest of proof of spirit life and though I am as yet a doubter, I am convinced of one thing, and that is, in renewing my subscription to The Progressive Thinker, I shall receive a great deal more than my money's worth."

Mrs. Cooley lectured in Detroit, Mich., last Sunday, at the Occult Temple. She will deliver several lectures there, and will then return to Chicago, where she will remain for the winter.

Estelle Howes Baillet and husband will soon start for the East, to remain all winter. Mrs. Baillet will continue work in the home of her childhood, after an absence of nine years.

Dr. T. A. Bland lately delivered an interesting lecture before the Independent Spiritual Society of this city.

The First Church of the South Side will hold services on Sunday evening, October 7, in their new hall, situated at the Oakland Club Building, corner of Oakwood and Ellis avenues. Mrs. Georgia Gladys Cooley will commence on her fourth year as pastor. Hereafter there will be but one service each Sunday, viz., at 7:30 p. m. Take Cottage Grove Avenue car to Oakwood, thence east to Ellis.

M. H. Jamieson writes from Glendale, Ohio: "I have received the premium, the Encyclopedia of Death, and Life in the Spirit World. I am very much pleased with it. I now have the four. As to The Progressive Thinker, it is a grand paper."

Mr. John Hayes and Mrs. Della Mageehan, both of Detroit, were united in matrimony at the home of the latter, 200 Sheridan avenue, on the evening of September 19, Rev. Dr. Burrows, pastor of the Central Spiritual Union, officiating.

The Spiritual Research Society will hold meetings every Wednesday at Van Buren Opera House, Hall B, corner of Madison street and California avenue, beginning at 2 o'clock.

Secretary writes: "The Carroll and Tippecanoe county Spiritualist societies held their third annual grove meeting in the Pemberton Grove, two miles west of Delphi, Ind., on September 1, 2 and 3, and as usual had a general good time. The societies were entertained by lectures through George Fosnot, of Lafayette, and Bright Star, through her medium, Mrs. Josephine Ropp, of Indianapolis, gave us some splendid tests. These meetings are doing a great amount of good in this locality, and it is the intention to keep them up permanently. We would like to have all the Spiritualists living in this part of the state to remember that our next grove meeting will be held the first week in September, 1901, and try and attend and help us make it a success. The officers elected for the coming year are: John Moore, president; Brown Good, secretary; D. J. Bunnell, treasurer. Trustees, W. A. McLaughlin, J. A. Peffley and Thomas Pemberton. The secretary's address is Delphi, Ind."

Virginie Barrett writes: "I am here serving the Spiritual and Religious Church of East Liverpool, Ohio, for the present. A large audience greeted me last Sunday. I have part of October, November and December open, also camp dates for 1901. I will make reasonable terms with societies. For the present address me at 105 Broadway and Ribbersen street, East Liverpool Ohio."

A Cramer writes: "I am going to the Pacific coast. I will stop at places where desired in Missouri and Kansas, to hold circles and give tests for whatever can be given. Would like to hear from Oregon also. Address me at Coopersville, Mich."

E. W. Sprague and wife are serving the Salem (Ohio) Spiritualist Society for the last two Sundays of September. will serve the Indianapolis (Ind.) society for October, and for the month of December they will serve the Philadelphia (Pa.) society. This is the fifth consecutive season they have filled engagements with the latter society. The month of November is still open, and societies wishing their services for that month, or the months following December, may address them until October 1 at No. 60 Sixth street, Salem, Ohio. Later at their home address, 618 Newland avenue, Jamestown, N. Y.

I Perry writes: "Please accept my thanks and gratitude for the beautiful premium book that has just reached me in good order. This thanking business is poor pay, but it is the best I can do at present."

Carlos Wright writes from LaGrand, Oregon: "How many readers of 'our paper,' The Progressive Thinker, fully realize what a wonderfully grand messenger of truth and scientific thought it really is?"

E. J. Bowtell writes: "The Olneyville Spiritualist Society, Olneyville, R. I., has commenced its season's work. Meetings are held in Library Hall, Olneyville Square, every Sunday at 2 p. m. I lectured September 16. I am at liberty for dates Sundays and during the week except Mondays. Inspirational lectures and psychometry."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

The Philadelphia Record says: "Rev. H. C. Schlueter, of Baltimore, vigorously arraigned Spiritualism at a session of the German Reformed Synod of the East, in the Emmanuel German Reformed Church, Thirty-eighth and Baring streets. After treating the subject historically, showing how the principles of Spiritualism had their origin in Germany, the speaker said it was one of the relics of barbarism. 'It stands opposed to reason and the theory of all known religions,' he declared." All of which demonstrates that H. C. Schlueter is in some respects a semi-idiot.

Frank T. Ripley lectured and gave tests at Vicksburg, Mich., September 2; Millburg, September 7 and 12; Carners, September 16. He will be at Pipestone, Sunday, September 23, at 2:30 and 7:30 p. m. He commences his season for the Sundays of October for the First Society in Grand Rapids. He has November, January and February open. He goes to Columbus for December. Address all letters until October in care of 40 Loomis street, Chicago, Ill. During October, at Grand Rapids, Mich.

The Chicago Inter Ocean says: "I don't believe in ghosts, not at all," remarked a teacher in the Hyde Park High School, "still, since a recent experience of mine with the occult I wonder that there are not more people who order their lives by spirit rappings. I went up to Lake Geneva to spend a few days with a friend who has a summer cottage there. I was tired and went to bed early, feeling perfectly at peace with all the world, and certainly not thinking of ghosts. The room was in bright moonlight. I had been in bed about five minutes, and was still wide awake, when I heard a low, distinct knock on the headboard of the bed. It was the most peculiar unmistakable rap I ever heard. You couldn't mistake it for a creaking of the bed or a rattle of the window curtain. It sounded like a rap by knuckles on the headboard of the bed. I am not nervous, but the sound startled. 'Nonsense,' then I reflected, laughing at myself. I felt so sure on second thought that it couldn't be an eerie phenomenon that I said out loud boldly: 'If a spirit is there please give three raps.' Without a moment's intervention, as the sound of my voice died away, there came three slow, distinct raps on the headboard of the bed. That's all there is to my story. I didn't wait for any more communications, but sprang up and lighted the lamp. My forehead broke out in sweat and my knees knocked together. I made a minute search of the room. The headboard of the bed was four inches away from the wall. There was no one in the room but myself. I slept there several nights afterward, but the spirit, if spirit it was, never came back."

Will C. Hodge is serving the Englewood Spiritual Union as speaker for the month of September. Address for engagements, 40 Loomis street, Chicago. Will answer all calls for funerals.

Mrs. Maria C. Dudley writes: "I have received Volume 3 of the Encyclopedia of Death, and Life in the Spirit World. I consider it a grand book, and I wonder how you can give us so much reading matter for so little money. I was born and raised an orthodox, and was a member of a church for many years. I now think I never knew the first rudiments of true Christianity until I became a Spiritualist a few years ago. I wish I could tell the whole world the joy and comfort I have experienced since the 'scales fell from mine eyes,' and that our loved ones do return."

The Daily Northwestern, of Oshkosh, Wis., says: "'Prof.' Rovano, a clairvoyant who has been doing business at 52 Waugoo street, left the city Saturday at noon. He is supposed to have gone to Neenah. He was accompanied by his wife. The police have heard of no complaint against the man except from one woman whose name is not known, who started to tell the police a story, when the 'Professor' stepped into the police office and threw $50 into her lap and walked out without a word. The woman did not continue her story. He was not molested, since no other complaints were lodged against him."

When the last sunshine of expiring day in summer twilight creeps itself away, who hath not felt the softness of the hour sink on the heart—as dew along the flower?—Byron.

The Philadelphia Times says: "The village of Mordansville, Pa., is all agog with excitement over the visits of a ghost which, it is said, haunts the covered bridge crossing Fishing Creek, at the eastern end of the town. While two young men were driving across the bridge a few evenings ago their horse suddenly stopped, refusing to go forward, and showing every evidence of fright, although they could see nothing. Becoming alarmed they called loudly for assistance, and when some of the villagers arrived, carrying lanterns, they declare they saw a large skeleton standing directly in front of the animal. The ghostly visitor was distinctly visible to both the young men in the buggy as well as to the villagers, but as the latter approached it slowly faded from view. When they had recovered from their fright they came to the conclusion that a trick had been played upon them, but an examination showed no evidence of it, and the horse, quivering with fear, could hardly be induced to pass the spot. Since that evening the apparition has been seen by several people, its latest visit being last night, when it appeared to two young girls who were going through the bridge, and who, although badly scared, assert positively that they saw the skeleton, which they declare was at least eight feet in height. The great majority of the residents of that section believe firmly in the apparition, and traffic over the bridge after nightfall has become very light, many of the people driving several miles to escape crossing it."

E. F. Doig writes from Waverly, Mass.: "The three premium books which you so promptly sent me I have enjoyed very much. They are good books to put into the hands of a skeptic, and as for the paper, I would not be without it for any money."

Dr. G. F. Dougherty has introduced the New Philosophy in the little village of Neoga, Ill., and if a good medium, speaker, trumpet or slate-writing, will come that way the Doctor will assist them in engagements at Mattoon, Greenup, Neoga and Effingham. They can serve those people regularly and make their home with the Doctor, free. Write the Doctor at Neoga, Ill., or Mrs. A VanOver, Greenup, Ill.

We keep a standing notice on this page that every item sent here for publication must contain the full name and address of the writer, otherwise it will not appear. That accounts for "your" item not appearing this week.

The Times-Republican of Marshalltown, Iowa, says: "A large attendance was at the conference of Spiritualists in the morning. In the afternoon Mr. D. P. Dewey, who has demonstrated his ability as a speaker during the past week, gave another of his popular lectures, followed with descriptions by Mr. E. E. Carpenter, which were well received and were of a nature that must have convinced the investigator of a higher and greater intelligence than that of the medium. In the evening Mrs. Marion Carpenter, well known as one of the finest speakers in the field, delivered one of her splendid lectures, followed with descriptions by herself and Mr. Carpenter. The descriptions both in the afternoon and evening were pronounced the best ever heard in the city. This evening Mr. Frank N. Foster, of New York, will deliver a lecture on spirit photography. This is a new and interesting feature at a Marshalltown camp and is well worth hearing. Tuesday afternoon at 3 o'clock Mrs. Marion Carpenter will deliver a lecture which has been arranged for this hour in order that the ladies of Marshalltown who cannot get out in the evening may have the opportunity of hearing Mrs. Carpenter. Tuesday evening at 8 o'clock will be a lecture by Mr. D. P. Dewey."

The Times-Republican, of Marshalltown, Iowa, says: "The members of the Central Iowa Spiritualists' Association, who are in annual session in this city, met Wednesday afternoon in their annual business meeting, electing officers as follows: President, H. C. Holsclaw, of Marshalltown; vice-president, Dr. Hinton, of Ottumwa; secretary, Miss Maude McClure, of Ottumwa; treasurer, Walter Wilson, of Marshalltown. Trustees to fill vacancies were also elected in the persons of John Gregory, of Keokuk county; Mrs. Eva McCoy, of this city, and Moses Whistler, of Keokuk county. The matter of selecting permanent headquarters for the association came up, but no definite action was taken in regard to the removal of the headquarters from Marshalltown. Bids were received from Fort Dodge, Oskaloosa and Leon, each of which cities offered camp-grounds within the city limits, ranging from five to thirty acres, as bonuses. A committee was appointed to ascertain what Marshalltown would do to retain the headquarters. This committee is composed of Messrs E. Morris Vail, H. C. Holsclaw and Walter Wilson. The gentlemen will look over the ground and see if a better camp ground can be obtained; also ascertain just what can be raised in the way of funds to assist in making contemplated improvements. It is the idea of the association to establish a park, where the camp-meetings will be held from year to year. Cottages for summer use are proposed to be erected on the park grounds and the gatherings will be made one of the biggest things in Spiritualists' circles in the state. Mr. D. P. Dewey, of Grand Blanc, Mich., who has been in attendance at the camp-meeting, and has been one of the prominent lecturers and workers at the session, leaves for his home this evening."

E. J. Davidson writes from San Francisco, Cal.: "I have Ghost Land, Art Magic, and the Next World Interviewed, which give me a great deal of valuable information. These interesting books, in connection with The Progressive Thinker, are a great treat. I read my papers and send them out to friends, to assist in doing the good work. If every one who takes The Progressive Thinker would circulate them among their friends, it seems to me it would not take long to convert all intelligent people to our beautiful philosophy."

J. C. F. Grumbine begins his fifth lecture season the last Sunday of September in Suite 29, Pierce Bldg, Copley Square, Boston, where services will continue at 10:45 a. m., and 8 p. m., the Sundays of October and November.

Harry J. Moore, lecturer and test medium, having been engaged for the months of October and November, is open for engagements for the months of December and January, and will answer camp engagements for the ensuing camp season. Address 2979 Wabash avenue, Chicago, Ill.

B. F. Hayden writes from Gardner, Kansas: "We can be addressed here until October 1. Mattie, after making a flying visit home to attend the marriage of daughter Gussie, has again joined me here, and we hope to find work to do in this and adjoining states for the coming fall and winter. We have been holding some very satisfactory parlor meetings at the home of Brother Cummings, and have succeeded in arousing quite an interest in the neighborhood. We go from here to Wallula, Kansas, where we are engaged for the entire camp, which opens October 4, and after which we are open for engagements anywhere in the West. Our work is varied and universally satisfactory in all phases. We will go anywhere, lecture, organize societies, etc., on very reasonable terms. Now friends, let us hear from you. You need our services and we need your aid. Let us pull together and help the grand, good cause along, and above all let every one feel his first duty remains unperformed until he has subscribed and paid for a year's subscription to The Progressive Thinker."

Mrs. Mary J. Carter writes: "We have been highly favored at Jonesboro, Ind., the last week by having with us Mr. C. E. Winans, the materializing medium. He gave a seance at my home with the best of results. More than twenty forms came to those present, and were fully recognized. Many instructive messages, too, were given. Our good brother, Dr. H. C. Andrews, was also with us, and opened the seance with a sublime invocation. His rich tenor voice was heard in lovely music through the evening. Dr. Andrews is one of the best inspirational lecturers."

The lecture advertised to have been delivered by Rev. Dr. Green, under the auspices of the First Spiritual Church, at Oakland Club Hall, on the last Sunday of September, has been unavoidably postponed on account of the illness and absence of Dr. Green.

Philip H. England writes from Montreal Canada: "I am very much pleased with the three volumes of the Encyclopedia of Death, and Life in the Spirit World. They are beauties. Accept my sincere thanks."

Mrs. F. A. Logan writes: "The angel hosts have aided me to reach the camp-meeting at Sycamore Grove, Los Angeles, Cal., hoping to renew my spiritual work of healing and teaching. Some say, 'O, Mrs. Logan, you have done your work. You have had your day'; but I tell them there never was rest for me in idleness, and that my work is not done, and never shall I fill the measure of my days until the last. I wonder how many will go from this camp-meeting and continue to labor every day for the elevation of the race, whether young or old, rich or poor. None are excusable from doing their level best in this world of sin, sickness and sorrow, and no Spiritualist who is able should refuse to sustain a Spiritual paper. I hope hereafter to give a good account of the camp-meeting which is indeed in a lovely place and among lovely people."

Prof. W. M. Lockwood is now in the city where he will remain for about a week. During the past year he has been kept very busy in delivering his scientific lectures. He has December open for engagement. He can be addressed in care of this office.

Luther R. Marsh writes from Middletown, N. Y.: "I ofttimes find myself rebelling against some statements by your numerous and able correspondents and writers, as being opposed to my instructions from spiritual spheres. But this is not to be wondered at, since all spirits are not in the same spheres; and, consequently all do not see alike. A spirit in one place cannot see in the sphere even immediately above it; any more, I presume, than we here can see into the first sphere above us. But I am impelled to congratulate you on the article in your issue of Sept. 22, entitled 'Studies in Spiritual Thought.' It is so completely in accord and unison with my own thought and practice, that I could not withhold my commendation. I would like to know who the author is, and I would like to know the author. It is, really, all the gospel one needs. It comprises all things. Its truths are admirably expressed. In perusing it, I seemed to be reading my own thought. I have cut it out and pasted it on sheets, where I can have it before my eyes as often as I wish. Acted upon universally, we would find heaven come down to earth. The writer has got hold of the secret of life. I would like to give him gratulation, not only for the purity, comprehensiveness, and beauty of his thoughts, but upon the lucid expression of it. It is a text which one may well hang up before him for repeated perusal. May his pen not slumber in its inkstand."

H. L. Bigelow writes: "We have just closed the fifth annual convention of the State Association of Spiritualists of California. The use of Sleeper hall of this place was tendered us and it was considered to be the most harmonious and successful session ever convened. The reception and social held on Friday evening was enjoyed by all present. The assembly hall was decorated with finest sunflowers, the work of the Ladies' Aid. The next convention will be held in Oakland, Cal."

Andrew Camper writes from Los Angeles, Cal.: "Sunday, September 9, Mrs. Maude Freitag gave a lecture and ballot test at the camp-meeting in Sycamore Grove, Los Angeles, Cal. I prepared a ballot folded tightly. The large auditorium was crowded so I could not get a seat, and I stood against the platform and close to the table and the ballots. Mrs. Freitag gave the exact words on the ballot and a message from the spirit addressed without having seen or even touched the ballot. When I recognized the message she instantly selected the ballot from the heap on the table and handed it to me, folded as I had placed it with the others. I am an entire stranger to Mrs. Freitag and it is only fair to a good medium to testify to the truth."

Frank N. Foster, the spirit photographer, is now located in Chicago, at No. 47 Campbell Park.

Geo. P. Colby has been lecturing very acceptably at Michigan City, Ind. He goes from there to South Bend. Last week he made a short visit in this city.

If any society in Chicago would like the services of Mr. and Mrs. Kates for Sunday, October 14, the same can be arranged. Address them, 58 Royalston avenue, Minneapolis, Minn.

Geo. F. Perkins writes: "The Sunday evening meetings and Friday evenings at our new quarters are gaining very satisfactorily. The developing class will be changed to Monday evening. Afternoon circles every Thursday at 3 o'clock. Aside from being on the sick list for a day or two, I am all right and ready for work in my line of developing, speaking, etc. Milwaukee friends please note location—884 West Madison street, corner Leavitt street, Chicago."

G. W. Kates and wife expect to attend the N. S. A. Convention in Cleveland, October 16-19, as Minnesota delegates, and can accept a few dates en route there and return, for lectures and tests. Address them 58 Royalston avenue, Minneapolis, Minn.

The First Spiritual Endeavor Church will be re-dedicated on September 30, 1900, at 7:30 p. m., at 3310½ Rhodes avenue. Mrs. Sarah E. Bromwell, pastor. Tests and messages will be given, and others will assist with music and recitations.

Dr. and Mrs. N. F. Ravlin have returned to Philadelphia under another eight months' engagement with the First Association of Spiritualists, and are located at 1230 North 12th street, where their correspondents will please address them.

Wm. Dorman writes: "I long to see the day when some good, able and honest mediums will come to Idaho and proclaim Spiritualism and hold camp-meetings."

The Band of Harmony, room 608 Handel Hall building, were well filled and a large audience listened to the words of welcome to their president and pastor, Mrs. C. L. V. Richmond. Ouina came to her medium's rescue and responded in her usual impressive manner. They had a fine variety of musical talent, solo singing, instrumental duets and mandolin trio. Greetings from different members. The vice-president, Mrs. Peet, made the closing remarks, and returned to the president the gavel. Three subjects were given for a poem, Ouina responding and closing with benediction.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life from her home in Denver, Jane Barrett, the good wife of C. W. Smart, after 52 years of happy wedded life. The last fifteen years she was an invalid, but happy still. She was clairvoyant and inquired, "If what I see are not spirits, what are they?" We arrived in Denver, August 5, 1861. She breathed her last, August 7, 1900, aged 77 years. C. W. SMART.

Elias Jacobson, the father of the well-known Dr. E. J. Jacobson, of Chicago, at 2634 Eberly avenue, passed to spirit life, September 18, 1900, at the age of 59 years, leaving several members of the family. He was a life-long Spiritualist. His remains were deposited in Forest Home cemetery, where others of the family are buried. Funeral conducted by Mrs. M. Summers. E. S.

Passed to Spirit life, Mrs. L. L. Wood, at Oak Cliff, Texas, September 10, 1900, aged 48 years. She was a firm believer in the beautiful philosophy of Spiritualism, and was beloved by all. She leaves a husband and five children to mourn her loss. COR.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a textbook of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

FLORIDA CAMP.

The Southern Cassadaga, at Lake Helen, Fla.

As the leaves begin to turn and the equinoctial rains are pouring, and the approach of winter is suggested in different ways, dread of the inevitable ice-bound winter finds its lodgment in many minds and questions of making preparations for this approaching season are to be settled.

At such a time a few words to your readers with reference to a home in the Florida camp may be acceptable. The Southern Cassadaga camp ground is situated near the railroad station of Lake Helen, in one of the most healthful and naturally beautiful locations in the "High Pine Orange Belt" of Florida and was intended by the spirits who selected the spot, as well as by the morials who projected the movement, to be a center for winter homes, as well as one of spiritual work and power.

Very few persons who have visited the spot feel that any mistake has been made in the selection, and many prophesy that a little more time, effort and money will make this camp one of the foremost in this country.

This camp is said to be particularly conducive to the development of mediumship, a peaceful spiritual atmosphere pervades the place, and seems to overpower and control any spirit of inharmony that seeks to intrude or despoil. The dwellers seem to be like one great family, and often meet together socially, and frequently hold spiritual and intellectual entertainments before the regular yearly meeting begins.

The cost of living is very reasonable; some kinds of food cost more and others less than in the North, so the average is about the same, with the exception of fuel, which is much cheaper.

Comfortable cottages can be built for less money than in the North, lumber is not as high as in most Northern states.

Many improvements are to be made this coming fall and winter. The hotel, apartment house, and Brigham Hall, are to undergo repairs with many new additions for comfort and convenience. Several rooms in the apartment house are already engaged, and many of the cottages rented for the winter.

A large party will accompany the writer to the South about November 1, who will remain in the camp all winter. The hotel will open November 15 with Mrs. A. M. Sherman, the well-known cook of the Leolyn House at Lily Dale, in charge of the culinary department. She will be ably assisted by her sister, Mrs. A. M. Lloyd. With the record that these ladies have as managers and cooks it is unnecessary to say that those who desire board for the winter will be well fed. Provisions will be made for warming the hotel more thoroughly; occasional cold snaps occur when extreme discomfort is felt unless the buildings are provided with means for heating, but the typical winter weather of the Southern Cassadaga Camp is like our Northern June, and much of the time fires are not needed.

J. Clegg Wright, the well known speaker and teacher will be with us after November election. Mr. Wright will build a cottage on his land adjacent to the ground, with the intention of spending his winters there, as the climate and spiritual atmosphere are favorable for his health and inspiration.

The winter tourist tickets are issued November 1, and can be purchased in any city, direct to Lake Helen, good for a return until May 31, 1901. Persons traveling from the Northwest will do well to take the Queen and Crescent route from Cincinnati, as the distance is less, the cars are well equipped, and the road is very picturesque.

The famous Lookout Mountain can be seen from the car windows as the train pulls in at Chattanooga.

Write to W. C. Rinearson, Cincinnati, Ohio, Gen. Pass agent of the Q. & C. route for special directions.

The meeting will commence the first Sunday in February and continue six weeks. First-class talent will be engaged. More information will be given through the columns of The Progressive Thinker and other Spiritualist papers later in reference to the program of the meeting.

In conclusion let me say that those who wish to seek a refuge from the cold blasts of winter, who want a healthful and beautiful spot in which to live, and at the same time, assist in carrying forward a necessary and important work for humanity, will do well to turn their attention toward the Southern Cassadaga Camp-ground. The writer will answer all letters of inquiry concerning the same with pleasure (please don't forget the stamp) if they are addressed to Lily Dale, N. Y., until November 1; after that time, Lake Helen Fla.

EMMA J. HUFF.
Corresponding Secretary.

Vindication of Mrs. Freitag, by Her Society.

To the Editor:—We notice in your number of September 8, an article written by one A. M. Buck, entitled a challenge to the ballot test medium, Maude L. von Freitag, in which he claims to offer a certain amount of money if she will read ballots under test conditions.

I wish to say that Mrs. von Freitag has repeatedly given ballot test seances under test conditions in Los Angeles, San Francisco, and other places to the perfect satisfaction of all.

The statement made by Mr. Buck that she was protected by officers of the society, they knowing of her sleight-of-hand practices, is false. And, instead of such being the case, the official board of the Harmonial Association, of which Mrs. von Freitag has been the very acceptable pastor for the past five years, has from time to time unanimously expressed their perfect confidence in her, and do so now. If Mrs. von Freitag should give attention to every crank who bobbed up, asking for an explanation of pretending to make "a challenge," as in the article alluded to, she would have no time to devote to the grand and glorious work that she is now performing by her wonderful mediumistic powers.

I write this article in justice to the cause of truth and to Mrs. von Freitag.

E. A. HUMPHREY,
President of the Harmonial Spiritualist Association of Los Angeles; also President of the Spiritualist Camp-Meeting Association of Southern California.

I also enclose an expression from our camp-meeting board to Mrs. von Freitag, which was read at our camp-meeting last Sunday at the afternoon service to a large audience amid great applause.

Whereas, Certain malicious reports have been circulated, endeavoring to reflect upon our most respected sister and medium, Maude L. von Freitag, the official board of this camp-meeting association, by unanimous vote, hereby take pleasure in expressing their perfect confidence in Mrs. von Freitag, not only as a medium, but in every other way.

E. A. HUMPHREY, Pres.
ELTON T. BROWN, Sec'y.

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FORGED EVIDENCES.

Josephus, Tacitus, Suetonius and Pliny--Vespasian the "Christ" of Josephus.

In a recent sermon by the Rev. F. D. Power, of the Garfield Memorial church, printed in the Washington Post, the preacher said:

"Josephus does not contradict the gospels, but supports them, and twice mentions Christ. Tacitus names him and confirms the gospels. Pliny's letter to Trajan declares the Christians worshiped Christ as a God. Every classical historian writing after Christ mentions him. * * * * Tacitus, Suetonious, Pliny are witnesses that cannot be silenced."

Mr. Power ought to know that the Rev. Nathaniel Lardner, D. D., one of the profoundest of scholars who died in 1768, was constrained to admit in his voluminous work, "The Credibility of the Gospel History," that the paragraph in Josephus (Ant. xviii:3), concerning the life and death of Jesus is a forgery. He also believed that in another paragraph describing the condemnation and death of James, the brother of Jesus, about the year 62, some one had interpolated after Jesus the words, "who was called Christ."

And in our own time the Rev. S. Baring-Gould, author of several religious works, at the very outset of his "Lost and Hostile Gospels" says:

"It is somewhat remarkable that no contemporary, or even early account of the life of our Lord exists, except from the pens of Christian writers."

And after quoting the paragraph from Josephus concerning the life and death of Jesus he says:

"That this passage is spurious has been almost universally acknowledged."

Nor is it possible that the Jewish historian could have acknowledged Jesus as Christ (Greek, Christos), for in his "Jewish War," Book vi., chap. 5, sec. 4, he says that the prediction of the sacred writings of the Jews concerning a governor of the habitable earth was fulfilled when Titus took Jerusalem. "The Jews," he says, "took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived. And then he adds: "Now this oracle certainly denoted Vespasian, who was appointed emperor of Judea," In other words Vespasian was the promised Mashick," the "anointed," the "Christos."

The passage in the "Annals" of Tacitus, in which "Christus" occurs is certainly spurious. Sulpicius Severus, an elegant Christian writer, whose date is fixed about the year 400, has a passage strikingly like that in the "Annals" of Tacitus, in regard to the punishment of the Christians by Nero. Translated from the "Annals" it reads:

"Some were tied up in the skins of wild beasts that they might be worried to death by dogs. Some were crucified. others were burned to death, being set us as lights in the night time."

There are twenty-five Latin words in the above quotation, of which eighteen are identical and consecutive in Severus. Who can believe that this Christian writer would have failed to give the Pagan authority for an event of such importance, if the same was to be found recorded long before his time in Roman history?

It is now demonstrated that the so-called "Annals" of Tacitus was forged by Poggio Bracciolini, a Papal secretary. In 1422 he was tempted by an offer of 500 sequins (now equal to $50,000) to engage in some mysterious literary work. Seven years later six books of Roman history were brought to him from Saxony. Then all Christendom rejoiced to learn that the heathen Tacitus had mentioned Christ crucified under Pontius Pilate. At the age of 72 Poggio became secretary to the Republic of Florence, and at 79 he died, leaving five sons. Fifty-six years after his death his fourth son was secretary to Pope Leo X. at which time the Pope's steward, stimulated by a munificent reward, discovered the first six incomplete books of the same work. Four intermediate books of the sixteen were never found. These twelve books of pretended history prior to that of Tacitus called "Historiae," were prefixed to the latter and for distinction called "Annales;" but they are a clumsy misfit. The statue of Poggio in company with the twelve apostles, may now be seen in the church of Santa Maria at Florence.

The reference to Christ and Christians by Suetonious are likewise spurious. The writer characterizes Christians as "a race of men of a new and villainous superstition." Dr. Lardner dismisses this testimony, saying: "Learned men are not satisfied that this related to the Christians." He also repudiates the other passage about the emperor Claudius Caesar expelling the Jews from Rome because they raised continual riots at the instigation of Chrestus. He was conscious of the absurdity of identifying a riotous Jew named Chrestus with Jesus who had been crucified many years before.

The letters of Pliny to the emperor Trajan, about the year 110, are manifest forgeries. In one he says that the Christians in Bithynia sing hymns to Christ as God. Long ago the genuineness of these letters was suspected. See Melmoth's Pliny, a hundred years old or more. The correspondence is not to be found in any extant MS. It was added to the collection by Aldus. The composition is that of a writer unaccustomed to think in classical Latin. He probably thought in French. (Rise of Christendom," by Prof. Edwin Johnson, p. 450). Long ago I discovered internal evidence of the forgery of the letters of Pliny to Trajan.

In conclusion I aver that no writer of classical Latin ever penned the word "Christus" or "Christianus." My old Ainsworth's Latin Dictionary has neither word in the Latin part, nor does the author give us "Christ" in the English part—only "Christian" and "Christmas." And he is careful to note that their Latin equivalent is bad, thus:

"Christian * || Christianus."

The star he says denotes that the word is "of Greek extraction," and the other sign that "it is bad, or used by writers of an inferior class."

To that inferior class neither Tacitus, nor Suetonious, nor Pliny belonged, nor any other Latin writer of the early part of the Christian era; but the writers who use the words "Christus" and "Christianus" are modern monks, beginning with Tertullian, the so-called first Latin father who quotes the letter of Pliny to Trajan, itself a modern forgery. "Christos" means simply anointed, and its Latin equivalent is "unctus" or "delibutus,"

Washington, D. C. W. H. BURR.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Mrs. Rose Eby: Q. We are investigating at our home. We have a circle of twelve members, and have been holding seances for nearly two years, and only one of our members has shown any mediumistic power. This one as an inspirational speaker. One of our members is consumptive. He is strengthened by the seances, but is it well for the success of the circle? I am sitting alone for slate-writing, but without the least success.

A. That there has been so little advancement after so long a trial shows that there is something radically wrong in the membership of the circle. Dropping out some of the members, and substituting new ones is suggested. A person suffering from disease should not be admitted unless the seance is expressly held for his benefit.. Of course he will be strengthened but it is at the loss of the other members, and possibly may prevent all manifestations.

In all cases after a few seances if unsatisfactory, changes should be made in membership.

Sitting for an especial phase of manifestation, is not favorable, for it may not be possible for the person to receive it, and the desire and expectation is directly opposed to the realization of any other phase he may have the capability of receiving.

Rev. E. C. T.: Q. I am in charge of a Presbyterian church, and having recently seen some spiritual manifestations, have become deeply interested. I wish to know more. How shall I proceed?

A. I deeply sympathize with this correspondent. He has awakened to the possibility of the intercommunion of the two worlds, and his interest is deeply engaged. Yet he does not know of the troubled waters toward which he is rapidly drifting. Spiritualism will demonstrate to him that those he mourns as dead, live in a higher life and retain their affections for those in this, and that they communicate. That is more than all his theology has taught him. The air is brighter, purer, and life itself becomes priceless, as being endowed with this heritage of limitless possibilities. This having come, next will be the waning of the old beliefs, the negation of dogmas, the elimination of beliefs vital to the religion he has for years taught from his pulpit. If he is a man of truth, honest and loyal to his convictions what will he say to his hearers? If he announces his belief it will be heresy and he will suffer ostracism. Can he by subtle methods lead his flock up the mountain paths from the quaking boglands of theology to the green fields and flowery pastures, and slake their thirst from the springs which are fed by the clouds condensing on the heaven-high summits?

The Bible is a dry husk bereft of its spiritual records, and religion is based on the recognition of immortal life. The pulpit might be made a wonderful educational institution promulgating living thoughts instead of dead dogmas.

In the hands of master minds, like a Beecher or a Thomas, it becomes a power for true enlightenment.

Yet there is the stolid, dead weight of superstition and bigotry to move, which snarls and destroys those who attempt to give aid. There are always in every church, members who have inherited the dull inertia of past generations, and delight to hold things as they are, hating innovation. The fate of the preacher of new ideas depends on this conservative element, although in number they are the minority, because the liberal majority have not the moral courage to stand by their convictions.

If this correspondent proceeds, he thus may know what lies before him. He will learn the truth. No one ought to fear the truth. All ought to gladly welcome it, although it break their most cherished idols. He will most rapidly acquire knowledge of spiritual phenomena by organizing a home circle, as has been constantly urged through the columns of The Progressive Thinker. He will acquire a knowledge of the science and philosophy of the subject by reading.

W. N. Bagley: Q. I sometimes see forms and am told that I describe them correctly. All that I receive comes to me like a tiny whisper. Each word clearly spoken. Beyond this phase I do not advance. How shall I proceed?

A. This correspondent has held seances alone for three years, and will not go beyond his present phase unless he sits in a circle with others, and thus increases the influences bearing upon him. He is now entirely for himself, then he would give to others. Aside from the magnetic influence of the circle, he would have spirit friends of all the members, anxious to communicate, by the methods offered, as has been repeatedly explained.

Adelbert: Q. What is the foundation of true happiness?

A. In attempting to gain happiness many lose it in grasping for its shadow. It is not to be gained through the appetites; the delicate food which tempts the palate, the sensoned dishes, the blending of many flavors. The time comes when the taste refuses to be pleased and dyspepsia takes the place of digestion. The crust is sweeter to a hungry man than the richest viands to the pulled tongue.

Rare wines distilled by the sun, with delicate flavors, are sipped with mirth and gossip of fair lips, but at the bottom of the ruby cup is the lees of unquenchable thirst and death. One lacerated nerve makes life a martyrdom. The luxuries of wealth are indifferent, the softest down a bed of nettles, the costliest viand tasteless to the diseased.

"Give us health!" cries nature. No puny sicklings, but the bounding pulse of fresh blood, the firm muscle, the quick nerve. When the songsters come up from the South to greet the spring, their voices gladden hill and dale, there is no weak note, no feeble wail, but the fullness of strength. The pride of the forest, the sleek denizens of the wild, have no "pleasures" aside from those which flow from the normal activity of their being. Health means perfect harmony between the laws of our constitution and our environments. While to transgress a moral law has been regarded as a sin, the most flagrant abuse of the body has received no consideration, or even by great systems of religion been taught to be praiseworthy. It is just being accepted that a pure spirit requires a pure body, and that while united in earth-life the two are mutually dependent.

Mrs. Alice V. Smith: Q. Why must we talk with our spirit friends through a medium, often a total stranger to us and to them?

A. This question is more often asked than any other, by those who are not informed in the philosophy of Spiritualism. There can be no doubt but spirits would prefer to converse directly with their friends. It is not a matter of choice. They have to accept the means furnished, and if their friends make no effort to supply the essential conditions they cannot communicate. If we would send a message by telephone or telegraph we must go to some office where there is an instrument. It would be evidence of our ignorance if we objected to sending a message if we could not send it through any other object as well, or received a message through our watch, or a sofa, as through the telephone.

A medium is like one of these instruments, responsive to and recipient of spirit thought, and able to transmit it to friends on earth.

A MOOTED QUESTION.

Are there Animals in Spirit Life?

That seems to be a sticking point with many would-be Spiritualists and others who have been long familiar with spirit teachings.

"Animals in spirit-life! Oh, that is too much!" they exclaim, "and then if you begin where will you draw the line; if horses and dogs are admitted, then why not cats, reptiles and mosquitoes?"

And how messages contradict one another over this point, too; even our best and most reliable mediums and speakers disagree.

"Certainly there are animals in spirit life," says one.

"Animals have not reached a plane of existence where they can survive the shock of death; they are not found in spirit life," says another.

Now for myself, I have no difficulty in reconciling the two statements; the trouble lies in our own misconceptions of spirit life. We persist in placing it on the same material basis to which we are accustomed.

"Each one makes his own home, his own surroundings in spirit life." This is the burden of all the instructions we have received from whatever sources; two persons might be in the same room and yet occupy widely different spheres of thought and feeling.

I have seen horses and dogs that showed as much intelligence as do some of the human race; and I cannot believe that these noble creatures are left entirely out of the scheme of immortality.

Suppose one loved them and missed their presence. It certainly would not detract from his happiness to find them roaming in careless enjoyment among the green fields of his spirit home. They would be there because they were on the same plane of love and affection. If one did not care for animals he would not be conscious of their presence. They simply would not reach his spiritual vision, and thus he might say that animal spirits had no existence. They would not have, for him, and if one did not love rats and reptiles they would not be present to him.

I imagine if the lower orders of creation have any share of astral life they would not be conscious of it, and they would soon be absorbed again in material life. Probably animal life even of the highest order, is not destined to immortality, as such. It may endure for an indefinite period, longer or shorter according to the scale of its intelligence. It must then be reincarnated until through successive stages it gains the crown of human happiness. Thus all creation is a constant growth from the mineral to the vegetable, from vegetable to animal and from animal to spiritual life; and none are left out of the scheme.

Our loves as they now are will not always continue; even the love of children and friends is essentially selfish.

We love them because they are our children and our friends. But when we have grown in spirit life for hundreds, nay thousands of years, perhaps, our, and mine, will have merged into a world-wide love that takes in everybody's children as our own.

MRS. S. E. MACKLEY.

Inwood, Shasta Co., Cal.

LIFE'S VOYAGE.

The silvery light of the fleeting years
Has crowned the hair with gray,
And the weight of Time has bowed the form,
And the feet faltering stray,
And the shadows deeper, longer, grow,
While the eye has lost its fire,
But the path we tread, by the angels led,
Is the one our souls desire.

And while we linger here and wait
In the troublesome wake of years,
With growing weariness of the gait
And a dullness of the ears,
With fading hopes of worldly fame,
And a faltering in life's quest,
The heart grows warm with love again
As we dream of home and rest.

A little more loneliness as we see
Our loved ones pass away
To join the hosts of the arisen and free,
In God's Eternal Day.
A little more care of toil and strife,
In earth-forms of feeble clay,
Ere we slip the cable for the voyage of life,
And float into heaven's bay.

BISHOP A BEALS.

Summerland, Cal.

"Words That Burn." A Psychic Novel, by Lida Briggs Browne. This work, progressive, humanitarian, realistic. Descriptions of scenery and home life in both England and the United States. It is a large 12mo, 366 pages, neatly bound in cloth; has portrait of writer as frontispiece. Price, $1.50. To introduce it will sell from this office until further notice for $1.25. Postage free.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

A SIGN OF THE TIMES.

A highly interesting study of the psychic sciences has been commenced in La Presse, an influential daily paper published in Paris. In the opening article, on the 10th of April, we find the following judicious and impressive remarks: "It is right to affirm at the very outset an incontestable truth, namely, that the supernatural has no existence. Howsoever extraordinary they may appear, all the phenomena of which trustworthy mediums are the unconscious cause, all the manifestations of still obscure forces, all the partial revelations of a scattered life around us, inapprehensible by our groser senses—all these belong to an exclusively natural order. There is really no room to cry out "a miracle," nor to look upon the inexplicable with the eyes of Henry the Fourth's contemporaries, brought face to face with a cinematograph, a telescope, or an automobile. What is so very wrong, for the most part, is the bringing of preconceived ideas to bear upon subjects of this kind."

Precisely so; and these preconceived ideas are usually the offspring of ignorance and conceit; for the people who entertain them are so ignorant as to be incapable of believing that there are any natural laws outside of those with which they happen to be acquainted; and they are so conceited that they refuse to listen to, much more to credit, those who speak to them of novel phenomena.

SPIRIT PHOTOGRAPHY.

M. Witold Chlopicki contributes to the Revue Spirite (Paris) a narrative of a striking occurrence which has taken place in Warsaw; where M. Gorowski, an instrumentalist in the Opera House in that city, had the misfortune to lose a little daughter three years old. He earnestly desired to possess a photograph of her before her body was committed to the grave, and a young operator undertook to gratify his wish. The corpse was posed in a large armchair, with a heap of flowers upon her knees, and the portrait was taken. When the negative came to be developed the photographer found a shadowy hand, that of a female adult, on the left hand side of the child. He was somewhat vexed at this unaccountable "blemish," as he considered it, and took a second portrait. Again that hand appeared, and this time another was faintly indicated. Not only so, but these two features of the picture were developed before the white robe of the child. "Therefore," remarks M. Chlopicki, "these mysterious hands were more lucid than the robe itself, and this phenomena is, really, a special peculiarity of astral bodies. This circumstance ought to decisively dispel all doubts as to the authenticity of the phenomenon of the apparition of astral hands."

The Revue Spirite publishes a reproduction of the photograph, in which the mysterious hand, with the wrist and a portion of the sleeve are clearly visible, but the rest of the arm fades off into nothingness, although the panelling of the wall behind is very indistinct as though seen through some semi-diaphanous substance. It is a left hand and delicately shaped, bent at the wrist, and the retreated fingers are pendent, and very near the child's left shoulder.

BEETHOVEN AND HIS DEAFNESS.

In an article on this topic, L'Humanite Integrale (Paris) writes as follows, apropos of an essay in the Banner of Light, on the evolution of new senses in human beings: "The case of Beethoven would permit us to conclude that deafness is an indispensable element, so to speak, of a superior perception, or of the perception of superior harmonies, since Beethoven conceived in spite of his deafness, the most admirable music that any musician in the world could have conceived; and, moreover, it is an interesting fact to remark that he composed his finest works after he had become deaf. We may, then, assuredly conclude that deafness does not exclude the perception of the superior harmonies, or of the sublime sympathies of the soul."

We are happy to be able to offer an authoritative confirmation of the above. Speaking to the present writer, through a private trance medium on the 20th of May, 1896, in reference to his own earth life, Beethoven said: "When it first dawned upon me, while I was a comparatively young man, that I was to be a deaf musician, the prospect of it so appalled me that I was driven to the verge of suicide. Can you imagine what such a privation must have been to me? I bore it very impatiently; but as I grew older and became stone-deaf, I found that, instead of my powers as a composer failing me, it was then that the grandest and most beautiful of the works which now bear my name, flowed from my pen, and I will tell you the reason why. I was a medium, and my spiritual guides deprived me of my hearing for a specific purpose. It was the will of the Father that it should be so; and as my physical hearing left me, I became clairaudient, and actually heard the glorious music I have given to the world, before a note of it was committed to paper. Then I grew reconciled to my infirmity; for, although I could not hear my works when performed by earthly instruments, yet I had previously listened to them all. Thenceforward I had to go through life more lonely than ever, and it was one of the sorrows of my existence to be debarred from familiar intercourse with the few persons whom I really esteemed; so that the privation of hearing intensified my sense of solitude. Even my nearest and dearest friends did not know Beethoven, for I was alone, excepting that I was companioned by the messengers of God. On the other hand, my human friends were very few, and I was compensated for their silence, and consoled for my own isolation, by communion with ministering spirits. The stories told of my having been morose in temper, and savage in my habits, were partly true. I was extremely irritable. It was my failing. But those who complained of and censured it, were blamable, in no small degree, for my weakness. I was proud, and, as the possessor of a divine gift, I was sensitive. I felt that that gift should not be used lightly or irreverently; and when the upper classes of society in Vienna wanted me to play to them, for their amusement, without in the least comprehending the higher meaning of my music, and to prostitute my divine art by making it a pastime for elegant idlers, then I rebelled and refused to cast my pearls before swine. I would cheerfully have played to the beggar in the street if I thought he could comprehend the message I was commissioned to deliver, and I have often played by the hour to a few friends capable of comprehending it."

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

LIGHT, LONDON, ENG.

In form or without form; animated or lifeless; carcass or cremated; animal, vegetable or mineral; atom or world, spirit is the substratum, type, and counterpart of all; behind the universe of matter, a universe of spirit; behind the universe of spirit,

A UNIVERSAL GOD!

On the admission that God is; that all existence is of and in him, and that he is spirit, it follows: 1st, that the substance-real of all things is spirit, and hence that matter is spirit; 2nd, but spirit being invisible, and matter visible, it follows that matter is a form or condition of spirit; 3rd, that the substance-real of all things being spirit, the dominant law of the universe is spirit law; 4th, that matter being conditioned spirit the laws of material creation are subordinate to spirit law; 5th, that the invisible creation behind the visibility of Nature is a spirit counterpart of the material one in all things animate and inanimate; 6th, that hence to be spirit does not necessarily imply either consciousness or life; the crystal has neither; the blade of grass but one; 7th, that the inherency of spirit is, therefore, a fact as absolute in the carcass as in the living animal, and as really so in the ashes after, as in the body before, cremation; 8th, that spirit senses discern spirit things by direct cognition, as material senses by direct cognition discern material things; 9th, that the senses of spirits in the flesh are competent for direct spirit cognition, as mesmerism and natural trance phenomena have abundantly demonstrated; 10th, that hence phenomena which are legitimate spiritual phenomena never manifest to the material but always to the spirit senses of the split selves of animals and man; 11th, that no phenomena which are cognizable through the material senses are spiritual in a true sense; 12th, that all phenomena cognizable by the material senses are natural—phenomena under discoverable laws within the purview of science; 13th, that hence the term spiritual phenomena is a misnomer when applied to "physical manifestations;" 14th, that spirit phenomena originate in two radically distinct spheres, which, for distinction, may be called the superior and inferior spirit worlds; 15th, that the superior is the greater spirit world beyond the death chasm of Nature, the light of which is God the Celestial Central Sun; 16th, that the inferior is composed of the invisible spirit globes which constitute the real of the visible creation; 17th, that spirit phenomena of the greater spirit world relate to the spirit man; spirit phenomena of the inferior spirit world relating to the spirit selves of animals and man; 18th, that the spirit counterpart of a globe is in a special sense the spirit world of that particular globe; 19th, that the spirit law which points the needle to the pole manifests itself as visibly in the instincts of plants, animals, and the intuitions of man.

THE SOUL AND MIND.

Prof. Lockwood's Lecture at Lily Dale.

Prof. Lockwood gave another lecture at Lily Dale, Sunday afternoon of a scientific nature. There never was a speaker, says the Jamestown Daily Tribune, on the platform who could make the philosophy and science of Spiritualism so clear and so plausible as Prof. Lockwood. From a purely scientific basis he thwarts all opponents and presents and proves the actualities of the truth. This is the last lecture he will deliver this season and great applause greeted his utterances and he was offered a standing vote of thanks, which was heartily responded to from the audience.

His subject was "What Shall We Instruct; How Shall We Educate?" and said in part:

The term "instruction," in its liberal interpretation, means to transmit, or to induce a line of thought into the realm of human mentality. A thorough analysis of this process of instruction will discover that possibly errors, as well as truth, may be introduced into our systems of thought; but to say that such erroneous systems of thought educate, is not true. Man is never educated by entertaining mental errors. Recent discoveries along the line of mental cerebral science disclose an order of mental formula that was unknown until recent time. The establishment of the cortical areas of the human brain discloses special centers of ganglionic character, co-related to the anatomy of man, each of which has its especial functional power and influence in mental process. These discoveries, are modifying the opinions of the physiologist and the psychologist as to the relations of mental processes, and as to what comprises mental action.

Incoming waves of molecular vibration impress human consciousness through the optic tract, which process we call seeing. Hence it will follow that man has no sensation of seeing until his consciousness, an attribute of the soul has been impressed. Seeing then, is to be understood as the result of incoming waves of motion through the optic tract impressed upon consciousness—the optic tract comprising only one of the avenues through which consciousness is impressed.

This formula of impression applies with equal force to all of the so-called five senses of man. In the light of this analysis mind will be seen to be the result of impression, and not the thing impressed. Man has no mind, no sensation until the canvas of his consciousness has been impressed by incoming waves from within the mental laboratory of his own cerebral organism or from without. We can have no mind of any object in nature until some of the various avenues through which sensation obtains, have been put into vibration. Mind, then, is a result of the reaction of vibrations upon human consciousness, and is not the entity impressed. The greater the number of educative impressions upon the conscious principle of man, the greater the mind. This view will establish a fundamental thesis for the correct idea of how consciousness is impressed and it gives us a scientific basis for the entertainment of the science of psychology.

All modes of motion in nature are invisible. Their action upon consciousness through the cerebral organism is also invisible. We cannot see any of these processes, any more than we can see the molecular changes taking place in a blade of grass that promotes its growth. The modern psychist is discovering that we live in a spiritual universe where invisible modes of motion promote the visibility of form; and he argues that an invisible formative energy of shaping character, as the real thing that is acted upon in the process of development or growth. An erroneous idea has obtained and frequently finds expression that man has five physical senses. In the light of the foregoing, it will be seen that man has no physical senses. Since his consciousness, an attribute of the soul, is the entity impressed, which is admitted to be of spiritual character, and it could not be thus impressed, were it not eternally co-related to a spiritual universe, where invisible modes of spiritual motion comprise the laboratory of infinite cosmic art and progression. Man does not see with his eye, he does not hear with his ear, he does not feel with the nerve, but only sees and perceives with his scious ego, and he is beginning to comprehend, discovering that all the avenues of sensation are simply electrodes that connect him to the world without or to the realm within himself. Now the question comes to us, as a progressive body of thinkers, shall we continue to instruct the old formula of mind ideals, or shall we educate the human by demonstrating the new? The recent discovery of wireless telegraphy is in evidence in the application of this line of thought. (Here Prof. Lockwood explained the mechanical structure of the system of wireless telegraphy.)

In the manifestation of this phenomenon we see that the raps of the telegraphic key induced in the atmosphere of a highly tensioned vibrator are transmitted to the accumulator tensioned to the same vibrating rate in the same electro magnetic circuit which responds to the raps of the key although they may be 100 miles apart. This phenomenon could not take place did we not live in a universe of radiant matter so highly potential as to be reciprocal to every impulse, energy or mode of motion, known to the entire scale of cosmic possibilities.

When we think of the electro possibilities of this radiant matter and motion, and that human consciousness through the mechanism of the key and accumulator, may transmit a message to human consciousness, we recognize in this phenomenon and its analysis a basic principle in the attributes of motion. And Spiritualists and progressive thinkers will see in this analysis its analogy to the mental structure of the human brain, which contains not only volition as the operating key, but a sensitive, highly-tensioned receptive mentality that occupies the place of the accumulator. Hence mental energy transmitted from one mind or intellect to another, may be correctly received and comprehended, when the receiving mentality with its sensitive accumulator is potential or reciprocal to the mental act of volition of the sender of the message. This fact in nature establishes, without the possibility of cavil, transference of thought as a scientific fact. To think that the human intellect can send out a message of love and sympathy to its friends remote, and that these volitionary acts of the sender can be received by the friend to whom they are sent, is a phenomenon of the possibilities of a spiritual infinitude before which, all other phenomena known, sink into utter insignificance. The transference of love and sympathy by the transference of thought, will become a mighty factor of civilization when we fully realize its significance. In the manifestation of these mental phenomena on the earth's plane, we trace the corelation of consciousness on the mortal plane to consciousness beyond the grave by the same electro art or principle of nature. To know that the soul is eternally co-related to soul throughout the vast eras of space, is a truth well worthy of the consideration of the ablest thinkers of our time. These facts and the principles lying behind them, existed before Bibles were known—before the philosophy of Zoroaster, before the Zend Avestas were thought of. These principles of time and space have always existed, hence we affirm that the eternal truth of our relationship to life beyond the grave and of its mental relationship to our plane of thought is a truth with which Bibles, sacred cosmogonies and crucified saviors have nothing to do. These latter are idle speculations of a primitive age before the discoveries of modern psychic and cerebral science were known to human research.

A more thorough investigation of these sublime principles and records of nature will demonstrate not only continuity of life, but the immortality of the soul, a cosmic process with which the formulas of theology and ecclesiasticism, have nothing to do. Let us extend, then, these boundaries of the possibilities of nature in the evolution of the human soul, thereby extending the boundaries of human knowledge. Let us learn to honor ourselves and humanity at large, and let all of the gods of past and present time, take care of themselves.

N. S. A. CONVENTION.

Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall. Business sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. F. Peck, Mrs. Helen Palmer Ressegue, Carrie E. S. Twing, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaule. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme. Mrs. Z. L. Else, the talented musician will have charge of music.

Further announcements will be made in the Spiritual papers.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obtained of the N. S. A. secretary, at 600 Penna avenue S. E., Washington, D. C. MARY T. LONGLEY, Secretary.

HARRISON D. BARRETT, Pres.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1. For sale at this office.

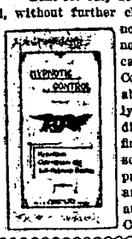
THE WONDERS OF HYPNOTIC CONTROL



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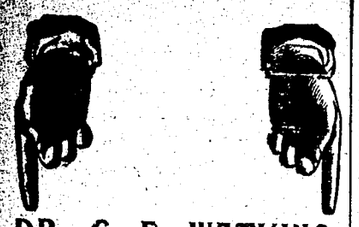
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Humanity is defined as "Quality of being human: Kindness: Benevolence."

Christianity as "The religion taught by Christ."

Many people are seriously opposed to the forms and ceremonies used by the followers of Christ, and it is my object to show that the religion of Humanity pure and simple is superior to, not only Christianity but all others, and that it can and does exist apart from and independent of them.

With our social life as a body politic, in more or less chaos, our penitentiaries filled, our jails and workhouses crowded, our asylums for the insane multiplying, drunkenness and vice ever on the increase and our divorce courts overworked, is it not time for those who are interested in their fellow beings to hesitate and endeavor to devise ways and means to stop these awful curses to human happiness. Is it not time to throw aside prejudice and hold in abeyance sentimental ideas, and would it not be better to rely more upon the genius and humanity of man than on the mercy of God? Is it after all the business of God to directly cure disease, to prevent temptation or to point out the path of virtue, peace and contentment. It is my opinion that our failure to follow up what we know, and our blind faith in what we do not know is largely responsible for many of our social difficulties.

So as to overcome our troubles and in order to promote the greatest good to the largest number, I point with pride to the religion of Humanity; not a person but a principle, the cultivation of which enlarges the soul, blights ignorance, destroys superstition, relieves misery and drives away poverty and crime. It fills the human heart with joy and peace; it brightens life and develops hope; it fills the world with love and song. In every system of religion it is weighted down with chains of dogmas, creeds and useless forms and ceremonies; the man is made superior to principle, and the result—a large portion of disease, misery and crime.

It is absolutely proven that enthusiastic followers of individuals are more or less fanatical and without exception intensely prejudiced; as a rule they are intent upon forcing their belief upon others, frequently inciting acts of violence and destruction of lives and property, then posing as martyrs. These traits have been particularly prominent in the Christians and Mohammedans of early and middle ages, and the spirit still lives. The followers of Buddha seem to have been an exception to the rule, and this is clearly due to his teachings, I believe. He said: "Purify your hearts and cease to kill, that is the true religion." This is the religion of Humanity. It is noticeable that the Christian nations are the best armed and equipped for the destruction of life and have the largest bodies of soldiers: what for? "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils: they shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick and they shall recover."

Christianity needs guns and soldiers to carry on the work of spreading these false promises, and I accuse them of treachery because when people believe such absurdities they neglect rational means for bettering their condition.

Humanity needs no means for destroying human life, it gives no commands to be enforced and makes no foolish promises which mislead and bring poverty, crime and misery in its wake. The object of Humanity is to elevate man mentally, morally and physically; to bring joy, comfort and peace to man while on earth; it seeks to educate mankind that he may be better able to aid others as well as himself to avoid the pitfalls of misery and want; it would disseminate knowledge which would save the lives of millions and bring health and comfort to millions more. Humanity does not say "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels," nor, "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot become my disciple." Humanity does not encourage man to make a fool of himself for the sole privilege of being persecuted.

Humanity does not preach either "Heaven" or "Hell." Nature's laws are its word of God; love, kindness and charity, its mission; the reward it deserves, is its hope; it knows no creed but love, no dogma but justice tempered with mercy; it needs no forms or ceremonies except the simple act of doing. Faith or belief in the unknown is not required of its followers; it knows no race, no sect, no condition of life, but is as boundless as eternity. It has no Popes, no Bishops, no Preachers, and no Elders or Deacons; all its followers are on an equal footing. What it does is done from a sense of love and duty uninfluenced by the fear of "hell" or the reward of "heaven." Humanity demands that the salvation of the soul must depend upon merit and not upon "faith" or "belief." It relies upon natural laws and proclaims that eternal bliss or everlasting torment is unreasonable; that a "rise" from "hell" to "heaven" is as possible as a "fall" from "heaven" to "hell."

Humanity is in harmony with all the noble and practical philosophy as taught by the world's great teachers; it could thrive better without other systems of religion, while without humanity as a minor principle these various systems would be a total failure. Humanity is broad and universal; it exists where Christianity is unknown, among all people, and is the foundation of all progress and civilization.

When Christianity merges into Humanity, shakes off the useless forms, ceremonies, creeds and dogmas; when man loves man more than man-made Gods and Saviors; when the church opens its doors to all, regardless of what they believe or disbelieve, and every one donates his mite for the elevation of man, then the condition of man will rest upon a higher plane. As Christianity becomes divested of its pagan forms and rites, its "faith" and its "belief" in the unknown, the two monsters which hold in bondage the intellects of millions, Humanity with its love, its truth and its justice, will take its place and man will be truly happy; there will be less crime, less drunkenness, less want and less insanity; more of love, peace and contentment, with increased knowledge and harmony.

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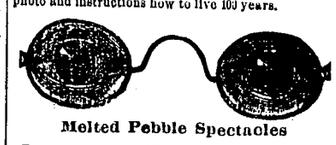
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, OCT. 6, 1900. NO. 567

SPIRITUAL JURISPRUDENCE

By One Who Wore the Ermine When On Earth—Given Through the Lips of Mrs. Cora L. V. Richmond.

Like Othello, "My occupation was gone."

From the affairs of human judgment, from a long life of studying and acting upon man-made law, from a judiciary which now seems an entanglement of error, yet which I then thought was the greatest and highest form of human arrangement of laws, I passed into spirit life. Honored far beyond my deserts, yet aware of fulfilling, as far as within my judgment lay, my highest duty.

I believed the law to be the supreme guidance of men and nations, and I deplored any departure from that supreme guidance. It is true, that I accepted a change of laws when inevitable; but founded in the Common Law of Great Britain and borne forward under its Magna Charta, I believed the laws of this country were most perfect. Yet there were times when it seemed to me that there was not sufficient simplicity, and that the making of too many laws might ultimately constitute the ruin of this Republic. The one thing required of the individual life I conceived to be, the fulfilling of man's duty in the line of life he had marked out for himself.

In religious matters I was content to take, in a modified form, the opinions of my father. I belonged to the church, to that church which in Great Britain is the "Established Church," but which in this country is not a State church; though in my secret heart I wished it were; still I could do nothing to promote it. I believed our forefathers did act wisely when they separated church from state. So I felt I would enter into the presence of the All-Wise, the dominant being whose judgment would be according to the strict lines of his infinite wisdom.

While there was something of humility (all is humiliation in the thought), still I had that consciousness of having fulfilled my duty well and of being obedient to the laws of my country and my God; that made me certain of a high estate in that kingdom. I believed that I had few shortcomings; in fact, if anyone had challenged my right I would have said, as far as I know, considering human frailties and weaknesses, my life has been up to the correct standard of duty and rectitude. I never reviewed my professional career in the judiciary, that I did not think it had been fully up to the highest sense of duty of one in my position. There was no weak yielding to sentiment when judgments were rendered. I took the greatest care not to allow my mere human feeling, which I believed a weakness, to get the better of my judgment and the law in the case. As I had sworn in taking my high office to sustain the laws of the land, so I fulfilled that oath according to best of my ability.

But, as I said in the opening sentence, like Othello, my occupation was gone. I did not sleep until that day when, according to our ritual, we are to be resurrected from the dead. I heard no "awakening trump," no voice summoning me. I was not aware of having slept. I passed out of earth life as from one room to another; and there, confronting me, were friends and those of my own household. They looked upon me with the greatest kindliness, with loving greeting. I thought they did not pay me quite as much respect as they should have done, considering some of them had been very humble in material life. I had been somewhat of a prominent man; their manner was more like the meeting of an equal. I thought I detected, if possible, a look of compassion in the gaze of some of them. They, pitying me! who would, of course, enter into my inheritance of spiritual life as one who had been just in all his dealings. I perceived that they received me with the greatest affection; but I saw no attendant angels, none whom I thought had authority. It seemed to me as though treated in keeping with what I had been in the earth life that, I should have had a little more recognition.

I do not know that I expected an escort of angels, but I had pictured to myself a sort of tribunal, similar to my court room, but much larger, into which I would be led and where my compeers would be arranged to receive me. Although that would not be the judgment seat of the Most High, still it would be a sort of preliminary examination for me to pass to the higher judgment. So imagine my surprise on seeing these people, members of my own family and friends, whom, indeed, I was glad to see, whom I realized I had in some measure neglected when they were upon the earth, for my professional career.

They came around to welcome me as to some new existence, though I had not passed from earth; I had no consciousness of entering the state or place of heaven. Then I perceived that there seemed to be no especial raiment, that I did not seem to be clothed in light. But no one came offering me the raiment of the spirit with other belongings that I supposed would naturally be my own. I also perceived, as I looked upon my spirit form, that I did not seem to be clothed in any especial brightness. The garments of earth had been cast aside. There was no insignia of office; but I found myself wrapped in what seemed to be something like shadow, a sort of gray substance or mantle enfolding my form. I thought this must be something simply incident to the newly arisen spirit, and when I came to be placed in full possession of my spiritual glory I would have raiment of light and a high estate because of a cruse salus.

I said a sort of requiem over my earth-form; while men paid tribute to me, and there shone on me the beam of glory and splendor from the office I held on earth, and those things that are conferred by human judgment; for I felt I was to pass to that which was so much superior, although the highest office, I regarded, in my own government had been bestowed upon me.

Presently I was confronted with a man wearing a look that seemed familiar, and yet it was strange, because, if I was right in my recognition, on earth I had known him as in humbler life. But he came forward to me, wearing what looked to be raiment of light; his countenance was beneficent. He said, as he held out his hand, "You are welcome to this life, and I am appointed to say to you, for the judgment which was an error of the head and not of the heart I have long forgiven you; but it was in your power, not only to have saved all that belonged to me, but my life." Then I remembered the countenance and how I had, notwithstanding the weakness tugging at my heart strings, pronounced judgment in exact accordance with the law, and I wondered at his patronizing air. Then I said to him: "Sir, I remember your face now, but it seems to me as though we have changed places; I see you are in a measure sitting in judgment upon me." "Not in the least," said he, "for I have not had in my heart one unkind thought concerning the only one through whom it would have been possible for my human life to have been saved. "Then," I said, "is it possible that the case in which I adjudicated against you I was in error?" "Quite possible, as you will see."

Then I saw what seemed to be quite a multitude of people, and they came toward me bearing a scroll, and as they came nearer they seemed to belong to an entirely different class of people from those I had mingled with upon the earth. Yet as they approached their countenances were radiant, and their forms were arrayed in brighter raiment than my own. As they came forward the scroll was placed before me, and I saw therein one of my own decisions. I read it; as I read it the sentences burned into my mind and into my heart, since I knew by that decision all these lives had been affected, and many of them had passed out of earth life because of it, and many of them afterward through the circumstances resultant of that decision.

I cannot name to you what that decision was, not because now I am ashamed of it, but because I do not wish my personality at present to be known. But it burned into my brain, and as they gazed upon me with kindliness I thought, "can it be possible that these men are greater in judgment than I?"

Again and again, for whatever length of time it may take for such things to occur in spirit—I know it was not a great length of time measuring from the human standpoint, but it seemed like ages—there came first one then another, then two or three, then a score all bearing similar testimony from away back in my professional life at the bar, where I began upon that principle of following the highest mandate of the law regardless of sympathy or human sentiment. A goodly array of faces appeared before me, some of whom had been mad with grief; others had been frenzied when condemned; but all seemed to be in better states than I. Their raiment was not so shadowed. They did not seem to be afflicted with aught that they had done. Where it had been in early life a matter of crime I had followed the legal proceedings closely and had adjudicated according to the law. But I found in some instances, to my great horror, that I had been utterly and absolutely mistaken. Though I said, as if in self-defense, crying out against them all: "I am not to be judged by any but by the Infinite Judge. I have tried to do my duty." But even as I spoke, I felt something tugging at my heart-strings, and there came a voice pleading, "But justice should be tempered with mercy always." Even as I would obtain mercy I was to be merciful.

I had forgotten this in the austerity of my life and judgment, in duty fulfilled and the doing of that which I had set out to do. So in no instance where there was an opportunity, where there might have been a chance for mercy, for the recommendation to mercy, even if one had been constrained to observe the full letter of the law, had I availed myself of this right of recommending mercy; though women had pleaded with me with tears in their eyes, though former clients had pleaded with me on behalf of young men, though there had been hundreds who had signed petitions on behalf of an oppressed class or people, still did I refuse. When all these confronted me at the very threshold of my spiritual existence I said: "Am I in hell, and have you assumed the raiment of light to try me here at the very gateway of this immortal life? I will not yield even now, for I have dealt justly with all my fellow-men."

Still the voice sounded in my ears: "Be ye merciful, even as ye would obtain mercy;" and it came upon me at last, that in following the perfect line of the literal fulfillment of duty, of my perfect observation of all religious and moral laws, and the announcement of judgments according to my highest conception, intellectually, of duty, there nevertheless would be such errors against humanity as to bring this array of witnesses against me; "but who shall plead my cause? Who! I cried, will stand and defend me? Am I here in the midst of all these who confront me, and no one to plead for me? I who have been accustomed to pronounce judgment?"

Then did the voice, relentless, pursue me: "No pleading of others availed with you, no tears moved you to human sympathy, nor did you take into consideration their ignorance and lack of moral training. In no instance did you ask for clemency and, on that account, who can plead for you against yourself?"

Then the conviction came as a solemn condemnation: I am lost, and this is but a brief respite before that fatal hour. Perhaps I have slept for hundreds of years and this is the awakening unto that which precedes judgment, and this is all to roll away like a scroll, and the heavens and the earth are to disappear, and the judgment is to confront me, and this is my first examination. How shall I pass then, when that great, gentle, benevolent countenance meets me; He who had no harsh judgment for any except the judges, and who viewed the abandoned sinner and the outcast with leniency? How shall I be able to bear it when that visage of light meets mine and I have no record of loving kindness?

I remembered that in my early ambition in my profession, although I had loved I would not follow the voice of that love, because it would take away from my own expectations; and I remembered hearing afterward in the height of my brilliant career that she whom I had first loved had died of a broken heart. I remember the contempt with which I read that message, and thought: "How weak are women's hearts that they could thus break so easy. Had she just been patient and lived a while longer I might have raised her to my own estate." But she had died, and there did the matter end. While that did not change my views, for I was then and am now in no mood to declare it; but I bore my life well in my profession. It was said of me and believed of me, that I was the most devoted, most honored, most respected among all the judiciary. Now where was I? In my hopeless state I even remembered that face, that youthful, beautiful face which in the first flush of young womanhood I had loved, but had cast aside as interfering with my aspiration in my profession. Where was she? I was ashamed to think of her. Yet something came to me that possibly she might plead for me. My mother, where was she? In the midst of all those around me the mother whom I had forgotten for the sake of my worldly honors, the mother whom I had, it is true, supported or aided, but who had never received from me any love since my childhood, where was she? Oh, perhaps in the great void that was coming to me, in that terrible judgment that I felt was to overtake me, I never in all the ages of eternity would behold those faces, or gaze upon others than these kindly, benevolent people who chose to forgive me. I did not even ask them for their forgiveness; I did not even feel toward them in a kindly spirit. It seemed to me as though their presence was a sort of impertinence.

Oh, the appalling consciousness was then mine! They had left me. I was alone. I was no longer confronted with my victims, for now it seemed to me that I was something of a murderer; it seemed to me that, without intending to be so, holding myself wholly in the right, I had committed sins such as criminals do; it seemed to me that a sort of prison house was forming around me, that I was going, perhaps, into that outer darkness where there are weepings, wailings, and gnashing of teeth. All of this gradually changed, and I seemed to myself to become a thing without a heart, a thing without light, to be separated from my kind, to have placed between myself and them this great barrier. Would no one come back, even with reproaches? I would treat them kindly enough if they would come and tell me that I had wronged them, and that they knew it was an error of the head and not of the heart. I would tell each and every one of them, that I did not understand, that I was ignorant of this great other law. But in the midst of all the moving worlds, in the great splendor of the heavens and starlit skies and of souls I felt utterly and absolutely alone.

Have you ever been wrapped in any selfish mood of sorrow, or of self-love, or even an ecstasy of human passion, shutting out all other things except your own sorrow, or your own enjoyment, or your own self-consciousness and suddenly become aware that you were separated from every other human being, from every other soul? Then you may understand, somewhat, my feelings. I remembered what I heard a clergyman say once. He was not a clergyman of the regular church. He was what was formerly called a "dissenter," still I heard him say that man was doomed to go down the steeps of eternity alone, and I felt that that was prophetic, and I thought, "Am I only one of all the other people in the great kingdom of spirit life who are alone and have they to confront this terrible solitude as I do?"

Then I saw myself, the other me. I do not mean my body, for that had been put away with very great honor, but I saw what seemed to be myself—proud, unbending, without sentiment, harsh in judgment, with outward behaviour that was full of decorum, but selfish in the pursuit of human honor and of gain, and having allowed nothing to stand between me and that human height. As I saw myself I looked like a stone image, not beautiful, like any statue I ever saw, but like an image, immovable. Was that my life?

Then I fell to torturing myself with conjuring up all conceivable things that would come to me: I thought of that 'burning hell" and whether it was a literal flame, and how I had heard a heart-rending revivalist once say that, "Hell was a million times hotter than any furnace." Then I fell to torturing myself about other things—little neglects, little unkindnesses and all acts that were done with the view of my own advancement. It seemed to me that this state would never end.

Then I again heard the voice: "God is love." Could this be and I be cast out? Yet was I more than any other? I instantly asked, since all this had come for all my persistent seeking for self, why should I not still seek for self? What was it that I wished, recognition in the kingdom of life which was not like my own. "All must work out their own salvation with fear and trembling." I had leaned upon the foundations of the church. I had supposed that my salvation was secure. I had given myself no concern about this, because I had followed the routine worship. And now I must work out my own salvation with fear and trembling? Was I not afraid? Was I not trembling? Was I not in a prison-house? What was there to confront me as the judgment of the Infinite? Would I be forever cast out? Again the voice: "God is love," came in accents sweet and familiar.

Gradually when this fear had almost taken possession of my soul, I saw the face of my mother. Oh, how I yearned for her! Yet I shrunk back. "Mother, you have not forgotten me? and yet for all those years I did nothing except my formal duty toward you; my mind was wholly alienated, my heart was dead. All there was, was myself. I forgot your paling cheeks and the wrinkles that were forming upon your brow, though you smiled, and praised that which men applauded in me. Then when you went away from earth life I forgot to mourn as children mourn for the mother they love. I only thought of you as having passed out of life, and gave you my dutiful regard at sepulture, and now, now you love me, you are coming toward me. Do not look at me with those loving eyes or I shall certainly expire," and I fell prostrate before my mother, and my mother lifted me up as if I were a babe and said: "My son, in the midst of all this it is madness and blindness thus to reproach yourself. There is that which is selfish even in too much self-reproach, and if you immure yourself thus in great sorrow because of your short-comings it is as much an error as to immure yourself in pride when on earth; do away with this and come into the life that is most natural. That which you did was incident to this over-weening ambition, and I, myself, might have fostered it. In your childhood I told you to emulate the example of great men. I bade you look at them as a stimulus for all you did; but I met all that on leaving my body. I met that with which you now reproach yourself. But come with me."

As I went I grew into a better state, although I still dreaded those haunting forms, those past decisions, those that were not tempered with kindness and mercy, the array of people whom it seemed to me now I had wronged. I said: "Mother, is there no time nor anything in eternity whereby I can blot out that record?" "My son," she said, "there is no need of blotting it out; these great errors of life, by their very greatness, react and you see in them stepping-stones to higher conditions. Your record is sufficiently bad from the standpoint of life here; but not one of all these whom you have seen bears you one unkindly thought, and it surely is selfishness if you now take up that thread and bear it forward continually to your own condemnation."

"But what shall I do?" I said, "which way shall I turn?"

"You are here and these friends are kind, then let me show you," she said, "the law of life in spirit. None sit in judgment upon others; you have been at the judgment seat of your own conscience. Not one of all these forms that you saw confronted you, but it was your own introspection, the vision of conscience, the partial awakening that made this grand arraignment before you. None of those in spirit life have come to you. They have no thought of unkindness; and no one is permitted to accuse another here. It is the law of spirit, that we attract those like unto ourselves, or we attract only our own conditions which we have made. Now let me show you another picture.

I saw my childhood days. I saw my mother as she then was, and how, up to the time when this dread ambition seized me, I was full of affection, and she, seemingly led me by paths along which grew flowers that I wished to gather for her in childhood, those first wild flowers for which we ransacked all the fields, and hills, and woods, then a little further on there the violets; and, oh! I remembered the scent of violets around her, whom I have mentioned, and I grew faint when there came up in my heart, full of pain, the thought that I would never behold her again; and my mother, divining my thoughts as I turned away, said:

"My son, there is one way unto perfect happiness, and that is by self-forgetfulness."

"But how am I to forget myself," I said, when there is nothing that does not remind me of my own short-comings?"

Then she said: "There are those in deep shadow. Come with me and I will show you."

I saw those who, 'neath the command of men, even like myself, were suffering in sorrow and agony. I saw them under the stress of human laws condemned to slavery and servitude—not in technical sense perhaps, but in the sense of oppression and power. I saw criminals in high places loved, respected and honored. I saw men in lowly places dishonored because of toil and poverty. I saw in the midst of the reeking crimes of crowded cities many bright lights crushed out by harsh decisions and cruelty. I saw jails and penitentiaries founded by men who were conscious of more humanity and greater piety than I myself possessed, and since in the midst of their crimes some of these men would wipe out the memory of the mother's face; and I saw others whom I could hate. Oh, if I could stamp upon human minds the impress of what came to me! That whomsoever thinketh himself great, wise and good shall pause in the midst of his career and remember what he is.

Then my mother said: "Yours is the mission, since you know all this from beginning to end, and have knowledge and access to all laws enacted by men, yours is the office to change human jurisprudence and that which is miscalled justice. First," my mother said, "you are not to think of crime from the human standpoint, but from the spirit; that takes into consideration the human condition. You are to endeavor to ameliorate the conditions of crime. Then you are not to consider that human laws in any sense are perfect; but you are to work for the greater perfection of human fellowship."

"But, mother," I said, "what do you mean? You talk as though there would be no laws, as though anarchy would prevail."

"My son," she said, "has it ever occurred to you that anarchy may be masked under the garb of law, that the greatest and divinest law may be put to death, even as was our Lord, because of human judgment?"

Then a new light came unto my spirit. As I gazed upon human law, upon all that relates to the affairs of men, it seemed to me that it was simply like a rope of straw; all the parchments, all the tomes I had read were like dust and ashes as I looked into human hearts and human lives. I said, "Mother, will it be in my power to change this?"

"When you have found the truth, my son, you will be able to impart it; until then you can do nothing."

"But what is the truth, my mother?" and then she pointed, as there seemed to be another vista beyond where we stood. There I saw a beautiful vision. The clouds opened, and there, in golden bordered letters, I traced, "A new commandment I give unto you, that ye love one another."

"My son," she said, "when that commandment was given it superseded the law and the prophets in Judea; why should it not supersede all the laws in the enlightened nations of the earth since it is true?"

"But how can it be true? Must there not be law before this can come true?"

"Oh, yes! for many, many centuries there must be, but," she said, "there comes a time—look again."

I saw certain lives whom I had considered seditious, certain ones whom I had helped to condemn growing luminous with that great love that was written there, and they came from among the people, and illumined human hearts to fraternity. Then there were new orders socially, and they brought about a new arrangement of business, and all those things that I had thought were illegal, seditious and worthy of being put down and destroyed; and they created local centers which became more and more radiant. Then I saw a horrible vision. I saw police and the militia employed against, and courts of justice condemn these men, as I had done. I cried out, "You are mistaken; these men are not seditious!"

My mother smiled. She said: "Your voice will not reach them. As yet the world is not in a condition to hear. But these centers of light will increase; these men called seditious will melt these shadows that you condemn; ethical law will increase and at last there will be a sense of the fraternity of the race."

"But I will go," I said "to the highest tribunal in the land and tell them that this is wrong, that they have persecuted men who are nearer unto me than I knew."

"That will not avail," she said. Reach the masses, appeal to those who constitute the power, the leaders of lives who rise to this knowledge and this standard. The men in power in the land where you lived are but creatures, not the creators, and so when these people understand they will destroy them, other lives will be sacrificed, these men will slay them. Have you not heard," my mother said, "that the blood of martyrs is the seed of the church? In the great church of humanity the blood of those sacrificed in such a cause must form the seed for the future humanity."

Then I looked again. I would inspire such minds as I found were ready, minds that were peaceful but earnest; minds that were intent upon bearing forward this message. I, who had condemned such agitation, who had believed only in the usual course of the law and the usual enactment of law, would impress their minds to seek for different legislation, to ask for different privileges, and this I will do unto the end; if there is any power that can be brought to bear upon human lives for this end I shall fulfill it.

In my weakness, in my humility I am learning as a little child. My mother led me through pathways of violets when I had forgotten myself and lo! there among the violets and the lilies, waiting for me, was the one whom I had forgotten.

FREE THOUGHT.

The Growth of Liberalism.

The fundamental concepts of Liberalism are close kin to Liberty; free, not selfish, narrow or contracted; "embracing other interests than one's own;" open, candid, generous, broad-minded; charitable judgment of men and things. Liberalism impels us to demand "justice for all," not merely for self. No one can be a good citizen of this American Republic who is not a Liberal; who is not imbued with that principle in the preamble of the United States Constitution, "to promote the general welfare;" who does not recognize the glorious fact of equal rights for all, so finely expressed in the Declaration of Independence."

Amid the clash of creeds for 300 years Liberalism has steadily gained, and is to-day permeating the churches.

Occasionally a single society fails to keep step to the harmonious march of Liberalism.

Yesterday a Congregational church was dedicated in the town of Texas, Kalamazoo county, Mich., where forty years ago I began my public lecture work. For forty years these people have been without a church, most of them Spiritualists. They are a moral class, have been orderly, law-abiding, kind, neighborly. L. S. Burdick, now past 80, and his wife, formerly Mrs. Laura Voke, of Paw Paw, devoted Spiritualists, are a humanitarian, progressive couple. There are many here of a similar bent of mind, liberal, hospitable people; yet, I am informed that when the lot for the church building was about to be leased for ninety-nine years the church officials desired a clause to be inserted excluding Spiritualists' meetings. The owner of the land said: "No, I have many good friends among the Spiritualists."

I presume the church power has fixed it so that no Spiritualistic speaker shall ever be heard inside its walls! Doubtless that will be the arrangement in heaven.

Rev. Samuel Jones said: "Thank God! I have had but three fights since I was converted."

A couple of the members of this church could boast of but one. Through the neglect of Spiritualists to care for the instruction of the young as diligently as the church, Christians here may gain the third generation; but the liberal spirit is abroad. The world is growing better, although there are exceptions, like this new church. I used to say: "Well, Spiritualists are too liberal to exclude a public speaker of any other persuasion from advocating his sentiments in their building." I offered to rent a Spiritualist hall in a town not many miles from here. The secretary wrote me: "I am authorized by vote of our society to say, we cannot rent our hall to you on any terms."

That society needs liberalizing. It may be exceedingly spiritual, but is it truly liberal? I am glad that the bulk of Spiritualists are not ill-liberal—that they are not mere sectarians.

I have rented church buildings, and had some of them tendered free for my lectures, especially my temperance addresses. W. F. JAMIESON.

Texas, Mich.

Michigan Notes.

The society at Sturgis, Mich., has already commenced the fall and winter work. They had two excellent meetings on Sunday, September 23. In the forenoon, Mr. Herbert Arnold, of Burr Oak, occupied the pulpit of the Free or Spiritual Church. Mr. Arnold, who is cashier or book-keeper at a bank in his little city, a few miles east of Sturgis, is a young gentleman of promise; he possesses a rather attractive personality, and his remarks were provocative of thought (sometimes con and sometimes pro). We hope he will warm the "sacred desk" with his presence soon again.

In the evening, Miss Eugenie Belfour, who is the sister-in-law of the president of the Harmonial Society, Dr. Denslow, entertained a numerous audience; she delivered a lecture, from a carefully prepared and faultless manuscript, which was inspiring and suggestive. Miss Belfour is a true gentlewoman, and she imparted pleasure and edification by her thoughtful and philosophical inferences from ascertained data.

It is the intention to keep up these meetings regularly every Sunday at 10:30 a. m., and 7:30 p. m. When professional speakers are not present the members or friends of the society will hold forth; the vocalists of the choir, assisted by the church organ, will execute musical selections, and a renewal of the "good old times" is anticipated. Those Spiritualists, independent thinkers and friends of progress generally, who live within a reasonable distance of this city would do well to avail themselves of these opportunities of attending Spiritualistic and scientific services in the Sturgis Free Church, as there are none others held nearer than Chicago (at least not regularly, I think). The church will be open every Sunday. I am informed, so no visitor from the country shall return disappointed. All are invited and would be welcomed. It is almost unnecessary to add that everything connected with those meetings is free—free church, free seats, free speech and free "salvation" thrown in.

Sturgis, Mich. THOS HARDING.

Shakspeare says we are creatures that look before and after; the more surprising that we do not look round a little, and see what is passing under our very eyes.—Carlyle.

The man of pleasure should more properly be termed the man of pain.—Colton.

Often the elements that move and mold society are the results of the sister's counsel and the mother's prayer.—E. H. Chapin.

It is an inevitable something that a man cannot be happy unless he lives for something higher than his own happiness.—Bulwer.

Man is the merriest, the most joyous of all the species of creation. Above and below him all are serious.—Addison.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER THIRTY-SIX.

Robt. G. Ingersoll says: Friends and readers of The Progressive Thinker:—I want to say a few words on an all-important subject. Do not expect the spirit of a man to talk precisely as he did when on the earth and within his material body, for a great change has come to that man.

All the eloquence of rhetoric he has, mayhap, thrown into the waste basket as so much rubbish, or so many unnecessary words. I tell you, my friends, it takes the starch out of a man, mightily, to find out that he really knew so little after all. I feel now as though I were sifting jewels from an enormous amount of chaff—the jewels being few, rare, and far between; and, then, friends, my power as a writer was never as great as that of a talker or lecturer, for I gained power and strength from those whom I was addressing or talking to, and when I got well started I sometimes ran at a headlong pace and did not always know just where I should stop; moreover, spirits sometimes got hold of my brain and worked it to suit themselves, for some especial purpose. I often wondered if this were not the case, providing there were any such beings. Well, now it is quite different. I am not talking but writing, and writing through a foreign instrument or brain.

Now I don't want to be slapped in the face, because I am doing my level best to let you all know that I am not dead. I don't want to be told that my efforts are not worthy of me. That which I am trying to do is worthy of any man or spirit. I am trying to tell the truth—the great and glorious truth of the immortality of the soul. When a man is in deep, dead earnest, he doesn't always stop to cut and dry his words, but he shouts them forth in terse, short sentences. He is not trying to cater to an audience or please the people, but he shouts forth, "I have got it! Great God! I have found it;" and you cry, "What have you found?" and he shouts back, "That which all humanity have been seeking since the world began—Immortality! There is no Death!"

"How do you know?"

"Because I am here. I have passed the Rubicon. I have entered in at the straight gate, even the gate beautiful. Men call it death; but death and life are weird twin sisters. You pass from the hands of one directly into those of the other. Death is misnamed. She is really Life Eternal. Death is a phantom, but Life is real. Life is earnest. Life is beautiful, crowned with the flowers of immortal youth. I thought I was growing old and here I am, youthful, strong and powerful as a young lion—aye, I feel like a God. Ah! I realize now, to the fullest extent, the true meaning of all those old Greek gods. Symbols—symbols, my friends; nothing more. Why do I feel like a God? Because man is a God. That which I thought I did not know, I now know. To be immortal is to be a God. To never die—to live and learn forever is to be God, and they tell me here, that immortality is all the God I shall ever know."

I said when I was with you in the body, that all men ought to be happy, that all men should surround themselves with beautiful objects, that their homes should be models of comfort and beauty, that all men had a right even to the luxuries that mother nature bountifully supplies, and my mind is not changed in the least on those points, but rather I am more and more confirmed in such opinions. Every human being should surround himself or herself with the very most beautiful and comfortable things possible for him or her to obtain, and they should strive hard thus to do; but, do not misunderstand my meaning; in doing this they should be very careful not to rob or wrong another, for every penny a human being obtains unjustly, that he must return sooner or later. By this, one can see what a hell the millionaires are making for themselves. If they could repay these wrongs with money it might be easy for them; but money has no value here; the soul must pay—pay to the uttermost farthing; not in cash, but in unutterable woe. This is not fancy, my friends; these are not idle words but everlasting truths.

Every man, woman and child on earth has a right to a good and comfortable home wherein they may surround themselves with objects of art and beauty. No man should be in poverty and no man should be over rich, and no company of men should have the power to rob the people. A company of men whose business it is to rob the people are no better nor different, except in name, than a company of highwaymen. Robbery is robbery, call it by whatever name one may please.

Oh! it is beautiful here. Such wrongs are all righted here; and, perhaps, you will be better able to understand how it should be on earth if I tell you how it is here. First, then, we have no such thing as money value. All the riches we have belong wholly and entirely to the soul and spirit, and those who are the very richest in spirit have the most to bestow, and those who can give or bestow the most are the happiest; those who have not riches of soul or spirit are the poverty-stricken ones, consequently are the most unhappy. How strange it would seem to you of earth, if one of your multi-millionaires should say to himself: "I begin to see the error of my ways. Instead of gathering to myself I will bestow. Here, now, I am worth so many million dollars. I will reserve enough of this money to make myself and family comfortable, also to make my home beautiful and luxurious if need be; the remainder I will bestow upon those who have no homes. I begin to see that all would have homes if they had not been robbed of that which rightfully belonged to them. Now I will bestow all my surplus wealth and try to induce others, who are rich, to do likewise."

This man then takes his money and with it purchases a tract of land in a pleasant locality, divides it up into acre lots and upon each lot erects a pretty, convenient cottage—a real comfortable home—he can make as many improvements as his means will allow. Now he has got so many pretty and comfortable homes for as many as they will shelter, and he sets himself to the task of finding occupants among the poor and needy that he may bestow these homes to those who need them.

First, perhaps, he finds a widow with a family of little, helpless children; her husband, maybe, has just been killed on the railroad and herself and little ones about to be ejected from their miserable tenement rooms, and cold winter near at hand. He says to her: "Madame, I will present to you one of these nice cottages together with its acre of ground—that is I will give you a life lease of it—for these homes may not be bought or sold for money. I will also do what I can to aid you in obtaining food and clothing for yourself and children."

Again he finds a hard-working man with a family to support. The poor man has been out of work more or less for many months; he is utterly discouraged and dejected; he cannot pay the rent of the miserable and uncomfortable tenement which he calls home, but which is to him hell instead of home. The man has often longed for a pretty cottage and a nice bit of ground to cultivate, but has been too poor to obtain it. The rich man says to this poor fellow, "Come with me and bring your wife and children. Look! is not this a nice, comfortable home, and this acre of ground is just what you want. Here is a life lease of it. It is yours as long as you live and wish to reside in it. Take it, and thereby make me happy as well as yourself." And the poor man weeps for joy.

"I will also aid you in obtaining work, good, remunerative employment. I will employ you myself, if need be, for four hours each day, for which I will pay you one dollar per day."

How long do you think it would take this rich man, in or near Chicago, to give away these nice homes to those who cruelly need them; and those who suffer thus have been robbed of their rights, as men and citizens, by the rich and powerful, by monopolies, trusts, and so forth.

Now in the whole course of the rich man's life, he never experienced such joy as he now feels. Try it, some of you, and see if I do not tell the truth. Every man on the face of the earth has a moral right to an acre of ground with a pretty and comfortable home in the center of it, and no man on the earth has a right to any more in his own personality, and human beings ought not to live, huddled together like sheep, in a city, in tenement houses—houses owned by rich landlords who, each week, rob these poor people of their hard earnings and in return give them a place to live, little better than dog kennels, and treat them worse than they do their dumb animals.

Well, the rich man who has thus bestowed his surplus wealth becomes exceedingly happy, and his face shines with joy; for love, wisdom and goodness have entered into his soul. Now he says: "If my capabilities are larger than some of my poor brothers and sisters, and circumstances have placed me where I am able to do more good, I ought to be very happy and thankful; but, I want to be happier still; I want to be wiser yet; consequently, I will look around; mayhap there is other work for me to do. How much happier it makes me to work for the good of my brother man than it does to simply work for myself alone. As a rich, grasping man, I was always miserable, and now I have found the way to be happy, so I will work for the good of others with all my might, and as long as I can, for I like to be good and happy."

That man said, "As long as I can," and he can forever and forever, and forever more, and the more he does the happier he gets, the wiser he becomes—aye, he is a very God—an immortal Jove!

Now, my friends, that is one way of getting into heaven, and one of the very best ways I know anything about. You all want to go to heaven, don't you? That is when you die, or shuffle off the mortal coil? Well, why not go to heaven right now, just where you are? Don't wait a moment if you can help it. Why, the spirit can have heaven in the body as well as out of it. You don't need to get out of it to get into heaven, and if you don't get heaven before you get out of it, you won't find it when you do, for as you are, so you will be for a long time to come. Better hurry a little; you can't afford to wait. Why live in hell fifty years, more or less, hoping to find heaven at the other end, when you might find and take it along with you each hour and year you live on earth? Why, my friends, you don't know what a great big heaven you can make in that length of time; so, go right about it this moment, one and all; no matter whether you are a multi-millionaire or not, you certainly are able to do something toward making a heaven for yourself. If you have not got any money, you can search for jewels to distribute among your fellow-men, or you can do as I used to do, knock down some grinning monster that threatens to destroy the happiness of your brother or sister. The jewels are truths, the monster is error. Knock him down, knock him down! I say, and spare not—demolish him root and branch.

Error is a blatant Ananias, and Robert G. Ingersoll will kill him if possible. I wonder if blatant liars go about doing good? I wonder if they advise people to be generous, good, wise, virtuous, truthful, and to do unto others as they would have others do unto them? I wonder if they inspire men to give their money and talents toward furthering all good works, without hope of recompense other than the heaven it brings to them? Very strange kind of blatant Ananiases, are they not? Very peculiar kind of evil spirits, are not they? And fraud? Whom do they defraud? Well, suppose I admit the fraud, or, rather, defraud. I will admit the defraud. To defraud is to take away something that one possesses. If one possesses a spirit of evil, defraud him of it if you can. If one is grasping, cruel, selfish, immoral, it is good that he be defrauded of those qualities and their places substituted by the jewels of wisdom, love and truth, and by the beautiful flowers of generosity and benevolence.

The government should bestow on every man who reaches the age of taxation, or the age of twenty-one years, an acre of land, not to be sold, but leased to him during his natural life, and if the young man is not able to put up for himself a neat house, his friends and neighbors should do it for him.

Since coming here I find that people, as a rule, eat too much, and their food is not of the kind it should be. Now an acre of ground, put to good use—the best possible use—will nearly support a small family, and people should not have extremely large families. No man should toil more than four hours a day, the remainder of the time should be given toward cultivating some art or science, or all of them as for that matter. No person should eat more than two meals a day, and many can get along with one. If a man does not toil more than four hours a day a light breakfast and a good dinner is all that he requires, and he will find his brain clearer for the study of the arts and sciences.

No intoxicating beverages should ever be distilled or sold, and it is a great sinful blot on the government that licenses are granted for the selling of that which takes away man's reason and fills his body with disease. When a man has an acre of ground and a good home, a faithful, loving wife and two or three sweet children, he ought to be good and happy, and the most of men would be. When men and women cease to be cannibals, that is when they eat no flesh, the cost of living can be brought down to a very small amount. Now, friends, suppose some of you try a method of living such as I will here suggest.

We will say that already you are comfortably housed, that you have, at least, an income of six dollars per week, and your family consists of, say, five persons, perhaps father, mother, and three children; or it may be other relatives; suppose you sit down to a breakfast of oat-meal mush and a cup of coffee, the coffee really can be dispensed with, one would be all the better if one did not drink it. One-half pound of oatmeal will make breakfast for five persons, plenty, all they ought to eat; the oatmeal costs two and one-half cents, this feeds, and feeds well, five people; but when dinner time comes, we will have a greater variety, we will have bread, potatoes, together with some other vegetable; vary the vegetables each day in the week, that is, we will have peas one day, beans another, onions another, squash another, and so on; then we will have fruit; vary the fruit each day if the season will permit; and nuts; vary the nuts likewise. Now a dinner of this kind will not cost more than ten cents each person; so a good dinner for five persons will cost fifty cents, the breakfast and remaining household expenses would not exceed twenty-five cents, consequently a family of five persons can be well fed for seventy-five cents a day, and we think that even fifty cents a day could be made to cover the cost. If one had his acre of ground and house, free of expense, he could raise at least one-half the food necessary, which would bring his expenses down to twenty-five cents a day.

Now, as a rule, people dress more expensively than they ought, especially women. Women should dress simply and neat. Diamonds, velvets, silks and satins are not at all necessary, and an enormous, costly head-gear would put a savage to blush. Many women can dress very well on twenty-five dollars a year; fifty dollars a year can be made to clothe a family of five if three of them are children. Two hundred dollars a year can be made to support a family of five persons in comfort, and even a certain amount of luxury, providing the acre of land and house are at their disposal; and if the government owned all public works whatever, every man who needed employment could be employed by the government at the rate of one dollar for four hours' labor. Now I put the question to the government itself, if this would not be political economy? There would not be a really poor man or tramp in your land. All prisons and penitentiaries would soon die a natural death, and governmental institutions of learning would take their places. When men have homes and are properly educated, there will be no crime provided intoxicating liquors are not sold or distilled. Turn your great distilleries into temples of wisdom. Turn your churches into schools. Educate your young men to be as pure as you would have your girls. One should be as pure as the other. If a young man requires a pure wife, a young woman should require a pure husband. Oh, it would take very little, after all, to make the world good and altogether lovely and beautiful as it is here in the spiritual world.

This may not be considered by some as being very eloquent, but I feel quite eloquent on the subject.

ROBERT G. INGERSOLL.

The passions, like heavy bodies down steep hills, once in motion, move themselves, and know no ground but the bottom.—Fuller.

KEEP YOUR  ON OUR MAIN PREMIUMS.

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A SCRAP OF HISTORY.

Illustrating the Finesse of Romish Advocates.

From the 13th to the 21st of January, 1837, there occurred in the city of Cincinnati, between Alexander Campbell, of Bethany, Va., and Rt. Rev. John B. Purcell, Bishop of Cincinnati (later archbishop), a debate on the Roman Catholic religion, which was taken taken down by reporters, revised by the parties to it, and published in book form, the proceeds of the sale of which by mutual agreement, were appropriated to two public charitable institutions, Catholic and Protestant.

By a mere accident a copy of this book recently fell into the hands of the writer hereof, who did not see the light of day until seven years after it was published. He had read a similar debate held some years earlier between Bishop (later archbishop) Hughes, of New York, and Rev. Dr. Breckinridge.

In both of these discussions one fact is very prominent to the unbiased reader and that is the artful evasion of the essential points in the debates on the part of the Catholic participators. Were these debates to be held to-day before audiences composed of educated, intelligent Catholics and Protestants, it is doubtful if either party to the controversy would be able to create any interest in it. In America, the land of thought and investigation, of science and literature and the (coming) religion of Nature, both Catholicism and Protestantism are losing their old-time influence upon the masses in a theological or orthodox point of view.

In the Campbell-Purcell debate, Purcell's answers to Campbell's charges and the documents he quoted to sustain them, were simply that they were false, the documents spurious, forged by anti-Catholics, or else misunderstood, misinterpreted, etc. A general denial or evasion was the plan of defense set up by Bishop Purcell.

Some ideas of the responses Bishop Purcell gave to Mr. Campbell's charges may be gained from the following. Mr. Campbell had accused the Catholic church of permitting its clergy to keep concubines, and quoted from a standard author in the Catholic church as proof of the truth of his charge. This standard author was Alphonsus de Ligori, whom Pope Pius VII Canonized as a saint on the 15th of September, A. D. 1815, under the title of the Most Illustrious and Most Reverend Lord Alphonsus de Ligori. I will now give upon this point in the debate the exact words of the disputants so the reader can judge of their merits:

Alexander Campbell:—Once more, from Ligori, and I shall have given almost a specimen of the immorality and impiety of the Roman Catholic rule of faith, on general points of religion and morality. There is no one subject on which we could be more copious than this one; but from respect to our audience we shall give but the remotest hint:

"A bishop, however poor he may be, cannot appropriate to himself pecuniary fines without the license of the apostolical see. But he ought to apply them to pious uses, which the council of Trent has laid upon non-resident clergymen, or upon those clergymen who keep nieces." Ligor. Ep. Doc. Mor. p. 444. Synopsis, p. 294.

Now, if a priest should keep a niece, it is a very expiable and trifling offense; but should he marry a wife, he must be excommunicated forever Thus the Roman Catholic rule of faith treats the Bible, and annuls, at pleasure, every law and institution of heaven.

Bishop Purcell:—The volume from which the gentleman has been all day reading, is one of those books of abomination and falsehood; put forth, in the city of New York, by Smith, Slocum & Co., and it is a fair specimen of their fashion of circulating truth. Does it not furnish strong presumption to the reflecting mind, that there must be something divine in the religion which such men and women combine to abuse? It was the monster Nero, notorious for parricide and lust, who first drew the sword against the Christian religion. Forget not then, I pray you, my friends, the proposition that is before us. I am determined not to slumber or sleep on this matter, but to probe it thoroughly and expose its rottenness to the world. Mr. Campbell's allegation against the Catholic church, is that Ligori, a standard moralist in that church, teaches, that priests may keep concubines by paying a fine, but that if they marry, they must be excommunicated. Whereas I distinctly deny that Ligori has ever taught anything so abominable, and that all who say so, are guilty of a most flagrant violation of the commandment of our God, which says: Thou shalt not bear false witness against thy neighbor.

(A few days following the above utterance, the Bishop having examined his volumes of Ligori, he continues as follows):

Here are the complete works of Ligori, in eight volumes, with an index consisting of one volume. I have performed a work of supererogation. I have examined these volumes, from cover to cover, and in none of them can so much as a shadow be found for the infamous charge. I exonerate my friend from the sin of wilful misrepresentation, I will say he has been deceived, misled by—anti-Christ, perhaps, who can deceive the elect, if possible, that is to say, if I'll let him, which I have, in this instance, no notion of doing. The original tells the truth. The translation lies. My friends, I hope that the same audience which is here now, will be here this evening, and I pledge myself, before the heavens and the earth, that this base slander is what I call it. There is no foundation for it whatever in the works of Ligori.

EVENING SESSION.

My friends, it is imperative upon me to make one exposition before I proceed. Many of you were here when my friend would have led you into a gross mistake, respecting the Catholic church, by quoting a pretended extract from Ligori. I asserted then, that nothing could be found in that writer's works to substantiate the odious charge, to give it so much as a semblance of truth. I have now before me the entire works of Ligori, and I have placed them in the presence of my friend, Mr. Campbell. The 9th volume has an index, containing every word of any importance, and I repeat, that after a search through the whole nine volumes, nothing like the quotation of last evening can be found. I have now placed the book in the hands of Professor Biggs, of Lane Seminary, one of the moderators, and a Protestant of the Presbyterian denomination, if I do not mistake, and I will leave it to him, or any other intelligent and candid man, to say to you whether the fact is as my friend has stated, or the very contrary of what he has stated.

Mr. Campbell:—Be so good as to explain the matter fully.

Bishop Purcell:—I will explain the exact state of the case. Mr. Smith, the author of the translation, from whom my friend read this, as well as many other things, has given a false quotation, and made Ligori say, what he never said. The facts are these: A canon of the Council of Trent, and Ligori, according to the canon, says, "that if a priest falls by criminal intercourse, as specified, from the holy state of purity, to which he is bound by a voluntary, deliberate, and solemn vow, he shall be deprived of a large portion of his salary for the first offense. If he does not refrain after admonition and such punishment, he is again admonished, and deprived of his whole salary, and suspended from all his functions as a priest in the Catholic church. But after the third admonition, if he is still incorrigible, he is excommunicated.

Rev. Campbell:—Knowing, my fellow-citizens, how much depends in such a discussion, as that now in progress, on having authentic documents, I determined from the beginning to rely on none which could, on proper evidence, or with justice be repudiated. I knew that in all debates so far back as the very era of the Reformation this party has been accustomed to deny authorities, to dispute versions, translations, etc., even of their own writers who were so candid as to give a tolerably fair representation of themselves. And as all their historians, good and bad, frequently tell the truth, they are all occasionally to be censured, when that truth is quoted by a Protestant and turned to its proper account. I have not then, to my knowledge or belief, introduced an unworthy author. And so long as my opponent can disprove nothing which I have quoted, either from Du Pin, or Ligori, his frequent allusions to them, with such unqualified censures, only shows how much he feels the truth of their testimony.

Bishop Purcell:—My friends, Mr. Kinmont will now tell you whether the pretended quotation of Mr. Smith from Ligori, is correct. You will recollect that Mr. Smith said, that, according to Ligori, the Catholic church allows priests to keep concubines upon a fine. Upon hearing this I at once said that the charge was an infamous falsehood; and I will now show that Ligori said no such thing.

Mr. Kinmont:—I am called on in my professional character simply, and have no part or lot in this debate. (Mr. K. is understood to be a Swedenborgian). I sincerely believe they are disputing about shadows, and that both parties are equally in the wrong; but I will do what I can to assist in clearing up the difficulty of fact. I find it stated in Samuel Smith's work and marked as a quotation from Ligori, under the article headed "Concubines of Clergy."

Concubines of the Clergy.—"A bishop however poor he may be, cannot appropriate to himself pecuniary fines without license of the Apostolical see. But he ought to apply them to pious uses. Much less can he apply those fines to anything else but pious uses, which the Council of Trent has laid upon non-resident clergymen, or upon those clergymen who keep concubines."—Ligo. Ep. Doc. Mor. p. 444.

And the following is Smith's commentary:

"How shameful a thing, that the Apostolical See, as they call it, that is, that the pope of Rome, should enrich his coffers by the fines which he receives from the profligacy of his clergy! If they keep concubines, they must pay a fine for it; but if they marry, they must be excommunicated! This accounts, at once, for the custom in Spain, and other countries, and especially on the island of Cuba and in South America; where almost every priest has concubines, who are known by the name of nieces. These abandoned men are willing to pay the fine rather than forego the gratification of their lustful appetites. The 'Narrative of Rosamond,' who was once herself one of these concubines, in the island of Cuba, portrays the general licentiousness of the popish clergy, in colors so shocking, that the picture cannot be looked at without a blush. This keeping of concubines is a thing so common in the popish West India islands, and in South America, that it is rarely noticed. The offspring of this priestly intercourse are numerous. They are known to be the children of the priests; but, because it is the general custom, it is lawful; and it passes off merely with a joke or sarcasm."

Mr. Kinmont continues: This is the text and commentary as I find it in Mr. Smith's book. This is marked as Ligori, p. 444. If taken from Ligori at all, it is taken from a different edition. The present purports to be a complete copy of the works of Ligori. It bears no mark of being an expurgated edition. It is said to be an edition of what was said and written before with additions. On turning to the place where he treats of fines and punishments inflicted for concubinage, he says that priests guilty of this offense, were, after two ineffectual reprimands, to be degraded from their functions. He refers to the Council of Trent, and states what that council decreed. Smith throws us on Ligori, and Ligori on the Council of Trent.

Rev. Campbell:—My friends, you will doubtless have observed, that of all the extracts read from Ligori, found on the pages of Mr. Smith, but one was challenged by the Bishop, on the ground that it is not found in the page of St. Ligori in the edition now before us. The case is simply this. According to the moral theology of the church of Rome, marriage is a greater sin than concubinage; for, if a priest marry, he is forthwith excommunicated; but if he keep a concubine he only pays a fine. This is the statement that Mr. Smith makes as a correct translation from the passage in Ligori. Now, Bishop Purcell denies that there is such a passage in Ligori, or that there is in the Council of Trent any such arrangement; and in proof of it, he has brought us an edition of St. Ligori, and the decrees of the Council of Trent. But the edition which he has produced, has not, upon the page referred to, the passage quoted. In the passage quoted, the reference to Ligori is to a decree of Trent. But there are always two ways of quoting a passage, the one verbatim, and the other, substantially. Whether Ligori quotes the decree of Trent literally, or only quotes the substance, we cannot affirm. The bishop referred this matter to Mr. Kinmont, without consulting me. It was an exparte reference; and therefore comes not fairly before us. Although I have no objection to Mr. Kinmont; but on the contrary, I think him very competent to decide a matter of this kind, if he had time to examine all these volumes; and perhaps, had I been consulted, I should have agreed in selecting him; yet as the reference is wholly one-sided, it can have no authority here. However, so far as the decrees of Trent have been read, they do speak of fines or forfeitures of those who have concubines, and these do substantially sustain all that I have alleged. In his preface to his synopsis, Mr. Smith observes: "If they deny that we have given a fair translation, we will then challenge them to come forward in a public assembly with the works of St. Ligori, when we promise to meet them, and submit our translation, and the original, to the inspection of a committee, one-half of whom to be chosen by ourselves, and the other half by the Roman clergy. Truth never shuns investigation. If we have not given a fair, genuine, and true translation, and if we have not exhibited the doctrines of Ligori and the church of Rome fairly and correctly, without garbling, or giving an erroneous construction, we will be willing to incur the consequences that we ought to expect, for having deceived the public."—Synop. Pref. p. 12. I will thank the Bishop to inform me the date of his edition of the works of Ligori.

Bishop Purcell:—What is the date of Mr. Smith's edition?

Mr. Campbell:—1828.

Bishop Purcell:—This edition (pointing to his own) was also published in 1828; so that it appears both are the same.

Mr. Campbell (here taking up a volume of the Bishop's copy of Ligori) read, "Editio Nova Emendata." It hence appears that the Bishop's is a new amended edition; so that, probably, this and the one used by Mr. Smith are not the same. Be this, however as it may, nothing is lost by the examination; nothing is proved against Mr. Smith as a translator, and I shall write forthwith to New York to Mr. Smith for the original Latin of this passage in his edition, and have it certified and publbished among this community.

But were it lawful to read in this assembly, I have before me the decrees of councils, and the words of bishops and cardinals, teaching the very doctrine which the Bishop would represent as a reproach or calumny on his clergy and church. Here is the decree of a council at Toledo, and here are references to varous councils, such as Bivil Concilia, Tom. 1, pp. 737, 739. Crabb. Concil. Tom. 1. p. 449. Edition of 1551, and Pithou Corp. Ju. Canon. p. 47, as quoted by Dr. Brownlee, which go to prohibit priests "from keeping more than one concubine," and declare marriage in a priest to be "a mortal sin." And here is Costerus and Cardinal Campygio who taught what I dare not read here; but I will reserve all this for a more convenient season.

Mr. Campbell received documentary substantiation in reply to his letter to Mr. Smith, which appears in the appendix or notes supplementary to the printed debate as follows:

The reader, who looks back to pages 219, 253, will there see with what solemn and strong asseverations the Bishop declared that no such passage as that quoted from page 294 was ever written by Saint Ligori. (See pages 269, 319, 320). Mr. Smith, in reply to my letter per Mr. Emmons, wrote as follows:

"The obnoxious passage, then, which the Romish Bishop of Cincinnati calls heaven and earth to witness is not to be found in the works of Ligori, is the following:

"A Bishop, however poor he may be, cannot appropriate to himself pecuniary fines, without the license of the Apostolical See. But he ought to apply them to pious uses. Much less can he apply those fines to anything else but pious uses, which the Council of Trent has laid upon non-resident clergymen, or upon those clergymen who keep concubines."—Ligor. Ep. Doc. Mor. p. 444. This passage I will now give in the Latin, as it stands on the 444th page of the 8th volume of the "Moral Theology of Alphonsus de Ligori," from whose work the extract was made. The words are as follows:

"Mulctas pecuniarias Episcopus sibi addicese non potest, quantum vis pauper sit sine licentia Sedis Apostolicae (ur expluribus argumentis S. Congregat. evincitur in Tract De Syn. Dioec. L. 10. C. 10. N. 2) Sed debent in usus pios expendi. Multo magis non possunt nisi in pios usus applicari illae mulctae, quas Tridentinum infiixit Clericis non residentibus, ant concubinariis."—Ligor. Epit. Doc. Mor. p. 44.

The words included in the brackets, were not translated, merely because I did not wish to encumber the "Synopsis," (as I have observed in the "Preface of the Synopsis") with too many authorities quoted by Ligori, I shall now, however, translate the above words in the brackets, much, I know, to the discomfiture of his Reverence the Romish Bishop of Cincinnati. The words in the brackets, therefore, translated are as follows: ["as is evident from many arguments of the Holy Congregation, in the Treatise respecting the Diocesan Synods, Book 10, chapter 10, Number 2."]

Here we have, not only the authority of St. Ligori, but also that of the "Holy Congregation of Rites."

Since the subject is now to be probed to the bottom, we will also translate the contracted words which I transferred into the "Synopsis," as I found them in the original. The words to which I allude are the terminating ones of the disputed passage, as follows: "Ligor. Ep. Doc. Mor. p. 444"—which, translated, stand thus: "From the work of Ligori, under the head of 'An Epitome of the Moral Doctrine,' page 444."

In order to render the testimony still more striking, it is important to observe that this "Epitome of the Moral Doctrine" to which Ligori alludes, is an epitome compiled by no less a personage than Pope Benedict XIV, as we are informed by Ligori himself, in the 301st page of the 8th volume of his "Moral Theology."

That the previous Latin words are truly and faithfully the words of St Ligori and fairly extracted from the 8th volume, p. 444, is duly certified by the following learned gentlemen.

We, the undersigned, have carefully examined the foregoing extracts from the Moral Theology of St. Ligori; and having compared them with the original Latin copy of that work, now before us, we do hereby certify that the

(Continued on page 3.)

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OUR ECLECTIC MAGAZINE

A VANDERBILT TELLS WHY SHE BELIEVES SPIRITS RETURN.

MRS. LA BAU, THE COMMODORE'S DAUGHTER, GIVES HER EXPERIENCES—HER CHID DIED IN ANOTHER CITY AND SHE WITNESSED HIS PASSAGE INTO THE CLOUDS.

Up in the third-story bay window of a big white brick and marble mansion that tops one of Riverside Drive's beautiful hills sat an old lady yesterday looking out of the window. Hers was a face that bespoke strong character. There were firm lines around the mouth, an authoritative poise of the head, a pair of blue eyes that could look one through and through. She was Mrs. Alicia Vanderbilt La Bau, daughter of old Commodore Vanderbilt and possessor of many of his millions after contesting the will.

The World yesterday told of the suit for $20,000 brought against her by Arthur P. Dodge and of Mrs. La Bau's remarkable defense. In a word, she declares in her sworn answer that she was influenced by a medium, Jeannette Danforth, to buy a quarter interest in Dodge's patents because the medium gave her messages from the spirit world to do so.

The house that the Vanderbilt money has bought Mrs. La Bau is a palace in miniature. It is forty feet wide and five stories high. It commands the full sweep of the Hudson from its great windows. It is furnished with all that taste can suggest or money buy. It has even a wonderful electric elevator which starts and stops at any desired floor by the simple pressure of a button. Her son, Walter La Bau, took the reporter upstairs in the elevator and showed him into his mother's room.

THE MEDIUM WAS HYPNOTIZED.

One glance was enough to tell that the elderly lady in the window was a Vanderbilt. There were those keen, strong eyes—that roundness of face and those little heavy purses of skin under the eyes which are a part of every Vanderbilt visage. There was that full habit, too, which all the elder generation of Vanderbilts possessed.

"Won't you sit down?" the old lady said, in a pleasant tone.

Mrs. La Bau was somewhat averse to going into details about the technical side of her defense, preferring to leave it to her counsel.

"I'll say, though," she said, decidedly, "that Dodge hypnotized Jeannette Danforth to tell me those messages from the spirit world. I'm sorry now I didn't do as the spirits themselves told me. They gave me a control which showed all Dodge's schemes to be worth nothing to me."

Mrs. La Bau lay down what she was reading, pushed her gold-rimmed spectacles back on the top of her iron-gray hair and slapped her hand on the little table in front of her to emphasize her statement.

"But do you believe in Spiritualism?" asked the reporter.

BELIEVES IN SPIRITUALISM.

For a moment the old lady hesitated. Then she said:

"I have never denied, and I will not deny now, that I thoroughly believe in Spiritualism. I don't believe in any of this clap-trap Spiritualism; I take mine direct from God. And why shouldn't I believe? I once received the greatest proof in the world.

"It was forty years ago. There was something that I wanted to come to pass most earnestly. I was a scoffer then, but I locked myself in my chamber and I prayed. I cried, 'Oh, Lord, if this can come to pass I will believe.' And it came to pass. Now, how can I disbelieve?"

There were tears in the old lady's eyes by this time, but she brushed them away with a laugh. What proof had been shown to her she would not say. It was plainly something close to her heart.

"And since then," she went on, "I have seen too many from the spirit world to disbelieve. I have seen God face to face; I have seen my little dead children. I receive 'controls' from the spirits all the time."

"But others would believe if they could see these too?"

BASES HER BELIEF ON BIBLE.

"Ah!" laughed the old lady, thoroughly, the woman of the world now; "that's what so many ministers have said to me. But, mind you, I don't believe in all this clap-trap Spiritualism. I take my Spiritualism from the Bible and from God. Read your Bible. In it you will find many gifts of Spiritualism.

"Everybody is spiritualistic. Some people are more so than others. Now, my son has healing power. He can cure aches and pains by the simple laying on of his hands. I have the healing power; nobody can pass away in the same house with me. I have never seen any one pass on and I never will. The spirits have told me so. Both my little children passed away when I was far away, but I knew it.

"I knew when my little boy went, many years ago. We were here in New York. The baby, who was only three months old, was in Saratoga. Suddenly I saw his spirit. It was just as if you looked out on those beautiful clouds there in the west."

The old lady pointed to the window, where the sun was sinking over the shimmering river. There was a big bank of clouds over the Palisades. She was the mother now, and her eyes were moist.

"It was just like that," she said softly. "High above the clouds was a great round flame, just as if it had been made of opal. And there through the clouds was little baby's spirit going straight toward the opal frame. I saw him reach it just as plainly as day.

SPIRIT CHILD WAVED FAREWELL.

"Then his little spirit stopped and waved its little fingers toward me. 'Good-by, good-by!' and he was gone.

"The baby's gone. He's passed on," I said.

"My husband laughed. 'Nonsense,' he said, 'you're always worrying.' But in a few hours came a telegram. The baby was gone. He had passed on just at the minute when I saw his little spirit. It was the same way with our little girl. We were here and she was away. I saw her spirit go. A friend was coming upstairs. I asked her what time it was and she said 'Eleven o'clock.' That was the hour that my little one passed on.

"I knew Elliott F. Shepard was going three weeks before. I suddenly felt it coming from the spirits. I told my family that some one in the Shepard family was going. They laughed, and next morning my uncle's passing was in the papers. They tried to tell me the spirits meant him. But I knew it wasn't so. Three weeks later Mr. Shepard passed on suddenly. I was right.

"It was the same way," went on Mrs. La Bau, "with Jeannette Danforth, who died a year ago."

Mrs. La Bau was in Boston then and at a seance she saw Jeannette Danforth's spirit.

"I didn't pay any attention to it," she said, "but when I came back my maid told me that Jeannette Danforth had passed suddenly while I was away. She was one of the best mediums that ever lived, and if Dodge had left her alone all would have been well."

THE WORLD A SCHOOL.

Mrs. La Bau's theory is that those who do not believe in the spirits here are eventually forced to do so after death.

"This is only a little kindergarten, this world of ours," she said, "and we pass on to better things. But those who won't believe in God's Spiritualism are forced to come back again. But they can't come in the flesh, but as in spirits, and they must come through the mediums. Then they tell us that they believe now.

"These spirits leave a very uncomfortable feeling in the mediums, and whenever any come back for me I always ask them not to leave this feeling in the mediums."

Mrs. La Bau never uses the word "die," because she doesn't believe it. She says "pass on," instead of "dying." Every person who doesn't believe in Spiritualism she calls a "doubting Thomas."

"How can you believe in the spirits when you go in prepared to disbelieve?" she asked. "You set yourself against them, and even if something is proved to you, you expect to have it proved all over again every time."

HER SON A HEALER.

Mrs. La Bau's son is a handsome man of perhaps thirty-five or thirty-eight. While he shares with his mother some of her beliefs in Spiritualism, he said yesterday that he did not believe all people were mediumistic. He has gone deep into the mysteries of the spirit world. His sister, Mrs. George Morgan Browne, who was Miss Bertha Vanderbilt La Bau, is not so interested. She lives with her husband at No. 75 East Fifty-fourth street. He is a member of the Union, University, Harvard and other smart clubs.

When pressed, Mrs. La Bau gave several examples of the healing power possessed by her son and herself. Their cook, Della, had pains in her back the other day, and is still not herself.

"My son," said Mrs. La Bau, "simply sat down beside her and put his arm against her waist. In five minutes the pains were gone.

"I have done more. Once when we were driving at Cape Cod near Onset the horse hurt himself in the sand and sprained his shoulder. I gave the coachman some $20 gold pieces that I had and told him to rub them on the horse's shoulder every twenty minutes. He laughed, but did so. But the horse was cured. It was simply due to my healing power. I call it the gold cure."

WILL FIGHT DODGE'S SUIT.

Mrs. La Bau is a woman of perhaps sixty-eight or seventy years, though she doesn't seem it. She is the daughter of old Commodore Vanderbilt and the aunt of all the present generation of the family. She speaks with the tone of one always accustomed to giving orders, and she dresses very plainly for a woman of great wealth. She proposes to fight Dodge's suit to the end.

Mrs. La Bau believes that the planchette table, a heart-shaped affair with two wheels and a pencil, will work for some people through spiritualistic agency, but she never heard of the weird Ouija board.—New York World.

A SCRAP OF HISTORY.

(Continued from page 2.)

said extracts are verbatim, truly and correctly given by Mr. Smith.

In this certificate, we include, particularly, the passage disputed by Bishop Purcell, which is contained in Mr. Smith's "Synopsis," p. 294, par 7, headed "Concubines of the Clergy."

Duncan Dunbar, Pastor of the McDougal Street Baptist church. John Kennady, Pastor of the Methodist Episcopal church. Spencer H. Cone, Pastor of the Oliver Street Baptist church. Sam'l. F. B. Morse, Professor, Etc., in the University of City of New York. Wm. Green, Jr., Deacon in the Sixth Free Cong. church, New York. C. G. Finney, Pastor of the Church in the Broadway Tabernacle. New York, February 23, 1837.

On receiving the above communication from Mr. Smith I asked from Bishop Purcell the loan of the works of St. Ligori. He politely complied with my request. Turning to the page, 444, volume 8, I found every word in his own edition as above reported. I carried it and the Synopsis of Mr. Smith to our mutual friend, Mr. Kinmont, to whom it was now my time to appeal. Mr. Kinmont read both the original and the translation; and then certified as follows:

The above (version of Smith p. 294) I regard to be a faithful translation of the passage as it stands in the 8th volume of Ligori, page 444.

Alexander Kinmont.

Cincinnati, February 3, 1837.

Having read all the proofs of this discussion, I certify, that the reader has substantially, as correctly, as under all the circumstances could have been expected, a fair representation of the whole discussion. A Campbell.

March 7, 1837.

As proof establishing the fact that it was the custom of the Catholic clergy to keep concubines, and probably is at the present time, in some countries, the foregoing constitutes an important document which it would be worth while to cut out and paste in the scrapbook. It is well to keep such facts before the eyes of rising generations.

The book from which the forgoing has been taken has undoubtedly long ago gone out of print. It is doubtful if a single copy of it can now be found in the library of a Catholic, priest or layman, notwithstanding the fact that through it Bishop Purcell has displayed in an eminent degree the faculty of an "artful dodger." But upon the subject of the "Concubines of the Clergy," his art failed him, and he met his "Waterloo." It would be interesting to know if his share of the edition of the debate was ever really distributed among his people LORE DELVER.

HOW IT IS DONE!

The Sleight-of-hand Performer in California.

HOW HE PRODUCES PRETENDED SPIRITUAL PHENOMENA, AND DECEIVES THE GULLIBLE.

"SPIRIT" TYPE-WRITING.

This is such a bald, hoary-headed and transparent trick that it would not be worthy of notice were it not that so many presumably intelligent people have recently been taken in by it in this vicinity. The "messages" are nearly all prepared beforehand, and the machine is always worked by the "medium" or an assistant, the keys or space-bar being rattled to give the audience the impression that the spirits are writing in the dark. Sometimes, when the medium is in the cabinet with the machine, he will actually write two or three short messages or answers to suit the occasion. Type-writing can be done in the dark anyone familiar with the machine, but it is slow work, and explanation is made that a little girl "control" of the medium is "just learning." The medium has all the prepared messages in his pocket when the seance begins, and after they are handed out he pockets the blank paper provided for the use of the "dear spirits." If the audience will insist upon the machine being covered and locked, so the medium or his assistant cannot get their hands on it, there will be no writing done. Be sure of that.

A TRICK WITH BALLOTS.

One method of ballot-reading used by some prominent mediums in their circles is this: The cards or ballots written by the audience are collected by the medium or assistant and placed in an envelope or bag. This is supposed to remain in sight of the audience. In reality, it goes into the cabinet and a dummy just like it takes its place while the medium in the cabinet examines the ballots at his leisure by the light of a small bull's eye lantern. After he has answered most of the questions and copied the rest, another "switch" is made, and the real ballots are again under the eyes of the audience. Of course some of these present are positive there has been no change, but you must remember that the hand of an expert is quicker than your eye, and also that in every circle of that kind there are a number of confederates or assistants, and it is very easy to make these changes without detection. Some mediums have the bogus ballots in an envelope and burn them before the eyes of the audience. This is generally regarded as a clincher. Another method is to switch the ballots into another room, where an assistant reads them, and gives the contents to the medium in the cabinet through a speaking tube, cunningly concealed. This way has its advantage, as if the voice of the assistant is heard by any of the audience, it is regarded as an independent spirit voice and an evidence of the medium's power. These methods have been recently worked in Los Angeles, and are used elsewhere.

SLATE-WRITING.

The methods of producing so-called independent slate-writing—18 or 20 in number—are so numerous that we will mention now only those in most common use among mediums of the shady class.

The "Prof." who owns the premises he occupies always has a system of trap doors and sliding panels which are used to pass the slates to concealed assistants, who embellish them with pictures and messages in the name of your loved ones, and pass them back the same way. But your traveling medium must depend upon his manual dexterity to carry him through. Nearly all of these use the silicate flap, which fits into the frame and covers the prepared slate completely. The medium shows you both sides of the slate; you are willing to swear it is perfectly clean. In placing the slate upon the table in front of you he dexterously allows the flap to drop into his lap, and when, after sitting awhile with your hands on the slate, you turn it over you are amazed to find it filled with writing, perhaps in different colors. This method is the one commonly used in giving slate-writing seances in public halls and on the stage. It is easy for an expert to fool any committee not acquainted with the flap trick. The production of writing on slates brought by the audience and held in their hands, is very simple and easy when you know how. The slates are all prepared before being brought to the hall. In every city there are plenty of people who can be induced by a small fee, or perhaps a ticket to the show, to bring the prepared slates and carry out their part of the program. The "medium" does not see these people. This part of the work is done by the agent or helper who is always on hand to help mediums. This go-between generally prepares the slates and attends to paying the stool pigeons, who can truthfully say they are strangers to the medium and were not employed by him.

In giving private sittings the medium uses various methods, according to his estimate of the sitter. One who visits this city frequently has a private arrangement with a stationary store near his rooms. He leaves at the store several pairs of prepared slates of the same kind as those kept in stock. These are kept neatly wrapped in the usual style. When the medium gets a sitter who is shrewd and hard to work, and who brings his own slates, his "guides" find some objection to the sitters's slates, and if the sitter objects to those the medium has in stock the latter suggests that he buy a new pair of the required size, and kindly mentions where they may be procured, near by. The victim sees nothing wrong with this proposition. He goes for the slates, the clerk shows him a number, he selects a pair he knows are clean, the clerk goes back to wrap them up, switches in the prepared ones, and the victim takes them to the medium, gets his sitting with the slates in his own hands just as they came from the store, finds that one or two slates are filled with writing, and takes his leave fully convinced that spirits do write on slates. He knows it—no trick possible. And any person who says that medium fakes is a liar and a horse-thief. Henceforth he is an easy victim and can be fooled with any old trick. Of course he got no "test" from his departed friends the first time. He goes again for that, complies with the "conditions," and gets some "wonderful results."

Sleight-of-hand, or the changing of slates, is depended upon more than any other method by most mediums. And by the same means they seceure the names or questions you have written. One prominent medium I had a sitting with had all the time during the sitting, in his hands, a large-sized slate. He handed me two smaller slates with noiseless binding. I was directed to wash and wipe the two slates thoroughly. After this was done he took one in his hands for a moment to see if it was thoroughly washed and dried, he said. All this time he was holding the big slate. And right here is where the lightning change came in. Under the large slate he had a smaller slate, just like the ones I had. This was all prepared, written full of messages (that would fit anybody) in different colors. In the short interval before he handed back my slate he had turned the large slate—a quick movement that scarcely anyone would notice—bringing the prepared slate to the top. This we placed on top of the other slate I had washed, and the rubber band placed around them. In a few minutes I opened them and was astonished to find one filled with writing. Of course I did not detect the trick at the time. That came later.

The next sitting was worked entirely different. About a dozen still smaller slates were placed on the table and I washed and wiped all of them, to magnetize them, he said. Then I took one and wrote my name all over one side. While I was doing this he came up and for an instant laid the large slate on the pile, and to divert my attention from his movements, let me read a brief message he had written on the large one. Then, taking the slate I had been writing my name on, he took the top slate from the pile of small ones, put the two together and I held them awhile. Of course I found one full of writing—the one he had fixed for me and covered with the big slate. I mention this experience to show the modus operandi of one medium. Perhaps some who read this may recognize the "test." In our next issue this story will be continued, with some additional facts that we had not, in the beginning, intended to mention.

An intimation has been conveyed to us in an indirect but unmistakable way, that it will not be advisable for us to continue this department, and more especially would it be dangerous for us to mention certain names in connection therewith. We are not seeking a martyr's fate nor hankering after a martyr's crown, but the truth will be told regardless of consequences, and names given, too. Look out for music ahead. The band will play.

The above is from the Modern Mystic and Occult News, published by Ed. D. Lunt, at 629 South Olive street, Los Angeles, Cal. It is presented to our readers as a matter of news, at the request of an ardent Spiritualist, who has had a varied experience with the sleight-of-hand performers. Spiritualists as a class want to know what is going on in our ranks, and not be kept in the dark, like incompetent children. The above has no reference to genuine mediums in the various phases referred to. California has furnished the East with some of her sleight-of-hand performers, but they do not flourish, as the genuine spirit manifestations here in broad daylight can not be counterfeited. The genuine spirit manifestations in Chicago so eversbadow the fakes and tricksters, that the latter excite but little notice. In fact, Chicago mediums cannot be excelled; they are among the best in the world, and can convince any skeptic that the spirit survives the death of the body.

THE GALVESTON HURRICANE.

Little Bright Eyes, good and fair—
Mine are dimmed by age and care—
You may read for grandma, dear,
This long letter; I'll sit here;
Will it tell your father's ill?
Hush! my beating heart, be still!
Take it to the light, my dear,
Read it loud and read it clear.

I can see it's not from him,
Though my eyes are old and dim,
I can see enough, my child,
To convince me. Am I wild?
Hush! my waiting heart. Be strong!
Oh! I hope there's nothing wrong!
Am I here, or do I dream?
Read it carefully, Helene.

Then the childish voice rang clear,
And the grandma's heart with fear
Heard the story long and said,
Of that hurricane so mad.
How they ran and cower'd below;
Of the terror none could know,
But the people who had been
Through the havoc, wreck and din.

How they shook with fear and awe!
How they trembled when they saw
Frightful tempest, mad and wild!
"He is dead! He's dead! my child."
At the end, these words she read:
"He is numbered with the dead."
Fast the tears in torrents fell,
On the hands, she loved so well.

"Grandma, hear you not, he's dead?
Have you listened while I read?"
But no sob nor cry she heard—
Just a gurgle, like a bird
When he first begins his song,
And she waited, waited long.
"He is numbered with the dead!"
And she raised the drooping head.

"What doth all thee, grandma, dear?
Thou dost neither speak nor hear."
Stroking soft the snowy hair
With her little hand so fair,
Lifting oft the drooping head,
Sadly cried she, "Papa's dead!
Canst thou neither speak nor hear?
What doth all thee, grandma, dear?"

Then with terror and despair,
Wildly tangled in her hair
Are those gentle hands, so white,
And she screams in childish fright,
Offers up a silent prayer
For the still form, dying there!
Swooning! fast her spirit fled!
Two more numbered with the dead.

EMMA B. FENIMORE.

Chicago, Ill.

DESERVE WHAT YOU DESIRE.

Is the world a place of worry to your soul?
Have you missed the good, while ills about you roll?
Is there something that you need
You would listen to, and heed,
If the words of life were spoke that made you whole?

'Tis a miracle of God, this great life,
That looks always out of tune, full of strife,
Till you learn the magic word—
Grander truth was never heard:—
'Tis a song with Universal justice rife.

What you love and would possess—just observe:
What you know is good, hold fast and preserve.
God has angels he will send,
And they bear, each angel friend,
Just the things to every mortal they deserve.

It is easy, then, to rise day by day:
Never worry, never fear by the way,
Since the God whose son you are
Holds each swiftly moving star
by his lofty law, his justice it will sway
Every factor of your being, every day.

Would you have the good of ages—just deserve it.
God will give it to the ones who will preserve it!

BESSIE JOHNSON BELLMAN.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

LARGER SPIRITUALISM.

Takes the World of Progress In Its Arms.

Spiritualism comes to people only as they are able to receive it, only as they are capable of understanding it.

Dr. Thomas, of the People's Church, this city, says: "I know my loved ones still live and are conscious; my own soul, my whole being tells me so."

Rev. T. DeWitt Talmage says: "I know that our friends are alive and all about us as we walk and as we sleep; my consciousness tells me so."

Rev. Jenkin Lloyd Jones, of All Soul's Church, this city, preaches good Spiritual truths and yet he never had evidence of spirit return.

While it comes to the souls in tune for its vibrations as does the knowledge of a supply of water come through the thirst of the flesh, as food to the appetite, there are those who are not in tune with anything but that which is material and tangible to the eye of earth. There are those who must see and feel and smell and taste their evidence of continued life after so-called death.

There are those who can find all the evidence necessary in the Bible that man a future existence, and again there are those to whom this is no evidence, those to whom naught but the shake of a tangible hand and the familiar voice of a friend whose form they had seen let down into the dark and gloomy grave would appeal.

In fact no two can see this great truth from exactly the same standpoint, for that point is self and no two are exactly alike. But that makes no difference to Spiritualism; phoenix-like it rises up from the sands of time, from the ashes of burned witches; from the ages of myth and superstition, and spreads its broad wings over the whole world like a great mother of the universe.

Evidence of continuity of life comes and comes; through the ignorant to the ignorant and the wise; through the poet to those who are attuned to poetry; through the philosopher to those who have capacity to measure and weigh, and analyze, and reason; through the musician to those who are filled with nature's harmonic vibrations; to the egotist with something like a hickory club; to the materialist in a material way, etc.

It comes and it comes, and there is nothing that can prevent it.

Ever since the little raps upon the other side of the door of life; ever since those little children invited it in, Spiritualism has plowed through stormy seas and braved the tornado sweep of bitterest opposition from church, and clergy and imitations, and still it moves on and on, always manned with a crew as true as life, always pushing forward and leaving its enemies by the wayside in deep wonderment at its rapid gait.

Differences belong to individuals and they prate and rant, in the heat of passion over the smallest matters of divergence; grow personal and call each other hard names, in other words, lose their balance; lose their respect and lose sight of the broadness and greatness of the spiritual movement.

Narrowness belongs to the human, not the spiritual. Selfishness, jealousy, envy and anger are not of the soul, but of the flesh in its struggle with the spiritual, the higher, the real man.

Spiritualism is not only not an organization, but as a whole it is not organizable; it is above and below and all around and in and through all organization; the foundation for many organizations.

It requires human beings to make or create organizations here, financial, benevolent or religious; social, political or reformatory, and all are but "parts of one stupendous whole," and that whole is life, nature, spirit.

Men organize for ball game contests, and in it and under it is the ever restless spirit of excellence; the spirit of man trying to gain, to win, to grow; to rise above others; the spirit of ambition; the spirit of pride; the eternal evoluting, aspiring, desiring, growing spirit of man, and how can that be organized into a small, one-idead institution with only five or six defined principles and presented to a world as representing Spiritualism?

Modern Spiritualism is not founded on the historical manifestations of dead and buried ages, any more than ancient Spiritualism was founded on the then unfulfilled prophecies the realization of which remained for the unborn generations to reach when grown up to it. Therefore Spiritualism always has been and always will be, and will continue to move on and on while humanity continues to struggle with the problems, small and large, pertaining to the infinitesimal and innumerable non-essentials.

It will grow with a creed and it will grow without a creed, for this is only a plan or means for adding the cause, with its religious tendencies, to other religions within the whole and giving it a name by which it may be distinguished from others by the coming generations.

We are told there is nothing binding in that declaration of principles adopted by the Spiritualists representing the National Association. In one sense this is true. One can be a Spiritualist in the true sense of the word when he has been convinced of the power of the disembodied spirit to return and manifest its presence, whether he does or does not "believe in Infinite Intelligence." Neither does it hinder one who does so "believe" from being a Spiritualist.

But this is now published to the world as the declaration of American Spiritualism, and unless we can subscribe to or sanction that little fiat from organized Spiritualism, we cannot be a full-fledged Spiritualist in the eyes of the world.

In other words, if we do not have to subscribe to it as a requisite of good standing in the organization what is it good for? A sunflower badge will give notice to the public that the wearer is a Spiritualist, and is of just as much importance for recognition by the N. S. A. if this little creed need not be subscribed to to become a member of Spiritualism.

The badge system has not been generally adopted as a means of recognition among Spiritualists, although when worn by anyone it designates him as a Spiritualist and surely is as far-reaching and as apropos as is the much discussed "declaration." Then why not adopt the sunflower and make it of cheap material as well as of gold, and place it within reach of all as well as those who are able to wear gold? A sunflower button for the coat lapel, as the G. A. R. boys wear, would answer the purpose just the same and not necessitate the sanctioning of an objectionable assertion.

In the first place a true Spiritualist is one who lives his doctrine every day, and except for recognition by our old puritanic laws neither Spiritualism nor Spiritualists would need to declare or hang out a sign to be known as a member of the great family, the great brotherhood of man, the only church and the only religion that is worthy of the name.

This creed, this declaration of principles, this thing of so little importance that has consumed so much valuable time and space in the Spiritualistic press; called forth such wisdom and such condemnation and commendation will neither kill nor cure the cause of Spiritualism and can be amended or repealed at some future convention.

Larger Spiritualism will some time in the future be taught from every pulpit in the land, be taught to the child at its mother's knee and be lived more closely than any other religion has ever been, because it teaches people to do right, because it is right, and because it is the duty of spirit, it is nature's own demand, and will recognize only the spirit of perfect brotherhood as its creed.

DR. T. WILKINS.



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A V

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SATURDAY, OCTOBER 6, 1900.

Christian Civilization.

The headlines of a daily of September 21, now before us, condensing therein the news from China of the morning, omitting the display to make it prominent, were in words following:

"Awful fate of Chinese. Russians butcher 5,000. Force entire population into river, and all perish. Massacre is ordered. Natives were led in batches to river bank and forced to cross. Strewn with dead. Those who sought to escape were clubbed or shot, else flung alive into the stream and not one escaped. Darkest page of war in the far East."

Then follows a column of sickening details which we gladly suppress.

And the American Republic is practically a partner in the guilt of such massacres, and the honest, conscientious tax payers, who abhor war, and all acts of violence, share in footing the bills of cost.

And at the bottom of all this destruction of life, of this waste of treasure, of ruptured families, of desolated and burned cities; and, worst of all, of pestilence, starvation and death, sure to follow, was the attempt to force an offensive religion on an unwilling people.

A bull from the Pope ordering the slaughter of the entire population of the Netherlands, containing at that time more than three millions of people, if carried into execution, would not have been more cruel or bloodthirsty than is this war on indigent Chinese who saw no other way of righting their wrongs than by the sword. Our Western civilization, if imbued by the spirit it professes, could afford to stop short of the final slaughter; but the act is in harmony with Kaiser William's direction, to "give no quarter, and make the war memorable for a thousand years." Instead of "Let us have peace," let our watchwords be, "Let us have mercy."

Praying to a Purpose.

A correspondent of the Truth Seeker recites the following well-known fact, in showing the evolution of prayer:

"When Halley's comet appeared in 1456 it was considered the harbinger of vengeance of the Deity, so the Pope ordered all the church bells in Eurpe to be rung, to scare it away. The faithful were ordered to add a special prayer to their daily supplications. As their prayers had so frequently before been answered in eclipses, and in times of drouth and rain, so on this occasion it was declared that a victory over a comet, when it disappeared, had been vouchsafed to the Pope, who got the credit for exorcising successfully, and expelling it from the skies. Halley, however, who discovered the [periodicity of the] comet in 1705, guided by the revelations of Kepler and Newton, also discovered its motions, so far from being controlled by prayer, were guided in an elliptical orbit by destiny, and he predicted its reappearance in 1757, which duly occurred."

The same comet, seen in 1835, with a tail which almost spanned the heavens, is again expected in 1910. Prayers continued long enough may seem to the ignorant to drive it away, but like the setting sun it appears again when it has circled its orbit.

Children to the Front.

"The Congregationalist" represents that there are Christians who formulate catechisms and have become expert in the business of asking questions to which they have not the ability to furnish satisfactory answers, so are turning over to children the responsible task of formulating their own answers.

Well that is very proper when we remember David was represented in one of our Sunday School catechism lessons as the most perfect man, though he leaped and danced with all his might, perfectly nude, before an idol and his maid servants, and killed Uriah to get his wife. Children would have sought elsewhere for a perfect man, had they been left to formulate an answer.

Fagots for Heretics.

In a history of St. Helen's, Bishopgate, by a late rector, it is stated Mrs. Abigail Vaughn left a legacy of four shillings per annum, to buy fagots to burn heretics. The church, St. Martin Outwich, to which the donation was made, was long ago demolished, but it remained while it was lawful to use the fuel for the purpose the kindly disposed legatee so generously provided.

The heart naturally glows with love for a system of religion which gained its dominancy by a generous use of the stake and fagot, with a threat of the prolongation of such cruelty throughout eternity.

Christianity Not the Civilizer.

"Europe owes its superiority over Asia to the greater energy of its peoples, and to the advance of science and art, bringing in their train useful inventions, improved methods of communication, the enormous growth of commerce, and the general uplifting of intellect and softening of manners which are the natural result of the increase of knowledge and the spread of art among the people."

So says the "Literary Guide," in reviewing a claim that faith in Christ is the distinguishing difference between Eastern and Western civilization, and that that faith is the cause of the difference. The Guide added:

"There can be no true comparison, from the standpoint of religion, between Eastern and Western civilizations and African barbarism. The differences between Europe and Asia have their root, not in differences of religion, but in climate and soil, surroundings, history and race."

There is another reason why the Western civilization leads the Eastern. In the West are collected and centralized the progress of the entire East. Commencing with the first dawn of civilization, we find the arts and sciences had taken root in the valleys of the Tigris and Euphrates, and around the Persian Gulf. They were carried through Arabia into Egypt; became prominent in Phenecia; extended Westward into Greece and Rome, and overspread all Europe. Commerce, through the Mediterranean, enabled the exchange of ideas between the East and the then new West. Then came the Crusades, and the more thorough mixture of Europeans. Returning from their long marches, their victories, and their defeats, a new impetus was given to knowledge, which gave rise to the art of printing and to the Reformation. Till then the church held the world in thrall, and people could only think along old lines without risk of life.

The discovery of America; the peopling of the New World with advanced thinkers; the establishing of a great Republic in no way the slave of the Church; the mutual interchange of advanced thought between Europe and America, and giving free rein to genius, all have made the West what it is to-day.

China was isolated from the rest of the world. She was a hermit people, with outsiders shut out. She gained no new ideas from abroad. Her civilization was the product of her own soil and great minds. The West gained by a mixture of races; but China remained stationary; was even slow to accept improvements thrust upon her. Her great wall on the North; a supposed boundless ocean on the East; the towering Himalayas on the South; with impassable mountain chains and sandy deserts on the West, made her just what she is, a peaceful, contented and prosperous people, truly wonderful in their grand achievements without extraneous aid. Her religion is the product of her own philosophers, as are all her institutions, her language, and her literature. Could she have been improved by accepting and practicing Christian dogmas, without a knowledge of Western arts and learning? We think not.

More than a Quiver.

"The Advance," a Congregational organ, hit the mark squarely when it said in a late issue:

"Disturb a bone deep down in the earth and there will be a quiver along the whole theological line."

More than a "quiver," there is an alarming shake; for it betokens ruin to the whole church system. Demonstrate by that bone that countless millions of years have passed away since it was buried "deep down in the earth" and the whole story of creation, as told in Genesis is proved a myth. If that story is false then there was no fall of man. If there was no fall there was no need of a Redeemer to restore him to his primitive condition. If there is no Savior, and no hell from which man needs saving, then the whole foundation of Christianity rests on a false base, and, like the house built on sand, it will fall of its own weight.

So that "bone," or its fossilized representative, becomes a powerful weapon in the hands of science to demolish a system of religious faith

"From turret to foundation stone"

—built on fraud, and has been perpetuated by fear and force ever since.

Too Polite to Oppose Evil.

Rev. Dr. Gunsaulus, who proposes to build in Chicago during the ensuing year "The Twentieth Century Church," to replace the Central Church where he now ministers, is reported to have said during a late discourse relating to his proposed work:

"We have been so polite to evil that our church committees have courteously bowed themselves out of the communities where evil is rampant and crime is nurtured."

"An honest confession is good for the soul," says an old adage. Dr. G.'s confession is unquestionably truthful. Churches, and church committees are blind to the evil all about them, but over there in China, horror of horrors, they worship God under the name of Joss, so until the late unpleasantness Christians were flooding that country with missionaries to teach the people the true name of the Universal Father, and that that father in Galilee had a son by a Jewish peasant girl. That is a more important thing to establish than is the reformation of sinners so abundant in all our great cities.

Competition Ruined the Business.

"New York, Sept. 18.—The old Bible House at Fourth avenue and Ninetieth street, the home of the American Bible Society for nearly fifty years, is to be sold and the great printing establishment of the society will be given up and the Bibles printed by contract. This step has been made necessary by the competition of the Oxford and International Bible companies in England."—Press Dispatch.

Just think of it: The great Bible Society, that has been flooding the world for many generations, the last fifty years at one place in New York, has been compelled to surrender to the inevitable, and change its methods of business. Publishing the "Word of God," it was expected God would protect his own, but competition among rivals in the God's Word business has driven the American House to the wall.

Will the fire-cracker manufacturer suffer because of this act? and how will the gold-leaf business be affected? Probably the lack of demand for Bibles by the "heathen Chinee" has prejudiced the interests of the manufacturer.

A Great Revival Needed.

A convention of Christian Workers was late in session in this city. Rev. R. A. Torrey voiced the universal wish in a paper entitled, "The need of a general revival." If the subject was not a serious one it would be difficult to suppress a smile while reading this extract from that paper:

"Many of us who are professedly orthodox ministers are Infidels. Worldliness is rampant among church members. Many church ministers use the methods of the world to accumulate riches. Many do not believe in the whole Bible. Immorality is found everywhere. Men marry one wife after another and are still admitted to good society. What we need most is a general revival."

If by a "revival" is meant a "ceasing to do evil and learning to do well," then we echo the wish. If, on the contrary, it means, as we suspect, more worldliness in the church; greater zeal in accumulating wealth by begging from honest toil; an increase of vice; and more hypocrisy—professing to be what they are not, then we hope the revival will be a failure. That disbelief in church dogmas is rampant among its members all know, and the greater the knowledge the more pugnacious is that disbelief.

The Sleight-of-Hand Performer.

The Evening Times, of Warren, Pa., has the following in its September 10th issue:

"Lily Dale, that Mecca for all Spiritualists, draws a very large patronage from Warren, where there are a good many followers of that particular belief. A few days ago, a youth of persuasive manners arrived in town and called on some of the leaders in the work mentioned. His name, he said, was Tony Starr, and his home at Parkersburg, West Virginia. He further stated that he was a 'trumpet medium' and was desirous of pulling off a sitting. The young man did not convince those with whom he talked, and they suspected that he was not all that he claimed to be. In order, however, to satisfy their own doubts and the 'medium's' anxiety, a session was arranged to take place Sunday evening, at a certain private residence. Fifty cents a head was collected from about fifteen persons, and at the appointed hour the assemblage got together, the lights were lowered to the proper degree of spookiness, and the festivities commenced. Starr worked the trumpet in an amateurish manner for about fifteen minutes, making such statements as 'Mary is here.' Suddenly and without warning an electric light illuminated the room, and disclosed the fakir with the trumpet to his mouth industriously earning his fees. The light came from a pocket battery carried by one of the spectators and completely nonplussed the performer. When an explanation was demanded all he could say was that if the trumpet was at his mouth he did not know how it got there.

"Threats of arrest were made, but finally, after scaring away the remnant of self-possession which he still possessed, Starr was allowed to go, on the condition that he smash the trumpet, refund the money and promise never to offend in a like manner again, all of which he promptly done. It was a very entertaining evening for those who were present, and the chances are that Mr. Tony Starr, of Parkersburg, W. Va., will not soon again attempt to monkey with the up-to-date residents of this section of the country."

A good object lesson for Spiritualists and investigators. If a similar plan were followed generally, the tricky sleight-of-hand performers in materialization seances would soon find their occupation unprofitable, and leave the field to genuine mediums—a consummation devoutly to be wished.

Corruption of Public Morals.

A Rev. Dr. Price, of Birmingham, Eng., complained that because of the reading of a novel by Mrs. Grand, his daughter masqueraded as a boy and ran away from home. To this the author replied:

"If the incidents of a book are likely to reproduce themselves in the conduct of those who read them, whatever moral is attached to the incident, it is to be sincerely hoped, for the sake of his wife and family, that Dr. Price will not be caught dipping into the Old Testament."

It is because the immoralities told of in a book do corrupt minds of its readers that we oppose the reading of the Bible by children. For the same reason it should be excluded from the hands of the clergy; for familiarity with wrong doing lends unconsciously to the commission of crime. Our daily papers, so full of details of crime, are largely responsible for the vices of the great cities.

A Charitable Outlook.

The editor of "Christian Work" takes a very charitable view of a divine life. He says:

"A divine life does not always manifest itself with the same degree of strength and vigor, but oftentimes displays weakness and a wavering disposition; and even the greatest saints find difficulty at times in resisting temptation, and in the right performance of their duties."

It is, probably, because of that "weakness and wavering disposition," so many "saints" are found inmates of reformatory institutions, particularly of State penitentiaries. The preachers read of it in their holy books then:

"Vice seen too oft, familiar with her face,
They first endure, then pity, then embrace."

Playing Cards Lead.

It is usually represented the Bible, or a part of it at least, was the first production of the printer's art. Hallam, in his "History of the Middle Ages," an authority no one calls in question, on page 548, 2d col., Harper Bros. edition, 1839, says:

"It is generally agreed, that playing cards, which have been traced far back in the fourteenth century, gave the first notion of taking off impressions from engraved figures upon wood."

A Desirable Disease.

The Kansas City Star says: "W. T. Stead, the well-known English journalist, is subject to a nervous disorder, on account of which his hand writes independently of his conscious brain. Mr. Stead attributes his peculiarity to spirits.

If there are "nervous diseases" that enable men to write with the vigor of W. T. Stead, without the aid of his brain, we are curious to know if the "disease" is contagious; for there are other editors who would be benefited if similarly afflicted.

Liberal Churches Are Attracting Spiritualists.

Striking Features of the "New Immortality."

Death is the true resurrection. No other resurrection is conceivable.

He who dies awakens into consciousness the same being as of old.

The threads of the old existence are not cut at the touch of death.

Death ushers us into no foreign world. All that is essential to human life here will be found there.

The activities of our being on earth will be the activities of our being in heaven.

The aspirations of earth must shadow and type the occupations of heaven.

Death makes no break in the continuity of character. A man is the same here and hereafter. He changes as his aspirations dictate.

A wise man before death will be wise after death.

There will be foolish persons over there as here.

The selfish man before death will remain the same selfish man after death, or until he reforms.

The fingers that have been busy handling the croupier of our American Monte Carlo, which faces Trinity Church, cannot turn at an hour's notice to playing harps in the New Jerusalem.

The above are the sentiments of Rev. Richard Heber Newton, of New York. Is it any wonder that, with such sentiments, his listeners from Sunday to Sunday are drawn largely from brainy Spiritualists.

The phenomena of Spiritualism are simply the result of a natural law, and that is why it is common in a measure to all the churches.

Having driven hell and brimstone fire out of Rev. Newton's Church, killed the Devil, and improved heaven, Spiritualists naturally gravitate to hear him preach.

Spiritualists have no patent right on spirit return.

Spiritualists have no monopoly of Nature's laws.

The Virgin Mary appeared at the various shrines of the Catholics, and promotes the heathenism of that church, demonstrating that this particular "Virgin Mary" is behind the times, and not marching on the true lines of progress.

It is easy to learn that spirits return. It is not an abstruse problem in mathematics or chemistry.

Some of the liberal churches are attracting many Spiritualists, because their respective ministers are cultured, and teach sublime spiritual truths, having appropriated the spiritualistic phenomena in all their varied manifestations.

Many mediums have seats in Dr. Thomas' church, because they hear there about ministering angels, and many practical things in reference to Spiritualism and earth life.

Now, you might as well understand what these liberal preachers are driving at.

They have opened business with spirits—real live spirits from the Angel World—and, are competing for business—audiences.

Competition in this business is not a killing affair, but a good thing.

We have on the Spiritualist rostrum talents that will compare favorably with those of the renowned liberal divines. Some of our lecturers have certain special gifts of improvization and inspiration that can not be excelled. In that respect they are superior to any of the various leading liberal ministers now drawing on our ranks for audiences.

The fittest will survive. If the liberal churches appropriate Spiritualism as they have done and are now doing, and demand rigid honesty, virtue and morality on the part of the members and ministers, and maintain a greater degree of general cleanliness before the world than the Spiritualist societies do, then they will attract the brainy, better class from the latter, and control capital to carry on reformatory work. If, however, the Spiritualist societies lead in the above respect, they will maintain the ascendancy, but not otherwise.

"'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

THE CONVENTION.

From the N. S. A. Home Office.

Fraternal greetings to all the friends and workers in the good cause. Here, at the home office, the work is going on, and convention matters are shaping quietly. We believe that the annual assembly of the N. S. A., to be held in Cleveland this year, will prove one of the most important that has ever been convened. Much interest from Maine to California is shown in the meeting, and the delegates chosen by the various societies are men and women of intelligence, refinement and good judgment, such as will show the best of interest in our cause, and the utmost of good sense in their deliberations—however much they may express their opinions. We hope for a large attendance at every session, and that many visitors as well as delegates will be at this eighth annual convention of the N. S. A.

Again we request those who intend to go to Cleveland to purchase the certificate tickets for the same on the railroads; full instructions for doing so have been given in the spiritual papers, and it seems by this time all must understand them. Be sure and call for the certificate tickets at your railway station, and do so in time to give the agent opportunity to secure them for you if he does not have them in his office. At small stations you will have to purchase a ticket to the nearest station where the certificates can be had—please ascertain about these points at your station some days in advance to avoid trouble.

The Forest City House, Cleveland, will be the headquarters of the delegates and visitors. Fine accommodations and service there at special rate of two dollars a day. Those who do not wish to stay at a hotel, have the privilege, of course, of stopping where they please; we have no restrictions in the matter.

Now comes the Mayer fund again; the money is coming in daily, but we still need a few hundred dollars. The fund ought to be filled and closed by October 1, but we will hold it open for the contributions that come a little late. Please friends, send what you can, and have a vital interest in the N. S. A. Home; if Mr. Mayer is generous enough to deed the property outright to this association, surely the country at large can collect the fund we ask for, that the treasury may be well equipped for the good work of the N. S. A. This is the last call from headquarters before the allotted time expires, and I trust that the donations, large and small will roll in upon me at once; I will acknowledge each one, and you will win the heartfelt gratitude of mortals and spirits alike.

We have been presented with a handsome silk quilt to be disposed of by this association, for the benefit of the Home fund. It is the work and the gift of Mrs. C. Nelson, of Los Angeles, Cal., and we are indeed grateful for it. Other contributions—like the books before mentioned—have been a source of help to this fund.

The good Spiritualists of Washington are getting ready for the work of the season. Mrs. Sarah A. Byrnes, the popular and eloquent speaker is to occupy the platform of the First Association during October; we anticipate a rich treat from her ministrations.

That earnest and sincere worker in the cause, Mrs. Carrie L. Hatch, of Boston, secretary of the Massachusetts State Association, and officer in a number of Spiritual societies, is visiting us at this time, and we are enjoying her witty and genial presence and personality.

Our good brother and valuable medium, J. H. Altemus, of this city, gave a benefit for the Galveston sufferers last week, and realized a very handsome sum for the same. His tests were well received and enjoyed, as was his vocal selections. Mr. Altemus always is forward in good works; and is also a staunch friend of the N. S. A.

MARY T. LONGLEY,
Secretary N. S. A.
600 Penna Ave., S. E., Washington, D. C.

A NEW BOOK.

Vaccination a Curse and a Menace to Personal Liberty.

ABSTRACT OF CONTENTS.

1. The origin of vaccination from Jenner's time, and before, to the present.
2. Vaccination stock—from the horse, the cow, the heifer, and later, the goat.
3. Facts, figures and proofs showing that vaccination fails—positively fails to protect against small-pox.
4. Vaccination legislation, with the decisions of the courts against compulsory vaccination.
5. The reasons why "second-class" doctors, with an eye on their fees, insist upon vaccination.
6. Local contests and their victories for the right, on the vaccination question in San Diego, Cal., and various other localities in the country.
7. The un-American and illegal conduct of health boards and school boards in locking the public school doors against children, because parents, from honest conscientious convictions, refused to have their little children's pure blood poisoned with vaccine virus.
8. Vaccinal injuries, deformities, and sad fatalities by death, from enforced calf-lymph virus.
9. Eczema, cancer, tumors, syphilis, leprosy and other diseases traceable directly to vaccination.
10. The fight against vaccination in Britain, and especially in Parliament, resulting in the enactment of the "optional conscience clause."
11. The testimony of distinguished physicians and surgeons in England, France, Australia, and America against the scourge and curse of vaccination.

This exhaustive book on the subject of vaccination, by Dr. Peebles, of 347 pages, is now in the binder's hands. It will be quite largely illustrated, printed on cream-colored paper and handsomely bound. Price, $1.25. For sale by Dr. J. M. Peebles, Battle Creek, Mich.

IMPORTANT NOTICE.

Visitors as well as delegates to the N. S. A. Convention in Cleveland, can secure certificate tickets of the railroads. Ask for certificate tickets for the National Spiritualists Association Convention. MARY T. LONGLEY.
Washington, D. C. Secretary.

Hell for the Babies.

The St. Louis Presbytery, by a vote of 2 to 1, decided adversely to a revision of its creed. It sustains infant damnation.

SUGGESTIONS

Concerning Chairmen of Societies.

The management of local Spiritualist societies is somewhat peculiar in many ways. In no item more so than having a presiding officer. This person announces each feature of the meeting, and is not content with a general introduction of the speaker. He starts by making some opening remarks—sometimes lengthy, and then the song, invocation, another song, the speaker, the collection, another song, the medium "who will give tests (not make an effort), and then announcements and a closing song, and still further some one for the benediction. Each of these "calls up" the chairman and he becomes a major domo of importance. It is often queried if all this is necessary.

The original cause was the fact that a trance speaker needed care and protection upon the platform. Yet, it would seem that the controlling spirit (if the medium cannot help) would be able to proceed without a perfunctory announcement made at each meeting. I have seen a medium "introduced" twice regularly at each meeting—once for a lecture and then for tests. To be announced would be sufficiently perfunctory, without the repeated introduction.

Tact is often wanting, but the same is a great need for a competent and pleasing chairman. They often become a "boss" instead of a "protector." They often sit at the speaker's desk (or near it) and thus bring unpleasant conditions to the speaker.

Ladies presiding at meetings usually take a prominent place in front of the platform and pose for effect. They may look well there, but it savors of an egotism that does not impress. Add modesty to tact and then supplement with a little common sense, and the chairman will be O. K. Otherwise he is often an incubus.

Haslett Park camp-meeting, the past season, omitted to provide a chairman, and they found it worked splendidly. There was not an item of friction in their exercises. The platform was given entirely to the speakers to manage according to their ideas of propriety and needs for personal effort. It gave them a free platform. They found an opportunity to work up public efforts of a pleasing character that otherwise would have been missed. Their greater zeal was called out and they infused spice and life to the meetings that a chairman would have made impossible.

It is true the chairman often does that but it is not always according to the talents of, and often not pleasing to the speaker. When possible, give a free platform to your speakers and call out their best endeavor. A speaker can better manage his meeting than can anyone else. I am

AN OBSERVER.

WONDERFUL TESTS.

Galveston Disaster Foretold.

To the Editor:—I write you and the friends again to tell you of the latest experience. I inclose a letter which Mr. Orvis loaned me after much persuasion on my part. You can see for yourself that Mr. Orvis told that poor girl the truth; but she, like Thomas of old, doubted. I consider this a wonderful test. Perhaps you have seen and heard more wonderful things than this. Of course it is all so new and strange to me. I have a dear grand niece in spirit life, Anna Miller by name. She passed away not quite a year ago, near Richmond, Va. She came to me through Mr. Orvis and told me the circumstances of her death, all perfectly correct. Mr. O. also said to me: "You are to receive a letter from a Mrs. Russel, from a city far to the north, and somewhat west of here." On my return to my rooms I found a letter for me at the postoffice from a Mrs. E. T. Russell, of West Bay City, Mich. Mr. O. is kept busy answering letters from different people all over the United States.

I feel that I can never be grateful enough to The Progressive Thinker, to Mr. Orvis, and last but not least, to the dear spirit friends who have all given me this comfort and peace of mind that only comes through a knowledge of the truth as it is found in Spiritualism. May The Progressive Thinker exist as long as man and semblance of man exists, May Mr. O. live long to spread the light of living truth broadcast, and may the angel world continue to come down and bring messages of life and love to us poor mortals longing for a look into the promised land.

MRS. THERESA MARKHAM.
Asheville, N. C.

THE TEST AND ITS FULFILMENT.

Mr Ernest Orvis, Asheville, N. D.:

Dear Sir:—Your reading received, and all you told me is as true as gospel with one exception, but that does not matter. You say you see no future for me, and tell me I am about to be visited by flood, and that you see something like a tidal wave advancing from a large body of water, and you want me to warn folks. Why, Mr. Orvis, don't you know that folks would call me crazy? They make all manner of fun of me here at the house because I have written to you. Besides lightning never strikes twice in the same place, although I must confess your letter has made me nervous. You tell me to flee from Galveston. Well, I will if I see anything as you describe for me. Thanking you, I remain, yours truly,

EDITH LANGLEY.
Galveston, Texas.

Just from the Press

In July last mention was made in these columns that Mrs. Dr. Houghton-Chaapel had in press a small edition of her beautiful poems, which she was getting out for the special benefit of her personal friends. We begged her to enlarge the edition, and place the gems on the market; for it seemed to us they were too valuable to be limited in their reading to a few private individuals. She yielded to our request, and the Poems, beautifully printed and nicely bound, are fresh from the hands of the binder, every one—there are fifty-five of them of varied length—a brilliant of literary worth, with incidents of real life, so natural in their recital as to make the reader share with the author in their personal application. Some few of the poems have appeared in The Progressive Thinker, and given joy to all who read them. The price is 60c. Address the author at Palmetto, Fla.

O. J. Johnson.

This gentleman, who resides at 822 16th avenue S., Minneapolis, Minn., has lately returned from California, where he has large mining interests. Mr. Johnson is a prominent Spiritualist, and if his mines prove as lucrative as he thinks they will, he will certainly become one of the leading agents in a grand reformatory work.

SANCTIFIED SWEATING.

Cruelty to Young Girls in Convents---Shall It Be Tolerated Longer?

A TRACT JUST ISSUED IN LONDON—SIGNED "S. J. ABBOTT," SECRETARY TO THE CONVENT ENQUIRY SOCIETY, 8 GRAY'S PLACE, LONDON, W. C., ENG.

There are now upwards of thirteen hundred monasteries and convents in the United Kingdom, about nine hundred being convents, or religious houses for women, and every one more or less a prison.

According to the "Catholic Directory" for 1839, there were then but seventeen convents in the whole of England and Scotland, or about half the number now established in the county of Sussex alone.

With this enormous increase and the fearful evils involved therein, legislation is urgently required for the protection of all inmates of such institutions.

Including nuns and those under their control, the number of inmates can scarcely be less than fifty thousand. These have thus far been abandoned by the British government to the tender mercies of Mother Superiors, who neither know or respect any law but the canon law of the church of Rome, though the cruelty and tyranny practiced in convents have been demonstrated beyond question in our law courts, as in the trial Saurin v. Star, etc., also in France, America and elsewhere. But so little is known by the outside world of common-place things in convents, that in 1895, when it was proposed to bring all convent laundries carried on by way of trade under the Factories and Workshops Acts, not one member of Parliament was able to meet the misrepresentations of the Roman Catholic members; with the result that the bill was so altered that these iniquitous institutions were exempted from inspection and from all the provisions of the Act, though a petition, hurriedly got up and signed by one thousand proprietors of laundries, against their exemption, was sent to the House.

The laundries, work-rooms, dormitories, and general arrangements for the women and girls not under vows in these institutions, are as separate from the cloister and all that appertains to the nuns as are the arrangements of the factory from the private apartments of the proprietor of any secular establishment.

In France, convents have long been subject to some sort of government inspection. But in spite of this the most shocking abuses have come to light, as the readers of the "Contemporary Review" for April are aware. Some of these abuses were known to government officials in France, though the French public were ignorant of them. But the letter addressed to a cardinal at Rome, by Mgr. Turinaz, Bishop of Nancy, charging the nuns of the Good Shepherd with crimes which cry for vengeance, got into the French newspapers, and brought forth evidence from official sources and from the victims themselves, revealing the practice of atrocious cruelties upon helpless orphans and others in convents in all parts of France, of which I have received enough details to fill a volume. The writer in the Contemporary Review says, "There is no contradiction" to this evidence, "except from the Sisters themselves," and "an enormous number of persons in all walks in life must be liars, conspirators, and worse, if the denial of the nuns be well founded." P. 595.

The frightful picture, with all its harrowing details, cannot be given with a few strokes of the pen. Some of the poor victims were nearly starved, cruelly beaten, shut up for days and even weeks, fed on bread and water, and otherwise ill-treated, and all were sweated and treated as slaves. Failing to accomplish the allotted task, or offending the nun in authority, met with such punishment as female tyrants alone could inflict; some of which must almost have exhausted feminine ingenuity to devise.

A hairpin was driven into the head of one by a blow from a nun. The eye of another was torn out by a stroke from a cat-o'-seven tails. A young girl named Elisa died from meningitis, who had previously been struck on the head with a stick. Another, suffering from the same malady, was let down the stairs between two matresses, under the pretext that she was yielding to the exigencies of nature. She died two hours after. A young girl named G——, received a kick in the breasts, became consumptive, and spat blood. Mdlle. Anna B—— received a blow in the eye with the scissors, and now wears a glass eye. Mdlle. Agathe T——, at present residing in the place de la Republique, has her back permanently bent in consequence of blows received. A child five years of age was placed in a straight waistcoat, was constantly beaten and otherwise cruelly treated, because unable to get through her daily task. She had a pin in her mouth. A nun gave her a blow which cut her lips and made her swallow the pin. The child gradually wasted away and died, without medical treatment, at the age of seven.

These samples are taken almost indiscriminately from a voluminous mass of such details, much of which may be found in the "Contemporary Review" for April. The best workers were kept in the convents from twelve to twenty-five years. Then, when nearly blind, and completely ruined in health, they were turned into the world homeless and penniless.

The following, of which I know of no published translation, appeared in the "Aurora," October 25, 1899. It is taken from the report of Dr. Thulle to the Upper Board of Public Relief: "During the nights of December 7 and 8, 1890, ten little girls who slept in rooms unfit for human habitation, had their feet frozen; seven slightly, three very seriously. One of the latter was of necessity transferred to the hospital (Hotel Dieu), and had to undergo the amputation of both feet."

After the action that was taken by the French government, the English correspondent, quoted in Christianisme, might well exclaim on hearing that the Nuns of Nancy had gone to London, "God have pity on us in England!" But the nuns of the Good Shepherd and other similar orders have long had their convents in almost all parts of England; many of them governed by foreign nuns. In these convents thousands of poor girls are imprisoned and never allowed to go outside the convent walls. They slave at the laundry, shirt-making, and other labor, from early morning—rising in some at 4:45, others at 5:30, and continuing until 8 or 8:30 at night, with no respite from their labor, except to take their scanty meals and attend to religious exercises. Every letter is read by the Superior, who posts or withholds them according to her inclination, never allowing any complaint to pass out of the convent. A child ten years of age, who had been an inmate of a convent orphanage in England for about four years, informed me that she had to spend four days a week at laundry work and scrubbing floors, etc.; yet no government or school-board inspector ever visited the place. The child further stated that one form of punishment adopted was to put the children in a dark cellar and tell them the rats would eat their toes off. The child did not make these statements by way of complaint, but in answer to simple questions.

Quite recently the infamous methods of getting children into Roman Catholic industrial convents in Ireland have been exposed in the Court of Queen's Bench. The elder of two girls was told by a woman engaged in a conspiracy to get them away that, if she would ask for a penny she would give them one each to buy some sweets. They asked and received the penny, and were then charged with begging, a man representing himself as their father, appearing in court to aid in the conspiracy—the father himself being ill in bed at the time. An order of committal was made by the magistrate. On discovering the whereabouts of his children and the truth of the matter, the father made unsuccessful applications to the Chief Secretary, and eventually applied for a writ of habeaus corpus, and had his children restored to him. Mr. Justice Boyd in delivering judgment said, "It was admitted that the practice prevailed to a large extent of getting up bogus cases for the magistrate for the purpose of having a large number of children committed to industrial schools who ought not to be there, and thereby a fraud was committed upon the authorities and upon the rate-payers, on whom the burden of keeping these children there was imposed." He commented strongly on this case of pious fraud as "the worst kind of fraud there was."

A young girl who had been an inmate of a convent laundry told me that one of her fellow-inmates, who was very ill and a great sufferer, was made to continue at the laborious work of ironing until she was too weak to stand, and then, worse than Egyptian taskmasters, who deceive the world by their apparent gentleness, made this poor creature go into the labor-room to make men's colored cotton shirts, and continue at this work, without any respite from the hours of labor, until within two or three days of her death! Truly, as the bishop of Nancy says, "These nuns have no other end in view but that of gaining money."

Another poor girl who suffered from a painful abscess, had to continue at her toil without mitigation, though so weak that she used to faint while at work. She was in danger of being choked, so was taken to the doctor. On her way, unperceived by the nun who accompanied her, she posted to her mother a letter she had penciled on scraps of paper, which letter I have in my possession. In it she says, "I am posting this on the sly, so don't say you heard from me. Oh, I should be punished! I am going to the doctor, and that is how I am posting it....It is just like a prison ....We have to work and keep the nuns. We have food like they have in the workhouse. They read all your letters before they are posted and open all that come in....I have just the same [clothes] as I came in with, and my boots are hanging off my feet. I wish you would send me a petticoat and stays for my birthday. For God's sake don't say you heard from me, for it will be read. You had better not write any letter, for I shall not get it. Send me a petticoat and put me a shilling in the hem of it!"

This was written, not in heathen China, not even in South Africa, where we are spending blood and treasure for oppressed millionaires and the rights of white men, but in the metropolis of civilized England, where in the name of the "Good Shepherd" white girls are oppressed in convents and have no rights except that of submission to their "holy oppressors."

The perilous attempt of the two girls to escape from the convent of the Good Shepherd at Sheffield is referred to in Tract No. 1. I will therefore only mention that, according to the Sheffield Independent, July 3, 1897, "The girls tell stories of starvation, hard work and cruel treatment, and threaten to kill themselves if they are sent back."

No wonder that Rome hates the light and dreads inspection! No wonder that the censorship over correspondence in all convents is so rigorous! But surely this is all the greater reason why British electors should insist on a rigorous inspection of all conventual institutions.

The eloquent facts contained in this short paper should stir the heart of every Englishman who has a spark of humanity, to a sense of his duty! Protestants are making their voice heard all over the kingdom! The inspection of convents is one of the objects forming the basis of all the Protestant electoral rolls. Let every elector, therfore, who has liberty of conscience and a sense of justice, press this great question upon Parliamentary candidates and demand that legislation on the subject have a prominent place in the next Parliament.

About God and Religious Beliefs.

The above word, "God," calls to mind the article from Brother R. M. Stanton in The Progressive Thinker of September 1, on "Evolution of Gods." While it may wound some of your readers who yet have a God, about which they are very sensitive, fearing to lose him, yet those who have advanced in thought, and have reached the plane of a scientific Spiritualist, realizing that creation, and that which caused it to be, and that which rules it, is entirely beyond human conception, or any personal God, will regard this article as a very appropriate inscription to place upon the monument erected over the grave of their dead and buried Gods.

How extremely ridiculous is the idea, to us, who have buried all of our Gods, and resolved to create no more, having no use for them. My spirit grand-father, who was for many years a Baptist deacon, recently informed me that he, in company with several other spirits, had been studying into the causes which led to the establishment of religious beliefs, and their evolution up to the present spiritual conception; and that the revelation obtained was both amusing and disgusting. His object was to prepare himself to aid in the progress of other spirits, who, like himself entered spirit life loaded down with theological dogma, by teaching them the true origin of their faith, thus eradicating the error, and opening their minds to the true light. The revelation would be interesting to us, I think.

May our noble ship, The Progressive Thinker, continue to sail on the Divine Plan to the end of time.

DR. CARLOS WRIGHT.

LaGrand, Oregon.

THE KEY-NOTE

Of the World's Great Religions.

COMPILED FROM MRS. ANNIE BESANT'S WORKS.

Mrs. Besant's testimony on this and kindred subjects is especially valuable, for many reasons, among them these; her conclusions are the results of many years of study and patient research on these lines, assisted by some of the best scholars of Europe (as well as the sages of the East in whom Freethinkers do not believe).

Secondly. She was at one time one of the foremost Agnostics in the world; and lastly the fact that even her enemies do not doubt her ability to speak the truth to the best of her knowledge.

Mrs. Besant says in her introduction to her "Ancient Wisdom": "Right thought is necessary to right conduct, right understanding to right living, and the Divine Wisdom—whether called by its ancient Sanskrit name of Brahma Vidya, or its modern Greek name of Theosophia, comes to the world as at once an adequate philosophy and an all-embracing religion and ethic." Some of its teachings are so simple and practical that any person of average intelligence can understand and follow them, while others are so lofty, so profound, that the ablest strains his intellect to contain them and sinks exhausted in the effort.

"It is admitted on all hands that a survey of the Great Religions of the world shows that they hold in common many religious, philosophical and ethical ideas. But while the fact is universally granted, the explanation of the fact is a matter of dispute.

Some allege that religions have grown up on the soil of human ignorance tilled by imagination, and have been gradually elaborated from crude forms of animism and fetichism; their likenesses are referred to universal natural phenomena imperfectly observed and fancifully explained, solar and star worship being the universal key for one school, phallic worship the equally universal key for the other, fear, desire, ignorance and wonder led the savage to personify the powers of nature, and priests played upon his terrors and his hopes, his misty fancies and his bewildered questionings; myths became scriptures and symbols, facts, and [How could the symbol exist before the thing symbolized?] as their basis was universal, the likeness of the products was inevitable. Thus speak the doctors of comparative mythology, and plain people are silenced but not convinced, under the rain of proofs; they cannot deny the likeness, but they dimly feel; are all man's dearest hopes and loftiest imaginings really nothing more than the outcome of savage fancies, and of groping ignorance? Have the great leaders of the races, the martyrs and heroes of humanity, lived, wrought, suffered and died deluded, for the mere personification of astronomical facts facts and for the draped obscenities of barbarians?"

"The second explanation of the common property in the religions of the world asserts the existence of an original teaching in the custody of a Brothhood of great Spiritual Teachers, who—themselves the outcome of past cycles of evolution—acted as the instructors and guides of the child-humanity of our planet, imparting to its races and nations in turn, the fundamental truths of religion in the form most adapted to the idiosyncrasies of the recipients,

"According to their view the founders of the great religions are members of the one Brotherhood, and were aided in their mission by many other members, lower in degree than themselves, initiates and disciples of various grades, eminent in spiritual insight, in philosophic knowledge, or in purity of ethical wisdom. These guided the infant nations, gave them their polity, enacted their laws, ruled them as kings, taught them as philosophers, guided them as priests; all the nations of antiquity looked back to such mighty men, demi-gods, and they left their traces in literature, in architecture, in legislation.

"That such men lived it seems difficult to deny in the face of universal tradition, of still existing scriptures, and of prehistoric remains, for the most part now in ruins to say nothing of other testimony which the ignorant would reject. The sacred books of the East are the best evidence for the greatness of their authors, for who in later days or in modern times can even approach the spiritual sublimity of their religious thought, the intellectual splendor of their philosophy, the breadth and purity of their ethic?

And when we find these books contain teachings about God, man and the universe identical in substance, under much variety of outer appearance, it does not seem unreasonable to refer them to a central primary body of doctrine. To that body we give the name of the Divine Wisdom, in its Greek form—Theosophy.

"As the origin and basis of all religions, it cannot be the antagonist of any; it is indeed their purifier, revealing the valuable inner meaning of much that has become mischievous in its external presentation by the perverseness of ignorance and the accretions of superstition; but it recognizes and defends itself in each, and seeks in each to unveil its hidden wisdom."

Mrs. Besant goes on to classify the underlying harmonies running through all religions; and begins her proof quotations from the old Chinese Scripture, the Ching-Chang-Ching, or Classic of Purity; and the thread of these quotations together with Mrs. Besant's comments, arguments and explanations will be followed up in our next—if we are allowed a next.

CELIA MACNEAL.

BOOK REVIEW.

The Light of Egypt. Volume 2. In this volume Spiritual Astrology is especially elaborated, in a scholarly and masterly manner. It is a book of much interest to Hermetists and students of occult subjects. Astrologically The Light of Egypt aims to present in brief the wisdom of the ages concerning man and his destiny, here and hereafter. It may be stated that Theosophists of the Blavatsky type have felt impelled to criticize it sharply because it controverts their theory of Karma and Reincarnation. The book is beautifully bound in cloth, and is for sale at the office of The Progressive Thinker. Price $2.

Esoteric Lessons. By Sarah Stanley Grimke, Ph. D. Including personified Unthinkables, First Lessons in Reality, A Tour Through the Zodiac, (A Sequel to) First Lessons in Reality.

A remarkable production of occult thought, very deep and abstruse, requiring close and severe thinking in order to follow understandingly the mind of the author.

Published by the Astro-Philosophical Publishing g Co., Denver, Colo. Price, cloth, $1.50.

WHAT IS LIFE'S OBJECT?

A Study In the Philosophy of Man.

The earth was once a revolving sea of fire, yet in the molten mass was the germ prophetic of man. In the course of infinitely long ages, through the patient hand of involution, evolution, revolution and time worked until its surface cooled and became solid, when this process had continued and the temperature of the crust had at last fallen below the boiling point of water, the steam condensed and gathered in the depressions of its surface, as the cooling continued and the crust became thicker the melted interior repeatedly broke through it and burst forth in streams, which in turn hardened and became rocks, and now through space there sweeps a solid sphere all gemmed with liquid mirrors. Such changes and revolutions follow one another, every region of the globe passed through several changes. Plants and animals perished by these revolutions and now lie embedded as fossils in the rocks, mute witnesses of the past. The past ages of the globe are based upon the occurrence of the various fossils. The life of the globe has changed with the progress of time, and each age has had its peculiar species of plants and animals. Its life is divided into seven long ages which have dawned and died into space of time.

The first age includes the time from the first forming of a solid crust to the appearance of animal life. In this age granite quartz spar makes a cradle for the unconscious sleeping man. Then follows the age of mollusks, the age of fishes, then in the age of carbon man's spirit sings in the forest of palm and pine. Then follows the age of reptile, then in the animal age man's spirit dreams all unconscious of its dream.

Onward through the slowly creeping ages of evolution, the animal stands erect and we have the present age or that of man; his dreams now become conscious thought. The earth now has become a fit dwelling-place for man. To be sure changes are taking place now, but they are less sweeping and less violent than those of the preceding ages. Man now stands on the earth and looks around at the rocks, trees, grass and the sky, and thinks: This is I. For him life's object begins and ends in self, for he is but little in advance of the mere animal, cares for nothing but his own savage desires and passions and his own bodily wants which are provided by nature; his home is a cave or a rock, and he subsists on food supplied by nature.

But onward rolls the world and through progression and thought and the refining hand of time, softly as the ocean's ebb and flow, tames and molds the savage man through pain and suffering, his tyrant wish becomes subject to the reign of reason, and now in the o'er bending sky a new century blooms in the garden of time, before its open gate stands a pilgrim not a savage, but a man clothed in reason,

As he stands he muses: What is life's object? Is it the gaining of wealth? Is it honor? Is it position or rank? Is it beauty? Is it intellectual greatness? Is it social influence? Is it the search of happiness—the city of eternal happiness in the land of bye-and-bye? As he muses he sees many are striving to reach this beautiful city. Some are taking the path of carnal joys, some the strong path of fame, the road that is crowded most is the one that bears the sign-board "Gold." As these pilgrims worn and weary are almost within its portals, like a mist it disappears, and as before there stretches about them the unfathomable mysterious ocean of life; and in the magic music of the rustling leaves and rippling brook our pilgrim hears these words: Happiness is not found by any external path, but within thyself lies the priceless pearl. Man makes happiness the object of life, but nature decrees it shall be the result of every duty well done; happiness was the ultimate object for which man was born, but it can only be gained through a life well spent in usefulness, all duties faithfully performed.

As Longfellow says:

"O what a glory does this world put on,
For him who with fervent heart goes forth,
Under the bright and glorious sky and looks
On duties well performed and days well spent."

We must do our best for the uplifting and bettering of humanity, and to the spreading of progressive and liberal thought. But by many and varied experiences the soul must grow receptive to the soul of nature or spirit before it can unfold the flower of happiness.

But onward travels our pilgrim through all the various experiences of life, of joy, of sorrow, of honesty and uprightness, working for the good of others, unselfish in all his efforts, all duties well performed, and weary with pain and suffering and the burden of life, our pilgrim stands at the open grave. He reflects: Is this the end of life? No; oh, no; this life is but a second in the throbbing pulse of time, compared with the vastness of eternity; this little sand of time sparkling on the shores of an infinite ocean was given us, in which to learn the first lessons of life, to grow, to endure, to unfold, to fall and rise again and by experience to learn to overcome our faults and learn the worth of freedom. That dark and open space does not receive the soul, only the worn and weary habitation of clay. From this the immortal elements spring and live; it soars from height to height, life's troublesome waves grow sweet and still, in the darkness of an earthly night the star of morning shines bright. On the wings of love and music the soul is upward born by loving spirit friends to life, life immortal. Upon our pilgrim's silent lips rests a smile of perfect peace. He has found life's object.

ALICE M. PRINDLE.

Villa Ridge, Ill.

"Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy." By Hudson Tuttle. A spiritual text-book of rich and inspired thought. An excellent work. Finely bound in scarlet and gold. Price $1.50. For sale at this office.

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GOD AT GALVESTON.

What The Oregonian Thinks of Him.

The trusting believer, if he thinks as well as trusts, looks at the Galveston horror and wonders how it happens, if there is a just God, that he permits such undeserved losses and suffering to fall upon his children. We may suppose that evil men received in this catastrophe no more punishment than would requite their deeds; but the blow feel equally on the saintly and the depraved, the hardened sinner and the innocent babe, on the abandoned in their hour of carousal and on the self-sacrificing at their posts of duty. Loving families were broken up, faithful wives snatched from the husband's side, dutiful parents removed from the children to whom they were necessary, and God-fearing men and devout women were called to pass through torture of mind and body such that the humane are faln to turn from it in very weariness of sympathy and grief. How can God, if he loves his children, suffer these things to be? What purpose of justice or benevolence can be advanced through such strokes of misery and desolation upon those whose lives are exemplary and whose hearts are right?

Such inquiries bring forcibly before us the iniquity of old superstitions and the collapse which is near at hand of old inadequate conceptions of God. It was the misfortune of early Christian teachers and of many of later times, to go back to antiquity for heathen attributes of deity which higher thinking, notably that of the stoics, had grandly outgrown. The primitive mind, in its narrow veins, naturally imparted human passions to the Ruler of the universe, who was usually conceived in multiform personages. The growth to monotheism was slow and painful, and the impulse to identify different divinities or parts of divinity with different human qualities has long seemed impossible of correction. It still survives in the multiplications of saints in the Catholic system, and in the speculations of extremely mystical Protestant theologians on differentiations between the three persons of the Trinity.

Theology has long insisted upon cataloguing the human propensities of Deity. These are derived, not from study of creation, but from imperfect human nature. It is the survival of conceptions formed of the universe before any adequate knowledge of the universe had been obtained by actual examination. The nature of the force or forces behind creation was as imperfectly grasped in the morning twilight of knowledge as was the topography of the earth itself or the arrangement of the celestial worlds. And while the geography of Marco Polo and the astronomy of Ptolemy have long been superseded by more correct systems, the religious world, partly by reason of its isolation from the practical walks of life and partly through the tenacity of religious opinion, has been slow to yield to the educational effects of new discoveries.

The one great fact that theology has set its face sternly against is the reign of law. And if there is one department or expression of the reign of law more profound than any other in its significance, or more inimical to theology in theology's own view, that is the law of growth. The tenet to which religion has most fiercely clung is that things were created as they are. Again, to specify the particular fields in which this contention has been most fondly cherished, they are three—the original creation of the world, the being of man, and the Bible. Geology was long resisted as the contrivance of the Evil One, because it menaced the doctrine of special creation. Evolution is still resisted because it disproves the ecclesiastical view of man's nature, and historical study of the Bible is condemned because it shows that book to have been a growth instead of a verbal emanation of Deity. It is only necessary now to note the fact that theologians have long ceased to contend that the Genesis accounts of creation are to be taken literally, that Christian evolutionists are becoming more numerous and influential every day and that enlightened Christian scholars now differ only in the degree in which they accept the results of the higher criticism. An excellent source of information on this score is supplied in the noble series of articles now appearing in the Outlook from that grand old Congregational minister, Lyman Abbott.

With this increasing understanding of the law of growth as applied to creation, to man's nature and to the Bible, it will not be long when the old terror of a capricious God incessantly interfering in the affairs of men will have passed away; when explanation of calamities and blessings will be looked for in natural causes rather than in the mysterious desire of a hidden power to reward or punish. The old libel upon the Creator, that he could call into being millions of innocent children whom he had preordained to everlasting torment has been dismissed at last, in favor of the assurance that "it is not the will of your Father in heaven that one of these little ones should perish"; but similar misconceptions still linger. As independent inquiry grows strong through its reassuring discoveries in science and history, it will soon have courage, even in the most trusting and devout, to appeal from dogma to evidence, to lean in confidence upon reason and conscience, to strip away from the conception of Deity all unworthy and repellent attributes, as anthropomorphism gradually gives way to the refinements of perfect ideals. The saintly soul that is perplexed at the Galveston horror has need of emancipation from that worst form of slavery, the intellectual tyranny that binds the mind and forbids it on some subjects to think and reason. The old theology, the old church, the old ideals—these have served their purposes and served them well. They must give way by degrees, and they are pretty certain not to do so until the basis of new and better things has been laid in study and experience. The new boat must be seaworthy before we abandon the old.—The Oregonian, Portland, Oregon.

ENSHRINED.

Though worthy of all love thou art,
All tenderness that lips avow;
The first plucked blossoms of my heart
May never wreathe a mortal brow.
I cannot offer thee first place
Within my heart, because not mine
For aught on earth; an angel's face
Forever fills and lights that shrine,
While lilies wreathe these words above:
"In memory of an immortal love
And of a hope divine."

And yet, dear soul, I love thee much,
And value more thy tenderness
Than love of most. With reverent touch
Thy friendly hand in mine I press
And whisper low before too late,
Ere death may still my lips or thine:
Though none may pass the mystic gate
Thy soul has grown so dear to mine,
I offer thee with love sincere
A place outside the shrine, yet near,
If thou wilt make it thine.

C. L. H.

SOME CORRECTIONS

Of One Who Does'nt Understand Spiritualism.

Mr. T. Darley Allen makes so many questionable statements in his recent communication relative to Spiritualism, that I am constrained to further note and correct some of his errors, which I doubt not the general reader as well as the contributor himself, will be glad to have corrected; for I take it that both readers and contributors are hospitable to the truth, to a welcome degree.

He says: "There are eminent investigators who believe that as in the past fifty years we have learned to explain a great many of the phenomena of Spiritualism by natural causes, there is reason to hope that the study of mental science will enable us to explain all, before many years have passed."

How long since, pray, has it been true that, because A or B believes so and so ergo, that settles it. This, however, is the substance of Mr. Allen's logic—surely a very convenient but a very false way to determine the exact nature of any subject, fact, thing or theory, especially the question of immortality.

Every intelligent observer knows that the attitude of the human mind has much to do with accepting certain theories as being true, particularly where the wish is father to the thought.

This was popularized by Shakespeare 300 years ago, in his famous saying "there is nothing good or bad but thinking makes it so"—a sophism which a certain class of mental scientists in their extreme teachings, double discount.

I dispute his assertion that "we" or anyone has "learned to explain the phenomena of Spiritualism by natural causes"—meaning thereby by purely material means.

Who are the eminent investigators that have thus satisfactorily or scientifically explained a single spiritual phenomenon?

I neither want nor accept assumption or supposition for explanation, but demand clear, unmistakable demonstration. I want something beside the testimony of professional tricksters, like Maskelyne, Hermann and Heller, for we have the written statement, deliberate confession of their superiors, professionals like Houdin and Bellachina, the latter formerly court magician to the Emperor of Germany, that the spiritualistic manifestations they had witnessed were beyond their explanation or knowledge.

Where are the bona fide scientists that have made plain the genuine phenomena of Spiritualism by material agencies?

Perhaps our critic refers to the famous Buffalo doctors who in the early days of the movement, finding themselves overwhelmed at the extraordinary character of the manifestations evolved from out the measureless depths of their wisdom the ipse dixit that that rapping communication etc., on and through the table were caused by the snapping of toe joints! This marvelously intellectual dictum of such an extraordinary feat—worthy only of Bedlam—was seriously given as an expert medico-scientific explanation of incomprehensible phenomena as to how matters of known as well as forgotten facts, were stated, and cases of personal identity revealed to hundreds of total strangers and skeptics, most of whom were convinced against their will, while some were open disbelievers in a future life.

Though absurd to the extreme degree, this "toe-joint" theory was really propounded by educated M. Ds. and readily accepted by willing minds as a scientific explanation of how in numberless instances positive information was furnished—information which so far as known no living person possessed, verification, in some cases, having to be made to certain specified documents unknown to be in existence, either by the medium or the investigator.

This is a specimen of the so-called "learned explanation" which still obtains with many, although under the more modern and euphonious terms of "hypnotism," "unconscious cerebration," "sub-liminal self," "sub-consciousness," "mind reading," "telepathy," etc.

Learning is popularly supposed to be the equivalent of knowledge, and knowledge the synonym of wisdom, but it is not—always! In fact they are often widely at variance. By way of accounting, however, for the successful results obtained under vastly different circumstances by the world's greatest and most independent investigators, the leading scientific minds of Christendom in their individual effort to determine the verity of spiritual phenomena—investigators like Askakof, Crookes, Varley, Zollner, Hellenbach, Wallace et id genus homo—our critic eagerly remarks that "learned men are often as easily deceived as ordinary people.

If he had said that certain professionally learned men often display great ignorance if not greater prejudice, especially when it happens to conflict with their preconceived notions and business interests, I could here readily agree with him. For instance, when such "learned men" as the late Dr. Geo. M. Beard, of Brooklyn, and Dr. Wm. A. Hammond, more recently of Washington, publicly announced that there never was a case of clairvoyance and that none could be produced, they but advertised their own ignorance.

But the great offer was made in good faith, without compensation, to submit proof of clairvoyance in Dr. Beard's own home, before any party of gentlemen he might choose to have present, the trial in question to be subjected to any test within reason, the only stipulation being that if the same were demonstrated to the Doctor's and the company's satisfaction, that he should acknowledge it as publicly as he had previously denied the possibility of its being done. This was openly granted. So, agreeably at the hour, a publicly known gentleman and his wife, old friends of mine for many years, both still living, made a trial on the occasion agreed upon, with the following result: They visited the Doctor's residence and before his assembled guests, the visiting lady was seated in a chair that was placed in the middle of the room, and her eyes carefully bandaged, which the company critically examined to full satisfaction. The Doctor then walked across his library and taking down a book from one of its shelves asked the lady the name of its author. To his great amazement she answered correctly, reading the full title-page. Good for trial number one. But this was claimed might be mind reading or telepathy. Then came trial number two. The Doctor walked backward to his library shelves, reached behind him and taking one of the books from its place, opened it at hazard, turned down a leaf and asked the lady what book it was, as he nor any one present did not know. She slowly gave the name of the book, the name of the author, the page turned down, and finally read it without an error. All this was verified when the Doctor brought the book to the front, looked it over, tested the prescribed page and the reading of the turned leaf—the correctness of all of which was testified to by every one present.

Alas! for the mutubility of human hopes and certain men's promises; the good Doctor never had the graciousness to acknowledge that fact. It was too great a vindication of what he had conceived to be an impossibility. The evidence was overwhelming, and likewise was his discomfiture. He died without making his word good or the truth known.

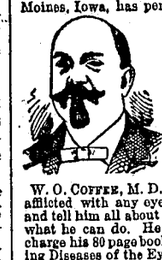
When one seeks publicly to assail genuine spiritual phenomena, it is essential that he be prepared to submit argument other than that which is based solely on misinformation. It is respectfully suggested that the first prerequisite is at least a little knowledge.

GEORGE A. BACON.

Washington, D. C.

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By Moses Hull. A compound of the two pamphlets, "The Irrepressible Conflict," and "Your Answer or Your Life;" with important additions, making a book of 160 pages all for 25 cents. This book contains statistics, facts and documents, on the tendencies of the times, that every one should have. For sale at this office.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

"The Mystery of Edwin Drood," a continuation of Charles Dickens' remarkable story. Who has a copy for sale? Send price of it on a postal to this office.

F. E. Irvine, secretary, writes: "The St. Paul (Minn.) Spiritual Alliance will begin the fall meetings Sunday, October 7, 1900, at 8 p. m., at Odd Fellows' Hall, Wabasha and Fifth streets. Mr. Will J. Erwood will lecture and give psychometric readings.

John Hutchinson, president, and May F. Ayres, secretary, have issued the following to a most excellent and faithful worker: "Missionary Commission, Michigan State Spiritual Association. Know ye that reposing special confidence in the integrity and ability of Nellie S. Baade, of Detroit, Mich., said association has commissioned her as missionary of the gospel of Spiritualism, to execute and fulfill the duties of said office, to organize societies, reorganize some that for various reasons have not been holding meetings for some time, and also arrange for spiritual meetings in any part of the state, upon the most reasonable terms. Anyone desirous of securing her services can do so by addressing her at 411 13th street, Detroit. As Mrs. Baade is an ordained minister, she has the right to solemnize marriages, bury the dead and do everything that pertains to the gospel of Spiritualism, and we hope Spiritualists from all parts of the state will endeavor to avail themselves of the opportunity to organize and rebuild and work for time and eternity."

The Spiritual Research will hold meetings every Wednesday at Van Buren Opera House, Hall B, corner of Madison street and California avenue. Beginning at 2 o'clock. Also will give a musical and literary social the afternoon of Thursday, October 11. All are invited to come and bring their lunch. Coffee will be served from 6 to 7 o'clock. The evening will be spent in a social time and card playing.

The Gazette of Chillicothe, O., says: "A very peculiar story has developed since the inquest of Miss Brown was held in the Probate Court. It appears Miss Brown attended the teachers' institute held in this city some time ago, and there met a Prof. Spade who claimed to be soliciting pupils for his school in Lebanon, Ohio. Prof. Spade called on her while she was staying at the home of her sister, and talked Spiritualism to her and went through various Spiritualistic performances. Before Prof Spade left the city she promised to go to Lebanon as soon as her school term had ended. Since that time it seems her mind has become affected on the subject of religion. Wednesday she kept up a continual call for Professor Spade, saying that he was the only one able to save her. If any one chanced to get near her while she was in the cell at the city prison that night, she called to them to release her, telling them they would be struck dead if they refused."

The St. Louis Star-Sayings says: "Her obstinacy in adhering to Christian Science doctrines in the face of severe illness is said to have caused the death at 5 o'clock this morning of Mrs. Emma Kennel, of 2733 Chouteau avenue. Although she had been ill from a malignant cancer for six months, Mrs. Kennel, who was 48 years old, persistently refused to allow a regular physician to attend her. Instead, despite the pleadings of her relatives, she prayed daily with a Christian Science practitioner, said by the family to be a Mrs. Hinton, of the Christian Science church at Twenty-eighth and Pine streets. At daylight this morning her condition was so low that her nephew, George Guibor, who lives in the house, took it upon himself to summon the family physician, Dr. J. T. Pirtle, 2714½ Chouteau avenue. When Dr. Pirtle arrived, however, Mrs. Kennel was dead."

Edward Alford Merritt speaks as follows of Christian Science: "Christian Science is founded upon the Word of God, and its works are demonstrated through the teachings of Christ. The power of healing is divine, wholly spiritual. Nowhere in the Bible nor in the Christian Science text books, can it be found that suggestion is a method of healing taught by Jesus Christ. God is eternal, an ever-present truth, being All in All. The teachings of Jesus may suggest to Christians that God is love, that God is life, that we should have no other gods but the one Infinite God, but only in this way, can the teachings of Christian Science be classed with suggestion."

All mail matter for Frank T. Ripley should be addressed hereafter in care of H. W. Boozer, 409 Lyon street, Grand Rapids, Mich.

Polly Burrows writes from Detroit, Mich.: "Occult Temple was filled to the doors, many being unable to gain admission on Sunday and Wednesday evenings, to hear Mrs. Georgia Gladys Cooley, of Chicago. A more appreciative audience could not be found. A spiritual atmosphere filled the beautiful little temple. Mrs. Cooley spoke under full trance conditions; each lecture was followed by spirit communion. Many descriptions, some startling, were given. The people of this city will long and favorably remember the coming of Mrs. Cooley."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

C. H. Figuers writes: "Ill health has kept me very quiet the major part of this year; once by the advice of my physician my Buffalo engagement was cancelled, and I have been at home resting until a few days ago I went to Perrysburg, Ohio, stopping at the home of Mr. Geo. Scott and his estimable wife. Last night as per arrangement, Mr. W. V. Nicum, vice-president O. S. A.; Mrs. Amanda Coffman, of Michigan, and myself held a joint meeting which was a complete success in every respect. The Independent Association of Spiritualists of Toledo is increasing in numbers and usefulness, and bids fair to become the leading society of Toledo. Mrs. Challen and Mrs. Chouse, local speakers, most kindly assisted in the exercises. After Christmas I shall be glad to make engagements anywhere, but prefer working in Ohio. Any society desiring my services for a short engagement can address me for terms at 9 Fulton street, Cleveland, Ohio."

Mrs. Alice Baker, trance speaker and test medium, of Cleveland, O., writes: "October 3, I commence holding meetings at 261 Pearl street, Cleveland. I will hold meetings there until January, 1901, at which time I am planning to start on a Southern tour of work for January, February and March. A part of my time is now engaged. Any society or places wishing to organize a society in Southern Ohio, West Virginia, Kentucky and Tennessee, and desiring my services during these months, please correspond with me at once so I can arrange my dates as nearly satisfactory with all as possiblbe. Address all communications to me at 261 Pearl street, Cleveland, Ohio."

Oscar A. Edgerly writes from Elyria, Ohio: "The Progressive Spiritualist Society of Elyria, Ohio, held its annual business meeting on Friday, September 21, when the following named persons were elected as officers for the ensuing year: President, F. M. Martin; vice-president, W. H. Shattuck; secretary, Mrs. R. Baird; treasurer, Geo. H. Arnold; directors, F. M. Martin, W. H. Shattuck, Mrs. Baird, Geo. Methe, Mrs. Geo. Methe, R. B. Belden and Mrs. Sarah J. Kimball. Having served this society during the month of September, and thus having become well acquainted with the officers and members, I feel well assured that the society is destined to do a good work for our cause in this community. I find very good workers for our cause in this city, but if there are any who deserve special mention I feel they should be Mr. F. M. Martin, the incoming president, and Mr. W. H. Tucker, the ex-president. Mr. Martin is to my mind one man in a thousand. He is ever ready to support our cause with tongue, pen, or pocket-book. I only wish we had a million such men in the United States; then Spiritualism would be properly appreciated, and what I have said of Mr. Martin could as well be said of Mr. Tucker; he is justly proud in having been a Spiritualist for forty years, and I can believe he has ever been true to that high standard that at present is so apparent in his life."

E. A. Doty writes from Albany, N. Y.: "We have just organized a Spiritualist Society in this city, and elected the following officers: Colonel John S. Robbins, president; James Burge, vice-president; E. A. Doty, secretary and treasurer. Mediums passing through this city are earnestly requested to correspond with us, as we are anxious to engage first-class talent. Address me in care of Comptroller's office."

Mrs. A. M. Pennefeather writes from New Canton, Ill.: "Mr. Ward is going to follow the directions of his guides for development for the next few months, which will render him able to present this great truth to the whole world. There is great improvement in the music, and the guides say when perfected, they can play any and all kinds of music in the light. Won't this be wonderful? Voices have already been heard in the light, and there seems to be no end to the manifestations, and it is as astonishing to the medium as to the sitters. It is truly wonderful to hear a spirit voice talk for an hour or more. They are developing a form or phase of seeing, that will show the real spirit, they say; not materializing, but the genuine body. Faces and hands have already been seen."

H. N. Maguire writes: "Please allow me space to express my high appreciation of the article by Brother Underhill in the issue of September 22, headed 'Studies in Spiritual Thought.' I commend it for thoughtful perusal to all who have not read it, and also as worthy by those who have read it once of a second reading—which I have given it. The appended poem, 'The Mount of Vision,' would have reflected credit on Cowper, and is evidently a continuation in harmonic numbers of the same inspirational impulse that gave birth to the preceding prose matter. The 'Petersilea' article, No. 34, in the same issue, especially the last paragraph, is also rich in soul food. Other articles of great merit I will not specify, as they run on other lines of thought. Advanced Spiritualists are now awakening to the fact that there are different qualities or elevations of inspiration. Imperial or primary inspiration comes unvoiced; it is a silent inflow into the soul of the divine life essences, which the soul may be cultured to give expression to in truths aglow with its own heavenly fire, an outpouring in word-forms of what was received as the unformed life essences of the living God. This is the Spiritualism which alone can spiritualize. I agree with those who predict that the time is at hand for a general lapsing of the powers of those mediums whose aspirations and cast of character are not truly spiritual. Even now their powers are waning, as is the demand for all the mere external manifestations. But the world will not be left in darkness. As the lower lights flicker low and go out the brighter stars will rise. The true glory of Spiritualism is just dawning."

The First Spiritual Church of the South Side, Oakland Club House, corner of Oakwood and Ellis avenues. Service every Sunday at 7:30 p. m. Lecture, followed with spirit messages. Mrs. Georgia Gladys Cooley, pastor.

Herman Hess, clairvoyant lecturer, wants a lady or gentleman to join with him in giving platform tests for Spiritualistic societies, one with gifts, but not fully developed, preferred. Address 30 West Vermont street, Indianapolis, Ind.

H. F. Coates writes: "The Ladies' Auxiliary of the Church of the Spirit Communion will give an entertainment and dance Saturday evening, October 6, at Mackinaw Hall, corner Evans avenue and 43d street. This is the first of the season, and no pains will be spared to make it a very enjoyable affair. Entertainment will be provided for both old and young. Come one, come all. Admission 25 cents."

Mrs. I. Wagner writes from Eskridge, Kan.: "I attended the Ottawa and Delphos camps. Good audiences at both and harmony among the people in general. I had the pleasure of listening to Will C. Hodge, at the Delphos camp. His lectures are always instructive. I am open for camp engagements for 1901."

The Terre Haute Tribune says: "Secretary Jamison, of the J. M. C. A., and A. Chaney, the bicycle dealer who has the corner room in the association building, have become thorough Spiritualists. Some few evenings ago while Mr. Chaney was sitting in front of his store, he noticed the shadows of the letters in the sign in his window swinging back and forth and, turning to see the cause, found the gas lamp in the window swinging from north to south. He went in and stopped it and then went out again. The shadows were still moving and the lamp could not be induced to stand still. On investigating he found the chandelier in the back room describing the same motion. The next morning Mr. Jamison came running down into his shop and told Chaney that the mirrors in the bathroom, the door to the closet in the physical director's room and the mirrors on the walls had all gone crazy and were swinging from north to south. Chaney told his side of the story, and an investigation was made, but no cause for the movements could be found. The articles are still swinging and all attempts to stop them are baffled. There is no machinery in the building, not even an electric fan, and even at night when there is hardly any one moving, the lamps and mirrors insist upon swinging. The phenomenon so far goes unexplained."

E. Woodard writes from Tucson, Arizona: "In a late paper, in the editorial, 'Banish the Alcohol,' you still seem to have a misconception of the word 'canteen,' as used in connection with the military in Manila. The word is evidently taken from the Spanish word 'cantena' (a saloon), and indeed is a saloon authorized by the military and restricted to the sale of beer and lighter beverages. It seems that before the military took hold of the matter there were innumerable native gin shops which dispensed a native drink that was much worse than poor whiskey, and was demoralizing the American soldiers to such an extent that the authorities closed all these shops and the 'regimental canteen' was established with permits issued by said authorities. I am thoroughly in sympathy with the work you are doing and don't like to see any vulnerable points exposed for the opposition."

The Columbus (Ohio) Journal says: "Judge Williams on Thursday ordered that the property of the Liberal Spiritualist Camp-meeting be appraised and sold, and the proceeds applied to the payment of the debts. The action of the court was taken upon the suggestion of the receiver, G. A. Livensperger. In his report to the court, Mr. Livensperger says that when he took charge of the camp at Worthington there was a quarrel among the members of the association, and that as a result there was such a small attendance that the receipts were not sufficient to pay the running expenses. Mr. Livensperger says that the association owes debts amounting to $1,602.25, and that he has in his possession as assets a number of chattels, in the way of tents, etc., that have not as yet been appraised."

The swindler, the cheat, the mediumistic fraud and the sleight-of-hand performer are abroad in the land, in every city. Gullible Spiritualists are deceived by them—not those with horse sense. The Galesburg (Ill.) Register says: "Prof. Joseph J. Carpenter gave an interesting entertainment at the Auditorium, Sunday night, which he announced in his advertisement to be a demonstration of Spiritualism or theosophy, but which many in the large audience present are saying to-day was simply an exhibition of clever prestidigitation. The professor completely mystified his spectators with various wonderful feats, among which inexplicable slate-writing was done, locked handcuffs instantly unlocked, and the professor himself freed by the 'mysterious influence' from numerous rope bonds."

The Logansport (Ind.) Journal says: "The latest sensation in Frankfort is the death of a highly esteemed German citizen, who, it is claimed, was forewarned of the end and was told by an angel at what time he would expire, and death came as he said it would. A few days prior to his death his family noticed that he appeared considerably worried about something of which he was reluctant to speak. After much persuasion, however, he related to them a dream which he had a night or two previous. While he was asleep, a form resembling that of an angel, beautiful and in white raiment, appeared to him and announced that he had but a short time to live. This vision said that it was not permitted that the exact date should be made known to him, but that he would be called at the expiration of either one year, one month, one week or three days. After making this declaration the vision vanished. and Mr. Classmeyer awoke. He noted the hour, a few minutes after midnight, and he attempted to dismiss the dream from his memory, but it had so impressed itself upon him that he found it impossible to escape its haunting influences. Then he told his family and a few immediate friends, and they tried without avail to cheer him up. The remarkable fact is, his sudden death occurred exactly one week, almost to the minute, from the time he awakened from his strange dream. He had been in good health prior to the fatal attack of neuralgia. The strange coincidence of his dream and death is the subject of much comment in this vicinity."

The Chicago Tribune says: "Mrs. Annie Simon and her married daughter, Mrs. Fannie Birnbaum, who have been kept out of an insane asylum for upwards of two years by means of hypnotic suggestion, are still undergoing treatment at the Metropolitan Hospital, in East Eighty-second street, but heroic efforts on the part of attending physicians have failed to prevent them from moving their habitation. They moved their home to-day for the sixty-first time in one year, and then went to the hospital to be treated hypnotically. First they endeavored to get Dr. Samuel F. Brothers, who has been attending them for two years, to come to their abode and clear the place of the witches, which the women declare are eternally pursuing them, electrifying the floors and walls, sharpening knives with which to jab their bodies, and descending from the chimney at night to beat them black and blue. It was to escape a blonde-haired witch who came down the chimney for the purpose of beating them, and a blind witch with white hair who had a propensity for sharpening knives on the window sill of their room at three in the morning that Mrs. Simon and her daughter say they abandoned their last apartments."

Jennie O'Neill Potter, the gifted elocutionist, died lately at St. Luke's Hospital in New York City. Miss Potter has been patiently waiting for death since last December, when the doctors told her that she could not possibly live longer than spring. She was only twenty-eight years old and has been a very popular reader for the last ten years. A pathetic incident connected with Miss Potter's death is that of the mocking bird which was given her some time ago by a friend. The little bird never sang and the doctors and nurses came to the conclusion that it was not a songster. Tuesday morning the bird, to the wonder of all, suddenly began to whistle and trill. It continued to sing in shrill and beautiful tones for several hours. All at once the bird ceased its music and dropped in its cage, and at the same moment Miss Potter breathed her last.

H. F. Coates writes: "The Kenwood Hall, 4308 Cottage Grove avenue, is filled each Sunday night and we feel that a good work is being done. Tests are also given after the lecture and are the means of converting many. The conference meetings at 3 p. m. are very interesting and instructive. All are invited to come and take a part."

Col. Bingham, Superintendent of Public Buildings and Grounds, who has charge of the Washington Monument, says one of the greatest troubles the watchmen at the monument have to contend with is the chipping of these memorial stones by relic hunters. "One of the strangest things in regard to these relic hunters," said Col. Bingham, to a New York Mail and Express reporter, "is the fact that more than one-half of the men arrested for chipping off relics are clergymen. When the police arrest these despoilers and start with them to the station house the man will begin to ask what is the penalty and try to beg off. He is told that the fine is a heavy one, but that $15 security can be put up for appearance in the police court. Then the prisoner explains that he is a minister of the gospel and meant no harm, and that he could not stand the disgrace of appearing in a police court. He ends up by giving up the collateral, after generally trying to cut it down to $10, saying he has only that amount with him."

L. W. Beard writes from Lapine, La.: "I have had the pleasure of perusing a few copies of your paper, which has had the effect to shake my faith as a Christian, and to arouse my suspicions as to the truthfulness of the Old and New Testament scriptures. I must confess that these antiquated writings, together with all the comments I have heard and read upon them, have not been sufficient to satisfy my mind in its search for the truth. I have been taught to believe, and have tried hard to believe, that everything in them is absolutely true, and have tried to practice the precepts laid down by Jesus Christ, especially with regard to secret prayer, and now at the age of fifty-one years I cannot cite to a single instance in which my prayer has been granted. I know of nothing upon which I can rely with any degree of certainty. I would subscribe for and read your paper and all the publications you offer for sale bearing upon the newly discovered way to peace and happiness on earth and in the spirit land, if I could feel assured that they too were not a delusion and a snare." Verily, how do you expect to change your views without careful investigation. If you are afraid you will find a "delusion and a snare," and in consequence will not read and investigate, then good-by to progress on your part, we can do nothing for you. If you will, however, carefully investigate Spiritualism, you will in due course of time become a believer in its phenomena and philosophy.

The Scranton (Pa.) Tribune says: "A young man in Richmond, Va., has been seized with a desire to shine as a hypnotist. He has been quite the most popular man in his set by reason of the entertainment he has been able to afford with his amateur efforts at making his friends do weird things. But young Mr. Cook's popularity has suddenly waned and the people in whose parlor he was giving the amateur performance now are not at home when he sends up his card. It was all on account of a little seance the other evening when a young man of frail physique was the subject. Mr. Cook had hypnotized him, after which he was assured that he was an athlete of fabulous strength. The subject immediately arose and 'went for' things. He tipped over the piano and then pitched a china cabinet across the room; then he uprooted the radiator and smashed a sideboard. All this time Operator Cook was vainly endeavoring to wake up the subject, but seemed to have lost the combination. Physicians were called in but with the united strength of the assemblage they found it difficult to subdue the astonishing energy of the hypnotized man. It was only after several hours of hard work that he was aroused from his trance. The indiscriminate use of the hypnotic influence should be restrained by law. People are bad enough and weak enough when managed by their own impulse, but to have their bad tendencies strengthened and their wills weakened by someone else probably worse than themselves is to be deplored. The college professor in Harvard who cures boys of cigarette smoking and the drink habit is using his powers to some good effect, but as a rule the amateur hypnotist simply makes fools of his subjects and with no other purpose than to show them up in a ridiculous light before the public gaze."

We have received a copy of Laura B. Payne's song, entitled "The Millennium." The music is very fine. The price of it is 50 cents. For copies address Laura B. Payne, 723 Van Buren street, Topeka, Kan.

Dr. John C. Wyman writes from Brooklyn, N. Y.: "A new series of Spiritual meetings was started Sunday evening, September 23, in Single Tax Hall, 1101 Bedford avenue, Brooklyn, N. Y., by a number of the Spiritualistic friends of Miss May Sicardi, who is a medium of rare psychometric ability, as well as a fine test psychic, and also an inspirational writer of beautiful spiritual poems and essays, which are highly entertaining in their lucid and logical presentation of the foundation principles of our beloved Spiritualistic philosophy. Bro. Geo. A. Deleree, president of the Brooklyn Advance Conference, acted as chairman and made the opening address. Miss Sicardi read one of her poems, and then spent an hour in psychometrizing articles, and giving excellent tests and messages to the fifty persons present, which were abundantly convincing and satisfactory to the recipients. It is intended by the members of this new Spiritual organization to make it a truly educational society in the higher teachings of the spirit world, while at the same time fully demonstrating the phenomena of Spiritualism. Among the audience were many of our old-time Spiritualists, as well as new enquirers. Bros. Samuel Stodder and Wm. Palmer, of the board of directors of the Fraternity of Divine Communion, are in full sympathy with and are generous supporters of this new movement in the interests of a pure, rational and religious presentation of the true gospel of modern Spiritualism. Bro. Elbert Latham is treasurer of the society. We shall keep The Progressive Thinker on sale at our future meetings, and seek to increase its circulation, for it is a valuable educator."

P. A. Cleveland writes: "Trinity Spiritual Society will hold its regular meeting at its hall in Van Buren Opera House, California avenue and Madison street, Wednesday October 3 at 2 p. m. Mrs. Nixon, president. Admission free."

T. S. Russell writes: "The Englewood Spiritual Union will hold a special anniversary service at its hall 420 West 63d street, October 7, at 7:30 p. m. There will be a conference meeting also at 2:30. Will C. Hodge will deliver the address. Excellent test mediums will assist. There will be inspirational music, poems, etc., and altogether a day of spiritual rejoicing over the splendid work accomplished for truth in the past year. Come and rejoice with us. It will do you good."

Mrs. H. E. Gaulden, of Titusville, Pa., wants the postoffice address of A. A. Wilkins, formerly of Greenfield, Mass.

Henrietta Straub writes: "After reading Mr. Dawbarn's good words about Mr. Tuttle's 'Arcana of Spiritualism,' I give up, as unnecessary, the intention to express my modest opinion about that remarkable book. Mr. Dawbarn's mature judgment does not brook any supplementary attempt. Let me venture only a few words impressing themselves upon my mind while reading Mr. Dawbarn's article: It must be a feast for the heart of every true Spiritualist, to see two prominent workers in our grand cause, however different in shades of opinion, do justice to each other, one publicly endorsing the other's worth and merits. This is the right kind of spirit for brothers and co-workers. 'In unity lies strength.' Unity and harmony will be the safest foundation for our glorious temple of spiritual philosophy."

N. H. Briggs writes from Battle Creek, Mich.: "In keeping with the growth and general prosperity of our beautiful 'Queen City' of Michigan, the society of Spiritualists here has outgrown its old home, and been compelled to seek a larger, more spacious auditorium. Such a one has been secured, and on Sunday evening, September 23, the same as a 'Temple of Truth' was duly and appropriately dedicated to the holy cause. The dedicatorial lecture was delivered by Mrs. Marian Carpenter, of Detroit. It was indeed a masterful effort, replete with truth, love and harmony. She held her audience as if spellbound for nearly two hours. As I listened upon that occasion to the earnest, eloquent utterances of the speaker, the truth of the saying that 'like attracts like' was forcibly impressed upon me. Mrs. Carpenter who is the personification of goodness, purity and truth, certainly attracts to her aid from the bright wisdom sphere of the higher life in the Over-World, intelligences of an exceedingly high and holy order. She is so well known and universally beloved in this city, that it requires but the simple announcement that she is to lecture, to insure a large attendance of earnest, honest, thoughtful and inquiring listeners. May her sojourn in the 'land of shadows' be many, many years, that she may be permitted to complete the grand work of dissipating ignorance, error and superstition, and disseminating good and truth in which she is so zealously, conscientiously and enthusiastically engaged, and to which she has so unselfishly dedicated and devoted her life. When her life's cares in the mortal are o'er, when her good work is done and she is called to her reward, she will be greeted and welcomed by the angels of heaven with joy and song, even as they sang 1900 years ago around the cradle of the 'Meek and Lowly,' 'Peace on earth, good will to men.'"

Nellie S. Baade writes from Detroit, Mich.: "Having been called to Port Huron to officiate at a funeral, I availed myself of the opportunity of attending one of Mr. Rennick's materializing seances. The spirit of Mrs. Gilchrist, whose body had been interred in the afternoon appeared to the husband and daughters in the evening at the seance. It was a happy reunion upon the part of spirit and mortal. Other spirits were recognized by their friends, and all returned home satisfied that Mr. Rennick was an honest and conscientious medium."

Lyman C. Howe has been lecturing at Williamsport, Pa. His home address for engagements is Fredonia, N. Y.

Mrs. Georgia Gladys Cooley has returned to Chicago and located at her former number, 98 Thirtieth street, where she will be pleased to see her friends after October 1.

Dr. J. M. Peebles has been engaged to write a series of six articles, on Spiritualism, for the Free Thought Magazine. The first article will appear in the October number. The Free Thought Magazine is most excellent, and is published by H. L. Green, 213 East Indiana street, Chicago, Ill.

NO FEAR OF DEATH.

Whoever leaves the world the better for
His having lived, need have no fear of
death;
So when the day of my departure comes
I'll pass away in peace, content to die,
Because of having uttered my protest
Against that ghostly, monstrous, night-
mare of
A dying world, a devilish Deity,
The author of a never-ending hell—
A hopeless hell for souls who stumble
o'er
The stony path their feet are forced to
tread,
And who, alas! are called all causelessly
From silent, sinless chaos, save, for-
sooth,
To satisfy the soulless, savage lust
Of wanton cruelty that's said to seethe
Forever in the baleful bosom of
An angry God, whom Mary's Son de-
clared
To be the very soul of sympathy,
Of tenderness and love, such as a model
Earthly mother has for helpless infancy,
Unsullied by a sin—or for a son
Sin-soiled from head to foot, who lan-
guishes
His hapless life away in dungeon dark
And foul in some far land beyond the
sea,
But whose death agonies e'er haunt her
heart
By day, and horrify her dreams by
night.
And is a woman of the common kind
So much above her maker in the sweet
Amenities of love, and all that goes
To make a gracious woman grand, that
He,
Her heavenly father, in comparison
Appears a hideous fiend? It cannot be!
The God I worship is the one who left
The sheltered sheep and wandered
through the storm
In quest of one poor, little missing lamb
And ceased not in His search till it was
found.

H. A. SMITH, M. D.

Seattle, Wash.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

KANSAS.

Organizing a State Spiritualist Association.

To the Editor:—The organization of the State Spiritualist Association of this state is about perfected. T. W. Woodrow, of Kansas City, was elected president; H. W. Henderson, of Lawrence, vice-president; A. Markley, Topeka, second vice-president; F. E. Miller, Topeka, secretary, and Oscar G. Richards treasurer. Directors, C. B. Hoffman, Enterprise; Jno D. Haskell, Abilene; Judge Tucker, Wichita; Mrs. Bessie Bellman, Horton; Mrs. M. E. Rupright, Topeka; H. W. Gates, Rosedale, and Theodore P. Walton, Harveyville.

The object of this organization is to get the state of Kansas more thoroughly organized for Spiritual work.

With Rev. T. W. Woodrow at the head and a number of able and efficient workers as officers, scattered throughout the state, we hope to move on victoriously in the battle for truth.

It is the intention of this association to send out missionaries to organize local societies, each of which will send one delegate or more to the annual meeting of the State Association which will be held at Topeka during the month of February.

During the coming winter there will be held what is called a mid-winter meeting at Topeka, during February, at which meeting it is hoped there will be a large gathering from all over the state and elsewhere. Especially is it desired that the officers and trustees of this association meet here then.

There will be many good speakers and mediums here. A good program for each day will be had. An excellent time is anticipated. This is but the beginning of our annual mid-winter meetings, which we hope to see grow into something grand and good for Spiritualism.

The Church of Spiritualism of this place is making arrangements to obtain Unity church in which to hold meetings until a Spiritualist Temple is erected here, which we hope will not be long.

Topeka is the home of hundreds of Spiritualists, and they badly need a place which they can call their own and where they can meet to be educated in the beautiful truths and grand philosophy of Spiritualism. A move is being made in that direction and we long to see the day of its fruition.

When we look about us and see the many things necessary and waiting to be done for the spreading of Spiritualism, and knowing well that its teachings are for the betterment of the human race, we realize that indeed and in truth the harvest is great and the laborers are few."

Oh, that Spiritualists everywhere would rise in their might, and do with a will whatsoever their hands find to do! Oh, that men and women everywhere who know of the truths of Spiritualism would boldly stand up for the same without fear of derision or the sneers of the orthodox world. Then would the wheel of progress roll rapidly on, and where ignorance now drops its sable curtain down, and disease, hunger, war and bloodshed stalk like grim phantoms throughout the land,

The light of truth and knowledge
Would shine with undimmed ray,
And drive from out our earthly land
All miseries away.

LAURA B. PAYNE.

Topeka, Kans.

Real Cause of the Chinese Trouble

It is said that the Americans spend annually $200,000,000 in propitiating their gods and devils. I do not hesitate to say that the Chinese are able to do the same thing just as effectively for a much larger population for less than half this sum. If any doubt we Chinamen ask a competitive trial.

If your missionaries can show us any devices which would be more efficacious in keeping off devils, or cheaper or more expedient in propitiating the deities by prayers than those that exist among our important people to-day, then and not till then will it be time for you to send missionaries to China. All our superstitious practices are among the Taoists and Buddhists. The learned literary and official classes are all Confucians, and Confucius taught us to respect our ancestors and leave the gods alone. Confucius teaches us to have nothing to do with any one who pretends to have intercourse with the supernatural. We do not believe in any angels and demons, which is so common in all other systems, and it has often been said of us that because we do not believe in these supernatural beings our system is not religion at all. When first Jesuit missionaries went to China they did not attempt to meddle with the institutions of the country. They taught mathematics, astronomy and philosophical subjects. They were well received and made themselves popular with the Emperor, but as soon as they commenced to attack the institutions of the country they were ordered to quit.

What we require in China is scientific men—men educated in some of the concrete sciences that we do not understand to the same extent you understand them. We do not object to your doctors and we admire their skill; we do not object to your engines and neither do we object to any of your scientific men. The whole cause of the present trouble in China is because we have an ignorant and superstitious class of people, and the Buddhists, who have a religion almost identical with the Christian religion, and who are jealous of others who are bringing what they consider a competing faith. They feel exactly the same as the people would in this country if the Buddhists were to come here and attempt to supplant Catholics and Protestants. But what exasperates us more than anything is the immunity which the so-called converts have from the action of law in their own country. Suppose a Chinese priest should come here and it was shown that every burglar and pickpocket by becoming a Buddhist would become exempt from arrest; suppose the introduction of the new faith here should give the criminal classes a license to ply their trade with complete immunity from the action of the laws, would you submit to such a state of affairs? Why, then, should we Chinese be an exception to the rule?

It will be quite impossible to have peace in China so long as foreign missionaries are allowed to interfere with the institutions of the country, and no government in Pekin can be strong enough to protect unpopular missionaries throughout so vast an empire.

Recall the missionaries and all will go well.—Toan Chen in the New York Journal.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

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The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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Mrs. Emma Rood Tuttle (address, Berlin Heights, Ohio) will answer all questions pertaining to lyceum work.
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After Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Transcribed at the request of a band of ancient philosophers. Price, 10 cents. For sale at this office.

The Devil and the Adventists.

An Adventist attack on Spiritualism repulsed. By Moses Hull. Price 10 cents. For sale at this office.

THE DIAKKA.

The Diakka and Their Earthly Victims, by the Rev. A. J. Davis, is a very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, a resident of the Summer Land. Price 50 cents. For sale at this office.

MAN THE MICROCOSM.

His Infinite and Divine Relations. Intuition—The Light Within. By Giles B. Stebbins. Price, 10c.

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264 pages. One copy, $1; six copies, $5.

FROM NIGHT TO MORN;

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

T. Williams: Q. Will the promise of my guides be fulfilled, that they will be able to materialize independent of the circle, and be recognized by their friends?

A. This correspondent will succeed far better to cultivate his intuitional faculties—spiritual perception. The circle is not essential to the appearance of spirits, although employed as an assistant. Hence it may be possible for the guides to fulfill their promises, but as long as the seances are conducted for this especial purpose, and expectation exacting this phase of manifestation, it will not be received. The reasons for such failure have been so many times given that they need not here be repeated.

E. Johnson: Your description of the manifestations attending you indicate mediumistic power, which may be improved by proper methods. You should first inform yourself on the subject of Spiritualism by reading its literature. You will thus learn to distinguish the valuable from the inconsequential. By so doing you will be able to begin your investigations with the advantages of the experiences of those who have gone before you.

"Seeker," Kalamazoo, Mich. Q. By what right do governments own the land and deed it to individuals?

A. This is a question, the true answer to which will call out severe criticism, for it will touch vested interests and oppose the traditions of generations. We may be better able to answer by inquiring the relation of the people to the land in the earliest ages. We find that it was not as now parcelled out and occupied to the exclusion of those not favored with the boughten privilege, but owned in common by the tribe, and as it was in great abundance, for the population was sparse, each individual used as much as he pleased, and when not occupied it reverted to the tribe. Use was the deed of ownership, and the title was valid only during use.

As the tribe advanced toward nationality the rulers were quick to seize the lands and by taxation thereon make the people slaves. Of the three imperative necessities—air, water, land—the rulers could not control the two first, but the last could not escape them.

Nothing can be more clear than the great truth that the gifts of nature, air, water and land, do not belong to individuals, but the whole human family; for if the air be monopolized we may perish from suffocation; if the water, we die of thirst; if the land, of hunger; yet on the subversion of this truth all the despotisms have been founded.

The king owned the land by divine right and gave his subjects the privilege to live on it by paying taxes and services when commanded. The first and best of everything belonged to the king and his officers. Such was the primary condition, which was made more complicated by conquest. The conquerors held the land and its people by the right of conquest, vested in the king, who parceled it out among his chieftains, who supported their tills by the enslavement or taxation of the original occupants, who became serfs.

Their right was that of conquest—the robber's right, yet such is the original patent for all private ownership of land. Is the United States an exception? Did it not take the land by force from the Indians, treaties and purchases being farces?

The rights of government? What right has the governments to that which is by nature the inalienable possession of the individual who uses it? Has government a right to survey the air and prohibit its use by those not able to acquire a title deed? Has it a right to debar the light from those who cannot or will not purchase? Has it a right to impose a tax on the water we drink?

Then has it the right to take possession of the land and forbid its use except on the conditions it imposes?

When the colonial governments were established, they met at once with the difficulty of land grants made by profligate kings to more profligate courtiers. The kings claimed the land by divine right. When these were disposed of the government assumed the kingly right, and sold the land to those desiring it. The value fixed was small, that none might be debarred, but this very precaution allowed the land to be purchased in large tracts, to be held by greedy speculators until the actual settlers were forced to pay exorbitantly, although not the least improvement or change had been made. No legislation has worked greater wrong, caused more suffering or as effectually retarded the country's growth. It has poured the heart's blood of labor into the plethoric veins of grasping monopoly, insensate and merciless.

The great army at last was rebuked by the homestead bill, but too late, for already had most of the public land passed into the hands of speculators. The priceless heritage of the children had been squandered, or given to those who would use it to enslave them. Not only townships, and counties were given to railroads, but territory large enough for states; great belts stretching across the continent, and the poor and struggling pioneer, braving every danger and deprivation to secure a home, was compelled to pay tenfold for every acre over government prices. This is legal right, but not justice. The government cannot justly grant lands to railroads because it has no right to the lands thus granted. It gives away its children's patrimony. The land belongs to the people of the state and should be unalienable.

It follows that the improvements made on the land belong to the laborer who makes them and hence such improvements give the right of that continuous occupation which is called ownership. This principle is recognized, although by no means the incentive of the law, in the stipulations of homestead pre-emption which bestows the land after a certain amount of labor has been expended thereon.

Mechanic, Savannah, Ga.: Q. If a beam of any material—say steel—were absolutely fastened rigidly at both ends, could any force less than breaking, make it sag in the middle?

A. The "sag" does not depend on the giving of the supporting ends of the beam, as this correspondent evidently believes, but on the pressing together of the material on the upper side, and drawing apart of the lower. Hence, however rigid the ends are held the beam will sag, even by its own weight; in other words the elastic energy or cohesive force of the atoms, and when this is exceeded, the beam breaks.

But "Mechanic" may support his belief by a mathematical subtlety. A beam may be supposed to be like a line so thin that there will be no difference between the top and bottom, and hence there can be neither drawing apart of the one, or condensation of the other. Mathematically it may be demonstrated that such an imaginary beam, whether held at the ends rigidly or not, would not "sag," nor break were the world itself placed on it.

P. L. S., Pontiac, Mich.: Q. Did all the MSS of the Bible come down to us through Catholic hands?

A. The Greek and Catholic churches were one before the political separation of the Roman Empire into the East and West. Hence the claim of the Catholics of having been sole custodian of the Bible, is not supported by history. Yet it was the united church, which cherished the "sacred writings," and in all the world only her priests had sufficient learning to write, read and interpret them, for more than a thousand years—from A. D. 400 to 1500. She could add to, or subtract from, change and modify at her supreme pleasure.

A DREAM.

I stood at the dawn of a new-born day,
By the side of a beautiful stream,
And I marvelled much at the scenes which lay,
Like the threads of a wonderful dream.

I laughed as the birds flew over my head,
I danced in the sands at my feet;
I will follow these flower-starred paths, I said,
Where the earth and sky doth meet.

I wandered on with no thought of time,
The path was too lovely then,
The golden hours of life were mine,
With all things for my friends.

I walked entranced by the beautiful stream,
Its music was sweet to hear;
I sang my songs, and dreamed my dreams,
And joy was always near.

At last I came where the flowers died,
And the hot sands scorched my feet;
No beauty lay by the river side.
Where the storms and tides doth meet.

The new-born day was passed and gone,
No golden hours were mine;
But the shadows of night were settling down
O'er the banks of the river of time.

I backward gaze o'er that flower-starred path,
As I wait for another day,
And I fancy—sometimes—I can hear the songs,
Of the birds that flew away.

And I feel my happy dreams were sent,
To me as a token given;
That the flowers of earth but fade and melt,
In the richer bloom of Heaven.

—Mary Webb Baker in the Cassadagan.

N. S. A. CONVENTION.

Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall. Business sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. F. Peck, Mrs. Helen Palmer Ressegue, Carrie E. S. Twing, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaule. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme. Mrs. Z. L. Else, the talented musician will have charge of music.

Further announcements will be made in the Spiritual papers.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obtained of the N. S. A. secretary, at 600 Penna avenue S. E., Washington, D. C. MARY T. LONGLEY, Secretary.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

whether contained in the sacred books of India and China, or found in the Bibles of Jews and Christians, have been inspired. The mediums of our day, the visionaries of Egypt, Greece, and Rome, the prophets known to Jewish history, the apostles and evangelists, and lastly the Christian martyrs, have all been inspired people. Plato received his first inspiration on the summit of Mount Hymettus, Moses on Mount Sinai, Mahomet on the mountains of Arabia, Confucius on the Asiatic elevations, and Jesus, the Christ, in tears and prayers, on the Mount of Olives.

According to Pythagoras, inspiration is a suggestion

WHICH COMES FROM SPIRITS,

who reveal to us the future and hidden things ("Diog. Laert," viii. 32). Also, according to the same philosopher, language itself is inspiration. Plato says ("Phaedo," 244-264): "Inspiration is the work and source of all that is sublime and beautiful in man." The poet could not create his verse, nor the prophet predict events, if they were not inspired; they must enter into a superior state or condition where their intellectual horizon is widened and illuminated by a higher light (Plato, "Dialogues Io and Meno"). Anaxagoras, 500-428 B. C., maintains that inspiration is the work of spirits. According to Homer, inspiration comes from heaven. Cicero calls it the divine breath, which permeates all spiritual life. We have St. Matthew (x. 20) quoting Jesus, who says to his apostles: "For it is not ye who speak but the spirit of your Father that speaketh in you." In St. Mark, "Be not anxious beforehand what ye shall speak but whatsoever shall be given you in that hour that speak ye, for it is not ye that speak but the Holy Ghost," and according to St. Luke, Jesus again observes: "Be not anxious what ye shall answer or say, for the Holy Spirit shall teach you in that very hour what ye ought to say." In Psalm cxviii. is found: "Teach me to do thy will, for thou art my God whose good spirit will lead me in the right way."

Homer says (Iliad., xii. 228): "Prophets and seers are

GOD'S REPRESENTATIVES,

they are the passive instruments for the Divine Will." In the dialogue of Io and Meno by Plato we have, "it is not the seers, prophets, or poets who speak, but God speaking through them." This is the reason they are considered as saints or the instruments of a higher power, because they do not know or realize what they say; in other words, all noble inspiration, all exalted and original thought evidently emanate from a superior world composed of invisible intelligences, viz., the world of spirits. The heavens vivify the earth, and we find that fact exemplified in the lives of all the great poets, musicians, and other geniuses whose noblest and grandest artistic productions, ideas, or most marvellous discoveries, were all born in the moments of inspiration.

Shakespeare, Milton, William Blake, Schiller, Dante, Mickiswicz, Puchkine, Heine, and many others

WROTE UNDER INSPIRATION.

Blake even affirmed that he had written some poetry through the spirit of Milton and frankly avowed that all he obtained had been inspired. Haydn, Mozart, Rossini, Beethoven, Chopin and Richard Wagner composed under the same influence.

Frederic Chopin had startling visions and wrote his finest compositions, such as his Funeral March and Nocturnes, in complete darkness. In his biography, written in the Polish language, is found an admiral description of the way he composed in this obscurity. The visions he frequently saw sometimes terrified him to such an extent that he would fly from the place. With Richard Wagner the principal element found is mysticism and spirituality. This is not only expressed in the words of "Lohengrin," "Tannhauser," the "Flying Dutchman," and "Parsifal," but one also feels it strongly in the music.

In the twelfth century there lived the celebrated monk, Roger Bacon, otherwise called "The Admirable Doctor," on account of his prodigious scientific knowledge.

We owe some ingenious observations to him on optics and the refraction of light. The discovery of the telescope and the air-pump are also attributed to him. Under

SPIRITUAL INSPIRATION

he had revealed to him many great mysteries in life that up to then had remained hidden. In his work, "Opus Magus," are found many prophecies, and among these predictions, made 600 years ago, are many remarkable ones which have been proved true by modern science and invention. Here are his own words: "Bridges without arches will be thrown across tempestuous torrents. Man will descend into the profundities of the ocean able to breathe the necessary air. His feet will touch sands of gold which the light of day has never penetrated. He will put into action the secret forces of the sun and moon, and one man will be seen seated at the helm guiding the bark which cuts through the waves with a greater rapidity than if it was propelled by a host of sailors rowing with the arms. The heavily loaded vehicle will no longer be dragged by panting animals; it will spring forward on the road with an irresistible force and great rapidity." These things, foretold so long ago, clearly announced the great inventions of our times, such as the suspension bridge, the diving bell, the steamboat, and the train.

Christopher Columbus waited seventeen years for the moment when he could embark for the discovery of the New World. During all this time he retained an unfailing enthusiasm and confidence in what was to him an inspiration

FROM A DIVINE SPIRIT

who would guide him in his mission and hazardous enterprise. He was treated as a visionary, and in the midst of almost insurmountable difficulties he always heard an unknown voice murmuring in his ears: "God wishes that your name should gloriously resound throughout the world—you shall be given the keys of all these unknown ports of the ocean which are at present closed by powerful chains." The discovery of America was also predicted by Cicero in the following terms: "At the other side of the ocean, after many centuries, a country vast and rich shall be discovered. There shall a hero be found who by reason and the might of arms will deliver his country from the bondage of the oppressor" (Washington).

Treitheim (1462-1516), writer and theologian, was an extremely learned man, and left several works of value, such as "Polygraphica Cabbalistica" and "Stenographica." He had the

GIFT OF SECOND SIGHT,

and one day saw the spirit of his wife, who was dead, and whom he immediately recognized. His biographer declares that having long meditated on the hidden mysteries of Nature, he came to the despairing conclusion that it was foolish on his part to try and fathom such seeming impossibilities; but one evening he saw a spirit who assured him that all his most profound thoughts had been specially inspired. The result was that he arrived at a complete understanding of many problems and mysteries, and through inspiration he succeeded in making an instrument whereby he was enabled to greatly facilitate communication with the spirit world by means of a species of mental telegraphy.

Raphael Sanzio (1483-1520), the celebrated sculptor and architect of the Roman school, in speaking of his works, which he attributed to inspiration, said that all his work was carried out in a sort of dream condition. Dannecker, a German sculptor, who died in 1841, said that he had obtained his idea of Jesus Christ, a chef d'aeuvre in art, by

INSPIRATION IN A DREAM

after having sought for it vainly during his hours of study. Frederic Schiller, the great writer and poet, declared that his best thoughts were not of his own creation; they came so rapidly and with such force that he had difficulty in seizing them quickly enough for writing down.

The Rev. Stainton Moses, who utilized his intellectual knowledge for the benefit of his fellow-beings, was brave and courageous enough to render homage to what appealed to him as a rational truth, and wrote without any doubt about the source of inspiration—as do also the thinkers—Guldenstubbe, Gabriel Delanne, Bosc, Aksakoff, and many others.

The majority of people do not care to acknowledge that they may be inspired, preferring to attribute all they do to their own individual efforts or merit, but the great world geniuses have always been directed by superior and invisible forces, or in other words spirits, and show indisputable proofs of the existence and power of God.

MOSES IN DEBATE.

He Will Annihilate the Rev. Baer.

EXCITEMENT RUNS HIGH IN THE DEBATE BEING HELD IN BRITISH COLUMBIA.

The Nanaimo Opera House, B. C., was filled to its fullest capacity on the evening of September 18, when the initial debate of the series to be held between Rev. Moses Hull, of Buffalo, and Rev. W. W. Baer, Nanaimo, was formally opened by the chairman and umpire, Mr. W. W. B. McInnes, M. P. P. There were with Mr. McInnes, Mr. Yarwood, Stipendiary Magistrate, for Mr. Baer, and Dr. G. Brown for Mr. Hull. The basis of the debate was the affirmation of Rev. Mr. Hull, who affirmed that Modern Spiritualism as taught by the N. S. A. for the United States and Canada, is in harmony with the Bible, history and reason. Each debater was allowed a thirty minutes turn, and each made the most of it. Mr. Hull gave a review of the evidence for Spiritualism and quoted copiously from authors and well known thinkers to prove his case. Amongst these were Joseph Addison, Sir William Crookes, Dr. Johnson, Lord Dunraven, Lord Airlie and others. He contended that the history of the world, sacred and profane, ancient and modern, contained many proofs to show that the dead do return. He then related a number of instances of strange occurrences vouched for by reputable witnesses, such as a man taking live coals from the fire and laying them on top of his head, a woman washing her hands in burning alcohol, a person floating in the air out of a room window and back again, and many others which he contended proved the dead did return. In his opinion the persons who denied those things were not worthy of a hearing before the world. The only question was to show whether those things were tricks. The speaker told of some instances which had come under his own observation, which could not be explained upon the trick hypothesis. He pointed to the case of Joan of Arc and Emmanuel Swedenborg. He contended that Joan of Arc had direct communication with the spirit world and that unless she had she could not have accomplished the wonders she did.

Rev. Mr. Baer then took the platform and proceeded to deliver an extremely amusing criticism upon the statements of his opponent.

"At last we are here," began Mr. Baer with a smile at the audience, who laughed. "It took us a long time to get here, but we are here." Mr. Baer then went on to explain that he proposed to discuss the pros and cons, the rights and wrongs—especially the wrongs of Spiritualism. He was glad of the opportunity of meeting so renowned a champion of Spiritualism as Rev. Moses Hull, for if anything happened to Spiritualism that night or on any of the subsequent nights, there would be no one else in America who could repair the damage. Rev. Moses Hull was the Goliath of Spiritualism in the North American continent. He then paid his compliments to Mr. Campbell, who had said Mr. Baer had almost been whipped into line, and challenged him to produce his evidence. The speaker then entered upon a consideration of Spiritualism, and retorted sharply upon Mr. Hull for ridiculing Mr. Baer's use of the word "cavort" in one of his letters to the press. Mr. Baer contended the word was a good English word, and quoted James Whitcomb Riley and the Century Dictionary in support. "Why doesn't my respected friend say 'sic' now?" cried Mr. Baer.

Mr. Hull—I do. (Laughter.)

Mr. Baer then critically examined the claims of Spiritualism to be considered a philosophical science and study, and contended that it was not entitled to any such claim. It was, on the contrary, unphilosophic. Spiritualism attacks the Bible. It busies itself, and his opponent busies himself to discredit the history and authority of that book. Spiritualism not only attacks the Bible, but attacks it most villainously. "I am not talking through my hat, or wildly, said Mr. Baer, "these are facts." The speaker then took Mr. Hull severely to task for the latter gentleman's use of the Ingersoll anecdote about the Almighty carving a bloody rib out of Adam's body to make a woman. He declared that Mr. Hull had tried to palm off the story as his own, when it had been much better told by Colonel Robert G. Ingersoll. He promised the audience that they would hear a good deal about that rib before the close of these debates. Mr. Baer then attacked the phraseology of Mr. Hull, taking the word "expression" and the phrase "infinite intelligence," and contended that they were both improperly used by Mr. Hull. He said he could get through the alleged phenomena of Spiritualism and its teachings like a dose of salts. (Laughter.) He promised the audience some interesting things regarding Sir William Crookes, who is quoted with so much gusto by Mr. Hull.

Rev. Mr. Hull, on resuming, traversed the statements of his opponent and made some excellent points. He deprecated the style of argument adopted by Mr. Baer. He strongly denied that the word "cavort" was proper English, and said it was a low word and therefore it cannot be used in a religious controversy. (Laughter.)

He then went on to explain that spiritual philosophy and the philosophy of Spiritualism were very different things. He had made it quite clear to his audience in the Queen's Hall that he was quoting from Ingersoll in telling the anecdote mentioned; he did not try to take the credit of it. He defied anybody to point to one occasion on which he had ridiculed the Bible. He had said the Bible was a mass of tracts, and so it was. The Roman Catholic Bible contains more of these tracts than the Protestant Bible. There was some good in all these so-called sacred writings. God had not left himself without a witness in every land. There were other Bibles besides the Bible of the Christians. The Bible was not inspired. God could not inspire a book, but the people that wrote it may have been inspired. No creed in the world is the truth to the exclusion of all others. He defied anyone to stand up in the audience and declare that there were no errors in the Bible.

Alluding to his opponent's criticism of the word "express," Mr. Hull said that when Mr. Baer "expressed" the nonsense he had uttered it had been "pressed" out of him. (Laughter.) Mr. Baer had published in his hand-bills that he (Mr. Baer) was a student of his. "I expect he was," said Mr. Hull. Then, after a considerable pause: "I had some mighty dull students." (Laughter.) Mr. Hull then criticised Mr. Baer for assuming a different name, and said that he had never had occasion to change his name.

Mr. Baer then took the floor and cleverly replied to Mr. Hull's comments. The most serious portion of his concluding speech was when Mr. Baer produced a volume issued by the Spiritualists, and entitled "The Occult Life of Jesus Christ." He denounced this book as one of the filthiest pieces of smut that had ever issued from the press, and declared that but for the fact that it was issued under the auspices of a religious body it could not go through the United States or Canadian mails. This book, which he proposed to expose in the most merciless manner before the conclusion of the series of debates, was one of the chief books of Spiritualism. He then briefly outlined the contents of the book. The last half of the book contained a report of the Hull-Covert debate. Mr. Baer concluded by saying: "You men and women of Nanaimo ask why I do not let that quiet body of men and women known as Spiritualists alone. Before the close of this series of debates I'll tell you. I think I have given you enough to-night to prove that there are some things to be explained. I'll explain them to you." This ended the meeting. The debate will be resumed to-night at 8 o'clock.—Nanaimo (B. C.) Free Press.

Mr. Baer, in stating that the Occult Life of Jesus "is one of the filthiest pieces of smut that had ever issued from the press," gave expression to the rankest lie. The book is thoroughly clean throughout, and is a masterly production, but its views of course are not in harmony with accepted Christianity, and therein the "smut" comes in.

THE CLOUDS.

The fleecy clouds go floating by—
With silv'ry sheen they fleck the sky;
Like birds with wings of gossamer,
They fly, yet scarcely seem to stir.

Soft veiling the ethereal sky,
Light summer clouds are resting high—
Filmy festoons, of changing hue,
Betwixt Earth's green and Heaven's blue.

Great mountain clouds go rolling by—
Like stately ships they sail the sky;
With silv'ry fringe that gilds the sails,
They speed before the sweeping gales.

Dark, sullen clouds go thundering by,
While lightning flashes pierce the sky;
Like armies on the field of war,
They clash in battle's din and roar.

The radiant cloudlets tint the sky—
Low in the sunset's west they lie;
They flush our souls with sweet surprise,
Like golden gleams of Paradise.

O, soul with aspirations high,
No clouds can long o'ercast thy sky,
For loving thoughts thy heart refine,
And rest and light and peace are thine.

The clouds may float, go looming by,
Or dark, portentous, gloom the sky,
And veil with mist the outward scene,
But peace within makes all serene.

JAS. C. UNDERHILL.
Hammond, Ind.

OCTOBER.

("The melancholy days have come—the saddest of the year.")

Old memories come o'er us—
Old scenes again before us
As we rake up the withered leaves in October,
And our hopes float down the river
Like the years now gone forever
As we rake up the withered leaves in October.

There's a bliss the young heart craves,
But hearts wither like the leaves
And our youthful loves fall off in October,"
And at length the broken heart
Asks permission to depart,
And it falls like the leaf in October.

Seasons come and seasons go
In life's everlasting flow,
And each one has his May and October;
But the smiles of hopeful May
And the warm summer day
Are succeeded by a withering October.

Raking up the falling leaves,
Filling up the open graves
Raking up! raking up 'till all is over.
We are dropping one by one,
And we end as we begun
Hoping on! hoping on 'till "October."

Reply from across the river:

No, all is not over yet,
You'll have nothing to regret
When beloved "leaves fall off in October"
For another sun will shine
In a heaven more divine,
And a spring-time succeed to "October."

THOMAS HARDING.
Sturgis, Mich.

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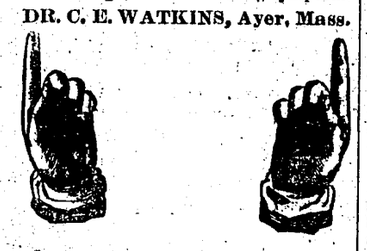
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"But whatever the organizations of men may have been hitherto, or whatever they may be made to become, still each organization has been formed at its birth for each one, without its knowledge, consent, or control; and to talk of its being bad or good by nature, or to make human laws to punish or reward artificially individuals so formed, are acts of pure insanity, and could never have been thought of and introduced into practice, except by beings who were in a state of infant process, slowly passing from an irrational mental condition toward another state, in which the seeds of rationality might be received and allowed by degrees to germinate and grow into full rationality.

"The rudiments of the most valuable knowledge that man can acquire are those respecting the laws of his own formation, as far as they can be traced with accuracy and certainty. And to know that the internal organization and external character of each individual are formed for him, and that adult man, and especially men formed into a society, united to produce all practical excellence and happiness to the human race, can most materially influence the qualities of the internal organization and external character of every one, is an attainment of inestimable value to the human race; and which knowledge when it shall be farther increased by the acquirement of the sciences, to enable the adults accurately to understand all the best means by which to improve each internal organization and external character, will place the human race in the most enviable of sublunary conditions; for then man will be advanced to that state in which the adults of the race will be enabled to ensure the happiness of the rising or succeeding generations, to the termination of human existence upon the earth.

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(To be continued.)

N. B.—It may be remarked that these reflections are the thoughts of a profound student of human nature, whose advent upon this planet occurred in 1771; and the "scribe," having met the gentleman, is a sort of connecting link between the past and the present.

C. H. MATHEWS.

New Philadelphia, Ohio.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, August 20, 1900, Warren C. Gillett, aged 56 years. The greater portion of his life was passed as station agent for the Erie railroad. He was an accredited member of the Masonic and Odd Fellows fraternities, an ardent Spiritualist, an esteemed citizen, and a cherished friend, but his greatest merit manifested in his solicitude for the temporal comfort for his aged father and mother, who survive him. The funeral services were conducted by Clara Watson.

Reno, Pa. ZELLA C. SHERROD.

Passed to spirit Life, at Springfield, Mo., September 16, John T. Shank, aged 70 years. Brother Shank was a model man and had the confidence and esteem of all who had the pleasure of his acquaintance. He was a true Spiritualist and when the angel of change called him home he did not fear to go. The funeral services were conducted by Josie K. Folsom. He leaves a wife who is comforted and sustained by the unmistakable evidences the spirit world has given her. C. M. F.

Passed to spirit life, from her late residence, Port Huron, Mich., September 18, 1900, Mrs. Jennie Gillchrist, aged 50 years. She leaves a husband and two daughters who have the assurance that it is well with her soul. She beheld the spirit forms of the dear ones, and knew that because they lived she should live also. Services conducted by Nellie S. Baade, of Detroit, Mich. COR.

Passed to the higher life, on his 77th birthday, Samuel Calhoun, from his home in Edinburg, Ohio. He had been a life-long Spiritualist. A widow, one son and four daughters are left to feel the loss of a kind husband and an indulgent father. Services conducted by D. M. King. XX.

In the passing to spirit life of B. B. Hart, of Clinton, Iowa, we deeply regret the loss from this plane, of a good friend, and an earnest worker for the cause of Spiritualism. On the 23d of September, at his home in Clinton, after a brief illness, our friend laid aside his worn-out body, and passed into the larger life of the spirit world. Mr. Hart was one of the oldest and most respected citizens of Clinton. He was long and prominently identified with the Mississippi Valley Spiritualists' Association, and labored faithfully for the cause he loved, and the best interests of the association. That he will continue to work with us, and for us, with the enlarged powers, and clearer sight of the spirit we have no doubt. EMMA J. KNOWLES.

Sterling, Ill.

William Holmes Dorris, aged 50 years, passed to spirit life, September 14, 1900, at his home in Lewiston, Idaho. Mr. Dorris had been a firm believer in the Spiritual philosophy for almost thirty years, and he leaves a wife and three grown children who realize he is not dead, only passed on to a higher and better life.

MRS. W. H. DORRIS.

Passed to Spirit life, from his late residence in Auburn Park, Benj. F. Troxell, aged 67 years and 6 months. The funeral services and address were by Mrs. Cora L. V. Richmond, pastor of the Church of the Soul. The burial service was by the Masonic Brothers, Mr. Troxell being a member of that order. He and his family (wife and son) were devoted Spiritualists, members of the First Society of Spiritualists (now the Church of the Soul). He had been the Church of the Soul. He had years. Recent ill health, however, had taken him from that field of labor. The address of Mrs. Richmond's guides, delivered at the funeral, will be published in the next issue of this paper.

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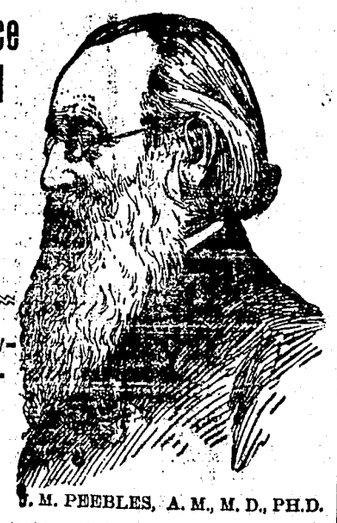
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The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services in Handel Hall, 40 Randolph street, every Sunday at 11 a. m. Seats free.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Church, G. V. Cordingley, pastor, 6th floor Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m. Take elevator afternoon and evening.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Will C. Hodge in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Spiritualistic Church of the Students of Nature holds services every Sunday evening at Nathan's hall, 1565 Milwaukee avenue, corner Western avenue, at 7:30. Mrs. M. Summers, pastor.

Church of the Universal Spirit, every Sunday afternoon and evening, at Van Buren hall, corner of California avenue and Madison street. Conducted by Mrs. Squire.

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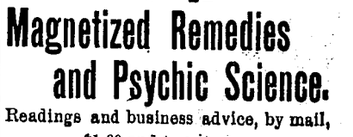
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, OCT. 13, 1900. NO. 568

HULL-BAER DEBATE.

Very Large Audience Hears the Discussion.

Half an hour before the doors were opened a big crowd blocked the sidewalks in front of the opera house and overflowed into the roadway, says the Nanaimo Free Press. They were waiting to get in to listen to the second of the debates on Spiritualism between Messrs. Hull and Baer, and their presence testified eloquently to the interest which is felt in this contest by the general public.

Inside the opera house even standing room was at a premium and later in the evening many failed to gain admittance. Both of the debaters were in excellent spirits and each upheld his argument with vigor throughout the evening. Mr. Hull opened the discussion after expressing pleasure at the fine turnout, he launched into his subject in earnest.

Rev. Mr. Hull took up his discussion of Saul's visit to the Witch of Endor, and quoted copiously from Scripture to illustrate his point that Samuel had come up to speak with Saul. Samuel, on the evidence presented, either spoke to Saul or he did not. If he did then Spiritualism is true; if he did not then the Bible is false and he would ask his friend to-night to choose on which horn of the dilemma he would prefer to hang. The speaker then exhaustively discussed the phrases "Spirit is God," "God is Spirit." He contended that all spirit is God. The exact translation of the Greek original "Pneuma ho Theos," is "Spirit is God." "I see God," said Mr. Hull, "in every pair of eyes I see before me! in the little child, the old gentleman and the old lady. That being does not live who is not of God." He then denied he had ridiculed the rib story. He had declared the book of Genesis had two authors, and Mr. Baer had not denied it. Eve would never have heard of the tree of life if it had not been for the snake that had walked up to her on its tail and told her. Mr. Hull then took up Mr. Baer's remarks about telling the truth to children, and accused him of having said parents had to lie to their children. If parents found it necessary to lie to their children, their children would find it necessary to lie to somebody else. He had reared four daughters and one son, and he had told them the truth. He thought it better for their father and mother to teach them how they came into the world than that they should get such information from street urchins and others. He then told of the Dean of New York University who declared before a number of professors and scientific men, he believed Eve was made as described in Genesis, and that every man had a rib less on one side than the other, and that when challenged to go into the adjoining room and count the ribs on a body, cried, "No, I won't! I don't want your facts to destroy my faith!"

Mr. Hull said the allegation that the Spiritualists stole the Golden Rule was false. He himself procured its introduction into the creed of Spiritualism. The Golden Rule was not original with Christ. He himself said so. He was an honest man, and the speaker only wished some more of the ministers who preached in His name were just as honest. (Laughter.) That rule had been uttered ages before Christ was born. Mr. Hull then ridiculed Rev. Baer for taking Saul as an example as one who had assumed a different name or character from his own. "Well, Saul was forsaken by God." (Laughter.) "Every worthless fellow in the country had adopted Saul's example ever since." (Laughter.) He (Mr. Hull) did not have to go with a lie in his mouth and tell people something that was not so.

Regarding the book "The Occult Life of Jesus Christ," attacked by Mr. Baer, he did not believe ten men in the Spiritualist Association knew of that book before it reached the public. Its author was Alexander Smyth, of Baltimore, a mechanic, who was disappointed in love and took to drink. Then he sobered up and became one of the most temperate men imaginable. He wrote the book, not knowing whether it was true or not. He said spirits came to him and bade him do it. Mr. Hull denied he had ever published any discussion. He had nothing whatever to do with the publication of the discussion with Mr. Covert. Covert came to that meeting in Indiana with two reporters, asked permission to take a verbatim note of the speeches and to publish them after. Mr. Hull did not object, but knew nothing of its publication.

He then went on to tell how scientific men who had started to investigate Spiritualism had ended by becoming Spiritualists. It was only necessary to investigate to become a Spiritualist. He cited the case of the Anglican Church conference in 1880, presided over by the famous Bishop of Durham, and at which the celebrated Canon Wilberforce spoke. That conference declared emphatically for Spiritualism. Here the bell rang "Time."

Mr. Baer declared Mr. Hull spoke at the rate of 175 or 180 words a minute.

Mr. Hull—"That's about it. (Laughter.)

Mr. Baer continuing, accused Mr. Hull of not keeping to facts. He did not propose to make any choice of the dilemma horns. Mr. Hull could not name a single authority who said Spirit is God. Hull had said God did not speak from the burning bush. Who was it who said "I am that I am." (Applause.) He contended no angel or spirit could say that for God, but God himself only. He denied that the Book of Genesis had two authors. Prof Sayce and other high authorities emphatically denied the same thing and said it had a single authorship. Mr. Baer then explained he had only been asking a question when he made the remarks about telling children the truth about certain things and protested against Mr. Hull putting words in his mouth he never uttered. If Mr. Hull wanted to waste time that way he (Mr. Baer) was ready to stay right with him—16 weeks if necessary. (Laughter and applause.) Next he took up the rib story and Moses Hull's unbelief therein, and denied sundry allegations of his opponent. He severely criticised Mr. Hull for not naming the Dean of New York University, and said Mr. Hull would not dare utter such a story on a New York City platform.

Mr. Baer—I deny that I said the Spiritualists stole the Golden Rule.

Voice from the audience—You did.

Mr. Baer—I did not. What I did say was that it was stolen from Christ.

Mr. Baer then went on to quote from Professor Harnach, whom he described as the finest scholar in the world. He declared for the originality of Jesus Christ.

About that false name, he (Mr. Baer) never had a false name. Any other name he ever bore besides his own was given him by Spiritualistic mediums. (Laughter and applause). He then told how, when with Dr. Hull in New York, the Doctor told him if he had objection to his own name being used to go in to the medium and say he did not wish his own name used. "And, so," said Mr. Baer, "the false name I got was given me by the mediums. (Laughter and applause.)

Regarding the book in dispute, Mr. Hull said it was a novel. Mr. Baer then read extracts from the preface to prove it was no novel. Marie Corelli, he declared, would never put such a preface to the beautiful fictions she produced. She was a decent woman and didn't fly up to the blasphemous heights attempted by the author of this book. He said it was an infamously blasphemous volume. Spiritualism assailed the divinity of Jesus Christ. The book was published by a man when he was crazy. Why did he not stop its publication when he got back his senses? (Laughter and applause.) After reading some further extracts Mr. Baer threw the book on the table with an expression of disgust, saying he would not read further. He could forgive the man who wrote it, but not The Progressive Thinker Co., who published it. Where was the decent home that would care to have that book on the center table for the children to read?

On the question of mediums he asked if Mr. Hull endorsed D. D. Home, the well-known medium, and told how Charles Slade had been exposed and how the Spiritualists immediately repudiated him—but only after he'd been found out. Don't they always do it? asked Mr. Baer amid laughter and applause.

He then humorously told the story of how Home was fooled by not knowing three men were present, thinking there were only two. The third man gave the whole trick away. He asked why Mr. Hull did not tell the audience about the reputable scientists and other learned men who examined Spiritualism and came away more thoroughly materialistic than before. The bell here rang.

Mr. Hull said Mr. Baer was a very promising young man. If he kept all the promises he made he would have to live to the age of Methuselah. (Laughter.) He then took up seriatim the statements of Mr. Baer and traversed them more or less effectively, submitting a general denial to all. Incidentally he declared Buddhism the best Gospel in the world, and said the Chinese knew the Golden Rule 600 years before Christ was born. He had hoped Mr. Baer would keep on reading from that book. It was the only sensible part of his discourse. (Laughter.) He would rather place that book upon his table than the Song of Solomon. Some men who had selected texts from the Bible and sent them through the United States mail had been arrested and imprisoned. Geo Francis Train was one of them. He did not know anything in that book nearly so blasphemous as the speech of Mr. Baer. Mr. Baer said he had fooled the mediums; but the mediums had fooled Jesus. He emphatically denied ever having assailed the divinity of Christ, and asked when and where he did it. "I preach the divinity of every child," said Mr. Hull, "every child that comes into the world. I don't believe Jesus was his own father. (Laughter.) I don't believe he was miraculously born into the world. The only testimony you have to that is Spiritualistic testimony. An angel came and told Joseph, that old widower (laughter) that a son would be born unto him, and that's the only testimony you've got. Wasn't Jesus crazy, too? It says so in the Bible. His own mother thought so, his friends also. They wanted to take him home and he wouldn't go. He would have no hesitation in putting that book on the center table.

Mr. Baer followed in a masterly piece of argument, and offered authorities he claimed to be equally as good as those cited by his opponent. He gave a general refutation to Mr. Hull's statements, some amusing incidents happening by the way. A voice in the audience shouted, "Read the 4th chapter of Ezekiel," and Mr. Baer retorted instantly, "I'm not talking to you," throwing the audience into roars of laughter. He then said: "I must call your attention to the fact that those interruptions came entirely from the 'intellectual aristocracy.'" The audience again going into hearty laughter at the hit. The bell rung with Mr. Baer going strong and making points.

Umpire McInnes announced the next meeting would take place on Friday evening, when Mr. Baer would take the affirmative.

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MAN A CREATURE OF INFINITE POSSIBILITIES.

A Lecture by D. W. Hull, of Norton, Kan.

Everything in the universe leads to the conclusion that man is a creature of development. From man down to the monera there is a tolerable gradation, and that he has climbed all the way up to his present status there can be no doubt. I have shown in the preceding lecture that even every inanimate object is living—that life is a property of matter, and that the tendency is to continually manifest higher conditions. The material of the earth itself is of a finer texture than it was of olden time. "Sorrow is better than laughter, for thereby the heart is made better." So the grinding of the rocks by the great upheavals and volcanic eruptions is a purifying process by which the clashings of the segregated rocks are made to unite with their material and improve the conditions for the development of our earth. From monad to man is a long stride, but not longer than from rock to monad. Yet man has come all this long journey. It has taken him millions of years to accomplish it, but here he stands at the top of the Jacob's ladder reaching from earth to heaven, but we should not even know the road he has come, but for the footprints he has left on the sands of time. He now sees that every man and woman makes the same journey into human life that he has made, except the millions of years required in the transition, now only requires a few months. The gelatinous speck observable at the beginning of foetal development has no more the appearance of ever becoming a human being capable of planning great battles, building leviathan ships, tunneling mountains and rivers, spanning immense bodies of water with bridges, harnessing the lightnings, and controlling the elements, measuring and weighing the stars, than does a speck of globeringia of the northern seas, yet if we watch that speck we should see it begin to assume definite shape. One cell is added to another, and we have a spongeole; yet it resembles neither human nor any other organic creature; but the process of development continues, and in a short time we have a fish, then a reptile, then a bird, afterwards a mammal, and thus this little speck of flesh continues to climb up through the animal kingdom till it reaches the zenith of human form. We find not only the gradual growth of the foetus but we also find the grades between man and other animals so indistinct as to leave us almost in doubt where the animal leaves off and the man begins, but there is a great difference as we shall find.

What wonders, what potency is bound up in this speck of sarcoid with which man starts on the journey of life! And yet it is but a speck discernible only with a microscope, and between it and the germ of the most humble of the vertebrata there is no perceptible difference. But the potencies are there, and given conditions, they will manifest. Here is something that escapes the detection of every mechanical appliance which has ever been invented to assist the observation. A minute speck that cannot be seen with the unassisted eye; and yet it may contain all the possibilities of a Herschell, a LaPlace, a Socrates or a Plato. All these things are hidden in the germ and yet we are totally unable between it and the germ of a fish. What a wonder! Beyond our comprehension! Who can explain it? Before reaching manhood we find very few manifestations of reasoning powers. No animal manifests the constructive genius that man does. Birds may build nests, bees make hexagonal cells, for the storing of their honey, but man does more; he reconstructs everything that fails to suit his fancy, altering it to suit his notions, and even now proposes to place a sun in the heavens to give light and warmth during the night to thousands of square miles of territory, and the possibilities seem to be that he will so far duplicate nature as to introduce into the northern latitudes a condition of warmth and comfort. This idea may be utopian, but it is being considered, and the man who would ridicule it in these days of enterprise and invention may live to be laughed at. The majesty of Mind, as now in process of development, is illimitable, its power is immeasurable and its purview boundless. Man a creature of the universe, is a creator in it. Animals are prisoners to the conditions of their surroundings; man changes his environments. Animals move by walking or flying; man harnesses the natural forces and compels them to carry him whither he will. He smoothes the seas, tames the elements, seizes the loud roaring thunder, imprisons the lightnings and is planning now to make it convey messages to and from the stars.

Does the usefulness of men cease with a few brief years of life here on the earth? or, will he having changed from speck to spongeole, from spongeole to reptile, from reptile to bird, from bird to mammal, from mammal to man, still make another change, from man to angel? and throughout the long years of unending etrnity continue the work of reconstruction and modification now in process? Must man, thus all-powerful, like the gods of the Greeks, yield to the majesty of fate? or, is it in his power to change even fate and prolong his existence at will?

But it will not be necessary that man thus all-powerful should so change the conditions about him as to create his own immortality. His usefulness is unlimited. When he drops the grosser flesh filled with calcareous substances which obstruct his usefulness here, he will buoyantly rise to a higher life in which all the earthy particles that weighed him down, causing him to hug the earth more closely, will be removed. While man is in all respects an animal, he is more—he is MAN.

1. Man is a two-handed animal. No other animal has hands as man has. There are four-handed animals—quadrumana, but these four hands also after a manner perform the office of feet. But each of these organs having a double purpose, performs neither office well. They cannot walk on the earth so well, neither can they construct. These four hands are adapted to arborial life, for gathering fruits and nuts, but for no other purpose. Their hands are too clumsy for delicate and fine work, and they are too feeble and unfitted to carry forward great enterprises such as building bridges, constructing stone castles, etc., even though they had the brain to conceive of intricate enterprises. But the capabilities of man are unlimited. His head can plan and his hand can create. The hands do much toward the development and education of the individual. Each new invention has grown out of some construction of Man's hands and forms the basis of something yet more complex. Had the hands of Man never been able to put the creations of his mind into shape, we should yet be where the orignal man was. When the mind conceived the telescope, one was produced; and lo! myriads of worlds by the side of which ours appears as only a speck, are brought into our immediate neighborhood. Man's hands have opened to us the depths of infinity, and revealed to us a universe before which we are inspired with that awe and veneration that strikes us dumb, and lifts our souls high out of our bodies. Not only that, but the use of the hands has ennobled and fraternized us. We cross hands and are friends. We lift and assist each other in our mutual upward journey with our hands. We lay our hands on the fever-fired brow and lo, the fever takes its flight. Our nimble fingers touch the stone dug from the depths of the earth and lo, the history of the earth is revealed to us. Our fingers are the willing servants of our brain and the fond caresses of our bodies. It is the hand of man that gives him superiority over the brute, and enables him to capture him, educate him, and make him his servant. And Man's hands will ever lead him onward and upward. They will ever put into execution the creations of his brain, and while he has a brain to think and hands to execute there can be no limits to his mental development and progress.

2. Man has the gift of speech, by which he can transmit his ideas to his fellow men and hand them down to posterity. Blot out human speech and men could do no more than copy each other. We could not explain how a thing happens, or the processes by which a thing is done. We should look at a piece of superstructure like the Niagara bridge with awe, not being able to explain all its complications, and even though now and then a man should be found who could comprehend its wonderful architecture he could not reproduce its like without the co-operation of his fellow-man, and without human speech this would be impossible. Anarchy would prevail, civilization would be impossible, and the strongest man would be master. Men could build fires, but they could not run steam engines, nor build railroads, nor cross the seas. Human speech brings us within touch of each other, makes us neighbors, friends and philanthropists. Human speech is the connecting link between men and gods. By speech, more than all things else, we are distinguished from the brute creation, and without speech we should fall back, and again become brutes. In human speech there are infinite possibilities. It is the verdure through which the intellect breathes and inhales its life and growth; it unlocks the universe and brings us into relations with the Divine. Words are our coined thoughts and may be exchanged at will for other thoughts. The nimble use of them while relieving our pent-up feelings always make the recipients richer. Human speech is the faculty by which we treasure up our thoughts and transmit them to succeeding generations. As there never will be a time when we cannot be edified by human speech, so there never will come a time when there will not be opportunity to learn something unknown before. Thus, human speech opens an infinite possibility to every soul, and, as man is destined by his very organization to always grow mentally and learn something new at every turn of eternity's long road, so he must have an eternity before him to accomplish the purpose of his organization.

It is thus impossible that lower animals can ever outgrow their present state of development. All that they can learn must be acquired by intercourse with man, and this can be learned only as they learn the meanings of a few simple words. All abstract intelligence is out of their mental grasp. I will not here say that animals are to have no future existence, as I have not yet scientifically satisfied myself on that point; but I do claim that the animal rounds out its life and fills the purpose of its existence here in earth-life. There is no purpose of life in them for the future other than mere existence, and I confess that I am unable to see any desirableness in life except it presents us something on which we may exercise the intellect. All existences have been here that we might live—they have prepared the way for man upon the earth. When Man came upon the earth he at once commenced the work of reconstruction, and making the earth over again, and presenting it in better shape to his posterity than when it came to his hands. There have been no special creations for carrying out any preconceived purpose, but all existences have been landmarks leading to the upward road. If however, animals do go out of existence having no more that they can learn, or do in the great upward road, what shall we say of those wearing the semblance of men and women, who remain all their lives just where their school days left them, never having gained a single idea, nor even strived to learn a single thing? Many persons also throw themselves between their fellow men and women and all efforts at progress, persecuting them in every possible manner. What is there for such as them to live for? They have long ago completed their mental development; while it is possible for them to achieve further growth, they refuse to do so, and do what they can to prohibit their friends and neighbors from growing mentally. They are enemies to all improvement in this world, and in consequence will be in the next. If such lives continue in the hereafter, it will be sufficient refutation of the claim of Design and Designer. These are men only in shape, but probably somewhere in the eons in the future they will commence to climb the ladder of progress.

3. The brain and structure of man specially endows him for progression and proves him a creature of infinite possibilities. In the case of animals we find that they round out and complete their existence in earth life. They are given life sufficient to carry out the ends to which their organisms are by nature endowed. But man being a creature of infinite possibilities, cannot carry out the design of his organism in any time short of infinite duration. If he passes out of existence at any time in the future, the purposes of his organism have never been satisfied. A curtailment of his life would be contrary to the economy of nature. Everything is adapted to its sphere of action and nothing is given activities beyond the possibilities of execution. The wings of the eagle do not come before the atmosphere to fly in, but because of the atmophere. So man is not given eternity in which to develop his intellect, but is given his intellect because of eternity in which to develop it.

Man is structurally developed for eternal progression. If you will notice, the lower the animal in the grade of being the nearer is its face on a line with the spinal column. Take for instance, the face of a reptile, which is on an exact line with the spinal column. This creature can never be other than a reptile, because its brain has no room for growth until its face is moved over to the opposite side of the body. The brains of animals are but the thickened end of the spinal chord. In reptiles this thickening is very small, about three times the diameter of the chord, but it increases in thickness till we reach the human brain. Hugh Miller, in his "Footprints of the Creator," says: "The brain which bears an average proportion to the spinal chord of not more than two to one, comes first—it is the brain of the fish; that which bears an average proportion of two and a half to one succeeded it—it is the brain of the reptile; then came the brain averaging as three to one—it is that of the bird. Next in succession came the brain that averages as four to one—it is that of the animal; and last of all there appeared a brain that averages twenty-three to one—it is that of reasoning; calculating Man had come upon the scene." Now there is no room for an increase of the reptilian brain, because its face is in the way.

Neither is there any room for the development and growth of a cerebrum, and therefore the reptile has no cerebrum to speak of, except two little threadlike projections extending from the base of the brain to a point above the eyes, a mere prophecy of a cerebrum which should manifest in higher organisms. As we rise higher in the scale of animal development we notice the face is more and more removed to give place for a larger and better brain, but each animal perfects its existence in its present organism. If it should reach a higher organism it must change the shape of its head to do so, move its face further over and in fact move from out the species in which it was born, reared and lives, and this is impossible. The bird can build nests, the beaver construct dams and other animals perform other things peculiar to their several modes of existences, but they can go no farther, though their lives might be lengthened out to myriads of years, because their brains are not constructed for any higher development. When a bird has grown up, propagated its species, it has fulfilled its mission. Whatever of life it may enjoy will be but a repetition of what it has already enjoyed. There is nothing new for it; there is no purpose which it can accomplish by living longer.

The dog, the horse, the elephant have each some advantage over other animals in that one has a mouth answering in an indifferent way to the hands of man.

But we come to Man; his face is entirely reversed from the reptillian face so that instead of being on a line with the spine it is on a line with the abdomen, and it is greatly changed from all other animals. Here is room for infinite growth, the brain has pushed the face as far over as it can be pushed. No higher organism is possible. The mouth, nose and eyes have been crowded down from the top part of the head to the lower part of the head so as to give room for the brain. While the other animals may complete their education in this life, man can never complete his education, no matter how much he may learn. He is a creature of infinite possibilities; there is always something to learn, something to achieve and he is endowed with a capacity for learning or achieving it. Archbishop Sumner in his Records of Creation, Vol. II., chapter 2, says: "Animals are born what they are intended to remain. Nature has bestowed on them a certain rank, and limited the extent of their capacity by an impassable decree. Man she has empowered to become the artificer of his own rank in the scale of beings by the peculiar gift of improvable reason."

To fulfill the purposes of such an organism requires eternity, because in no shorter time can its mission be filled.

It cannot be that an organism has come into existence adapted to certain purposes and yet be prevented from carrying out the object of its existence. No such wastefulness is observable in nature. If man ceases to exist anywhere this side of eternity his organism has been a failure. If man is developed with an organism adapted to a certain purpose, time will be given for the development of that purpose.

If time is not given, then the development is so much waste and is certainly useless. This organism cannot be for this earth life alone, for there are hinrances to its usefulness. We are environed by difficulties and cannot learn what there is before us to learn. For the opportunity and the time must be consumed in procuring the necessities of life.

At most this life seems to be a school in which we are preparing for future usefulness. We have just only acquired our education when we are removed hence. Thus unless we can avail ourselves after this life, of all our requirements, we have lived in vain.

(To be continued.)

The Work of Spirit Artists.

To the Editor:—When at your office on one occasion I informed you I had made arrangements with the Bangs Sisters, the portrait mediums, for portraits of some of my spirit friends.

On Wednesday noon we sat for the first portrait. We did not have long to wait before the work was commenced, and there soon appeared the portrait of my noble Indian guide, Mountain Oak, on the canvas. I must say it is the finest portrait of an Indian that I have ever seen. The next was a double portrait, one being my son Charles, the other, his soul companion, Jennie. The next was my son Leo, who was taken alone. The next was a double portrait of my daughter Ruth and her soul companion Bertram. The next was also a double portrait of my daughter Nettie and her soul companion, Bertie, making three double and two single portraits, the double ones being on stretchers 22x27 inches in size; the single ones being 20x24. I wish to say right here they are the finest work of art I have ever placed my eyes upon, and so says everyone who has seen them. I have them framed and hanging in my parlor where everyone who comes in can view them.

We know these portraits are perfect representations of our spirit children, as Mrs. Dole sees clairvoyantly these children every day, and had long before the portraits were taken, so she knows wherof she speaks when she says the portraits are perfect ones of our children. I would not take $1,000 for them; in fact, money could not buy them.

METHOD OF DOING THE WORK.

We went into a small room at the back end of the hall, with one window. A table was placed in front of this window, after being first examined by me. On this table was placed two frames or stretchers with the canvas sides or face sides together, whichever you choose to call it. After being thoroughly examined by me the window shade was drawn to the top of these frames which were held upright by the two mediums, one sitting each side of the table, one having hold of the frames with her right and the other with her left hand, holding them tightly together. I sat in front of the table where I could look right through the canvas and see the work as it progressed, as the frames were not two feet from me, or within easy reach. First I could see the canvas begin to grow dark around the outside for the background. Then came the outlines of the form, followed very soon by the features. This, understand, was in the day-time, and the room not dark. The inside canvas or the one next to me was the one the portrait was on when they were taken apart each time. The canvas on the other frame was not soiled in any way with the colors used, although they were face to face. It did not take over thirty minutes to produce the double portraits, and about half that time on the single ones. There has been many here to my home to see them. All pronounce them wonderful works of art, which they truly are, such as no mortal can produce.

O. DOLE.

Detroit, Mich.

THEN AND NOW.

"Come and let us sweetly sing
Praises to our heavenly king;
For His name do we adore,
Humble, trusting evermore.
Loud the anthems have been sung,
Through every land, by every tongue.
Round the altar oft we've joined,
Swayed by one eternal mind:
'Simply to the cross we cling'—
Save us, O, our Savior King."

Round the hearthstone now we meet;
Loving one's now come to greet,
Not to sing these praises o'er
As they ever were before!
Now again our songs we sing,
But not to a heavenly king;
We sing to loved ones far and near,
Both in the spirit life and here!
Now the world is on the wing,
So we would the anthem sing.

Sing of loved ones gone before,
See! They open wide the door,
Asking all to look within
For the knowledge they can win,
If they work with faithful trust
Striving ever to be just;
Then the answer quick will come:
To this beauteous spirit home.
All may enter at the last
When the storms of life are past!

"Then, O, friends of earth take heed,
'Tis for you we humbly plead,
That you search for gems of truth—
Mothers, maidens in their youth,
All may learn the way to come
To this beauteous spirit hame.
'Tis by love and simple deed.
We're not bound by any creed!
Many hunger for a word
Who by sorrows have been stirred,
Give them of your store, and then,
You'll be blessed! so now, Amen."

MARY E. VAN HORN.

Milwaukee, Wis.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

Men-Made Gods.

Men have made gods among themselves and fashioned them after their own beings. Moses made his god in his own image and gave him instructions from the standpoint of knowledge that he possessed. All the messages and commands that Moses received originated in the mind of Moses. The god of Moses had two legs and walked about in heaven, and on the earth, at the command of Moses. All other gods that have been gotten up by people of other nations, have feet and legs and use them in obedience to the will of their earthly commanders. The Christian God is not the Chinese God, hence the Chinese array themselves against his manner of teaching. The Chinese God is supposed to rule the Chinese people, as well as all other people that walk the earth, and when other people from other lands come among them with their gods to rule them, they kick vigorously against it, and who can blame them? A god of their own making is much preferable to all the gods that the Christians have ever invented. And now the line is drawn and a holy war is inaugurated.

The gods of all the nations are extremely bloodthirsty in all their habits, and all the human gore that is burned on their god altars is a sweet-scented savor in the nostrils of all the gods that live in heaven and walk the earth.

This sending missionaries into the Oriental kingdom to crush out the gods of that people, and destroy their plans of salvation, is a little more than Chinese human nature is able to endure, and their gods will not submit without having a fight for it.

All the wars of the past ages have been religious wars, and all the blood that has been shed in those wars has been in the interest of the different gods.

Is there no way of bringing the blush of shame to the cheeks of those orthodox Christians? Are they not a drawback to civilization, and is it not the duty of every Spiritualist in the world to raise his voice against nations fighting against nations, for the sole purpose of revenging their gods? Is there no way of subordinating these people and bring them to an understanding of their duty to humanity, and prepare the way of living? Let the gods be forgotten and human love be established in their place. Then there will be union among the people not unlike that in the spirit world which extends everywhere. A united effort on the part of the spirits and the Spiritualists of the earth will soon bring about peace and good will such as has never been known to exist before.

The Christians have failed to do their duty as Jesus taught them. Now let the Spiritualists come to the front and by their example explain the teachings of Jesus in a practical way—love ye one another.

DR. WM. CLEVELAND.

Minneapolis, Minn.

IT WILL ALL RETURN AGAIN.

I stood at the brink of the ocean
And watched the ebb and the flow,
The waves kept the sand all in motion,
The sun kept the waters aglow.

A wonderful river came rushing
Close by with its driftwood and clay,
Far out in the ocean's mad gushing,
And splashing, and high leaping spray.

Out, out until lost to my vision
Its clay-colored waters did roll,
Till ceasing to mark in collision
Its path through the deep ocean bowl.

Far up in this great stream are others
That pour in their torrents of mud—
Like children—like sisters and brothers—
Returning to mother her blood.

Far up toward the head of each river
Are found the wee brooklet and rill,
Each striving its load to deliver—
Just gathered from valley and hill.

From valley and hill that are wearing
By rainfall and wind sweeping o'er,
Till soon the great ocean is sharing
The substance she had once before.

Some day all the hills will be sliding
Back into the ocean once more,
And land at the bottom now hiding
Rise up and be tilled as before.

In snow and in rain the great ocean,
The seas, the rivers and rills
Spread out and keep matter in motion,
Evolving in nature's great mills.

Each wave in the ocean it reaches
Seems anxious to welcome it home;
Which, likened to life, ever teaches
That nothing is lost in the foam,

That Nature is grinding, evolving,
Re-forming and shaping anew,
And that which seems lost in dissolving
Will some time return into view.

DR. T. WILKINS.

"Words That Burn."

A Twentieth Century Romance, by Lida Briggs Browne, of Utica, N. Y.

The undersigned having been in close and enjoyable touch as a reader, with the best literary thought on humanitary lines presented in romance style in our strong English language, on the part of Europe's brilliant and great-souled writers, and also those of America, I unhesitatingly place "Words That Burn" by the side of all that I have read, as their peer for practical illumination and expression on the Golden Rule plan. "Words That Burn," a book of 366 pages, will evidently prove a souvenir of great value to all lovers of a high and elevating order or class of literature, and as soon as its true merit comes to be knewn and proclaimed through the generous press, must meet with phenomenal success in its sale, for it is worthy.

M. E. TAYLOR.

Santa Barbara, Cal.

Stern duties need not speak sternly. He who stood firm before the thunder worshipped the "still, small voice."—Dobell.

The passions, like heavy bodies down steep hills, once in motion, move themselves and know no ground but the bottom.—Fuller.

"HE GIVETH HIS BELOVED SLEEP."

Funeral Services of Benjamin F. Troxell, in Chicago, September 24, 1900.

By the Guides of Mrs. Cora L. V. Richmond.

"He giveth his beloved sleep."

"In my Father's house there are many mansions; if it were not so I would have told you. I go to prepare a place for you."

"And there shall be no more death."

In Arabia it hath been said: "We depart from Allah when we enter into mortal birth, but mortal death arrives, we are with Allah forevermore."

One in India has said: "This that we call mortal birth is indeed death, for we are wrapped in time and sense and in the shadow of earthliness; but when the release comes we are with the eternal."

Beloved friends, it is our privilege—our sacred privilege—to stand with you at this hour by the side of the casket that holds all that was mortal of the remains of our dearly loved brother, Benjamin F. Troxell.

He was still comparatively young, not having reached the three score years and ten allotted to human life, being only sixty-eight. He was born in Northumberland county, Pennsylvania. He came to Chicago in 1862, and has been a citizen of this city since that time. He was connected with railroads for thirty years. He has been a member of the Masonic fraternity since he was twenty-two years old, and he has been a member of the Church of the Soul (formerly the First Society of Spiritualists) for twenty-four years, ever since your present speaker has been its minister.

Honored, loved and respected by all, he has entered into his higher inheritance. We follow reverently and sacredly his life-line. We must obey that high and divine mandate that has set him free, knowing that the heavenly Father's will is loving and supreme. The mortal life of this goodly man counts at this hour for its great worth. It is at such an hour as this, when we stand by the open gateway of immortality, that we measure the real value of human life, which is not in the vast possessions which cannot be carried with one; not in houses and lands or great treasures of earth, for these are vanishing; but in those treasures that are abiding and eternal; those that come of a goodly life and sincere purpose, and earnest and loving fellowship felt when in life. In the circle of our acquaintance, and the number who bend with us at this hour, of whom can it be more truly said, he was loved, honored and respected by all who knew him? Considering that he had no flattery for those who were in power, and that he was always fearless and outspoken in his convictions, in his daily life that he never catered to human authority for the purpose of gaining position or wealth, it becomes more and more beautiful to note the large circle of friends that these two people have drawn around them from their very worth, for the companion of his life, one with him, has realized, as he did, that the sanctity of home, the sacredness of social life and the daily performance of every duty must constitute the holiest life.

His religion was his own, but he did not enforce it upon others. He believed that the greatest testimony unto the Infinite is that of loving kindness to your fellow-man. He understood and knew that this earthly life is but the stepping stone, the preparation to that which is to follow. He knew that he had human faults, but he also knew that the integrity of purpose counts for more than loftier professions. So the love of God and the fellowship of man may be said to constitute his creed. His thought of immortality was that death was the next step in existence, the next step in which one throws off that which is feeble and fleeting in mortal existence and takes on the raiment of the spirit, woven of goodly deeds and loving thoughts, of gracious ways. It was his privilege to know that the immortal world is not far away; that those who bend near from the realm of light, even as John Wesley once said, "are the guardian angels, the ministering spirits of the household." He believed with Bishop Whitefield, that the immortal realm impinges more closely upon human life than people are aware of; and he knew with the poet that:

"When the hours of day are numbered
And the voices of the night
Wake the better soul that slumbered
To a holy, calm delight,

"Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted
Come to visit us once more."

What poet, sage and seer have sung in every age; what the highest philosophy has taught and the great religions of the world have espoused he knew to be true; and he knew, also, that human life, the human pilgrimage, with all its trials, its discipline, its seeming disappointments is the great preparation for the next step.

We can assure you, dear friends, from the closest acquaintance with this household, this goodly man, that he did not fear to take that next step; that his life was always ready, that he kept the altar fires within the spirit burning.

Though perhaps very few knew him as intimately as we did and some of you did, those who did know him intimately knew that the sweetest, kindest thoughts were often veiled from the outward world; that he did not allow many to enter into the inner sanctuary of his being; that he met the world sometimes with that exterior that would say: "I am impervious to your assaults."

When in the midst of great external struggle and discipline, of many trials and misfortune, and later enfeebled in body, not the result of disease, but of so-called accident, he still never murmured at his fate; he did not complain because of this discipline, but felt that perhaps his life would grow stronger in spirit because of this.

You, dear friends, who have known him all these years understand more than words can express, how he gathered his friends close to his heart in the nobility of his spirit and sought to make them know how he valued and appreciated every word and act of friendship.

Now that the immortal gateway has swung open, that he has entered into that next step of life, that he has been promoted to that higher position, that he has taken an added degree in the great, grand Order of Immortality, it would seem fitting that all who are laying the tributes of their best thoughts upon this casket, in the form of these lovely flowers, which are the symbols of their remembrance, should also remember that it is well with him. That it is to those who are in human life that the moment is a moment of admonition; that here is the preparation; he has entered into the fruition; here is the shadow, there is the light. But a few hours ago it was feebleness, yet how bravely did he battle with that approaching feebleness; his armor was ever on for the daily struggle, even almost to the last he held his post and performed his daily duty. Will every one here be as ready, will all be prepared when the time comes for that next great step? And how beautiful is that next step.

In the wise, divine, benignant providence of Infinite love, who can say that death is a shadow? Of course the outward life is lonely; of course it rests as a shadow upon the human heart, but consider the great revealment that it is, and the inevitable step that it must be to all. If it were not for this great change how desolate and drear would be the grinding treadmill of daily life. It is because of this hope, this uplifting certainty that mankind can bear the daily crosses and the narrow limitations of human existence.

But to weave the raiment of the spirit of kindly deeds and loving thoughts, to make honor and integrity foremost instead of time-serving and external prosperity; to know that we have an immortal destiny instead of human life alone, and to be able to bequeath to one's son the heritage of a name unsullied by any act of dishonor; this we claim is the greatest and highest privilege of any mortal life.

Lowly as was his human estate, he was a prince among men. Little as the great and proud would note him as he passed by, the honest gleaming of his flashing eye, the true grasp of his honest hand would be a thrill of pleasure to any who were intuitive enough to perceive real honor in human existence; and to know that this life has entered into its own, has taken possession of that inheritance which was his, to feel certain that the morning has dawned with the full step of added light and glory, this is the consolation of the hour.

So, dear friends, it is well enough to remember that the things of earth cannot abide forever; that but for those who have passed on you would have nothing to remind you that the future heritage must be cared for. It is needful at such time as this that all who bend here in praise and tribute to his worthiness should remember, also, that he will help to lead and guide them on up to the eternal, supernal height.

When death's kindly messenger came and took from them a dearly beloved daughter, it was under the consolation of this knowledge of immortal life that they bore that trial bravely. When year after year other friends were added to the great concourse of spiritual beings that bent above them they also knew that those in immortal life were strengthening and helping each human endeavor.

When Dr. Barrows said in Chicago, that a host of witnesses were bending above at the great rejoicing of the Columbian exposition, he but echoed the religious hope and thought of the world. When at this hour the greater and higher Messenger summons you all unto the council chambers of the wise and just, it is blessed to remember that these endearing presences, these lofty and divine ministrants are not far away; that every day and hour, when the Messenger arrives to bear some loved one from from the earthly estate, these invisible ones bend near.

How great a triumph is life after all; how wonderful is that beneficence that opens and unfolds the great pathway of immortality! Even the agnostic and materialist of today are compelled to admit, that if there is no immortality for man then the great purposes of nature seem to have been unfulfilled. But if they could only grasp this subject from the standpoint of inspiration, from the light of true revealment and know that every age has had its testimony, and that the Infinite hath left no one without witnesses of this immortality and divine heritage.

Dear friends, what other words can we say? How can we add to that which in itself is the glory and the fulfillment? Did you know that in the shadow of this humble dwelling, in the small room from whence this spirit took its flight, it was as though from out the shadow and darkness of a narrow prison cell the spirit burst into freedom? Then it was faltering and weakness, now it is strength and the glory of the morning. Have you ever seen the morning rise from this beautiful lake, or out upon the prairie, or beyond the mountains seen the glorious Armor of the Day (name given by Ouina to Mr. Troxell) appear as the herald for the light that was to come? Have you seen the streaks of gray and gold mount up the sky, and the crimson curtains of the dawn roll aside, and the great unfolding light of the Infinite reveal itself in the clear splendor of the sun? So from the shadow of earthliness the great curtain rolled aside, and from the gray of the human state the gold and crimson tides of immortal life floated into the narrow chamber, and the senses, wrapped in the earthly feebleness, no longer impaired or impeded the vision of the spirit, which more and more expanded to receive the new light and the ministrants from that heavenly land.

Oh, neighbors, friends, beloved members of the Church of the Soul, comrades, brothers and sisters, all this heritage and light is yours! Lo! the dawn of immortal life bends near and touches this household with its radiance.

Nothing can be said to these nearest and dearest, for theirs is a sanctified love; theirs is the illumination of the highest hope and prophecy; theirs the thought that the companionship is still continued. The son, the wife, all those who were of his care, will well remember that there is no loneliness for them save that which is born of the senses. The ties of nature are strong. Forty years and more of wedded life make a bond that is complete, and the physical severance, though hard to bear, still cannot divide that which is eternal in the larger habitation; these ties are renewed in the heavenly state free from the earthliness that belongs to the human form, and lo! in the heavenly convocations, in the home, the house not made with hands, in that divine and beautiful circle all will be united to their own.

Entered Apprentice on the earth,
All children must pass the level here;
The first degree, the human birth
In this the outward, human sphere.

Fellow Craftsmen all must be
As side by side they stand to fill
The Master's law and potency
In the fulfillment of God's will.

When at last the Master calls,
Through the Royal Arch all must pass,
And the mystic curtain, that ever falls,
Is uplifted and, like a magic glass,
Behold! they enter the Third Degree
In the great Master Masonry.

Lo! the Past Grand Master hath called him above;
The great Commandery is there;
The password to that realm is Love,
The initiation through earnest prayer;

Until, through such bewildering light
As glorious fellowship can bring,
He enters there the highest height,
And lo! Comrades around him sing:

Brother, this is the high Commandery,
It is the final and the last degree,
This is God's heavenly Masonry.
Enter into Eternity.

Our Heavenly Father, Thou who givest life, and that higher life, that is miscalled death, unto Thy presence Thy children turn in praise at this hour of mortal chastisement, beneath this rod which seems for a time hard for mortal life to bear; still may these Thy children be uplifted and strengthened; may they follow all the worthiness of the life of this, Thy child, who has arisen; may they understand the deep and hallowed benediction of this hour. Strengthen these neighbors and friends who have been so faithful through all these years; strengthen his Comrades and Brothers in the work of loyalty and love; strengthen the Sisters who rally around Thy stricken daughter; strengthen the associations to which he belonged; may they feel the higher and diviner fellowship; strengthen all, who beneath the yoke of care must struggle through mortal life. May they know that each child is the child of Thy love and care. Strengthen the son, his companion and these little children, and may they learn the great light of that unfolding realm that shall bless them once more by grandpapa's side. May all who are here bend in sweet supplication beneath Thy mandate of love that upliftteth and feeds the heart. May they unite then in praising "Our Father who art in heaven; hallowed by Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and leave us not in temptation, but deliver us from evil, for Thine is the kingdom, the power, and glory forever and ever. Amen."

You are to go the road which you see to be the straight one, carrying whatever you find is given you to carry, as well and stoutly as you can, without making faces or calling people to come and look at you.—Ruskin.

LIFE'S GIFTS.

Can the Inequalities of Life be Equalized?

The answer to the foregoing question must depend largely upon the fact whether that consummation would be deleterious or beneficial to human progress. And how is it to be accomplished? By the progress of human life not on any one special line of thought, but progress in its entirety, which will eliminate from life those inequalities that are impediments to its onward march. The record of former achievements has proven that the human soul is capable of breaking its way through the barriers that have formerly impeded its upward journey.

The question also may properly be asked, are there any inequalities in life that are not injurious in their effects, and if so where is the line of discrimination drawn? Some of those unequal conditions are so apparent that their beneficent or deleterious influence is visible to the most casual observer. To show that there are unequal distributions of life's forces which are beneficent in their design and arrangement, we would illustrate. Here are my friends. One is an artist, one a musician, one an architect. O, what beautiful pictures are evolved from the mind of the artist and externalized upon canvas. What heavenly music is given expression from the soul of the musician, and what beautiful forms are evolved through the architect's skillful hand; but neither is capable of giving expression to those faculties that are so highly developed in the others, but they can have their soul enraptured and find pure enjoyment in the results that come from the use of those gifts. And we who may not have the gifts of either the artist, musician or architect, but can with them find pleasure in their manifestation, may have faculties developed on lines in which they are deficient. They may be skilled in the arts of producing the luscious fruits and vegetables which we, by having in possession that gift, can by sharing with them enable all to enjoy the benefits of those varied faculties.

Here is represented inequalities in the distribution of life's gifts, and they are all used for the mutual benefit. Ah, but you are too idealistic, is the answer given by the materialistic pessimist who "sees a nigger in every corner of the fence;" and who asserts that the rule is to use those faculties for selfish ends; the beneficent motive the exception. Admitting that in the illustration used the idealistic is paramount, it is nevertheless, by slow but sure steps through the progress of life, being brought into practical application. It is not so much the inequalities represented by the various degrees of intellectual and spiritual power, that causes the clash of those varied phases of development as they stand in apparent antagonism to each other, as it is the abuse of those forces.

What a monotonous world this would be if all were artists, musicians, architects, horticulturists, or any one of the many varied faculties that are represented in life, and from the very fact of such a variety existing proving that they are needed in the great problem of life, to help it work out a correct solution.

Life here assumes in a very large percentage of cases the characteristics of its surroundings. This fact, whether acceptable to us or not, is proved by the development of the different races that inhabit the different portions of our globe; they assuming the mental and spiritual traits of character that most perfectly correspond with their external surroundings. Mountainous regions develop a rugged type of character, that, like its external manifestation, presents a bold front to the antagonistic forces of life. Who would wish to see our beautiful earth reduced to one vast plain, without the inequalities of hills and valleys and rugged mountains? In its diversity there is harmony; so out of the discordant tones and clashing of interests, that arise from the inequalities of life, there can and there will be evolved harmonious tones and unity of purpose in the working out of the problem of human progress. In the journey of life some from the start have a tremendous advantage over others in their harmonious material surroundings, and in their intellectual and spiritual development. It is the duty of those of the more advanced type not to try to equalize the conditions of life by coming down to the level of the inferior, but by awakening in them a desire for advancement, and reaching a friendly hand down to the lower levels, and help uplift to the higher planes of life.

The forces that at present are organizing and preparing to battle for the supremacy of the selfish instincts, and against the truth of the unity of the race, must realize that whatever is injurious and mitigates against the progress of one section of human society, injures the whole; but we should realize the fact that the antagonism against the progressive instincts of the race appears formidable only as we view it from the standpoint of our own selfish desires. The remedy is not in destroying that energy which is demonstrating its force in the accumulation of vast stores of material wealth and using it for malignant purposes, but to turn that energy into higher channels and cause what is now antagonistic to the harmonious progress of life to be a medium for the manifestation of the truth that all are entitled to life, liberty and the pursuit of happiness.

The world has had and now possesses its brilliant galaxy of statesmen, philosophers, poets, religious teachers and other types of special development who are, by the possession of those gifts, illuminating the road over which life is traveling and which would without those specialized gifts be groping in the darkness. They stand above their fellow beings, that great and glorious galaxy of the common people, only in the sense of having more highly developed those faculties that in the mass are dormant, and with the multitude explorations have not even been made to locate and ascertain the amount and quality of those treasures which are apparently and for all practical purposes lost in the accumulations overshadowing their undeveloped life.

The law that one extreme must be balanced by an opposing condition of life of equal extent and power is an established and accepted truth, and the artificial distinctions which are being used to make it appear that the divine law is a mistake when it announced that it had formed of one blood all of the nations of the earth are being corrected, and that law by the coming of the new civilization will be confirmed and practically illustrated by the recognition of the truth that while there may be natural inequalities in the development of individual life, whatever the gifts may be that are possessed are the equal property of the universal humanity, and as such must be utilized for the universal good.

We use the term new civilization in its fullest and most perfect comprehension, because in its inauguration there will be relegated to the museum of barbaric relics those conditions of life that give at the present time, with its best development, only unequal opportunities for the advancement of life on lines of harmonious unfoldment; and while all of the higher natural faculties which make the distinctions in individual life will be retained and intensified; none will be used to oppose or to bring the lower into slavery to the higher. Then will be realized that advance thought which gave expression in the words: "My country is the world, my countrymen all mankind."

HAMILTON DEGRAW.

Shakers, N. Y.

AN OPEN LETTER

To the President of the London Spiritualist Alliance.

Sir:—If the method adopted in thus addressing you should be looked upon as somewhat unusual, I trust to be able to fully justify my present procedure. As a Spiritualist, and one desirous of discovering and proclaiming the truth, being moreover supported by the feeling that in what I have to say herein, I am not only giving forth my own notions of things, but at the same time expressing the views of numerous Spiritualists with whom I am in perfect accord. I venture to come forward with a public declaration of opinion, upon a subject with regard to which all non-Christian Spiritualists must feel strongly. Is our cause to be misrepresented, lowered indeed in the eyes of the world, by a leading Spiritualistic paper, which week after week, continues to favor, flatter, and compliment clerical sectarians? Is there no possibility of protesting against the continuance of such a condition of affairs? For some time past "Light" has persistently pursued this line of action, as all readers of that periodical are aware. In the ordinary course of events, an editor is at liberty to manage his paper as he thinks fit. But this is an exceptional case, inasmuch as you, Sir, are the president of the London Spiritualistic Alliance, and also editor of Light, therefore anything appearing in your periodical uncontradicted, necessarily bears the stamp of presidential approval. The outside public must naturally suppose the opinions of English Spiritualists are put forward by what would seem to be an official organ. The president of the London Spiritualistic Alliance may almost be said to represent our cause in his own person, therefore it behooves one so high placed to recognize his responsibilities, and act up to the obligations incurred by the acceptance of such a post—to adjudicate justly on all matters that come up for debate. It cannot be denied that "Light," although under the leadership of the president of English Spiritualism, is yet willing to lend its columns to Christian theologians, and is striving in every way to obtain clerical support, by constantly retailing pulpit utterances, reporting sermons, and discussing church doctrines, even going so far as to advocate spending money (£50) on the hopeless task of enlightening the clergy, by the distribution amongst them, in pamphlet form, of Mr. Hawels' address to the L. S. A.

Some time back, too, a dissertation was published in "Light" on the resurrection of Jesus, from the pen of a correspondent, in the course of which he proceeded to argue his point on the ground of this mythical legend, as though it were a well-proved fact of yesterday. As you are aware, I took the trouble to write a reply to this article, showing the numerous discrepancies in the four differing accounts of the supposed occurrence, and pointing out what must be evident to all unprejudiced readers of the narratives, that no serious argument could be raised on such an uncertain basis. This communication found no place in the pages of "Light." Quite recently a proposition was brought forward in "Light" to inaugurate a Spiritualist church in London.

No discussion was allowed on this topic. All the letters and articles which were published were on the same side, viz, in favor of the project. It is true one very short letter was published, signed H. W. T., which did point out some practical difficulties in the way of the carrying out of the plan proposed, but raised no fundamental objections to the principle of converting Spiritualism into a church organization.

My own letters against the scheme have been suppressed and possibly also many others. Even ignorant ranting revivalists, presumably because draped in the sombre habiliments of the churches, are treated as privileged personalities by "Light," for quite recently its readers were instructed and enlightened in a lengthy and laudatory article by a contributor, expatiating upon the Christian virtues and spiritual intuitions of that self-deluded misleader of others, the traveling gospeller, Moody, claiming him, forsooth, as a Spiritualist

Well, if a ranting preacher can be a Spiritualist, and not know it, perchance a Spiritualist may be a ranter without being aware of the circumstance—a terrible reflection, this, truly! "Light," as a journal of psychical, occult, and mystical research, should act up to its character, and not condescend to truckle to any of the powers that be, take a higher stand, with regard to the church parties, above all theological quibblings, all party pettiness, all sectarian folly. Let Christian schoolmen spend their time in inventing or reciting impossible creeds, undesirable dogmas, mumbling vain repetitions, uttering formal supplications, chanting psalms, preaching platitudes, or, at moments when more metaphysically inclined, in disputing about the number of angels that can dance upon the point of a needle, or on some other question of equal importance to humanity.

We can find better employment for our faculties, by experimenting, observing, proving, recording the facts disclosed by psychological investigation. With regard to the Spiritualistic church question it may be remarked, there are already sufficient places of public worship, and more than sufficient parsons for those who require them.

Let the orthodox sheep and goats remain in their own folds, under the charge of their own shepherds, instead of seeking pastures new in our domain. The regular attendants at the different churches cannot be any gain to our cause until they are able to think their way out of the ancient creeds and dogmas by which they are tied and bound. We need not be anxious to attract to our ranks the mental tricksters and spiritual shufflers of the sects. Chapels and churches may perchance serve much the same purpose psychically as hospitals and asylums do physically. Those who are physically robust and healthy require no physician. Those who are psychically sound and sane need no priest. The strong soul can walk upright alone in the sight of all the powers of heaven and earth, without the aid of church or parsons.

Yours, etc. W. H. SIMPSON.

Grahamstown, South Africa.

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The first point to which our attention may be directed, says the Edinburgh Scotsman, is the collecting of evidence regarding the immediate effect of severe and mortal injury on the subject thereof. One of the best illustrations of the fact that such injury does not produce immediate death, or at least that absolute cessation of all movements which we popularly recognize as the main feature of life's ending, is that afforded by the case of Captain Nolan. The captain headed the famous charge of the Light Brigade at Balaklava. In the course of his duties he was struck in the chest by part of a shell, the missile tearing the chest open and wounding the heart. Kinglake gives a graphic account of the incident.

"The sword," he says, "dropped from his hand, but the arm with which he was waving it the moment before still remained high uplifted in the air, and the grip of the practiced horseman, remaining as yet unrelaxed, still held him firm in the saddle. Missing the perfect hand of his master and finding the accustomed governance now succeeded by the dangling reins, the horse all at once wheeled about and began to gallop back upon the front of the advancing brigade. Then from what had been Nolan—and his form was still high and erect in the saddle, his sword arm still high in the air—there burst forth a cry so strange and appalling that the hearer who rode nearest him called it unearthly. And in truth, I imagine, the sound resulted from no human will, but rather from those spasmodic forces which may act upon the bodily frame when life as a power has ceased. The firm-seated rider, with arm uplifted and stiff, could hardly be ranked with the living. The shriek men heard rending the air was scarce other than the shriek of a corpse. The dead horseman rode on till he passed through the interval of the Twelfth Light Dragoons. Then at last he dropped from the saddle."

THE DECAPITATED CONFEDERATE.

D. L. Kilmer, who passed through the civil war in America, in his turn gives an interesting parallel case to that of Nolan. He tells us that a sergeant in charge of the Ninth Corps of the Confederate works east of Pittsburg leaped on the parapet and with his cap in his left hand and his gun in his right cheered his comrades onward. A shell decapitated him at this moment "as completely as a knife could have done," says Mr. Kilmer, "but the tall form continued erect for some seconds, the arms still waving frantically, but with everlessening sweep and power, until the forces of the body collapsed, when the headless trunk toppled over to the ground."

We may regard as facts the circumstances above noted—that men killed instantly, in the popular acceptation of the short term, may continue to execute apparently definite and purposive movements. A somewhat ghastly recital referring to a guillotined man has been generally credited to the renown of the Paris School of Medicine, and relates to the same curious features that mark the battlefield. The Parisian case was that of Dr. De La Pommerais, who was guillotined for the crime of murder by poisoning. The story goes that some of his confreres waited on De La Pommerais before his execution and, informing him that it was their desire in the interests of science to test whether any degree of consciousness remained in the decapitated head just after execution, asked him, if possible, to give some sign or token by way of solving the problem. De La Pommerais acquiesced in the suggestion and it is said that, securing possession of his head as it fell and preventing further hemorrhage, the doctors shouted in the ear of their former confrere, demanding of him to give some response. One of the eyes was said to slowly open and shut and then all symptoms of life ceased.

A writer remarks that a freshly guillotined head has been known to make gestures of the mouth and to move the eyes when a bystander taunted it. I have been unable to trace either the truth of the De La Pommerais story or the source of the last named incident, but there is no reason why both should not have been correctly reported. Much would depend on the rapid flow of blood in the case of the head of the guillotined criminal in respect of the existence of movement or consciousness.

DUALITY OF THE VITAL STATE.

We see a very distinct reflection of the duality of our vital state in the very arrangement of our nervous system. The chief masses of that system, as everyone knows, consist of the brain and the spinal cord, and a second system of nerve masses called the sympathetic system also exists, and is found lying in a double chain of nerve knots or ganglia down the front of the spine. Now, it is evident that as the brain is the most important part of the nervous apparatus the spinal cord and the sympathetic system must together occupy a secondary position. This is unquestionably the case and the plan on which our nervous affairs have been ordered represents the well-known principle of the "division of labor." With a complex body to look after, our nervous system exhibits a clear specialization of its duties. If there are parts in the brain whose duty it is to "think" there are other parts whose function it is to guide our movements. If there are groups of nerve cells destined for the purpose of receiving messages from eyes and ears, the "intelligence department" of the brain, there are other groups that supervise the work of the heart, and that control our digestive proceedings, and that see to it that the duties of the lungs are duly discharged.

On such a principle of division of labor we are bound to find the varied ways and works of the nervous system carried out on different levels, as regards the importance of the duties performed. Now, it happens that the spinal cord which runs through the middle of the backbone, within which it is protected as within a bony tube, is really a kind of brain deputy in many respects. It acts on the whole as the confidential servant of the brain, but it also possesses an independence of its own. Its duties are of a lower nature than those discharged by the brain, but they are none the less essential for the perfect ordering of the body's welfare. Even if the head office be singularly well organized it cannot exercise its functions properly in the absence or inefficiency of the suboffices, and the special cord is really a series of suboffices carrying out many actions which otherwise we might be tempted to credit to the share of the brain.

If we divide the spinal cord of a frog and irritate the foot the leg will be moved, after the fashion in which the uninjured animal would resent being tickled. Here we have separated the brain from the feet and yet control of the muscles of the leg is not lost. That which the brain does in the frog apparently is not so much to carry out movements, but to initiate and control them. If a frog's legs be allowed to come in contact with some weakly irritating fluid the legs naturally will be withdrawn after an interval. Time after time the action will go on, till we can gauge fairly the period which will elapse between the withdrawals of the legs and their descents. If, now, the spinal cord be divided below the brain, we find these movements much accelerated. They proceed at a quicker rate, because the brain control is removed and the mechanism of the animal is left, as it were, to run wild, like an engine from which the influence of the flywheel has been removed.

But we may find evidence that the spinal cord of the frog may control actions in a fashion that would almost lend belief to the idea that it is much more than a mere brain deputy. Cut off a frog's head carefully, so that there may be as little disturbance of parts as is consistent with the performance of this operation. We have removed the brain, of course, and all that is left in the body of the chief nervous system is the spinal cord. Now place a drop of acetic acid on the inner side of one thigh of your headless frog and you will see the animal raise the foot of that leg in the endeavor to wipe the acid off. If, now, you remove the foot of the same leg and apply acid as before the leg will be again raised, but as the shortened limb falls short of the irritated spot the headless amphibian will after an interval raise the other foot and endeavor to rub away the acid. This is a well-known experiment and its teachings are singularly instructive. They prove to us that the spinal cord is capable of carrying out movements of a very complicated character, movements with a purpose, such as we should be inclined to believe were controlled by the brain alone.

Pass now to the case of the man. Here injury and accident, unfortunately, supply us with a parallel instance to that of the frog. If the spinal cord of a man be divided, say, in its middle part, the lower half of his body is paralyzed. He is unable to move it and he has lost all sensation in that half. But if the feet be tickled the legs will be drawn up, although the man is not conscious of making the movements and is unaware he is putting his muscles into action unless he sees the motions of his limbs. Here we again come in contact with the idea of the independence of the spinal cord. We see that consciousness has nothing whatever to do with the work of the cord, any more than when we tickle the foot of a sleeping person and the leg is moved we can assert that he is conscious of his action.

Verily, the midway station between life and death is a locality that has been but a little investigated. Spiritualists, give it more attention.

OCCULT STUDENT.

I KNOW.

The Universal Life Force.

Universal Life Force is pulsating with a vibrating, intelligent I Know, that meets the demand of all life, from the smallest atom to the highest of soul aspiration. This I Know holds within all that is, ever was or ever will be. It is the All Perfect, undisturbed by man's suppositious theories of why and wherefore. Its geometric, mathematical, chemical and planetary laws ever stand, unchanged by the hand of time, or the mind of man.

This I Know force cannot be fully comprehended by the materialistic mind. The psychic soul coming in touch or rapport with I Know, feels the pulsating thrill of vibrating, instantaneous knowledge, that has hitherto been a blank to man. This knowledge vibrates with a precision and decision, that admits no hesitation of calculation; admits no thinking, scheming or proof; for it carries convincing proof in its ever pulsating truth. Man did well when he agreed with his brother man, that the addition of two and two was equal to the multiplying of two by two.

The mathematics of man are ever puzzling the brain of man with its rules of calculation. Why burden and worry the brain, when all is correctly assisted by the I Know, and is indelibly stamped in the psychic force, waiting the demand of man?

The so-called lightning calculators, who give instantaneous correct answers to written figures, without time for calculation, are in rapport with the I Know mathematical vibration of the universe. This is the true source of all knowledge. The psychometrists do not read by man-made letters or signs, nor can they at all times tell all they feel and know. They cannot express the soul inspiration that thrills their entire being with gladness, in thus being blended with natural law. Man has not accepted and lived enough in the now of I Know. By observation of the past, applied to the present education, man fully appreciates the possibility of the future man. 'Tis well for man to memorize the past and to familiarize the present, but 'tis better still to foresee the future possibility of all life.

To know the I Know of the universe, is to live in receptive submission to universal life vibration, being in the material yet not of the material; dwelling among the earthly, yet partaking not of their vanities; eating and talking with mortals, yet breathing the knowledge of Divinity; feeling a oneness with Universal Life, feeling the Omnipresence of all knowledge, feeling no limit to soul possibility, rejoicing in the ecstasy of love's realization, noting the harmonious waves of nature's vibration. The poetical echo of her rhythmical numbers are the incentive of soul mind. 'Tis a sad fact that psychics feel and know many things they cannot express; they are like the man of Pan, caught up into the third heaven, see things not unlawful but impossible to utter. Our psychics say the language of mortal tongue has not learned to express them.

MRS. HOOKER M'EVOY.

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ANNUAL REPORT

Of the Secretary of the National Spiritualists Association.

To the Spiritualists of America:

Dear Friends and Co-Workers:—Again the season has returned when it becomes necessary to submit to your consideration the annual report of the proceedings and work of the N. S. A., as connected with the office of the secretary, and it is a source of pleasure to me to present the gratifying results of our labors as well as the good prospects that are before the N. S. A.

The year has been a busy one, and filled with effort on the part of the officers of this organization to increase the influence for good of our societies and of the cause of Spiritualism in general. Evidences of the esteem and appreciation in which the N. S. A. is held all over the land have come to this office, by correspondence and from visitors from far and near, and we are assured that never before has the need of a National Association of Spiritualists been more firmly intrenched in the minds of our people. While I do not see the possibility of a National society being composed of individual membership, I can clearly perceive that if it could be so, the membership of the N. S. A. would consist of thousands of individual Spiritualists who do not, or perhaps can not, belong to any local society. I mention this to show that this organization is indorsed and blessed by a great number of friends who are not members of any of its chartered societies—an evidence of which is that hundreds of donors to the Mayer Fund are not connected with any society. This fact clearly proves that the N. S. A. is considered a necessity to the cause in all quarters of America.

The spiritual societies with which we are in touch have shown their loyalty and good will to the N. S. A. during the year, not only in their helpfulness to the Mayer fund, but in various ways, sending out to this office kindly words and sympathies that have been felt and appreciated as a power for good, and due appreciation of all this expressed by your secretary, whose labors have been lightened by this good will. Our spiritual papers have also brought an atmosphere of kindliness from their managers and many of their contributors, to this office, and the courtesy of the editors of these papers has been unfailing and helpful in the extreme. To each one we send our sincere thanks for the service of the year.

Our reports from State Associations have, on the whole, been encouraging and gratifying. These Associations have done much good work. Some of them have made a strong feature of missionary work as a part of their labors, with most satisfactory results. We learn that more of harmony and good-will exists between them and their constituents by this method, and that the cause is growing in various localities in proportion to the efforts made to spread the truth in the missionary field. Local societies have passed through trials and cares during the year. Some of them report depressing conditions, others are full of hope and zeal for the future, and all have certain unfailing workers who press on with their labors in the face of discouragements and disappointments, determined to do their best for the cause they love. Finances have not been plenty with any society—too much apathy on the part of the local Spiritualists being the principal cause; and the great need of Spiritualism all over the country, irrespective of societies as well as in connection with them, is the awakening of Spiritualists to a sense of duty in the line of supporting the cause with finances, encouragement and sympathy in every direction where good to humanity can be wrought. During the year, quarterly letters to our chartered societies evincing the interest and affiliation of the N. S. A. have been sent by the secretary, and kindly and loyal responses to many of the same have been received and filed. Since the last annual convention, your secretary has written about fourteen hundred letters in the interests of the N. S. A., many of which have been in behalf of, or in acknowledgment of, donations and other work connected with the Mayer Fund. She has also written frequent articles for publication in the various Spiritual papers, all of which have been honored by the editors with prominent space in their publications.

The office of secretary of this organization necessarily calls for diversified labors on the part of its incumbent, no portion of which can be neglected, from writing for the press, corresponding with societies, attending to the free library and reading-room, to entertaining the many callers who come to headquarters for information on Spiritualism and its workers, or as one goes to the Mecca of his hopes and dreams. But, with all this diversity of work, your secretary is happy to report that she has had to employ very little assistance in the year. At the last convention, the matter of employing clerical assistance for the secretary was acted upon to the extent of leaving the amount to be fixed for such aid to the Board of Trustees, and at the first board meeting thereafter the secretary announced that she could cover all expense of outside aid with the sum of fifty dollars, and at this time she is happy to state that all clerk hire falls several dollars short of the allotted sum. In this connection, however, I wish to give credit to the invaluable aid of Miss A. O. Wink, who has many times extended her aid in this office in such manner as to save the secretary much perplexity and overwork, and which would have cost many dollars if clerical labor had been employed. I also desire to extend sincere thanks to our worthy treasurer, Mr. Mayer, for his valuable suggestions and advice, and for his unfailing sympathy and goodwill in all the duties of this important office.

In accordance with the vote of the convention your secretary wrote a courteous letter—which we sent out as a circular request—to the various mediums who held independent platform test meetings on Sundays in the localities where spiritual societies for lecture work are established, asking them to refrain from holding their meetings at such hours as might conflict with the work of the society in their vicinity. How much good was wrought by these letters has not appeared. In seeking to secure complete files of the Spiritual papers and magazines for the N. S. A., letters were written to many of our prominent workers, also for the press, soliciting such publications, and many papers and other forms of printed matter have been received in response, while we have many promises of more that will in time be donated to this organization.

During the year, the secretary and other members of the N. S. A., have published articles in the secular press in favor of Spiritualism, and in protest to the attacks upon it in public by Rev. Talmage and others. In February last, the Commissioners of the District of Columbia were expected to act in favor of a bill prohibiting the exercise of clairvoyants and other psychics in their respective callings—a bill that if passed would prevent our mediums from exercising their gifts to any extent in this District, but by the prompt action of the Executive Committee of the N. S. A., in Washington, the bill was eliminated from the proposed measure, before they were submitted to the Committee of the District.

It is not my purpose to make this report a lengthy one, and while there is much of interest that might be cited, yet, I must condense as much as possible. During the year, nine local charters have been granted, one charter for State Association, Wis., one for camp association, and one for the Young People's Union.

Our free library contains nearly five hundred and fifty books, any of which can be borrowed by persons of reliability who wish to read them. We charge nothing for the privilege, and we have many calls for the books on our shelves. Many of our bright authors in Spiritualism and liberal fields of thought have generously responded to the solicitations of the secretary, and presented copies of their publications to our library; among these may be mentioned Charles and Katherine Newcomb, Elinor Kirk, J. Howard Moore, Dr. H. Kelley, Carrie Twing, Lida Browne and others, all of whom are well known to the literary world, and to all of whom we extend most heartfelt thanks. Our library has been newly arranged and catalogued by Miss Wink, and is in the best of conditions, and is by no means the least attractive feature of the Home office. I must not neglect to mention that Mrs. S. L. Porter presented the library with a number of the foremost and brighest books of the day, selecting our president as her almoner in this transaction.

The headquarters have been open for visitors and for business during the year except for ten days in the season when the city was well nigh deserted and business at a low ebb—when the secretary was absent for a few days seeking a needed change; but during that time no work was neglected, as all correspondence was attended to by that officer from her distant post.

And now the secretary wishes to acknowledge with gratitude the unfailing kindness and courtesy of President Barrett, and of each member of the board, toward her at all times, and their valuable influence, which has ever been felt by her as a source of strength and encouragement. To each and all she accords recognition of their help, as also to the editors of the spiritual papers and of societies with whom she has come in contact during the year.

The financial statement of the N. S. A. cannot be made till the end of the fiscal year; it will be submitted at the convention.

With loving greetings and good-will to all friends and co-workers,

Respectfully submitted,

MARY T. LONGLEY,
Secretary N. S. A.

THE ANARCHISTS.

What True Spiritualism Demands.

To the Editor:—It appears from the New York Herald that European statesmen, who are somewhat puzzled as to the steps which should be taken to suppress anarchy, are just now much interested in the views on this subject which have been set forth by Doctor Emmanuel Regis, an authority on mental diseases and a professor at the Medical College of Bordeaux. Doctor Regis has made a special study of regicides, and a book by him on that subject has just been published.

In it he dwells at length on the necessity of preventing anarchy from spreading any further, and he insists that the surest way to effect this object is to treat regicides and other criminal anarchists as if they were lunatics. Nothing is gained by killing them, he says, whereas much will be gained by shutting them up in lunatic asylums. Regicides, he explains, may be divided into two classes, the true and the false. The former try to kill sovereigns because their temperament and training impel them to commit such crimes; the latter follow their example because chance or a momentary impulse has driven them half crazy and has filled them with a desire to shed blood. The sole aim of the true anarchist is to destroy a potentate; the sole aim of the pseudo-anarchist is to punish some one who he thinks is his enemy.

True anarchists, continues Doctor Regis, are neither wholly sane nor wholly insane. Most of them, however, have hereditary blemishes and are so unbalanced that no matter how intellectual and brilliant they may be, they are in reality abnormal beings, a striking characteristic of whom is their inability to resist the temptation to commit crime which constantly besets them. They are, in fact, degenerates, and statistics show that in most cases several of their immediate relatives have been the victims of suicide or epilepsy. They are also as a rule sickly in childhood—witness the cases of Jacques Clement, Chatel, Ravaillac, Damiens and others—and furthermore they commit their atrocious crimes at an early age, the large mapority being under thirty-five at the time of their arrest. Mystics they also are, the result being that they believe themselves destined to do some great deed which will win for them the crown of martyrdom.

According to Dr. Regis the criminal acts of regicides are always premeditated. The anarchist, he says, is proud of his mission and takes care to strike the blow in open daylight, before the public, and in a manner which is almost theatrical. Therefore he rarely, if ever, uses poison, his favorite weapon being a steel blade. Death he does not dread, and the most cruel tortures he brears bravely. Most of the regicides have suffered death for their crimes and have surprised everyone by their calmness. Those who escaped death, like Parasanante, who tried to kill King Humbert, ended by becoming lunatics.

In answer to the question, "What should be done with anarchists?" Dr. Regis says: "The prevailing idea is that the only way to suppress anarchy is by killing the regicides; but, though this is certainly a radical method, I am satisfied that it will not prove as efficacious as is expected. The fact is there is no proof that this is the best possible method of protecting society from the attacks of fanatics of this type. Indeed, I have shown that anarchists consider death a glorious martyrdom, and that the greatest boon that can be conferred upon them is death. The reason is because they are convinced that, once dead, they will take rank among the immortal voluntary victims of a holy cause. On the other hand, the punishment of one regicide has never prevented another regicide from committing crime. On the contrary, the death of a regicide causes his colleagues to envy him and spurs them on to meet a similar fate. There is, so to speak, a contagion of martyrdom.

"It is important now to note the fact that nothing annoys or humiliates these fanatics so much as to be considered insane, and hence irresponsible for their crimes. Against such an imputation they have always protested, and still protest most loudly. In view of this fact, the suppression of anarchy can only be effected by treating the regicide as a lunatic. Complete suppression we need not expect, since there have been regicides, just as there have been lunatics, since the world began, but partial suppression we may confidently hope for. Nothing hurts an anarchist more than to hint that he is not in his right mind, and nothing is more likely to make him abstain from crime.

"A most valuable object lesson could also be taught in this way. Let those unbalanced persons who seek to become illustrious and to win the praise of posterity by burning the temple of Ephesus, as Erostratus did, or by killing the best of kings, as Ravaillac did—let them, I say, learn, once for all, that they have been treated as lunatics and that they will be locked up for life in lunatic asylums, far from the scenes of their former deeds of prowess(?) Such an announcement and such a policy would have a marvelous effect upon their colleagues, and would help greatly toward the suppression of anarchy."

There is no doubt in regard to the proper treatment of anarchists when view from the higher Spiritualistic standpoint. They should be kindly treated as misguided human beings, and confined in an asylum until thoroughly reformed. Killing them is barbarous—accomplishes nothing but evil.

L.

SOURCE OF WISDOM.

Is there a Conscious Thinking Center?

We are told the sages, or wise men in all times, drew their information or wisdom, from a conscious thinking center. We are told to look to God for wisdom. We no sooner attempt to search for his abode, than we find he "is past finding out."

Again we are told that "Spirit is God," or that "God is a spirit," but we cannot comprehend spirit. If we drift into materialism, and say, "matter produces mind, thought, and will," we soon meet problems which we cannot solve from that standpoint. Tow, then, did wisdom come, from such infinite source?

Careful readers and great scholars, from the material side of theories, are now asking the question, "why so many theories, creeds, dogmas and isms?" A law library, in a few years after publication, becomes rubbish. A medical work is only good for ten or fifteen years. Among all the creeds, theories, and opinions, is wisdom wanting? Anything based on wisdom is never changed. Wisdom comes to man from a conscious thinking center, and is eternal, changeless and fixed. We are told we "think the same thoughts that Socrates and Plato thought in their day." If we blindly sit down and allow our preacher to do our thinking for us, and do not attempt to go to the fountain head for truth, we must not complain if the water is bitter to the taste. It is our privilege to learn the facts concerning our existence, and God's purpose in creating us, and what he wants us to do. It is plain that if wisdom is procured from the proper source, it will stand for all ages and time. Jesus drew his wisdom from the Father.

There is a space as black as night, running for nearly twelve centuries, it being in fact the Dark Ages, in which wisdom was met by death or a dungeon. Only the "opinion of the Fathers," was of any weight. Occasionally there was a ray of light detected, even in this dense darkness; some one would get wisdom from the central fountain and impart it to others, and suffer death for so doing. A monk was severely punished for telling his associates that "wisdom came from the center of creation, by asking, longing, and praying for it, while the mind was in a passive state, having the mind centered upon God."

Some years ago Joseph Adams taught that "right actions produced right living and right thinking." Mrs. Eddy changed this by teaching that "right thinking produced right actions." Helen Wilmans changed these to some extent by teaching that, "a perfect ideal must be established in the mind, before perfect results could be produced." These may all be near the truth. Why follow the "calf path?" The magnetic needle has not lost its cunning.

Wisdom does not consist in taking a bit of theory from this or that doctrine and making a perfect basis of only sound theories. A galley slave could not have been kept from the true wisdom, if he had been determined to go to the fountain head or "conscious thinking center after it. No person can be kept from wisdom to-day, however persecuted. A medical clairvoyant says he has "sat twice a week for ten years to acquire his knowledge." It only takes three years in medical college to graduate in medicine; why, then, go ten years to the conscious center?

The criminal records of Iowa disclose the fact that a man for restoring a sick man to health, after all his physicians had said, "he must go; no medicine can reach him," was sentenced to the penitentiary for, doctoring without medicine. His friends came to his rescue. The Supreme Court saw the hand of the "Inquisition," and said, "Let the man go free."

We anxiously inquire where, or how, to find this conscious thinking center? We go to the church idea of God, and find him in the minds of the masses of worshipers, to be a person, having form as we have, in the material. We turn away from that, and look for a fixed conscious thinking center in the planetary world. In that we find our earth, as well as many other planets pass around the sun as a center, making the trip, some in a few months, the ones far from the sun in about eighty-four years; we mean at a greater speed, as individuals, than the speed of a rifle ball, when shot from a Winchester rifle Our sun, with all its planets, passes around another sun, and this second sun, with our sun and its planets, all pass around a third sun, and thus on, and on, until the mind is lost in the never-ceasing motion. We again ask "where is this conscious thinking center?

A naturalist found a little blooming plant, growing in a dark mountain valley, and asked the little plant, "why are you here in this lonely world?" The little plant replied, "the spot where I grow is in the center of the world." Must the hands of time move forward or backward? The decision is for us in our efforts either in finding, or failing to find, the center from which flows wisdom.

F. P. WAGNER.

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SATURDAY, OCTOBER 13, 1900.

The Boxers! The Boxers!

Is it a fact that a branch of the Chinese Boxers have located in America, and are trying to run the religious institutions of this country with a high hand, just as it is alleged they have been doing over there in China? A few weeks ago gross outrages in which religion played a part, were perpetrated in Dayton, Ohio, which suggested the Boxers were at work in that city, even if their Celestial origin was concealed. Only last week, at Mansfield, Ohio, apparently the same faction attacked two elders of Dr. Dowie's church. These elders were tarred and feathered, and paraded through the streets, to the great delight of the hoodlum crowd. This is the third time members of the Dowie sect, who base their distinctive faith on the words of Jesus, have suffered violence in Mansfield.

Every little while the Latter Day Saints, otherwise known as Mormons, whose religious views are built on the Bible and Jesus Christ, experience violence somewhere in this great country, where all creeds and no creeds are supposed to be freely tolerated. Of course our native population sharing in the blessings of freedom are not guilty of these gross wrongs. And Christians who have suffered so much in the way of persecution in the past, would not repeat those outrages on other parties. It is the work of the Boxers, the vilest of the "heathen Chinee," who have no toleration about them! They have come among us in disguise, and are doing on the sly just what their associates are doing in the Orient. Instead of trying to dragoon the Boxers abroad into submission to established law, it would be well to employ our armies at home in keeping order, and in teaching intruders from abroad respect for our institutions.

Scourging Texas.

"Mother," said a sick girl, "'Whom the Lord loveth he chasteneth,' is that so?"

"That is what Paul wrote," replied the mother.

"Well, the Lord must love me, then, for he is just giving me fits."

Wonder if that is the reason the floods are let loose on Texas, a second and third calamity following close on the heels of the one that desolated Galveston?

But for our early orthodox teaching we would have supposed the great air currents that rolled inland from the convulsed ocean and laid waste a city, destroying thousands of its inhabitants, carried along with them waters held in solution; that these currents were obstructed in their course by mountain barriers and counter currents; the moisture was condensed, formed into clouds, and these clouds being overweighted, fell to the earth as rain. Streamlets were quickly formed which constantly increasing in size became a mighty river which overflowed its banks. The great mass of water seeking its level flowed onward, and destroyed every obstacle in its path; just as the wind and waves in the ruined city of Galveston had done only a few days before, God having nothing to do in either case, save as a disinterested spectator, expressing neither love, hate, justice, revenge nor mercy.

Quite Time for a Change.

A movement among the clergy of Pittsburg contemplates the abolition of extravagant and expensive funeral customs. In a late meeting they recommended the omission of eulogistic remarks concerning the dead at the time of burial, and made a strong declaration against floral and other useless displays. Services at the grave, they say, should be brief, and friends present in inclement weather should not be expected to uncover their heads for a moment. They advise a discontinuance of mourning costume.

The Progressive Thinker gladly lends its influence in favor of this reform; for such it is in fact. Many a family has been wholly impoverished in aping the customs of the rich in the burial of their dead. Let all, the rich and the poor alike, remember the objects of their love do not rest in the grave. It is only their worn-out and cast-off garments to which they pay honors. The immortal spirit, which lately animated the earthly tenement, has fled, and is reveling in joys all its own. Quietly lay the vacated tenement away, and treasure the virtues of the departed as all that is left among us of a well-spent life. If it knew evil the sooner it is forgotten the better for the survivors and for the departed, whose power for wrong ended with the mortal body.

Progress in the Air.

Every lover of humanity must hail with joy the constantly improving tone of the orthodox pulpit. It is the prelude to a universal change fast nearing, when, instead of preaching dogmas dishonoring to God and outraging reason, every pulpit will proclaim the supremacy of natural law, and the rejection of errors founded on the ignorance of a remote age when the whole world was sunk in barbarism. Then, instead of opposing Christianity for its fallacies, all will applaud it for its practical common sense. The silly guessings of an ignorant priesthood as to the origin of evil and the remedy therefor, will give place to the great truths which true science unfolds. Instead of ascribing evil to the eating of forbidden fruit, or the uncovering of a box from which countless ills and diseases escaped, leaving only hope behind, it will be found an outgrowth of savagism, the natural condition of man before reason, and observation, and experience had taught him what he now knows. It does seem that progress is in the air as never before. And why not? Why should the arts and the sciences take such forward leaps, and the pulpit lag superfluously so far in the rear? It should not, and the more thoughtful of the clergy are rushing to the front, while others are but slightly in the rear.

Rev. Frank M. Carson, pastor of the Lake View Presbyterian Church, almost bounded to the front two Sundays ago, when he is reported by the daily press to have said:

"Listen to the opinion of a labor journal touching the condition of the churches to-day, and we shall see ourselves as others see us. The church may be numerically stronger, but there has ceased to be any test of morals for membership in most of the churches. The gambler, the liar, the swindler, and the extortioner can be a prominent member in a church in these days of religious and moral decadence.

"These are stern charges; but my observation compels me to admit their truth in some instances. What are the words used to describe the successful business man to-day? "Sharp," "shrewd," "keen."

"I say we must purify the atmosphere. Under the present system of competition the weak are going down before the strong. Commercial justice and righteousness in any fullness are almost impossible of practice. Has the church concerned herself about this whole question of how men are to love one another six days in the week?"

A church without morals, made up of gamblers, liars, swindlers, extortioners—and hypocrites should have been added—is not the kind of a church to perpetuate; and Rev. Carson does well in calling attention to them, and should have advised honest men to shun them.

Churchmen, amend your creeds, revise your Bible, correct your morals, advance natural truths, discard your fables and your follies, and we will all join you in the grand march for a higher, a nobler, and a better civilization than your prophets have ever predicted, or your poets have sung. The age is ripe for reform, and we demand it at your hands.

Hard Pressed.

A news dispatch from New York says the editor of the Homiletic Review, of that city, has just received a letter from Rev. Dr. Geo. F. Wright, of Oberlin College, Ohio, in which he discloses the purpose of a trip he has started to make through Siberia. He is unwilling to accept the theory that the deluge merely submerged the region round Palestine. He claims when the author of the Pentateuch said, "The waters covered the whole face of the earth" he meant it.

"Prof. Wright will go through the mountains of Siberia, far from where men ordinarily go. There he will make excavations. He will dig up the earth until, with the geologist's eye, he discovers just that stratum which should have been deposited during the period in which the deluge took place. Next he will explore the Caucasus range, pass down to ancient Ararat, where tradition says the ark landed, and emerge from his travels somewhere near Smyrna, Asia Minor."

On the eve of the Franco-German war a party in Paris organized a company to explore the Red Sea in search of some remains of Pharaoh's army overwhelmed in its pursuit of Moses when the sea let go its hold of water walled up on either side, to let the Israelites pass on dry land. The expedition was abandoned on account of the war, though its projector was sure he would find at least the chariot wheels. Possibly the sea was "salted" at that time, and the chariot wheels may be discovered a little later.

Rev. Dr. Wright should know before he has gone far in his explorations, that every mountain on the globe, however elevated, was once below the level of the sea. The mountains were uplifted by the terrible convulsions old earth has passed through, and they bear witness of this fact. He should also know that every grain of sand, all the gravel, and all the boulders, however deeply buried in the earth, are water-worn, and were made what they are by being rolled along and upon each other in rivers, estuaries or seas, and that no discoveries on mountain tops or deep excavations in the earth will discredit this statement. This movement, however, shows that men may be deeply versed in Bible lore, and know very little of true science.

Hugh Miller worked that "Testimony of the Rocks" theory for all it was worth and filled a suicide's grave in consequence.

That Is Right.

The "Evangelist," a Presbyterian organ, writing of the Galveston disaster, accounts for it in the good old orthodox basis:

"It was a visitation of God." * * "Great as is the mystery of the question it was an affliction of heaven. The raging wind and the leaping waves were but fulfilling His Word, and they never advanced beyond the errand on which they were sent."

The God who holds the winds in his fists, and who lets them loose to overwhelm a city and crush its inhabitants, is not the God of modern science. He is the barbarian God of the Jews, jealous, repentant and vengeful, a fit person for a believer in infant damnation to worship; but he is not the loving, kind and merciful Parent of even advanced Christians, and falls very short of possessing the glorious attributes Spiritualism has enthroned as Infinite Intelligence.

Those who try to break the fall of orthodoxy will only make the fall heavier at last.—Goldwin Smith.

A Mediumistic Prodigy.

As set forth by the Paris correspondent of the Chicago Chronicle, musical prodigies ad infinitum have bobbed up all over the continent during the past decade. Many of these, after scrutinous tests, proved to be no prodigies at all, and others, again, could display their phenomenal gifts only under hypnotic influence.

Paris, however, is just now harboring a genuine two-and-a-half-year-old "musical prodigy" or rather medium. In this case there is no deception, for that august body, the Psychological Congress, which met here a few days ago in connection with the Paris exposition, took cognizance of the smart youngster and actually declared that a miraculous genius, which cannot be explained by science, had presented itself.

This prodigy is a Spanish boy named Pepito Rodriguez Arlola. He was introduced to the large assembly of scientists in the big Palace of Congresses by Messrs. Richter and Carvalho. Pepito, arrayed in a dress which looked more fit for a girl than a boy, seemed overwhelmed with fear at sight of the big crowd of people and he burst out in a fit of weeping. It was some time before his mamma could quiet him. The boy showed pale, intelligent features, of pleasing, refined lineaments, framed in beautiful golden locks.

The Congress ascertained regarding the abnormal talents of the child that he was like all other children of his age in every respect, except his insuppressible predilection for music and his wonderful musical gifts. One day last year when Pepito was exactly two and a half years old, his mother discovered the boy's gift. After having played a sonata she retired to the adjoining library to spend an hour reading a novel. To her surprise she heard the sonata she had just played repeated on her piano. It was musically correct, but the touch of the player seemed light and hesitating. The reproduction was most accurate in the high notes and phantasy appeared to co-operate in the lower passages, but harmony was maintained throughout the piece.

Peeping through the curtains, she beheld little Pepito at the piano. The little one had climbed with difficulty on the piano stool and, of course, could not make use of the pedals. When his mother entered the first thing he asked her was to push the pedals so "he could make more noise."

From that day the piano became Pepito's most favorite toy. He astounded all his relatives and friends by repeating, without being able to read a note, the most difficult operas and classical compositions after hearing them only once. The infant musician, however, did not long remain satisfied with simple imitations; he soon began to improvise himself and develop his own musical ideas on the instrument. After six months' practice the boy was able to play waltzes of Straus and the most difficult operatic music.

The delegates to the Psychological Congress had the satisfaction of hearing Pepito on the piano and to judge for themselves. The boy complied only after much coaxing by Mme. Arlola. Pepito's repertoire consists of two parts. The one is fixed—that is, he plays either pieces he has heard before or some of his own compositions. The second part consists of rapid reproductions.

Sharpers and Semi-Idiots.

They go together. The former fatten off the latter. The latter take no Spiritualist paper; they must save their money for the use of the "Sharpers." The semi-idiots are not informed of what is going on in our ranks, hence are easy subjects. The last unsavory report comes from the Daily Northwestern, of Oshkosh, Wis., of September 29. It is as follows:

"Two clairvoyants have been arrested at West Superior, who tally with the descriptions furnished of Prof. Ball and Prof. Rovano, who did business in Oshkosh some weeks ago.

"Warrants were issued at that time and given to Sheriff White to serve. Sheriff White, when he learned of the arrest of these two men in Superior, telegraphed to hold them, and he prepared to go to that city at once and arrest the men if there was a chance of their escape from prosecution there. The men gave their names as H. V. May and Robert Jamison. The story of how the men were detected is published in the Superior Telegram, as follows:

"'Mrs. Palmer, a victim, tells the police a story, alleging that she was duped. She claims that she went to Dr. May in Duluth, who is a hypnotist, and to whom she looked for advice upon a matter of investment to the extent of $2,500. She says she took her money to the doctor's office, and that it was (or she supposed it was) sewed in a buckskin sack and tied around her neck. This was yesterday at 3:30 p. m., and she was to keep it there twenty-four hours. She decided, however, to open the sack sooner, and claims that she found only paper and a $2 bill there. Thereupon she went to the police and they had the two men arrested here at 7:30 last night.'

"A Marinette paper tells of their methods as follows:

"'They would allure people into their offices by the medium of attractive advertising. They would at first find out about how much money each caller had on his person, and if the amount was enough to warrant the time and trouble, they would proceed to rob him. The patients were told to place all their money into a small sack and hang it around their neck, and let it hang next to the heart. They would then administer a dope, telling the victim that when he awoke the amount of money in the sack would be doubled.'

"Notwithstanding different names are given, the method of securing the money is strongly similar to the methods of Prof. Ball.

"The Marinette paper says: 'These same two gentlemen were driven out of Oshkosh recently and passed through Marinette.'

"Sheriff Charles White has searched for Prof. Ball for some time and was on his track when he learned to-day that two men had been arrested in Superior."

Spiritualists will be safe when they read the Spiritualist papers, and avoid all these traveling tricksters who are not endorsed by some reputable chartered society.

Prof. W. M. Lockwood.

This able, thoughtful and scientific speaker delivered two lectures in Brooklyn, N. Y., last Sunday. The subject of his afternoon lecture was, "The Advance of Spiritualism During the Last Year." The evening lecture was on the "Conflict of Spiritual Thought in the Churches." That he handled these subjects with signal ability and thoroughness will readily be believed by all who are acquainted with his methods and qualities of thought.

The Hour When You Are to Die.

It has occurred to Dr. Charles W. Pilgrim, who writes an article on the subject to the Chicago American, that the study of a year's statistics of the Hudson River State Hospital, N. Y., ought to be of much interest and value.

An examination of "the hour of death" showed that 26 per cent died between midnight and 6 a. m., 19 per cent between 6 a. m. and noon, 31 per cent between noon and 6 p. m., and 24 per cent between 6 p. m. and midnight. By adding these percentages together we find the curious fact that the deaths were very evenly distributed between the hours of darkness and light, 115 patients having died between 6 p. m. and 6 a. m. and 116 between 6 a. m. and 6 p. m.

Desiring to pursue this question still further, Dr. Pilgrim examined the deaths for ten preceding years, nearly 1,500 in all, and found this statement strikingly confirmed, as a change of one-half of 1 per cent would have made the deaths exactly even during the hours of day and night.

A chart which the Doctor made of the deaths for the year showed, when divided into sections of three hours each, that the highest point of the curve was reached, both for men and women, between the hours of 3 and 6 p. m., nearly 20 per cent of all the deaths having occurred between those hours. The next highest point was between the hours of 3 and 6 a. m., although there was a decided fall for both sexes for the single hour from 4 to 5, when the line went down to the lowest point reached in any hour of the twenty-four.

There was also a decided fall, especially for women, between 11 and 12 in the morning, which is in direct contrast to the statement made by Dr. Beadles, of Colney Hatch, that the most fatal hour for women is shortly before noon. For the other hours the recording line remained remarkably steady for both men and women.

These figures, therefore, show that there is some reason for the popular belief that many deaths occur during the early morning hours, but they show still more plainly that the majority of those who suffer from long continued mental disease give up their lives toward the close of the day.

As a general rule "death softly follows life," and suffering at the end, either mental or physical, is of rare occurrence. In fact, it is not an uncommon thing to notice a clearing up of the clouded brain a few hours before the final change. This fact was noticed by Rush a hundred years ago, and in my opinion, too little has been written of it since.

From my own observance, and from the reports of reliable nurses, many patients, especially those dying of phthisis, or after surgical operations, or from acute intercurrent diseases, or injuries which produce a profound shock upon the general system, become calm and coherent shortly before death.

This may be accounted for either upon the theory of counter irritation or on the principle enunciated by Claude Bernard that when a histological element dies or tends to die its irritability augments before it is diminished.

Of course this temporary brightening does not occur often in cases of terminal dementia or in general paresis where there are profound changes in the structure of the brain. It is not rare for the melancholy or maniacal insane, as good old Dr. Rush observed, "to discover a greater or less degree of reason in their last hours, just as the sun, after a cloudy day, sometimes darts a few splendid rays across the earth before he descends below the horizon."

There can be no reasonable doubt that the seasons exert a marked influence upon the recovery rate, for 65 per cent of those who have recovered were sent home during the months of spring and summer, while only 35 per cent were so discharged during the autumn and winter months.

Regis makes the statement that melancholia is aggravated in the winter, and that but few cases of mania recover during that season. It is easy to believe that the fresh air, the sunlight and the outdoor life of summer must act as powerful agents in helping to restore the diseased organs to normal condition.

Demand for Bibles Declining.

One of the Chicago dailies, in its usual Saturday's religious news, makes the following interesting statement, more valued because the paper is in no sense sectarian, but is newsy:

"An attempt is being made to account for the collapse of the American Bible Society by saying it is not able to compete with foreign Bibles, which are imported free of duty; but the real truth is well known to be that, while Bibles are cheaper now than they ever were before, the sale of them of late years has been rapidly falling off. This neglect of the Bible, however, need occasion no surprise, as it is doubtless due to the discredit thrown on the Scriptures by the new school of theologians, who no longer refer to the Bible as the 'Word of God,' but class it and deal with it as being on a level with the sacred books of heathen religions."

If the Bible is ever restored to popular favor again it will be received as a compilation of old-time writings, written by unknown persons in the remote past, under circumstances of which we have now no knowledge, and no means, save by the contexts, to know of their value, or trustworthiness. The age is too intelligent to receive it any longer as the "Word of God," a claim set up by Luther and his coadjutors to compel its acceptance by the people to the prejudice of the Catholics who rejected it, because they knew how it was made.

Forgetful of Injuries.

Notwithstanding the terrible calamity inflicted on Galveston by act of God, the people seem disposed to accept it as merited punishment, and are now soliciting money to build new churches in place of those he destroyed.

The story of the Dutchman who was asked for money to buy a lightning-rod for a church, always comes up: "If God Almighty wants to thunder down his own house let him do so, I won't give a cent to prevent him." Having wantonly demolished his churches down there in Texas does he deserve others in their place? If insisted on why not let him take the advice of that other Dutchman, and sell some of the fat cattle on a thousand hills, which the psalmist says is his, and reimburse his wasted exchequer from that source?

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

Learn from Every Friend and Every Foe.

An English journal discoursing on "The Heathen Chinee," sets out with the sage proposition that it is unjust to suppose a man is an idiot because he has a yellow skin. It reports an interview between a representative of the Daily Chronicle and the Chinese Minister to England, Sir Lo Feng Luh, wherein the Earl, is reported among other things to have said:

"The Boxer movement is really a fusion of many secret societies incited to common action by the excesses of missionary zeal. The Chinese are not savages. They are possessed of a philosophy which inspired Comte, and which is Positivism. Men of culture are not sent to China as missionaries, but pastors whose zeal outstrips their judgment.

"The converts are recruited from the lowest strata of the Chinese millions. They are subsidized to the extent of three dollars per month, and their avarice is fostered by the missionaries interfering in the contemptible squabbles between the convert and the non-convert, and encouraging law-suits, which generally do not result unfavorably for the convert, thanks to the influence of the missionary."

The Earl said the national pride was outraged by the sending girls of nineteen to teach religious dogmas to men and women of advanced years. "And you offer premiums to crime by sending them to places far from the coast where foreigners are unknown."

But this did not conclude all of Minister Lo Feng Luh's grievances:

"Take the Chinese translation of the Bible: Every nation prides itself upon its sacred literature. Please note, literature, whatever lesson it teaches, it is a work of art. The educated Chinese are of an enquiring turn of mind. They turn to your Bible to realize Western manners and modes of thought. They are shocked at its graceless composition and inelegant phraseology."

This shows that the objections made to the Bible by independent thinkers have a foundation in fact. If the book was for the first time placed in the hands of cultured Americans it would be pronounced obscene, and be hid away from youth, or burned to prevent their corruption. But it was thrust on the world in a corrupt age, as an inspired production. It is rarely read, save familiar chapters, and is unknown save by youth who become familiar with its wickedness, and call the attention of their associates to it.

The Chinese Minister has made a point which Western peoples should think about. Time and again The Progressive Thinker has insisted that public morals are lowered by familiarity with that book. The Chinese Minister confirms that view. Separated from the corruption there are many good things in the Bible; but woe to the youth who seeks them obscured by and mingled with so much that is really vile.

We hope, too, missionary societies will give careful consideration to all the points made by the Chinese Minister. It has been repeated very often that it was the lowest class of the people of the countries visited by missionaries, who were converted to Christianity, and that the converts became such because of the pecuniary reward they receive, and that their fidelity to the new faith is contingent on prompt payments; that in the absence of rewards there are no converts. If this statement is true it is hypocrites the missionaries are making, persons who adopt a new religion merely because it pays to be a Christian. There are enough of that class among us without going abroad to multiply the species, and their production should be discouraged.

Belated Journalism.

The Youth's Companion recently published Napoleon's opinion on the Nazarene. It would seem an opinion from a higher authority than a military expert, who has a very limited acquaintance with theology, would be far more valuable. Like many other inadequately informed persons (he) Napoleon ignored the fact that Christ simply re-affirmed the Jewish law. He said he came to call sinners, not the righteous, to repentance. If the Youth's Companion desired to do the cause of religion service it should cite more authority. The fact that the Nazarene failed to re-affirm the teachings of Buddha, and instead of prohibiting the use of intoxicants turned water into wine, was a very grave mistake. Even this republic, foremost of all the nations, wastes annually $100,000,000 on intoxicating beverages, and the ruin and wreckage is terrible caused by intoxicants. 450,000,000 Buddhists and 180,000,000 Mohammedans obey the injunctions of their religion and are abstainers. The grandest prophet of all the ages, Buddha, some five hundred years before the Nazarene turned water into wine, prohibited the use of intoxicants. Thus if the youth of this Republic ask whose example shall they follow, shall we not direct them to the teachings of Buddha, which include the commandments? Buddha, so the divine story states, was entitled to enter heaven but put his merited reward aside and resolved to remain without to labor and teach so that every child of earth should enter Heaven before himself. Life of that great sage reminds us "We can make our lives sublime."

Conflict of Authority.

Thou shalt not suffer a witch to live.—Lord God—Exodus 22:18.

Human courts, disregarding the command of Omnipotence, sometimes punish men for executing his will. The United States District Court of New Mexico has done this, and only last week convicted Mendo Rodriguez of murder, for killing Maria Duran, at Cimarron, N. M., he alleging the old woman had bewitched him. Rodrigues quietly slipped into Anna's house one night in April last, with Lord God's direction, as revealed in his Holy Word, for authority, and simply executed her by splitting her head open with an ax. And now earthly courts outrage the decrees of high heaven by calling that execution a murder, and propose to punish the culprit for its perpetration. How times change! The killing would have been a meritorious act 200 years ago.

Turned Stoker.

Rev. John D. Vinton, of Cleveland, changed from the Methodist to the Presbyterian church and cried when he did it.—News item.

There was reason for grief. The dominie doubtless saw in imagination hell filled with non-elect infants, and grieved because of their fate. Instead of copying Rev. Hillis' example, and shaking his fist in the face of Omnipotence, he became a stoker in his service, and aids in intensifying the heated torture those innocent babies' experience.

Defends Chinese Religions.

The London Daily News has published a letter from Ivan Chen, secretary of Sir Chih Chen Lo Feng Luh, the Chinese Minister to England, in reply to a former article by Julian Ralph, in which Ivan Chen defends the Chinese faith against Mr. Ralph's attack.

In defense of the little forts, "only three feet long and three or four inches high," lined with "beer bottles," to ward off bad spirits, Ivan Chen compares them to the expensive churches and edifices of the Christians, and asserts that they are entirely as effective and far less costly than those of the Christians.

After declaring that so long as the missionaries taught sciences and arts the Chinese did not object, but when they proposed to tear down established institutions they did wrong. He says:

"Suppose a Chinese priest should come to England, and it should be known that every burglar, pickpocket, and thief, by becoming a Buddhist, would become exempt from arrest by the police. Suppose that the introduction of a new faith into England should give the criminal classes license to ply their trade in London with complete immunity from the action of the laws. Would the English people submit to such a state of affairs? And what is true of the English is true of all other nations. Why, then, should we Chinese be an exception to the rule?

"Our civilization is the oldest in the world; it enables more men to live on a square mile of ground in comfort than any other civilization ever evolved. Before the missionaries visited our country there was much less crime in proportion to the population than even in Protestant Prussia, which is regarded as the most moral of European countries.

"Our kind of civilization may differ from that of Europe, but it suits us better. We do not care to throw it over unless something better can be produced—something really better when viewed from our own standpoint. Certainly our religious beliefs are quite as reasonable and respectable as those of other nations, and if age should be considered as one of the factors of respectability, our systems must be infinitely more respectable than the new faiths, some of which are only about 300 or 400 years old.

"Confucius taught that we should do to others as we would have them do unto us, and I believe this has been introduced into the Christian religion, and is generally known as 'The Golden Rule.' Certainly, the English would not like to have us interfere with any of their many religions or institutions. If we should force our priests upon England we would be doing to the English what we would not like them to do unto us. Conversely, the English, in forcing their priests upon us, are doing unto us what they would not like to have others do unto them. Consequently, they are not only breaking one of the fundamental principles of their own faith, but of our faith also.

"It will be quite impossible to have peace in China so long as foreign missionaries are allowed to interfere with the institutions of the country, and no government at Pekin can be strong enough to protect unpopular missionaries throughout so vast an empire. We may not be able to keep these missionaries out of China, because we are not a fighting nation. Anything will be better than the missionaries.

"Peace, prosperity, and healthy commerce will be impossible until the missionary shall have been eliminated from our local problem. Recall the missionaries and all will go well."

IMPORTANT NOTICE.

Visitors as well as delegates to the N. S. A. Convention in Cleveland, can secure certificate tickets of the railroads. Ask for certificate tickets for the National Spiritualists Association Convention. MARY T. LONGLEY.
Washington, D. C. Secretary.

A CARD

From the N. S. A. Secretary.

My present duty to the public, Mr. Editor, is to announce through the medium of your valuable paper, that as the time allotted for the completion of the Mayer fund has expired, and as the required sum still lacks several hundred dollars, Mr. Mayer has authorized me to say that he will give till the convention at Cleveland, and trusts that before then the Spiritualists of America will see that the fund is filled, that we can go into convention, with the assurance that the N. S. A. is well sustained and fortified in its good work—not only by the sympathy of the public, but with a home and a substantial fund as well. Mr. Mayer states that he thinks he has now given ample time for the collection of a fund from the thousands of Spiritualists all over the land, as it is thirteen months since he made his first call, and offered to give the home to the association, and therefore, he feels it will be useless to extend the time again, if the friends do not respond to this call, and fill the fund in a few days. I trust that the good people who are in sympathy with our cause, and its work, who have not as yet donated to the Mayer fund, will now send their contributions to this office, and have the satisfaction of feeling they have done their best to show the world that Spiritualism can have its homes and institutions for good work as well as any other religion or movement can. Will be pleased to acknowledge any sum that may reach this office.

MARY T. LONGLEY,
Secretary.
600 Penna Ave. S. E., Washington, D. C.

A Philosopher's View.

Prof. Goldwin Smith, of Toronto, recently wrote:

"These are troublous times. The trouble is everywhere; in politics, in the social system, in religion. The fundamental beliefs on which our social system has partly rested are giving way. To replace them before the edifice falls, and at the same time to gain such knowledge as may be attainable of man's estate and destiny, thought must be entirely free."

Dr. Geo. B. Warne.

The Doctor is again back in Chicago from his sojourn in Mexico, looking well and hearty. He immediately dropped into active business on his arrival here, and is lecturing in the leading Homeopathic medical college of the city. To occupy a Professor's chair in that college is an especial honor. Doctor, we congratulate you.

"Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

MAKING ATHEISTS.

"The Destruction of Galveston Was a Just Punishment Upon That Wicked City."

The above quotation is the statement of a large number of ministers and church adherents all over the land, and it is supplemented by a detailed account of the "surf bathings on Sundays," the "ball-playings," and other amusements that were wont to be carried on within the city's limits, and the advertising by the Galveston papers of all those places of pleasure, calling crowds to the enjoyment of those wicked resorts. The Beach called hundreds from the house of God. Even church members wended their way to this Mecca of sin and Sabbath breakers. Not only were the morals of the city wrecked and ruined by her citizens, but the railways centering there lent every endeavor toward bringing men and women from the North, the South, the East, and the West, where a straight road to their downfall was the first thing they were shown. Everything that could be devised was to be found in the list for attractive Sabbath-breaking. All this disobeying of God's laws gave him just displeasure, and hence his vengeance was wreaked upon the inhabitants of that sin-cursed city, and God's justice is thus vindicated."

A page of this fanatical, bigoted, sacrilegious profaning of the sacredness of the attributes of the Supreme Being could be given our readers.

Is it possible that God is wreaking his vengeance by punishing the innocent and allowing such numbers of the guilty to escape? Why were not the brothels, the saloons, and other wicked places swept into the sea with "The Beach?" Why were the houses dedicated to his worship not left intact? Why were pure, noble, true Christian men and women mangled, torn and bleeding, swept into eternity to "vindicate his justice," while that "vengeance" left unharmed such inhuman monsters as those who cut from the dead bodies of those same Christian men and women their ears and fingers to obtain the jewels? Our readers may ask any number of reasons. They might ask, if because God has removed a part of Galveston on account of that city's wickedness, why did he not remove the wicked portion and let the good remain? Why did he, in the St. Louis storm, as in all others, allow the lowest, vilest and wickedest places in the city to remain unharmed, and their inmates allowed to continue their hellishness, while spending his wrath on churches, asylums and business houses, and dealing death to loving, innocent, harmless children?

If this be God thus wreaking his "vengeance," he must be "hand in glove" with Satan, keeping all these sinks of hell intact and ready for the unbroken use of the latter's minions.

Out upon such terrible profanity. It is the strangest thing in the world that many "believing Christians" so far forget the Sermon on the Mount, the Lord's Prayer, and every one of the teachings of Christ, as to charge the Great Creator with descending to such petty acts of meanness in order to "wreak vengeance" on a portion of the people, when at the same time he is filling the land with mourning by his wholesale slaughter of thousands of innocent people, and placing untold hardships on thousands and thousands of others.

Such twaddle about the actions of God in the case of disaster, this nonsense concerning such a devilish attribute as "vindictiveness" in connection with the action of any of his laws, is what makes atheists of thousands of men and women whose reason leads them to conclude that it is better to have no God at all than such an unsatiably vindictive monster.

No. God's laws are just and perfect—every one. And it is true that Galveston's terrible calamity was brought upon her people because of a violation of law. While not a moral nor a spiritual law, it is one of physics as applied to the forces and causes that produce these destroying storms.

This terrific storm for Galveston has long been foretold; and by many of her residents, even, a storm of terrible destructive power has been expected, because of the known laws that govern the courses of the wind. The site of the city is in the direct pathway of the heavy gales that originate in the equatorial belt and leaving the Carribean Sea dash with relentless fury on everything in their course. The action of these storms can be prevented by changing its course. But here we are met by some poor fellow who possibly ate green apples during a big meeting and honestly mistook the bellyache for religion, with a denunciation of "God's wrath" if such a change of the storm's course be attempted.

Well, when winter's storms and freezing blasts close around us we mitigate their severity by using our knowledge of the laws that govern the action of heat (for it is all heat, the different degrees of temperature simply showing a greater or less positive or negative condition). Lulled to quietude by the deflection of the storms of the past few years to a more westerly direction, caused by the varying atmospheric conditions, the citizens have neglected to avail themselves of their knowledge, and have simply reaped the punishment for this neglect.

Texas' City of Beauty by the Sea will not be given up, nor will any portion of her commercial greatness be diminished, but the laws that have been left so long to blind control of the wind and the wave will be investigated and immediate steps taken to provide for the future protection of the city.

Chicago has advanced with prodigious strides since her great conflagration. Just so shall Galveston, with gigantic steps, move to the front as the Great City of the Southwest.

In conclusion: Let us strive to better understand the laws that govern every department of life—not alone the physical, but the mental, moral and spiritual, feebly endeavoring to attain to the latter, for in that realm we shall better learn more of the laws that govern in the others. Let us do right because it is right to do so—without regard to the reward; "let us rejoice and be exceeding glad" that we live, and let us try to make of life that happy School of Preparation for the Future that Supreme Wisdom intended we should. Let us not make our neighbors and friends miserable and unhappy, but let us look at the beautiful brightness that has come to each of us all through life. Above all else let us have such a grand conception of that Intelligence who in wisdom guides the universe, that we can have no thought of him but that his goodness is too great, his love too boundless, his justice and mercy too thoroughly blended, for him to needlessly afflict his children.

Beckville, Texas. W. W. WOOD.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

THE NEW PLAN OF CHILD CULTURE

Whereby They Can Be Spiritualized and Mentally Improved.

The Exorbitant Charges Made to Teach One the Mysteries of Hypnotism.

The Progressive Thinker Comes to the Front and Mentions the Literature on the Subject.

PROF. LETSCHE SAYS HE HAS SUCCEEDED WITH HYPNOTISM—CALLS IT MOST HUMANE—SAYS AS A HOUSEHOLD PHYSICIAN THAT HYPNOSIS IS WITHOUT A RIVAL.

The remarkable demonstration made by Prof. Letsche, of Jersey City, recently before some of the leading officials of that municipality has attracted such world-wide attention that we present to our readers this week a signed article by the latest conspicuous demonstrator of the mysterious science which has recently come so remarkably to the front. Prof. Letsche assumes no mystery in the matter and does not surround himself with any of the theatrical glare of the Delphic cave, but says that all parents should familiarize themselves with the science as it would be of the greatest service to humanity to have it generally understood.

Jersey City, September 20.—Having come to prominence recently, on account of having my children vaccinated under the influence of hypnosis for the mere purpose of saving them pain, and being certain that the lymph would do its work successfully in both instances, you asked me to write a short treatise on hypnotism. For the sake of science and to convert thousands of skeptics who are afraid of touching this treatment I freely respond to your request.

Instead of being afraid of hypnotism everybody should study the science. Fathers and mothers should be practical operators and teach hypnotism to their children; teachers should know it; it is indispensable for doctors, dentists and nurses, if they would proctice hypnotism, they would not ruin thousands of persons every year with morphine, cocaine, chloroform and other poisons. The lawyer, clergyman, and other business men ought to be familiar with its mysteries in order to be successful.

However, I will confine myself to the use of hypnotism in the family circle. As hypnotism takes the place of opiates it should be applied and practiced in every household, as hypnosis will not and does not leave any bad effects on the human system like the above mentioned poisons, while the coveted rest, and the relief from pain are so thorough that one wonders how it is there are people afraid of its subtle influence.

As an educator hypnosis is bearing fruit and the desired result is gained without any apparent effort on the part of the child. Its memory is getting strengthened, the nerves are getting strong and steady, disease, bashfulness, nerovusness, etc., are banished from the system of the child, and it ripens to manhood and womanhood far more easily than its playmate who has not the advantage of being treated physically and mentally by the powerful influence of hypnotic suggestions.

Parents can scold their children, yell at them, whip them, cuff them, despise them, etc.; yet with all these kinds of punishments the child does not improve. It is getting dull, it learns to hate its father and mother on account of their cruelty, but, please, parents, stop your punishments, learn the science of hypnotism, you will save time and anger, for if you are acquainted with hypnotism it takes you less than half a minute to have your child in the deepest trance. You speak to its subconscious mind or to its subliminal self, show it how vulgar it is to be naughty, point out the way it should be, and as the clock strikes twelve your child, unconsciously, will do what you suggested, and will form a different habit. "Well," says some critic, "you can't put your child to sleep so often or it will ruin its nervous system," but, allow me to say you need to treat your children more than once a day. Again, there is no such thing as a nervous disorder in children or adults resulting from being put under hypnosis. Moreover a six months babe could not suffer from oversleeping as it normally sleeps about 16 hours out of the 24. Every time you put your children under hypnosis and give them the proper suggestions they will feel better after it and thoroughly rested.

As a household physician hypnosis stands without a rival. How many ills is a child heir to! Every little while it is indisposed. Summer complaint, scarlet fever, functional derangement and a host of other ills. The little one hurts itself by a fall or in play. Often mother suggests that the child have a doctor and he has to come. Mamma says my child is sick, yet the doctor knows that it is really mamma who needs a nerve tonic, but he was not called in to give mamma a tonic, only to give the child some poisonous drug to make it sleep or to kill the pain, never thinking that by killing the pain by poisonous drugs the child will also be killed; and before that child reaches maturity it is a dyspeptic or has some other chronic ailment. Now why not leave the doctor in the shade of his office, enjoying himself at his case full of poisons, and you yourself be your child's own doctor, using hypnosis and suggestion, which are more effective than all the drugs on the market, while the child is getting cured instead of ruined.

Of course I am a professional hypnotist, having adopted this science as a means of earning a livelihood, and perhaps there are some who will say that I uphold hypnotism from a financial standpoint, yet allow me to say that I urge every father and mother to learn it, and I do not expect to teach everybody who might happen to read this, but all the same I say: "For humanity's sake, fathers and mothers, become practical hypnotists. It will be money saved for you; your children will thank you in later years. Get instructions from some practical operator and you never will feel sorry for it. By using hypnosis while your offspring is in childhood you can define its destiny, mold its character and be its guiding angel. It is far easier to prevent a child from falling into vice and bad habits than to reform it and cure it.

JOHN M. LETSCHE.

The above gives a bird's eye view, as it were, of the wonderful results that will flow from a proper use of hypnotism in "child culture." The articles we have heretofore published on the same subject contain a great deal of valuable information, which should have been carefully treasured by every reader. Hypnotism should never be practiced for "the fun it may impart," but to promote health, to alleviate pain, to change the current of evil thoughts and intentions, and to create high and noble aspirations. Such a prominent factor has hypnotism become in the world to-day, that "schools" here, there, and everywhere almost have arisen which teach its mysteries, its methods, etc., for an exorbitant price. Dr. W. X. Sudduth, a reputable physician of this city, charged Lutellus Smith $100 for imparting instruction in Hypnotism. According to the Chicago Chronicle, Dr. Sudduth had promised Mr. Smith that by receiving instruction from him, he, Smith, could cure his epileptic son. He failed, however, to do it, and Dr. Sudduth sued him for $100. The jury, however, before whom the case was tried, refused to order payment to Dr. Sudduth. Such an exorbitant charge for teaching hypnotism is not in harmony with humanitarian work. As well pay a hundred dollars for teaching the alphabet or multiplication table to one who wishes to learn the rudiments of knowledge. In order to protect our own subscribers from those who are making exorbitant charges for teaching hypnotism indifferently, we have grouped together all the really valuable books on the subject. These books will teach you all about hypnotism, and if you study them carefully, you can be instrumental in doing a great deal of good in the world.

1. Hypnotism in Mental and Moral Culture. By John Duncan Quackenbos, Fellow of the New York Academy of Medicine, Member of the New York Academy of Sciences, Fellow of the New Hampshire Medical Society, Member of the American Association for the Advancement of Science. Bear in mind, please, that this book treats of Hypnotism in Mental and Moral Culture. It should be in every family. Price. $1.25.

2. Hypnotism, a Complete System of Method, Application and Use, including all that is known in the art and practice of mesmerism and mental healing, prepared for the self-instruction of beginners, as well as for the use of advanced students and practitioners. By L. W. D. Laurence. A good work for anyone to read. Price $1. Paper, 50 cents.

3. Hypnotism, by Albert Moll. The author says: "Various recent researches in the field of hypnotism have rendered it necessary to remodel in part the earlier edition of the work. I have brought the history of hypnotism down to the present, and have throughout, I trust, presented the subject in its present state. In accordance with a wish which has been expressed by many, I have especially developed a chapter on the medical aspects of Hypnotism." This is a work of over 400 pages, and is certainly very valuable. Price $1.50.

4. Hypnotism, by Dr. Foveau De Courmelles. Translated by Laura Ensor. Illustrated with 42 vignettes. This is a translation from the French, and is full of valuable suggestions that will enrich the mind of the student. Price $1.50.

5. Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cocke, M. D. Dr. Cocke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price $1.50.

Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M. D., Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cents.

7. The Theory and Practice of Human Magnetism. Translated from the French of H. Durville. The preface by the publishers is as follows: "In these days when Magnetic Healers of positive and negative ability are inflicting their courses of instructions upon the public at prices ranging from $5 to $100, courses of instructions which are neither more nor less than 'rot' from cover to cover, there is a real need for a popular work bearing upon the subject of Magnetic Healing in all its branches, from the hand of one who is at least a scholar and a master of his profession." Price $1.00.

8. Hypnotism, Its Facts, Theories and Related Phenomena. Illustrated with numerous original engravings. By Carl Sextus. This work is replete with valuable suggestions, and will be found of great utility by every student of the hypnotic phenomena. A single chapter will be found worth the price of the book, which is $2.00.

9. Mind and Body, Hypnotism and Suggestion Applied in Therapeutics and Education. By Alvan C. Halphide, M. D., Professor of the Theory and Practice of Medicine in Hahnemann Medical College. Illustrated. This work treats of the Antecedents of Hypnotism; the Development of Hypnotism; the Methods of Hypnotizing; the Phenomena of Hypnosis; the Theory of Suggestion; Suggestion in the Waking State; Treatment in Natural Sleep; Clinical Hypnotism; Suggestion and Education; Danger in the use of Suggestion; Criminal Suggestion. Really, the work is very valuable. Price $1.00.

10. The Rationale of Mesmerism, by A. P. Sinnett. This work, too, is worthy of great praise as it contains the results of the labors of a master mind. It treats of Old and New Theories; the Mesmeric Force; the Real Literature of Mesmerism; Side Lights on Mesmeric Phenomena; Curative Mesmerism; Anesthetic Effects and Rigidity; the Nature of Sensitiveness; Clairvoyance and Mesmeric Practice. Price $1.25.

11. Now we present a work of marvelous utility, one that should be carefully studied. It contains a mine of valuable information. Its title is as follows: Treatment by Hypnotism and Suggestion; or Psycho Therapeutics. By C. Lloyd Tuckey, M. D. In this work, the new method, "Treatment by Suggestion," is exhaustively considered. Every branch of the subject is discussed in a masterly manner. Every healer should have it. Every physician will find it invaluable. Every one who wishes to become proficient in hypnotism will find it a valuable auxiliary in the work. Price $3.00.

12. Mental Suggestion, by Dr. J. Ochorowicz, Professor of Psychology and Nature Philosophy in the University of Lemberg. Translated from the French. The ablest work, probably, ever published in France on the above subject. It is certainly very valuable, and no one can read it without having his knowledge vastly increased. The author says: "Hypnotism is henceforth part and parcel of Science, and Suggestion, which produces most of its wonders, no longer surprises us." Price $2.

13. An Experimental Study in the Domain of Hypnotism. By Dr. R. von Kraft-Ebing, Professor of Psychiatry and Nervous Diseases in the Royal University of Graz, Austria. Translated from the German. This book gives the best German thought on Hypnotism. It will prove valuable in every library. Price $1.25.

If you wish to have a complete library on Hypnotism and kindred subjects, purchase the thirteen books above mentioned. Indeed a single one of the volumes above named will prove of great value to every reflective mind. For sale at this office.

BELIEVING--DOING.

As Portrayed by the Editor of the New York Herald.

"If any man will do his will he shall know of the doctrine, whether it be of God."—St.-John, vii., 17.

A practical mechanic once submitted the plans of a new invention to an expert for criticism. After a very careful survey of the matter my friend the expert asked, "Have you made a model?" and the answer was, unhappily, "No." "Then," said my wise friend, "I can give no decided opinion. So far as your theory goes it seems clear and logical, but it is only a theory. Neither you nor any one else can estimate the value of your new idea until you embody it in wood and metal. That is the crucial test. If your machine can do good work then your fortune is made. The promise of your plan is well enough, but what I want to know is whether your machine can make good the prophecy of your theory."

That is the rule in religion as well as in mechanics. Your theory of life may sound well to the ear, but I cannot tell what it is worth until you show how it will work in your daily experience. If it fails there it fails everywhere. If it produces a noble and well developed character, if it stands by you like an invisible giant, lending you a helping hand in times of emergency, then I will not only consider it, but will adopt it for myself. I want to know how it will work, what it can do, before I make it my own. In other words, I don't care much for your theology or for your professions of faith, but if you are living happily and generously, and when troubles and sorrows come you can meet them serenely and courageously, then you furnish me with an argument which is irresistible. You have put your ore in the melting pot, and when you draw it off I see at once whether it is lead or iron or gold.

The Christian religion must stand this test, and we must judge it by the results which are produced. Your arguments are nothing more than perfumed air, your eloquence is only a refreshing breeze in August, but I am not convinced until I see a life which is ordered by this religion, and then I have nothing further to say. You may talk to me about the law of gravitation and I may have my doubts, but when you throw a stone into the air and I see with my own eyes that it always comes back to the earth I have a demonstration of the law and can predict that if I do the same thing the same result will follow.

Religion is positively good for nothing as long as it remains a theory. You must take it into your heart, just as you put a seed into the ground. When the seed throws up its shoots and you can judge whether it is a thistle or a rose you know what you can always depend on when you plant that kind of a seed. Your belief concerning Christ has very little influence on your life; it is simply your creed. For that matter, you may believe everything that is good about him and yet live millions of miles away—so far, indeed, that not a ray of his light penetrates your darkness. But if you follow his example, make his precepts the basis of your action, then you know with perfect certainty whether he has told you the truth. No one can ever appreciate Christianity until he lives it. The world has not yet lived it, and therefore knows very little about it.

Let me illustrate. The earth is full of pain, struggle with circumstance, bereavement and misunderstanding of the purpose for which we are here. It is the misunderstanding which is the cause of nine-tenths of the misery and discouragement which exist. If I could make you believe as firmly as you believe in the compass which guides the steamer from shore to shore that God wants you to be healthy in body and whole in soul, and that you can be both when you and he walk together, I should produce a change in your whole outlook that would seem like magic.

If I could come to you when your dear one is closing her eyes for the last time and convince you beyond the possibility of a doubt, as you have been convinced that a stone thrown into the air will fall to earth, that the loved one is simply going into another room, and that the love which binds you to her will be untouched by death, your eyes might be filled with tears, but behind them would be the strong consciousness that death imposes a loss on you while it confers a benefit on her.

That kind of faith this great world does not yet possess, and therefore a tinge of despair mingles with every hope, just a tinge, but enough to blur the hope. What we need, therefore, is less theology, less theory, and more practice. To say that we are Christians is not always equivalent to being Christians. When Christ really rules your passions, ambitions and energies you will be surprised at yourself and at your possibilities. You will have the strength of the ocean and its peaceful omnipotence when it is calm. Life will be a discipline to which you will gladly submit, and heaven will be such a reality that you will die with a smile, as though you appreciated the welcome which awaits you.

GEORGE H. HEPWORTH.

GROWING OLD.

A little more gray in the lessening hair
Each day as the years go by;
A little more stooping of the form,
A little more dim the eye;
A little more faltering of the step
As we tread life's pathway o'er,
But a little nearer every day
To the ones who have gone before.

A little more halting of the gait,
And a dullness of the ear;
A growing weariness of the frame
With each swift passing year.
A fading of hopes and ambitions, too,
A faltering in life's quest;
But a little nearer every day
To a sweet and peaceful rest.

A little more loneliness in life
As the dear ones pass away;
A bigger claim on the heavenly land
With every passing day.
A little further from toil and care,
A little less way to roam;
A drawing near to a peaceful voyage
And a happy welcome home.

—Los Angeles Herald.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments). By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

POINTED FACTS

Touching Upon the Ever Aggressive Catholic Church.

THE INVITATION HEEDED.

The Catholic church is to be congratulated on having such an able philosopher as James Kent Stone. He has defended Christian theology as ably as any priest well could, and in all probability is sincere.

To go over this work thoroughly would require the writing of a volume three times the size of "The Invitation Heeded." This is from the fact that analysis, when legitimately conducted, must take up each point, though it may be stated in only a few words, and go over it extensively till each phase of the problem is exhausted; such a process might cover pages, whereas the original proposition might have been stated in a dozen words; thus every book from "Mother Goose's Melodies" to Herbert Spencer's "First Principles," if thoroughly analyzed, would each require far larger volumes than the original; this statement will therefore scarcely bear the dignity of an "analysis," time forbidding me the opportunity of replying extensively, but may more correctly be termed a statement of main points.

Point One: Great stress is laid on the antiquity of the church. There are other institutions which are standing today and are thousands of years older than Catholicism. The Rig-Vedas (the Brahman bible) was written when the Israelites were a wandering tribe of untamed savages on the rugged hills of Palestine, without knowledge of the phonetic methods of writing which was used in the most ancient biblical manuscript we have any proof of.

Says Dr. Samuel Johnson: "They (the Rig-Vedas) were old at the earliest epoch to which we can trace them." All students of eastern literature acknowledge that India has the most ancient of all religions and all religious writings. When speaking of "students" here, we don't mean amateurs, but those who have made a life study of metaphysical philosophies. It is for this reason that such conflicts as witnessed in the Mivart case disturb the tranquility of theological institutions. Facts will upset theology till it is honey-combed. The following religions can all be proven from historical reference to be older than Catholicism: Zoroastrianism, the Confucian religion, Brahmanism, Buddhism and Judaism. All of these were old when Christianity was in its infancy. The claim is raised that Christianity had its origin centuries before the era Jesus of Nazareth was preaching in Galilee; this is correct. Let us see how.

John W. Draper, speaking of the fourth century before Jesus of Nazareth, says: "Immaculate conceptions and celestial descents were so currently received in those days that whosoever had greatly distinguished himself in the affairs of men was thought to be of supernatural lineage." He goes on to cite that Romulus, the founder of Rome, was faithfully believed to be the child of the God Mars and the virgin Rhea Sylvia, who had come in contact when the virgin was going, pitcher in hand, to a spring for water. Again I quote from that eminent scientist and historian Draper: "The Egyptian disciples of Plato would have looked with anger on those who rejected the legend that Perictione, the mother of the great philosopher, a pure virgin, had suffered an immaculate conception through the influence of Apollo, and that the God had declared to Ariston, to whom she was betrothed, the parentage of the child."

Alexander was another. He claimed the sonship of the God Jupiter Ammon. Many another could be named, but they are useless as the fact stands historically proven that the belief in immaculate conceptions was very common hundreds of years before and many years after Jesus of Nazareth, hence the ease with which Christians can point to seeming symptoms of Christianity in pre-Christian times. So the argument of antiquity as a reason for embracing Catholicism and as a salvation from all sinfulness will not stand.

Point Two: "Rome has never erred." With this we cannot agree. Authorizing the Inquisition was one of the errors of Rome. James Kent Stone, in the "Invitation Heeded," while answering the charge of persecution against the Catholic church, says of the Inquisition: "It was authorized, it is true, by the Pope." Marie Corelli, a Catholic author of remarkable ability, speaks to Cardinal Vaughan with courage worthy of great praise. The occasion was a letter in defense of St. George Mivart, the Catholic scientist of England. Let this lady author speak: "My Lord Cardinal, in days gone by there was an institution approved by the Church of Rome, called the Inquisition. The Holy Fathers, Popes Honorius, Gregory, and Innocent, representatives of the love and mercy of Christ to sinful mankind, instituted the Holy Office—a society which had as much holiness about it as they, the self-styled Fathers, had the spirit of fatherhood. The adventurous could be secretly accused of heresy by any person or persons—the names of such denouncers never being divulged. The heretic was bound on the rack, and sinew torn from sinew, nerve from nerve, limb from limb, in the name of the gentle Redeemer and the Church of Rome. Eight thousand,, eight hundred persons were burned alive by Torquemada to prove his faithful obedience to the command, "Love one another." We do not forget that this hellish society was only put an end to in Spain as lately as 1835."

We will not quote the remainder here, but let it suffice to remark that Marie Corelli is more severe than we have ever been in our most profound moments of iconoclasm. The above quotations are enough to prove that "Rome" has erred, coming as they do from avowed Catholics, one of them an acknowledged authority on Catholic history, the other an author of no mean ability, and a devout lover of her religion. Rome may have clung to its original creed but such mistakes as the Inquisition have thrown her into one error after another until the principles laid down by the simple founder of Christianity have been riddled into an unrecognizable mass. Corelli finely expresses it when she says: "We are told not to pray in public that we may be seen of men." We are told not to "use vain repetitions as the heathen do, for they think they shall be heard for their much speaking. How can we fit these plain words in with the endless litanies of the church?"

So much for Corelli. "Rome" in tolerating the iniquities of the past has done the same, possibly, that most of the Christian Protestant churches would have done if they (any one of them) could have come into existence at the same time and under the same circumstances.

Point Three: The Confessional. The virtue of this part of the church system depends on the purity of the priest and honesty of the communicant; a deviation on the part of either one makes the Confessional an instrument for evil instead of good. One of the strongest arguments against it is that it renders the confessor too dependent, the human race needs a greater independent virtue so that it may face sensual persuasion without yielding and keep on its course of purity, industry and progress, this will be dependent on the equal unfoldment of man spiritually, intellectually and physically.

Point Four: As to miracles, it is charged that the Protestant church does not have them. Granted it does not. Webster's Dictionary defines the word thus: "Miracle—A supernatural event." There can be no supernatural event. I make bold to say that every kind of phenomena that has been brought under the searching scrutiny of scientific methods has been proven to be governed by clearly defined laws. The so-called miracles of the Bible are all referable to the class "Psychic phenomena;" these are discovered to be regulated by certain laws; at present we comprehend part of the laws only; the undiscovered ones are gradually being brought to light. With each discovery the former miracle melts away, and it comes to be a demonstrated fact, a natural fact, if you please, governed by involuntary law, which is all that is necessary to demonstrate anything natural.

The Protestant church has been woefully slow in recognizing spiritual visitations in these modern times. Most of them have become incrusted in the manifestations of other ages. In that respect they look backward, worshiping the past as truly as the Celestials are said to do. It is such doctrine as this that makes Materialists; they look to a past darkened with ignorance, clouded by the most bigoted cruelty for their inspiration, infallible word and guide to the future. There are some notable exceptions in individuals and certain Protestant churches, as follows: Swedenborgians, Latter-Day Saints (Joseph Smith faction), Latter-Day Saints (Brigham Young faction). The Spiritualist is ruled out as not Christian, though he may believe as he chooses on the Bible if he does not reject the possibility of communication with those who have departed from their physical bodies and live in the world of souls, that boundless realm which offers infinitely more opportunity for spiritual and intellectual unfoldment than the physical plane does. The great danger lies in making a fetich of Spiritualism, as the Hebrews did in the days of Moses, if that individual ever lived.

Point Five: The one central thing against "Christian" theology is that the immaculate conception is an impossibility. If the all-wise Spirit was capable of deviating from the set laws of his being he would not do so foolish a thing as to produce a phenomenon which he does not intend to repeat, especially when reason rejects it at every turn. Reason is God-given as surely as anything else, and is our only guide in life. We must use this faculty or be smitten to earth; even in following the advice of others it comes into play. Are we not aware that in studying the Bible we must reason? Yes, indeed. If it were not for reason we could not understand the message of any gospel, foreign or domestic; thus both comprehension and settlement of all religious problems depend upon the greatest of all blessings, the possession of a rational mind. When one comes to settle a question so assumedly vital it should rest upon something more tangible than the traditions of a people in a barbarous or semi-barbarous condition. The Old Testament times found the supposed authors of the so-called prophetic books under environments, both physical and intellectual, that precluded production of such thoughtful passages as we find in Proverbs, or poetic expression as the Psalms contain. The sensuality of David and the many beautiful thoughts of the Psalms do not walk hand in hand. In this manner the entire Bible and "Christian" theology is analyzed by reason, and condemned, because found wanting. After this entire analysis there is much trash thrown out; some few kernels are found that have fed the multitudes of the ages and have been the redeeming features of all religions.

The one thing that has saved the human race from a ceaseless tyranny of ecclesiastical despotism has been its tenacious grasp upon those first principles of moral conduct and human right which are intuitively felt by all civilized races. We may not feel all of these principles, but each one will feel at least a part of them. Dogmatic religious thought and action may cramp and restrict, but so strong is the sense of right in the human soul that no rational mind can be entirely devoid of a sense of right. In the face of schism, creed, dogma, discipline and pious wrangling between sects and individuals the human soul has clung to these principles, in profession if not practice: Love, charity, justice, pure-mindedness, courage, steadfastness, industry; all of these have been taught or professed in all religious institutions, though they have been but little, very little, practiced. Nevertheless, it is a fact that they have not been entirely crowded out. They have been the guardian angels inspiring the reformer on to his next step of liberty. Every time he has given way to these great spirits he has gained a little more of truth, that great elixir of life which is gradually curing the blindness of the million.

Did you ever stop to think what the spirit of truth is? Let me tell you: It is that condition of mind in which one is ready and willing to give up all former convictions if they are proven erroneous, and accept any other if it is demonstrated true. How many realize what this means? It means that all you may have taken in your choice of philosophies, be they religious or otherwise, must be foregone, if untrue; that you will endure persecution and hardship, misfortune and ridicule, and still pursue the object of your adoration—Truth. Many times the feet may slip, the path may be rugged, and the way strewn with obstructions. We may commit errors too numerous to tell; declare conclusions which after a time prove untrue, but with the torch of reason to illumine our way and the spirit of Truth to inspire our faltering minds, we ultimately arrive at a tranquillity of soul and body that gives assurance in the hour of danger, peace in the moment of trial. Under the tuition of this great teacher our spirit glows with the radiance of renewed life. We need no wafers or litanies, no formal confessions or prayers, no indulgences or post mortem masses to insure our safety in the future. They will be of no avail; the spirit of truth alone can save man—from what? The stygian darkness of ignorance, which is all that anyone has to be saved from.

Point Six: "The church is infallible; therefore the head of the church is infallible."

We have already gone over the infallibility of the church and demonstrated it fallible. Mr. Stone has already confessed that if the church is acknowledged to be fallible it would be worse than illogical to claim that the head of the church could be infallible. We may just as logically reverse it and say: "If the head of the church is fallible the church must also be fallible." The head of the church is considered its most important part, therefore if any failing appear in the head the body has a flaw, and where a flaw is found fallibility is found also. Naturally it follows that the fallible is not infallible, hence the church is not infallible. It has been repeatedly proven that popes have committed worse than errors.

This sufficiently sets out the arguments of "Invitation Heeded." It may be seen therefore that it is only the general argument used by Catholic theologians in vainly striving to prove their religion. The enlightenment of our present age is daily making it more difficult for an intelligent man to accept the superannuated vagaries of "Christian" teachings, and the Catholic is not excepted from this rule.

One hundred years ago, fifty years ago, twenty-five years ago, the literal translation was universally accepted by Christians as the proper light in which to read the Bible. To-day the prow of the theological ship is pointed in the same direction as modern science, but is still far in the rear. We need not be fearful of mistake in declaring that there is only one thing that can possibly save the creed of Catholicism from complete destruction; that thing is to shut out the knowledge that is taught in unsectarian colleges and is circulating through the public press and current literature. They must reject the best opinion and positive facts that have come forth as the rich fruitage of diligent study, sparkling in all the rainbow hue with which Mother Nature has painted the canopy of her great laboratory. Many an unruly student has set himself in defiance of the lessons that are being continually demonstrated therein, but with beaming smile she continues her sessions with no recesses, well knowing that though the truants may for a time hide away and avoid their lessons that it is only a question of a little experience till they will return, their heads hanging in shame, willing to confide themselves to the greatest of all teachers in both spiritual and material things, Nature. This will take generations, but ultimately it must be true that Catholics and all races alike will unswervingly turn to nature for the solution of their problems.

Let us say in conclusion that there are those in the Catholic priesthood and among the laity whose minds are bright, and capable of grasping the truth of the situation; of the integrity of the mass of them there can be no question; of the generosity and noble impulses of some of them we have absolute proof. A people such as this must as a result of their own natural ability evolve out of the stygian darkness of credulism. The force of the intelligence surrounding them has cut off the source of supply, and slowly but sure exact science and criticism are changing the entire religious aspect to a rational and truthful Spiritualism.

PAUL S. GILLETTE.

Omaha, Neb.

STOLEN BEAUTY.

"Yes, dears, your new hats are quite pretty,"
I answered my three sweetest girls,
Who questioned while pinning their treasures
Above their fair faces and curls.
"But which is the loveliest, auntie—
Be honest and tell us, please do—
Belle's hat with the bright bird upon it,
May's blossoms, my egrets so blue?"

"Were I a young man—spare those blushes—
A-seeking a sweetheart or bride,
Just judging your fair happy faces
I'm sure I could never decide;
But judging alone by your bonnets,
With never a glance underneath,
I'd choose for a wife, kind and gentle,
The one with the sweet blossom wreath.

"Because my dear children, the blossoms
Speak only of fields and blue skies,
Of spring and its innocent pleasures,
With which all true hearts sympathize;
While birds that should gladden the woodland,
Or egrets, that stir at a breath,
With all of their sad stolen beauty,
Speak only of suffering and death.

"The soft baby blanket of egrets
Is torn from a dead mother's breast,
'Tis then that the feathers are fairest,
Though little ones starve in the nest.
The hunter cares not for the crying
Of those he has orphaned for gold—
The pitiful cries of the nestlings
That perish of hunger and cold.

"The jewel-winged bird on your bonnet
Last summer was happy and free;
Was flashing across the blue heavens,
Or filling the tree-tops with glee.
He died in the midst of a love-song—
O, woman's soft heart, think of that!
He died never dreaming you wanted
His beautiful corpse for your hat.

"Each bird that is worn for adornment,
Each heaven-taught singer that dies
For vanity's sake, has two slayers—
The hunter, the woman who buys.
One kills and one pays for the murder;
Both equally guilty I hold;
Because the sad slaughter would slacken
If woman paid not with her gold.

"If earth should at last become birdless,
And spring lose its glory and song,
The worm and the locust bring famine,
On woman would fall the dark wrong."
"Enough," cried the dear, dainty maidens,
While pity their kind voices stirred;
"We'll nevermore wear for adornment
What cost the sweet life of some bird."

CALLA HARCOURT.
Chesnut, Ill.

Keep the Gift Pure.

A portion of Franz Petersilea's letter No. Thirty-five should be carefully read, pondered over and thoroughly digested by every Spiritualist and conscientious medium. "When mediumship is not bartered for money it will be better for all." "Why should the divine gift of mediumship be sold for filthy lucre? Why not earn money in other ways, through regular business channels, and keep the divine gift pure, and unspotted from the world?" "Spirits never materialize that a so-called medium may receive a dollar for each visitor—never, never, dear friends! Spiritual beings very rarely materialize and when they do it is usually in private." The entire tenor of his letter is substantial food for deep thought.

Recently an acquaintance of mine was sitting on the front verandah alone—not a person in the whole house. Suddenly a rap was heard at the back door. When she opened it no one was in sight. It was repeated three times with the same result, after returning to her seat. Presently a large dog bounded across the yard in front of her, suddenly disappearing. She called it by name, thinking it was hers. Hastily entering the house, she there found her dog as she had left him, lying on the dining-room floor. Shortly afterwards some one called to inform her that a young lady friend had been accidentally killed. Surely the spirit of that girl was not identified with the dog's bounding over the yard. Who can explain?

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Rev. J. O. M. Hewitt is engaged for October as speaker for the Unity Spiritual Society of Milwaukee. He may be addressed for other engagements at 498 West Madison street, Chicago.

W. W. Aber does not expect to remain in Spring Hill, Kansas, any later than December of this year, and he may leave earlier. The spirit friends are drawing their work to a close. Persons desirous of visiting these seances will please write him without delay. Address him Lock Box 20, Spring Hill, Kansas.

Albert Unsworth writes: "I am well pleased with the premium books. They are all interesting, and worth more than they cost me."

Mr. and Mrs. G. H. Brooks left their home October 5, for Pittsburg, Pa., where he has a two months' engagement, October and November, with the First Spiritualist Church. He will respond while there to calls for funerals. Send all letters and telegrams to No. 3 Sixth street, care of C. L. Stevens.

Professor Laborde, of the Academy of Medicine, Paris, and M. Auguste Mouchel have devised a little machine for restoring persons in a state of suspended animation to life by the method of "lingual traction," a method now used with great success in cases of drowning, lightning stroke, electric shock and suffocation. The tongue is drawn out rhythmically, so as to stimulate the breathing organs, and this method has been effective in cases given up as hopeless, but only after a very long application. The friction sometimes needs to be kept up for three hours before reanimation, and as the new machine is worked by an electric motor and quite automatic, it saves much laborious exertion, and can save life where the usual methods would fail.

Officials of the War department would not be surprised if they had trouble with the friars in the Philippines. Advices from the Philippines received at the department, say the secret service branch under General MacArthur is engaged in an investigation of certain rumors to the effect that the friars in the islands have been circulating proclamations, signed by the socalled revolutionary government, advising Filipinos not to accept the amnesty extended by the government.

Rev. L. A. Mabee, for many years an ordained minister of the Gospel, and Laura B. Payne, the sweet singer and fine lecturer, will hold a series of meetings at River Side Park, Neosho Falls, Kansas, beginning the first Sunday in October. At 2:30 in the afternoon of October 7, Mrs. Laura B. Payne will deliver the opening address. At the meeting on that eveing Rev. Mabee will deliver a lecture on "Spiritualism from a Bible Standpoint." At all the services there will be soul-stirring songs by Mrs. Payne. Also tests will be given in the way of spirit messages to the friends in the audience, by Mrs. Payne. Rev. Mabee is a veteran in the lecture field and all will be benefited who hear her.

The Spiritualists of Minnesota have adopted the following plan to raise money: By special resolution at the annual convention of the State Spiritualists Association of Minnesota, held in Minneapolis, September 7, 8, and 9, 1900, the undersigned was appointed as manager of a corps of earnest workers in Spiritualism, to raise funds to carry on the missionary work in Minnesota, and to create a nucleus for the erection of a Spiritualist Temple, to be owned by the State Association. The plan is to secure a remittance every day from some person who has selected one day of the year to remit whatever moneys they can collect on that day, or at any time previous thereto. There are to be appointed 365 persons to represent the days of the year. Upon the date you select, you will remit the amount collected. There will be no rivalry, but an honest effort to help the cause, by sending either a large or small amount. These sums collected by 365 persons, in various localities in the state, will create a company of earnest helpers of our public cause whose record will be a roll of honor, and the results will be for the growth of our cause in the entire state of Minnesota. Will you join the ranks? We solicit you most earnestly to select your date—any date you may desire—and report by postal card the date you may select. Please report your date now! On that date remit your collections. Ask our friends, ask your friends, ask your citizens, ask anybody, to help the cause of Spiritualism. The State Association guarantees that the amounts will be accounted for and used only for the cause of Spiritualism in Minnesota. Let us fill the year at once. Send us your name and date—then get others to take one of the days. Give one day in the year to the cause. For further information for a date, and for reports of results, address the undersigned. Address all remittances to G. W. Kates, care D. E. Griffith, secretary, 58 Royalston avenue, Minneapolis, Minn.

Captain Geo. W. Walrond, the veteran Spiritualistic and scientific lecturer, has opened his Sunday and Wednesday services at 8 p. m. for the winter season at 306 Opera House Block, Sixteenth and Curtis streets, Denver, Col. The Progressive Thinker and other Spiritualist papers for sale.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

G. Figley writes: "Hereafter my address is Bryan, Ohio, Route No. 1, instead of Ney, Ohio, as a daily free rural mail delivery has just been established from Bryan postoffice, and which goes past my house."

D. C. Moore writes: "I have made some examination of the premium books, and find them entirely satisfactory, and I am pleased to have them in my library."

Rev. Emil G. Hirsch, the eloquent rabbi, says: "Though we cannot escape the accident of birth, moral equipment or ancestral traits, we can all act in harmony like the members of an orchestra who on their different instruments take up the strains and with different intonations carry on the common theme. Religion, the twin daughter of philosophy and poetry, is the torch that leads men along the path of rectitude, purity and love."

The Daily Northwestern, of Oshkosh, Wis., of October 1, says: "Sheriff Charles White has returned from Superior, but without prisoners. He found the clairvoyants who were arrested there, but they were not Prof. Ball and Prof. Rovano, as supposed. Both of the prisoners were considerably older than the clairvoyants who worked in Oshkosh and neither tallied with the descriptions given."

Edward Fitch Bullard writes from Brooklyn, N. Y.: "Your paper with the third volume of the Encyclopedia of Death, came by mail all right. I am greatly pleased with the book. I had been reading Vol. I., which induced me to send for Vol. III. The series make valuable history, and it is all important these 'Acts of the Apostles' should be recorded, as they may be important eighteen hundred years hence if the dark ages should again cover the earth."

The Toronto (Canada) Spiritualist Association held its first social of the season in Wolsely Hall, corner Gerard and Yonge streets, on Wednesday evening, September 26, and a most enjoyable evening was spent. The membership committee, who has those Wednesday evenings in charge, decided to have their first social before the departure of Mrs. Loe Prior, for Cleveland, and it is the intention to have those social gatherings quite often during the winter, not only for the purpose of bringing the members together, but to try and get the younger people to take more interest in the work of the association.

Subscriber writes: "Mr. and Mrs. G. W. Kates held very successful meetings here in Aitkin, Minn., September 28, 29 and 30 and October 2. We are given the free use of the Episcopal church each occasion these earnest and able workers are with us. The church is always well-filled and often over-crowded. The interest in Spiritualism here is growing; and it only needs that the truths be presented upon their merits without malice or prejudice in order that the people may similarly accept them. As a lady said: 'I went to the meeting prejudiced against the Spiritualists, but I will attend now whenever they have public services, for such preaching will reform and make better the world.' Mr. Kates is a logical and forcible speaker, but Mrs. Kates speaks right into hearts and souls. Her words burn right into the soul. As a test or descriptive medium she is the peer of any. These workers are doing wonders in Minnesota."

For centuries Friday has been regarded as the most unlucky day in the week, but the tendency now is to regard Sunday as the most unfortunate day. According to a modern statistician, who has just published an interesting pamphlet on the subject, Sunday is certainly more unlucky than Friday, as far as rulers and other prominent personages are concerned. The king of Italy, he points out, was killed on Sunday, and it was on Sunday that two previous attempts against his life were made—namely, on Sunday, March 17, 1878, and on Sunday, March 25, 1893. Other cases cited by him are those of the duc de Berry, who was stabbed to death on Sunday, Feb. 13, 1820; of Czar Alexander II., who was killed by a bomb on Sunday, March 13, 1881; of President Carnot, who was assassinated by Cesario, on Sunday, June 24, 1894, and of M. Canovas, who was killed on Sunday in 1897.

Emma M. Nutt-Moore writes from Muncie, Ind.: "The Muncie Spiritual Society re-opens its Temple, Sunday, October 7, corner of Howard and High streets. Meetings, 2:30 and 7:30 p. m. Mrs. Emma M. Nutt-Moore is the speaker for the month of October. It is the aim of the society to have its platform filled by good workers the entire season. At a business meeting of the above society, Mr. John J. Shields and Mr. Harry Hogue were elected to fill the unexpired term of two of the trustees, who had resigned. The lease of the Temple about expiring, the society has rented the hall from its owner, Mr. Zach Mong, son of Mr. Robert Mong, deceased, who so generously donated the use of the hall free, for five years."

Ellen I. Parker writes from New Hampshire: "I received the seven premium books to-day, and thank you for the same. I can't see how you can afford it. I am looking forward to a great treat when I can find time to read them. I enjoy The Progressive Thinker more than any paper I ever read."

Mrs. J. S. Soper writes: "There will be an old-fashioned supper and dance at the V. S. U. Home, Waverly, Mass., Friday, November 2, 1900. All societies and individuals are cordially invited to help in any way that they can. Pumpkin, mince, apple and custard pies; old-fashioned ginger-bread, Indian pudding, cold meats, anything that goes to make up an old-fashioned supper will be gratefully received. The old-fashioned dances will be on the program, and Prof. Willis Milligan will preside at the piano, with able assistants. There will be an old-fashioned choir. Singers are cordially invited to take part. Come and have a good time. A fine supper will be provided. Young lady attendants in costumes of the olden time. Admission free. Only small price charged for supper and dance. Address all communications to Mrs. J. S. Soper, Clerk V. S. U., 67 Upland Road, N. Cambridge, Mass."

A. F. M. writes from Charleston, S. C.: "One person says there are animals in the spirit world; another says there are not. One believes in reincarnation because he says he feels it intuitively; another denies it because he does not feel what his opponent feels. Now, what shall the skeptic believe? Nothing, until he investigates for himself. Then he will be in the same predicament with the rest—all of which goes to prove that Spiritualism is an individual truth, each one forming his belief on his knowledge of things, combined with his intuitive experience. How, therefore, can such an ism be creedalized? Is it not an eternally opened book for all mankind and for all ages?"

G. W. Kates and wife solicit correspondence from the West for their services, and will be able to make future dates with societies, after their present term of service in Minnesota. Address them at 58 Royalston avenue, Minneapolis, Minn.

Mrs. W. B. Slater writes from Washington, D. C.: "I do not think it possible to say too much in favor of your paper. Each week it comes laden with the advanced thought of the age, and to the thinkers along the line, it is invaluable. Its sublime truths radiate from center to circumference. It seems better with each issue. May prosperity ever attend you in your glorious work."

The Pittsburg Post says: "Local Spiritualists are in a state of excitement over an incident which occurred Thursday night at a meeting in the Sixth Street Church. Margaret C. Gaule, the Baltimore medium, was giving an exhibition of her powers in psychometry to a crowded house and was in a trance when suddenly she threw up her hands and with a thrill of horror exclaimed: 'The Red Cross—it is here—blood—war.' In an instant she had placed her hand on the head of a woman, who arose and shrieked. There was great excitement and a panic seemed to be threatened. The medium, however, in tones of horror, depicted a prospective battle-field and the mission of the woman. A bystander roughly demanded of the woman who she was and she replied: 'A Red Cross aid on my way from Galveston.' With that there was more shrieking in the audience, many persons taking the matter as a proof of supernatural powers possessed by the medium. A man cried out 'I came to scoff, but remain to believe,' and others repeated the same sentiment. A woman fainted and in the excitement the Red Cross aid made her escape without her name being learned, after which matters quieted down. Miss Gaule claimed yesterday morning that she knew nothing of what occurred while she was in the trance. She will hold her last meeting to-morrow evening."

The Boston Daily Globe says: "Yesterday the Harvard football squad and 100 students, who had come out to see the practice, were amazed at the performance of a young man named William H. Mack, who defied any one on the field to lift him off his feet. The claim was hooted by all the strong men of the gridiron, and little attention would have been paid to such an absurd statement had it not been for Jack McMasters, the football trainer, who brought the fellow to Soldiers field. The boys had just got on their football togs, and were in the humor for any test of strength, when Jack asked for a volunteer to lift the young man. A dozen fellows jumped at the chance and were willing to be made out fools just to see what the joke was, for each man did not doubt but that he could raise the fellow, and, if necessary, toss him into the air. One by one the brawn and sinew of Harvard football representatives-to-be strained every lifting muscle without raising the man a hair's breadth from the ground. Capt. Daly looked disappointed at the showing of his proteges, and he resolved to retrieve the lost glory and raise Wm. H. Mack, and the dead if necessary, for Harvard's sake. Daly wound his arms around the waist of Mack and settled himself to raise the man, or go through the earth. Mack placed the middle finger of his hand lightly against Daly's neck just back of the left ear and with his other hand pressed Daly's pulse. Daly lifted and lifted, every vein was dilated, his face became crimson, and his whole body shook with quivering muscles. Mack took his hands off of Daly, and instantly shot up in the air like an arrow. Mack was lifted, but it was because he himself had willed it. His light hold of Daly had been removed, which touch was the key to Mack's storehouse of resistance. Coach Dibblee also took the strength test, but he could not succeed in doing what the strongest men in the world have tried to do and failed. Dibblee declared Mack was in league with the devil and so gave up the laurels to this defiant Mephisto. Mr. Mack does not confine himself to this one feat of upsetting known rules of force, but also exhibits other wonderful powers. A pole was placed vertically and five men were invited to push it against the floor. Mack passed his hands over the knuckles of the men and then, with open palms, pressed against the stick, held it so the strength of five men could not force it down. After going through the last ordeal the young man showed signs of exhaustion, as the power he exerts is a great strain on his nerve system. The athletes were full of talk last night about the man with such a wonderful gift of nerve resistance, and hoped McMasters' friend has left a clew by which to keep the football eleven firmly on its feet this fall and prevent the team from going up in the air."

E. S. writes: "A very successful meeting was held in Toledo, Ohio, in the Memorial Hall, September 25. W. V. Nicum, vice-president of the O. S. A., gave an interesting lecture on Truth, Where and How to find it, after which Mrs. Schauss, of Toledo, in a few words added her testimony of the truth of spirit return. Mrs. Nina D. Challan, also of Toledo, then favored the audience with an address, and was followed by Dr. Figuers, of Cleveland, who in his usual clear and explicit way gave the messages of spirit friends to those on earth, and converted many skeptics. Mrs. Coffman, of Grand Rapids, also gave many good tests and messages. The Toledo people showed their appreciation of the efforts of both messagebearers by promptly answering and recognizing the messages given. We hope in the future to have more such meetings. Mrs. Coffman closes her engagement in Toledo, September 30, and the Independent Association of Spiritualists whom she has been serving will look with pleasant anticipation to the month of February, when she is to be with them again. Dr. Figuers will serve this association the two last Sundays of November. All are looking forward to a treat at that time."

Astrologers, clairvoyants, mind-readers, etc., are taxed $2 per day, $5 per week, $15 per month, $50 per year at Ottawa, Kansas. In relation to the above B. F. Hayden writes from Gardner, Kansas: "Enclosed find copy of the city ordinance of the city of Ottawa, Kansas, by which you will see one paragraph is especially interesting to astrologers, etc. Brother Ezra A. Carpenter, of Wellsville, Kansas, in forwarding this copy to me says: 'They must be afraid we are going to convert the town.' He (Brother Carpenter) said he would go before the council and do all he could to have that clause repealed. As the result of his labors I am just in receipt of a postal from him in which he says, 'I have just interviewed the city mayor and am pleased to inform you that any and all clairvoyants with proper credentials, will be protected and encouraged by the Mayor and council of the city of Ottawa in the future as in the past.' From this we infer it is not so bad as one might be led to believe from first impressions, but is really only intended as a terror to fakes and evil-doers, and a protection to 'time-tried and fire-tested.' Still the question might arise, Is any city council duly qualified to determine what shall constitute proper credentials? We will attend the Walluh camp next week, after which we are ready to engage with societies needing our services for lectures, platform tests, etc., on reasonable terms."

Emma M. Nutt-Moore, speaker and medium; address for the month of October, 321 East Jackson street, Muncie, Indiana.

Mr. and Mrs. John Lindsay write: "We are now at home, 63 Fourth street, Grand Rapids, Mich. We returned sooner than we intended on account of unexpected changes in our surroundings. At a seance held in Chicago, a spirit talked to the members of the circle concerning the Galveston horror, calling one by name, said, 'We are going direct from here to Galveston, a large band of us, to assist those that have just passed out.' At the next seance the spirit voice said they had been to Galveston, and that we could not imagine the terrible condition they were in. A friend of Pullman and ex-Mayor Harrison held conversation with these spirits. An effort was made to ascertain the results of the coming election from ex-Mayor Harrison, but the spirit refused to converse on political questions. He said he was through with politics. My wife and myself desire to thank the many friends we have met during our western trip for their kindness."

The Chicago American has the following from Binghamton, N. Y.: "The romantic engagement of Elmer Merrill of Lowell, Mass., and Miss Edith Tallman Smith is announced. The engagement was the result of telepathy and is the first of its kind on record. Miss Smith lives in the West, but she makes yearly visits to this section. Among her admirers was a wealthy business man, whose suit her parents encouraged. She looked upon him favorably until at a social function she met Elmer Merrill. They met but once, as he left for his home in the East the following day, but there arose a strange attraction between them. They did not correspond, for he did not leave an address, but it has since transpired they were constantly thinking of each other and holding mental communications. The merchant had asked for the girl's hand and was to be given an answer the same evening. When he arrived he was astonished by the announcement that she was engaged to another. Her parents thought her insane when she said she had engaged herself to Merrill that afternoon. This was, however, corroborated by a letter written by Merrill to his friends, in which he said he suddenly realized that he was in great danger of losing Miss Smith and he made a mental proposal to her which was accepted. He has since written her his first love letter, and she has formally accepted him."

Mrs. Mary Severance writes from Whitewater, Wis.: "Professor Loveland's Number Four on 'What Spiritualism Includes and the Duties It Imposes,' is full of solid truth which must be recognized, loved and appropriated before that good time we so earnestly long for comes. Yes, Brother Francis, that is the work the spirit world is trying, and has tried for fifty years to inspire mankind to do. But, oh! how dull we human are. The light shineth in the darkness, and the darkness comprehendeth it not. The great work to be done is to improve the conditions of humanity. To do it selfishness must be put aside, and Human Brotherhood must not only be taught, but practically applied to our systems of government."

Mr. Lloyd Jones, of 156 Washington street, Chicago, is issuing an illustrated monthly magazine, The Journal of Magnetism, 48 pages, price 10 cents a copy. Free sample copies will be sent to any reader who mentions The Progressive Thinker. This new journal will devote its pages to Physical Culture, Magnetism and Health, and our readers should make a point of being on the lists of those who are to receive a copy free.

L. Holyoak writes from Toronto, Canada: "I have received Volume 3 of the Encyclopedia of Death, and Life of the Spirit World, and feel thankful for such a lovely present. The book is simply beautiful. It takes away the horrors of dying to mortals."

Mrs. Gage, the blind medium, and a very excellent one, too, resides at 364 Warren avenue. She is worthy of all respect and confidence.

R. F. Little president, writes from Seattle, Wash.: "It is a pleasure to report to your paper some things regarding the Seattle Spiritual Association. The society is in a flourishing condition, has 54 members enrolled, among which are several inspirational speakers, and many deep thinkers and loyal workers. Conference meetings are held each Sunday at 2 p. m.; at these meetings topics are chosen for discussion, which will benefit those who are seeking for a more liberal and advanced expression of truth. The society has recently been highly favored by a series of lectures from Rev. Moses Hull, four in number. The lectures were well attended and one could but feel that the opportunity to hear such advanced teaching by so convincing a speaker, is rare. In Sunday afternoon lecture, from the text, 'If a man die, shall he live again (Job 14:14), he said: 'Outside of Spiritualism there is no proof of immortality. Spiritualism comes to demonstrate that which has been only a hope. The world is moving. The Bible is our book. The time is coming when Orthodox and Spiritualist will be together in the work. May that time soon come.' The society was able to meet the necessary expense, leaving a small balance in the treasury. At present Madame Dr. Olivia is in our city, also a member of this society. We had the privilege of listening to her at Sunday's conference. She will speak again Sunday, October 7 on 'Body, Soul and Spirit.'"

Mattie E. Hull, secretary of the N. S. L. A., writes: "Lyceum Workers, Attention! The third annual session of the National Spiritualist Lyceum Association will meet in Cleveland, Ohio, the 19th inst., immediately on the adjournment of the last business session of the N. S. A. Convention. I make an earnest appeal to the Spiritualists to take up this cause. It is one of the most important departments in the work of Spiritualism. I need not reiterate the reasons why every Spiritualist should interest himself in this work. If Spiritualism is the most rational system of philosophy from a moral, intellectual or spiritual standpoint that has ever been handed to the world, in the name of those who are to take our places on the stage of human action when we leave it, let us see to it that conditions are created and maintained for the teaching of the same."

Amanda A. Cate writes from Haverhill, Mass.: "At the annual meeting of the Haverhill Spiritual Union the following officers were elected: President, Mrs. Amanda A. Cate; first vice-president, W. W. Sprague; second vice-president, Mrs. Eliza Page; treasurer, Mrs. Jennie Huntress; corresponding secretary, Mrs. Jones; Directors, Mrs. W. W. Sprague, Mrs. Julia Johnson and Mrs. Etta Huntington. The society is in a flourishing condition. Several names have been added to its membership roll and a fine list of talented inspirational speakers and test mediums for the ensuing year. Our meetings opened September 30, with the noted and favorite medium, Mrs. May S. Pepper, who was greeted with a warm welcome and crowded houses, both afternoon and evening. Will be followed next Sunday by Mrs. E. A. Cunningham, of Boston."

Mrs. McDonald, speaker and platform test medium, will engage with societies desiring her services. Highest reference for honesty and moral standing. Address for the present, 15 Nelson street, Dorchester, Boston, Mass.

Mrs. S. J. Cutter, the well-known medium, has returned to the city, and is permanently located for business, at 118 Flournoy street, near Leavitt, and one block south of Harrison street.

G. W. Kates and wife held meetings in LaCrosse, Wis., October 7, and are engaged for Detroit, Mich., October 14. They will return direct from the N. S. A. convention to Winona, Minn., for October 21 to 30.

E. W. Sprague and wife are serving the Indianapolis (Ind.) Spiritualist Society for the month of October. They go to Philadelphia, Pa., for December. Their services can be secured as speakers and platform test mediums for the month of November, and time after January 1. Address for October, 911 North New Jersey street, Indianapolis, Ind. Home address, 416 Newland avenue, Jamestown, N. Y.

Thos. H. Hartley writes: "The First Spiritual Church began services at its new hall, corner Oakwood and Ellis avenues, Sunday evening, with promises of an excellent season's work. Mrs. Georgia Gladys Cooley, the pastor, has returned to the city with renewed strength and vigor. Sunday, October 28, dedication services will be held at the above address. Mrs. Cora L. V. Richmond will give the dedication address, and other able workers will take part, as well as 'Mayflower,' who will give spirit messages in her inimitable manner. Further particulars next issue."

BATTLE OF PROGRESS.

Letter from Mrs. Carrie Fuller Weatherford.

The People's Spiritual Church of Louisville, Ky., is one of the few organizations in the United States which has decided that it must own its own church, with the result that to-day this association occupies a respectable brick structure which is nearly half paid for.

The church is centrally located and the society with but one more effort will be able to feel secure. Much of this success is owing to the determination of their efficient president, Val Speed, a respected citizen and earnest Spiritualist.

Louisville, like Cincinnati, is overrun with chicanery; but it is a notable fact that since this society has bought property, both mediums and pretenders are left amiably alone by the police; which is quite a change from a few months back.

Since coming here the Ladies' Aid has made many important changes in furnishing rooms devoted to medial workers; and more are contemplated. The great question which is agitating the minds of our people here is whether the N. S. A. expects this year to do anything more than merely collect its officers' salaries, or not.

If this organization does not exist for the purpose of giving to the world a clear, concise statement of the knowledge (not belief) which Spiritualism brings and to give a legal name to devoted workers, which tricksters cannot claim, then what in the name of Truth does it exist for?

And if, as many of our N. S. A. officers and delegates claim, the whole question of mediumship presents such a picture of pitiable incapacity, of chicanery and of general nastiness that they are afraid to handle it lest they smash the N. S. A. into smithereens, then why, in the name of Truth does not the N. S. A. take the matter in hand and set a standard for mediumship for all phases, and at least give an opportunity to clean workers who are determined to uphold the standard of "Honor in mediumship before all else;" to have a name by themselves which "reeds shaken in the wind" dare not steal?

It is a very easy matter to pass these rules: "Lecturers and test and physical media who travel constantly in the effort to teach the truths of Spiritualism, whose lives are honorable, and whose lectures, tests and physical mediumship bear evidence of genuineness, shall be entitled to the title, Lecture, Test or Physical medium for the N. S. A."

No lecturer using this title shall use the published thoughts of others without giving due credit.

Test media who present as tests the names of those who have been well-known people; or present from the rostrum messages which they have previously given in private, or who may be proved to possess a "blue book" or any previous information, shall be disqualified from using said title.

Physical media shall present their phenomena each time under an adequate test which cannot injure them physically—such as the mosquito bar test. Said mediums are also earnestly advised to insist that they be well protected from violence, the throwing of paraphernalia, etc., and that they demand of their audiences perfect cleanliness, harmony, kindly care and freedom from noxious odors.

Lecturers and mediums taking such a stand shall also be entitled to defense from the N. S. A. in all cases of prosecution.

The question very quickly arises in the minds of enthusiastic workers: "If this mediumistic combination scattered over the world is too dirty, too vile to handle, as would appear by the careless indifference of the N. S. A., why should I stay in the work under a name with such supposedly dark associations? There certainly is a very large dictionary of the English tongue; and the word medium in its present irresponsible condition does not offer a shelter to any thoroughly devoted worker!

We as mediums must help the world to many things; we have to teach a truer understanding of the return of spirits and of the laws of the spiritual; to a better marriage system which will exclude prostitution; to higher ideals of generation; to kinder thoughts of labor; to humanity to the criminal. We run amuck daily with many prejudices of society; then why in the name of truth should we be loaded down with tricky and licentious lecturers and media, whom we either have to apologize to the public for as being mediumistic degenerates, or whose sins we feel impelled to cover up?

There never was anything so certain as that the world can get all the spirit communication it wants without the name Spiritualist; and there never can be anything more certain than that every day sees a good-bye to the name while they still continue the work under a cleaner title; and one which will be taken better care of.

That with the coming session of the N. S. A. a future of intelligent work will be opened, or with its hesitancy the whole fabric of organization will crumble, is a surety. For my own part I have loved it and helped fight its battles; but I feel now that it is time to change from a puny, petted babe to a hard-working spiritual organization. The word Spiritualism does not represent to any degree my sentiments in its earthly representation; excepting the return of spirits which I understood just so well in the Episcopal church before I had scarcely heard of Spiritualism as I ever have since.

This session of the N. S. A. our delegates will decide whether the word means anything more than "I believe" (which is well enough if we did not pretend to know) and Spiritism; so also it will decide whether I, for one, ever raise my voice under the name Spiritualist medium again.

Truth has always been dearer to me than any other name. I left my church and my true friendly friends of childhood and went out as a Spiritualist worker, feeling that the name meant Truth. I have found that there is more chicanery under the name medium per hundred than under any other unless it is Doctor, Lawyer, or Priest. I find Spiritualists generally much less kindly disposed toward honest effart than I had expected; much less loving and respectful to old Spiritualists and mediums than I could have dreamed; and much more easily charmed by sensation of any old kind than I would have imagined in the deepest moments of darkest hypochondria.

I find many Spiritualists worshiping the spirit world much more than the Universal Soul Force which made a spirit world possible, and I find many abusing churchianity while we are making more mistakes; and these things make me feel ashamed and disgraced. My ideal of a church is one where Truth is loved; progress attained; spirituality aimed for; and where, while no one expects perfection, yet where honor bright shows through every lecture, every test, every physical demonseration. A church in which our efforts to save the world with knowledge and without creed shall be stated; and the principles we are working for published, not kept covered up, in which spirit communication is expected to be something above a mere shiver down the spine, or the snort or grunt of an unprogressed spirit; where sensation is abjured and truth-seeking prominent; where old truth-seekers, teachers and demonstrators are respected because they are respectable; where the poor, sick and unfortunate are aided, the grief-stricken helped to knowledge that death is but transition, and where devoted workers instead of dollar-seeking tricksters shall be loved and cared for.

I for one shall have such a church home; and if but one member ever belongs to, and that one myself, I shall still continue in that work which the angel world has mapped out for me:

Essie and I shall remain here during October. The press of the city is giving us the kindliest treatment generally.

Yours for justice to the Truth under whatever name it can be best demonstrated and under whatever clean home roof it can best be sheltered.

CARRIE F. WEATHERFORD.
Louisville, Ky.

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The new song-book, The Golden Echoes, by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

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"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

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"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. For sale at this office.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perucal. For sale at this office. Price, cloth, $1; paper, 50 cents.

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QUESTIONS AND ANSWERS.

This department is under the management of

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

J. E. Wilbur. Q. I am influenced by a spirit in business, and following its influence I have suffered continuous and great loss? How can I escape?

A. By simply exerting your own selfhood. You should not come to any conclusion or enter into any business, on the spur of the moment, but should take ample time to think and talk it over with friends. The spirit influence will thereby be escaped.

Delevan Bates. Q. (1) Do unuttered thoughts produce vibrations that can be recognized by sensitives?

(2) Can spirits understand such vibrations?

A. These questions have reference to the explanation of spirit communion by thought vibrations. It is the thought itself which produces these vibrations, and not the spoken words. In speaking a thought it gains in sharpness and precision, which is the only advantage.

It is entirely by the recognition of such vibrations that spirits communicate with each other. A thinking being is a pulsating center of thought waves.

It is objected that: "Thoughts come and go unbidden, like the wind which blows where it listeth and no one can tell whence it comes or where it goes. It would not be justice for all that passes through the mortal mind to be given away unless each individual was given the power to keep unbidden thoughts from entering."

A thought vibration, cannot be kept from "entering" a mind in harmony therewith, but unless that harmony exists it cannot be received. Thus the mind does not become an open book which all can read. Only those in harmony are able to read each other's thoughts.

Rosa Giles: Q. The meaning of this dream: Four spirits appeared, recognized as friends while in earth life, one a Methodist. They conversed, but the only thing they said that was distinct was: "Don't be afraid, we are nothing to be afraid of;" and "Are you a saved man?"

A. This is a fine instance of mediumship during sleep. Sometimes those not sensitive during wakefulness are highly impressible during sleep. As one of the spirits had been a Methodist in earth life, his inquiry was characteristic—"Are you a saved man?" Showing that he had not outgrown his religious beliefs. It is not correct to class such instances as dreams, for they belong to an entirely different order of phenomena. There is more than spiritual appearance in this manifestation. The sensitiveness which made it possible, indicates by its abruptness, a very great psychic and physical change of the character, which usually is the forerunner and prophecy of coming disease. This abruptness is a distinguishing feature from equal sensitiveness slowly induced by culture, which would by the harmony of psychic and physical functions indicate the highest state of health.

"Reason": Q. If a person reasons, must he not come to correct conclusions?

A. Not necessarily, for if the data from which we deduce our conclusions are erroneous, so will be the result. Yet our reasoning may be as correct, our inferences justifiable granting the premises. The same process of reasoning proves the existence of Allah to the Mohammedan, as God to the Christian.

Did you ever make a mistake in the beginning of an example in arithmetic, writing a 1 for a 2 or a 6 for a 7, and after a long process wherein you had multiplied, divided, added and subtracted, your result would be wide of the true answer? Your reasoning has been perfect, your data wrong. How astonishing this error has grown, from units to tens, and from tens to thousands, and the longer it remains the more it leads you astray. "Figures never lie," is a proverb, but you will not believe it, when so slight an error puts an extra million or two into the answer.

The same process of reasoning gives the true and false answers. The difference grows out of accepting one wrong figure in the beginning. This is precisely the source of all false conclusions at which mankind arrive. The major portion reason correctly from the data they receive as true, but this is often false, or assertion received by educational prejudice.

He who writes 2 for 1 may reason out his problem equally well as the one who writes correct numbers, but his conclusion will be erroneous. So he who accepts an error as fact may reason even more closely than the one whose data is true, yet his conclusions will be necessarily erroneous.

As illustration: You wish to take the cars and start by the clock, with ample time by the clock. You go and find the train gone, because the clock was slow by ten minutes. Had it been correct you would have been on time. Your being late is the result of accepting the accuracy of the clock or a false data,

It is thus it is as important that our data be correct as our reasoning, yet the major portion of the reasoning powers of mankind is absorbed in the endeavor to harmonize and explain what is taken as granted and demonstrated theories which really are idlest chimeras.

It would seem that the power of reasoning is more developed than the faculty of observation in most individuals. They are excessively credulous of facts, and at once invent beautiful theories explaining them. If they observed closer their facts would melt away and require no explanation. They remind one of the old story of Pat at the tannery. The owner had bored a hole over the door and inserted a calf's tail as a sign, which greatly astonished the Irishman, and he called out, "An' how did the calf get through the wee hole?" "I put him through when he was small," was the ready reply. Pat accepted the statement and was satisfied with its plausibility.

We laugh at his ready acceptance of assertions as facts, yet how many there are who take with equal alacrity far more ludicrous statements as facts, proceed with their explanations and become violently angry if it be hinted that such are unreasonable. If all the facts and reasoning corresponding with Pat's were taken from the world, how little would remain. The world's Theology could be written in a single sentence.

Mrs. S. S. Ogilvie: A. It is difficult to explain the various appearances of materialized spirits.

Inquirer, Montpeller: Q. (1) How near the North Pole has ever been reached?

(2) What advantage would follow reaching the Pole?

A. The Duke of Abruzzi, commander of an Italian expedition reached 86 degrees, 33 minutes, or 239 statute miles of the pole. This he accomplished on sledges. Nansen by similar means did not reach quite this limit, being obliged to turn back by insurmountable obstacles at 261 miles.

(2) No advantage except that of extending the field of knowledge. The desert ice-fields offer no opportunity for commerce, and nothing to satisfy greed. Even the Esquimaux once swarming on the borders of the Arctic sea, have perished with the seal which gave them support. The attempts which have been made to penetrate the arctic zone have brought small recompense for the sacrifice that has been made. The pages of history have been illuminated with examples of heroic daring, and of almost superhuman endurance. The pathetic story of Sir John Franklin will never be forgotten, and the adventures of Dr. Kane, Perry and scores of others, are interesting as romance. Geographical knowledge has been extended, it is true, yet there is no practical value in tracing these lines, along coasts constantly encrusted with ice, or navigating seas which for only a brief month are converted into moving masses of ice.

IN MEMORY OF B. B. HART.

A tired soldier fell beside the way,
Whereon his comrades march with noisy tread,
And closed his weary eyes to earthly day,
While down the line the word passed, "He is dead."

Dead in the harness, faithful to the last,
The dust and stain of battle on his brow
He lies, and hears no more the bugle blast
Calling to arms his comrades even now.

But is he dead, the fallen soldier here?
Shall he not wake to sounds unheard on earth,
To bugle call, and voices sweet and dear,
That reach him thro' the darkling mists of death?

Shall not the tired eyes again behold,
On higher planes life's mystic cavalcade,
And his freed soul leap gladly as of old,
To join the mighty hosts 'gainst wrong arrayed?

Aye, God is good, and from earth's battle-fields
The conquering hero rises in his might,
And over there, on heaven's plains, he wields
His radiant weapons still, for truth and right.

EMMA J. KNOWLES.

Sterling, Ill.

N. S. A. CONVENTION.

Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall. Business sessions October 16, 17, 18, 19, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. F. Peck, Mrs. Helen Palmer Ressegue, Carrie E. S. Twing, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaule. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme. Mrs. Z. L. Else, the talented musician will have charge of music.

Further announcements will be made in the Spiritual papers,

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obobtained of the N. S. A. secretary, at 600 Penna avenue S. E., Washington, D. C. MARY T. LONGLEY,
Secretary.

HARRISON D. BARRETT, Pres.

"Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy." By Hudson Tuttle. A spiritual text-book of rich and inspired thought. An excellent work. Finely bound in scarlet and gold. Price $1.50. For sale at this office.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

THE HONORABLE OFFICE OF MEDIUMSHIP.

Mediumship is the portal through which, during the past half century, the world has been catching glimpses of the other world and the visitants from beyond the borderland of this stage of man's progressive existence. Through mediumship the people of the other-world-order have been able to make themselves known to their grief-stricken relatives and doubt-oppressed friends, who have mourned because of their solitude and have feared that the departed were gone from them forever. However imperfect and fragmentary the messages from the unseen have been—and many a sorrowing seeker has felt with regret the inability of the spirit to comply with his longing and pleading desire for further information and fuller revelation—still they have been messages from the beyond. If they have been but telegraphic dispatches, so to speak, instead of voluminous letters, or like the telephonic snatches of conversation with which we are familiar, rather than a face-to-face outpouring of thought and feeling in speech, still they have been greetings and comforting assurances of life and love from living souls in the land beyond the grave. Through mediumship the "grand secret" has been solved. The gates have been pushed ajar, at least. The silence of the tomb has been broken and its forbidding darkness illumined by the voice and shining presence of the spirit beloved. If only for a brief space, yet, in those short moments, mediumship has supplied evidence—so often repeated that it now amounts to demonstration—of the continued, conscious, rational, human and progressive existence of the people we call dead. To mediumship belongs the office and the honor of rolling back the tide of despair, comforting the sad and consoling the bereaved, and establishing faith upon the firm basis of scientifically ascertained fact. Mediumship supplements the affirmations of intuition, confirms the human heart in its claim for the continued existence of its dear ones, and gives to the traditions regarding by-gone revelations from the unseen a ground-work of probability—making credible, in the light of present-day experience, much which otherwise must have been regarded as superstitious folly or incredible miracle. Spiritualism, through mediumship, confirms ancient testimony to the so-called supernatural, and by explaining it, brings it within the realm of the natural. The ability to "hear the word of the Lord" is now known to be a normal faculty; natural to certain temperaments and capable of being induced in others, and of being developed and cultivated by attention to the conditions which govern its exercise. The famine—not of bread nor of water, but of "hearing words from the Lord"—which was threatened in olden times has been experienced in the dark days of the Christian era because of the ignorance and hardness of heart of the stiff-necked generations of men who in their blind zeal for the "letter" of the law crushed out the sensitives through whom the manifestations of the spirit were alone possible. The corner-stone of the Temple of the Spirit—viz., mediumship, or so-called "spiritual gifts"—rejected by the builders of the churches—must be placed in its rightful position before the open doors of intercommunion shall enable earth dwellers to rejoice in the knowledge of the Life Eternal, and Life and Immortality be fully brought to light.

PRAYER IN ENGLAND.

It has been suggested by our control on "the other side" that we should draw up a form of prayer to be used at the commencement of seances and meetings; and the one enclosed we have collected from "Spirit Teachings" and other standard works, and trust that it may be found useful by Spiritists in all parts of the world:

Form of prayer to be used at the commencement of a seance or meeting:

O God our Father * * Eternal, Infinite, All-wise * * we draw near to thee, and lay before thee our petitions, knowing that thou dost hear us and wilt answer our prayers.

Teach us, we beseech thee, thy law: teach us to know ourselves and thee.

Teach us that thy Law, based on Love, requires but the exercise of that Love for its fulfilment; and daily may we learn to love each other more, and to show kindness to every living thing around us, for all are from one Source, and Thee.

Remove from our path whatever may hinder and hamper us in our desire for progress; shed into our hearts a beam of thy light, to illumine our lives with thy continual presence, and to drive away all doubts and fears that may still remain within us.

Assist us by thy help and strength to daily grow in grace, and to live nearer to thee, so that whilst passing through the changes and trials of this mortal life, our hearts and desires may evermore be surely fixed on the real life in the world to come.

Send forth thy Light: scatter the shades of darkness, and open the eyes of this people that they may see thy Truth. Loose them from the bonds of creed and superstition by which they are now so tightly held, and ever grant to all of us thy blessed Freedom.

Send down on us the consolation that we need, and thy heavenly Strength which we so earnestly desire, to assist us in our labors. Great is the work before us, great must be the Love and Power to enable us to continue.

In mercy, grant more Light to all earth-bound spirits, who may still be wilfully clinging to the things of this world, and stir up within them an earnest desire for progress. Have pity on them, we beseech thee, O Lord, and may the desire for better and holier things lift them out of their present darkened and most miserable condition, and quickly bring them to higher spheres, and to that Peace which passeth all understanding.

Be with us, O God our Father, to-night; send forth the power of thy Spirit upon all assembled here, and bless our endeavors to spread the knowledge of the Light which thou hast vouchsafed to us. Send special help to-night to those loving Spirits who so earnestly strive to instruct us, and to lead us in the right path, for we know that without thy support their labors will be in vain.

Hear us, O Lord, we beseech thee, from heaven thy dwelling place, and when thou hearest forgive the past, and grant to us spiritual health and Strength for the future; and may all that we think or do or say, now and at all times, be to thy praise and glory alone.—Amen.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

THE TWO WORLDS, MANCHESTER, ENG.

A DEATH-SCENE WITNESSED 3,000 MILES OFF.

Whatever may be the cause, there are more stories of this kind told about sailors and soldiers than about all other classes of the community. Of the sailor stories one of the best, concerning the apparition at the moment of death, with the clairvoyant accompaniment, is sent me by a Master of Arts in the North of Scotland, who has made it the subject of a carefully written and very interesting story, for the accuracy of which my correspondent vouches as occurring many years ago to the person on whose authority the story is told. He is still living, and persists in the absolute accuracy of his most extraordinary narrative. It will be seen that there is not only in this case the phantasm of the unfortunate man who died, but also a vivid reproduction of the scene in which he perished, so that the person who saw it recognized many weeks after a total stranger as the person who was present at the hour of his death.

Thirteen years ago, said Captain S——, I was on board the C——, homeward bound with cotton from Calcutta to Liverpool. On Tuesday, the 25th of August, 1868, when in latitude 33 degrees 4 minutes south, longitude 31 degrees 27 minutes east, the sky darkened, and it was evident that a storm was about to burst upon us; the crew were sent aloft to furl the sails, and before we had completed the task a great gust of wind seized the half-slackened maintopsail, and sent it fluttering into fragments. At the same moment the ship reeled nearly on her beam ends, and, above the howling of the gale, we heard a sudden cry of despair. I was horrified to see an apprentice, J—— P——, sent whirling headlong from the masthead into the sea. Even yet I can see the look of agony stamped on his upturned face, and I can hear the very tones of his heartrending cry, "O! Lucy, Lucy," as he disappeared forever in the darkness below.

After the storm abated the captain made a careful note on the exact time of the occurrence, the position of the ship, and the other particulars. He seemed struck at my mention of the exclamation I had overheard falling from the poor fellow's lips as he clutched in vain at the yielding air.

"Ah," he said, "that must have been his sister, Lucy V——, to whom he was greatly attached."

I then produced his cap, which I had managed to seize as it fell, and which the captain locked up with the rest of his effects, remarking, as he did so, that no doubt his people would prize it as a last keepsake of their son.

The rest of the voyage passed without incident, and as soon as the ship arrived at Liverpool I made my way to the train which was to take me to Manchester.

I was walking idly along the platform when I saw the face of an old gentleman, who, with a young lady on his arm, was elbowing his way through the crowd. His resemblance to our lost mate was so striking that I stood and looked at him. The young lady's eyes happened suddenly to meet mine. Instantly she gave a violent start, uttered a low scream, and exclaiming, "Oh, look, there's the face of my dream!" stared at me as if fascinated. Her companion gently rallied her, and half led, half carried her, to the nearest waiting-room. As he passed he begged me to come with them, and handed me his card.

When we were alone the old gentleman explained that the sight of my face had reminded his daughter of a very peculiar and unpleasant dream, to which she still persisted in attaching importance. He said: "At the present moment, indeed, we are on our way to discover if the owners of my son's ship have received any news of its arrival."

I said: "I am an apprentice of the C——, and have but lately left her lying in the harbor."

"Then," the young lady cried, "I must be right. It must be true. 'Twas that man's face I saw gazing at him as he fell. I saw Joe's ship in the midst of a fearful storm, and him clinging to the slippery shrouds. A bright flash seemed to pass before my eyes, and I saw him falling backwards into the sea. I saw your face in the momentary gleam, and I woke perfectly terrified to hear the sound of my own name—'O Lucy! Lucy!'—whispered in my ears."

The expression of my face must have conveyed but too well the meaning of my silence.

"My God," cried Mr. ——, "is it true then? Is he dead?"

I stammered—"Too true, sir. Yes, every word of it! I was beside him at the moment, and even tried to save him."

From the statement subsequently given to the captain, it appeared that the sister had retired as usual before eleven o'clock. About midnight they were roused by a loud scream, and, on hurrying to her room, found her sitting up under the influence of extreme terror, declaring that she had actually seen her brother falling from the masthead into the sea, and heard him whisper her name.

On comparing notes we found that the dream took place the very day and, allowing for the difference in longitude, even the very hour when the accident occurred!

AN AUSTRALIAN TRAGEDY SEEN IN IRELAND.

Although there is no transmission of sound, nor any of the dramatic developments which took place in the previous story, there was the instantaneous transmission of the scene of an accident from Australia to Ireland. Mrs. Green writes:

"I saw two respectably dressed females driving along in a vehicle like a mineral water cart. Their horse stopped at a water to drink, but as there was no footing, he lost his balance, and in trying to recover it he fell right in. With the shock the women stood up and shouted for help, and their hats rose off their heads, and as all was going on I turned away crying and saying, 'Was there no one at all to help them?' Upon which I awoke, and my husband asked me what was the matter. I related the above dream to him, and he asked me if I knew them. I said I did not, and thought I had never seen them. The impression of the dream and the trouble it brought was over me all day. I remarked to my son that it was the anniversary of his birthday and my own also, the 16th of the first month, and this is why I remember the day.

"The following third month I got a letter and a newspaper from my brother in Australia, named Allen, letting me know the sad trouble which had befallen him in the loss by drowning of one of his daughters and her companion. You will see by the description given in the paper how the events corresponded with my dream. My niece was born in Australia and I never saw her. Please return the paper at your convenience. Considering that our night is their day, I must have been in sympathy with the sufferers at the time of the accident, on the 10th of the first month, 1878."

The following extract from the Inglewood Advertiser shows that she actually saw what happened:

"A dreadful accident occurred in the neighborhood of Wedderburn on Wednesday last, resulting in the death of two women, named Lehey and Allen. It appears that the deceased were driving into Wedderburn in a spring cart from the direction of Kinypanial, when they attempted to water their horse on the dam of the boundary of Torpichen Station. The dam was ten or twelve feet deep in one spot, and into this hole they must have inadvertently driven, for Mr. W. McKechnie, manager of Torpichen Station, upon going to the dam some hours afterwards, discovered the cart and the horse under the water, and two women's hats floating on the water. * * The dam was searched, and the bodies of the two women, clasped in each other's arms, recovered.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

It is an objection made by some orthodox folks to Spiritualistic services that

THERE IS TOO LITTLE PRAYER

in connection with them. On the other hand, it is probable most Spiritualists would assert that in the generality of churches there is too much. Before we are able to determine the accuracy of either position from a rational standpoint, we must have some definite understanding as to what the objectors mean by the term. It is ordinarily understood to mean an oral address of supplication to a supreme or intermediate power, but often presents itself in the churches as an elaboration of fulsome terms of adulation in a vain attempt to magnify the power for good (and evil) of Jehovah. In reality, however, it is an appeal for help to a greater power when our limited powers fail to sustain us in the flood of human trouble, or manifested in another form, when the heart, filled with a realization of the goodness and loving kindness of the Universal Father, overflows in thanksgiving to, and adoration of, the Great Oversoul.

God has given us certain faculties, spiritual and physical, wherewith to work for the development of ourselves and the world we live in. One of these faculties, Reason, aided by the power of Will, will enable us to overcome by far the greater number of difficulties we have to contend with in this world, and we have no right to pray to God for help until we have exhausted all the means he has given us to help ourselves.

What should we say of a beggar who appealed to us for pecuniary assistance, if we discovered he had money in his pocket to meet his requirements? We should characterize him as unworthy and dishonest; and yet numbers place themselves in the same position by asking God for help before (figuratively speaking) their pockets are empty. Is it likely their prayers will be answered? No. He who works in any upward direction, to develop, expand or upraise anything in God's creation, prays more practically and efficaciously than the thousands who week after week supplicate the Great Spirit to do for them that which he has already endowed them with power to do for themselves. The injunction to "Lead a life of prayer" is excellent if properly understood, but we object to the literal interpretation of it, which recognizes the form instead of the symbol. If we are to make prayer the staple of our existence, let us have the genuine article—something wholesome and elevating, that will strengthen our souls, brighten our spirits, and shed its radiance around us.

There are four forms of prayer—Supplication, Work, Aspiration, and Adoration. The form we have most to do with in the present is Work, and let us pray hard in this direction, Sundays and weekdays, early and late. There is always something to be done to help those around us and beautify the world about us, let us not weary in well-doing, but when we feel our powers inadequate to accomplish the work which presents itself to us, then it is time to ask the aid of our Father in heaven, whose many servants (our spirit brothers and sisters) are ever ready to help the really needy. Closely connected with the prayer expressed in our everyday life and actions is the higher form of aspiration.

Fulfilling honestly our daily tasks, doing to the full of our abilities the duties that present themselves to us, there are still times when the spirit reaches out, as it were, beyond its ordinary plane, yearning for more light, more strength and power, to accomplish greater things than it has before essayed; this is Aspiration, sometimes expressed in words, sometimes in silent thought; its effect is to place the individual in sympathy with the plane of his aspiration, enabling him to draw from it all the power he is capable of receiving, and thus his soul is expanded and drawn nearer to this higher plane. The more frequent and earnest our aspiration, the more palpably do our spirits unfold to a comprehension of the love of God as displayed in his works, till, filled with emotion at its realization, the highest form of prayer is developed, and expresses itself in adoration. Let it not be thought we deprecate or condemn all forms of prayer; it is not so. There are combinations of words expressing ideas—beautiful and elevating—which tend to harmonize the minds of those who listen to them, leading their thoughts incontinently upwards towards the plane of the ideas they express. There are prayers which, in their formal rendering, would fall dead upon the ears and minds of the listeners, yet, charged with the magnetic influence of an aspiring, prayerful nature, become aglow with life and light. The polished rhetoric of an educated preacher may please the intellect but fail to awaken the emotions, whilst a few simple, heartfelt words from the lips of a comparatively uneducated man go straight to the heart and uplift the soul. Man praises God best who lives best, and the harmonial thinker will realize that "The glory to God on earth best given, is works whose good reach up to heaven."

Let us then apply ourselves to practical prayer, by working assiduously the whole time for the elevation of each other, and when we attempt to teach, throw Soul into our utterances, and thereby making them vehicles of inspiration, raise ourselves one step nearer that Beneficent being from whom all blessings flow.

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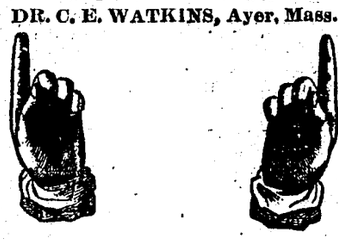
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CRIME AND CRIMINALS

A Very Radical View of the Subject.

To the Editor:—Does it prevent crime to kill criminals? In other words, to make it more impressive, are too many killed, or not enough?

For the recent premeditated killing of a king the assassin was neither hanged nor decapitated. The penalty imposed was imprisonment for life.

Bresci's imprisonment is torture.

Why?

Because it sentences him to do nothing.

"Bresci is to be tortured beyond the power of imagination because he will be forbidden to follow nature's law."—Chicago American.

From Moses to Christ, from Christ to the present hour, humanity has been contending with principles embodied in what is technically called law, or codes of law. And all such have found their base on the principle of revenge, embraced in the barbarous and infamous code of Moses, when he said: "Avenge the children of Israel." For such authority always claimed instructions from the Lord, but in that was not truthful. For proof and climax, read from 31st chapter Numbers, 16th to 18th verses.

No figures can express the numbers sacrificed in that prolonged and still continued struggle. Or how many kings have been throned and dethroned; or how many dynasties have risen and fallen in the terrible conflict? Something less than 2,000 years ago a new law-maker and law-breaker appeared on the scene in Judea, the land of Moses. His entrance into Jerusalem was in the most humble and unpretentious way conceivable—astride a donkey; hatless, coatless, shoeless, but not shirtless, that being his only garment.

Followed by a motley crowd of fishermen, beggars and Marys, who were or had been Magdalenes, shouting Hosannas, Hail to the Master, etc. And he promulgated a new law, which was in direct conflict with the very basis of the whole of the Mosaical code, and claimed divine authority.

"Ye have heard it hath been said an eye for an eye, but I say unto you resist not evil." And again: "Go and sell that thou hast, and give to the poor." And all his teachings and acts were in utter violation of existing law. He preached sedition and anarchy in most emphatic terms. And there can be no mistake in this. He did not believe in killing those accused with or proved guilty of crime. Remember the answer when one was accused, and guilty of an act, the pulshment and penalty being stoned to death. "He that is without sin, let him cast a stone."—John, VIIIth chapter.

It was not that himself and disciples stole corn on the Sabbath to keep from starving, or because of his disorderly and unlawful acts in the temple that he was crucified, but for saying how utterly impossible it was for a rich man to be happy without dividing his all with the poor. And for repeating some of his sayings in an abrupt, and as was thought, aggressive way, four men were hanged in Chicago, on the supposition that some one in sympathy with their teaching had thrown the bomb that caused such awful and terrible destruction of life. But subsequent events have caused many to think it was thrown (under cover of the excitement) by a member of a clan, whose very life was pending, for neglecting to kill one of an opposing clan.

Did the authority in Italy make a mistake?

Did the authority in Chicago make a mistake?

Did both make a mistake?

To have done as the Jews did with Christ, would that have been the better way?

Who will answer?

Those meditating crime seldom or never think of the penalty. When they do, expect to escape. Had it been torture on the rack, followed by crucifixion, Bresci would have killed the king. Neither would it have unnerved or stayed the arm that threw the bomb.

Would the abolishment of the death penalty in Illinois tend to an increase of crime?

Would a restoration of the same in Wisconsin tend to a diminution?

Do sanguinary and vindictive laws prevent crime?

Never. During the reign of Henry VIII. 72,000 criminals were executed for theft and robbery. He reigned 88 years—nearly 2,000 a year. But what are we to think of this? Thirty-eight thousand were put to death for mendicity (beggary)—1,000 a year. There was no escape. To beg or steal a morsel to escape starvation was death; and all those vast numbers from a population presumably not one-tenth what it now is. And as it is, popularly phrased, a pious and religious monarch. But had less scruple in signing a death warrant to behead an innocent queen than a terrier dog has in killing a cat.

It has not been said or advanced as an argument that in all the past, in the present, but is most significant, that the majority of those called reformers, humanitarians, poets and scientists, have ever been opposed, both in theory and practice, to the killing of criminals to prevent crime.

The arguments presented thus far have been limited to only one phase of the great subject, others equally important omitted.

How many guilty escape, how many innocent suffer?

Douglass Jerrold, in a story called "The Lesson of Life," gives a striking view of the subject.

It is a dialogue between a common hangman and a priest: "I want your counsel in an affair of conscience." "Thou shalt have it." "Thou hast called death a punishment; I live by it, my profession. I speak this in private, is little less than arrant folly." "The saints protect me," said the priest. "All must die?" asked the hangman. "They come into the world doomed to that penalty." "I ask them if no virtue, no goodness, no wisdom, can escape death; why should it be thought the only doom for the blackest guilt?" Said the priest: "'Tis a point beyond my comprehension. You would not kill the culprit's soul? What horror dost thou talk? I have heard thee talk such consolation to a culprit I have thought it a blessed thing to die."

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Milwaukee, Wis.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Benjamin Franklin Gard passed to spirit life, September 23, at the age of 71 years. Mr. Gard came with his father to Volinia, Cass county, Mich., at the age of only six weeks, and has spent nearly his whole life on the farm taken up by his father. He was a true Spiritualist and an honored Mason. Funeral services at the house, the 27th, conducted by Mrs. Marian Carpenter, of Detroit, setting forth in her inimitable way, many of the grand teachings of Spiritualism, and showing the great consolation derived from a knowledge of its glorious truths. The Masons in mass took charge of the body, with the customary services. A poem by the writer was considered very appropriate in memory of our friend and brother.

H. L. CHAPMAN.

Marcellus, Mich.

Passed to a higher life, September 17, 1900, from Langdon Villa, Santa Clara county, Cal., Phebe K. Langdon, native of New York, in her 65th year. The body by her request was cremated in San Francisco.

Dr. J. Munson, a well-known healer, and a resident of Maquoketa, Ia., for twenty years, passed to a higher life, Sunday, September 30. He was 78 years old and a firm believer in Spiritualism. He was charitable to a fault—ever ready to assist in relieving the spiritual and physical ills of man. The services were conducted by Mrs. J. M. Harvey, assisted by Prof. J. H. Scholl.

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Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

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The Independent Spiritual Society, G. N. Kinkead, president, will meet each Sunday evening at 8 p. m., at 77 Thirty-first street. (Auditorium) hall. Good speakers and test mediums have been engaged.

The Spiritual Research will hold meetings every Wednesday at Van Buren Opera House, Hall B, corner of Madison street and California avenue. Beginning at 2 o'clock.

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Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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There are many Spiritualists who know a good thing when they see it. There are others, however, who do not seem to realize what is going on around them, and therefore miss many chances to enrich their minds and enlarge their understanding. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World is furnished to our subscribers at less than cost, and should be in every family in the United States, whether Spiritualists or not. Volumes 1, 2 and 3 constitute a wonderful magazine of thought on Death in its multifarious phases; in fact you can not find in all the libraries of the world as valuable information in regard to Death as you will have presented to you in these three volumes. They are nicely printed, neatly and substantially bound, and are an ornament to any library. Volume 3 is furnished at 25 cents, much less than the actual cost to us, and the three volumes, when ordered in connection with a yearly subscription to The Progressive Thinker, only cost $1.10. Paper one year $1.00. The three volumes of the Encyclopedia of Death, and Life in the Spirit World (or any three of the premium books you may select), $1.10. The paper one year and three premium books cost only $2.10. The aggregate cost of the three volumes of the Encyclopedia of Death, and Life in the Spirit World to the trade is $4.50. At this price, these three books ought to be in every Spiritualist family.

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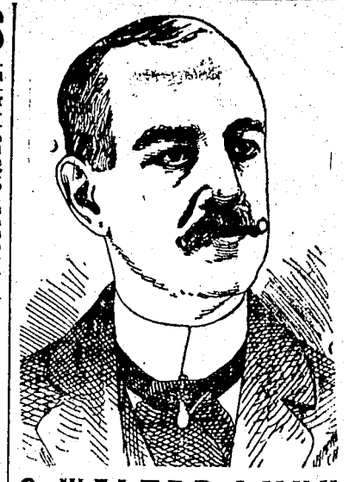
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VOL. 22 CHICAGO, ILLINOIS, SATURDAY, OCT. 20, 1900. NO. 569

The N. S. A. Weighed in the Balance. Will It Be Found Wanting?

HOW SHALL THE N. S. A. BE SUSTAINED?

Responsibility of Delegates—Practical Suggestions.

To the Editor:—In response to your request for my views upon the present status of the N. S. A., I submit the following as a result of close observation since 1893:

You ask and very pertinently, "Has the N. S. A. failed during the seven years of its existence to meet the requirements of Spiritualism and Spiritualists? If so, wherein? What will promote its welfare, and what will remedy its apparent defects?"

Not even the most sanguine Spiritualist could say that the present N. S. A. meets the requirements of Spiritualists. The methods employed in organizing and conducting the same have not been adapted to achieve great success, and each year seems to increase the distance between the body politic of Spiritualists and the N. S. A. Notwithstanding a general call was made in 1893, the attendance at the first convention did not represent adequately the movement. However, those who were present did yeoman service, and took hold of the work with a vigor which meant success, hoping that their efforts would be appreciated, and that later on those who did not respond to the call then, would fall into line and help push forward the great and important work of organization. In this the pioneers were disappointed, lack of interest, and even marked opposition was manifested, to a great degree and still continues. So long as Spiritualists are at variance upon many important points, and allow themselves to be influenced by jealousy and antagonize all who differ from them, the work of organization will be retarded. The annual conventions are now in a great measure arenas, where the welfare of Spiritualists, and measures which should be discussed for the benefit of societies and the protection of our genuine mediums seem of secondary importance when contrasted with the all-absorbing interest taken in the question as to who shall secure the coveted places upon the Board of Trustees. Can we expect, then, such methods to meet the needs of Spiritualists, who claim to, and should be working along the lines of Spiritual Harmonial Philosophy? The various useless and objectionable measures which have been adopted from time to time, in the form of amending or revising the Constitution and By-Laws of the association, has had much to do with alienating the people from the N. S. A. It is not for the members of the Board of Trustees to create, even if they could, a National Association, but to execute the measures adopted by the delegates of the convention, which should be the supreme body. If the Trustees fail in this duty, as has been suggested by some, it certainly is not calculated to produce practical or harmonious results. Co-operation is absolutely necessary.

On the other hand, if the delegates shirk their duty, voting carelessly upon important measures, without reflecting how their acts will affect the Spiritualists as a whole—if they disregard the responsibility which has been placed upon them by the societies they represent, then the N. S. A. will not be a success. Or, if the Board of Trustees relegate to themselves the right to ignore the instructions of the convention, when carried by a majority vote, and act in accordance with their own inclinations, then their actions are indeed open to criticism, and so far are responsible for dissatisfaction.

Why is it that the N. S. A. is not more solidly organized after seven years' hard work. Between $25,000 and $30,000 have been spent in that time, yet where do we find ourselves at the present time? The amount of labor expended by President Barrett is well known and appreciated, as well as that of all other earnest workers. Much missionary work has been done and societies organized, and mass meetings held, but most of the societies so chartered are numerically and financially weak, and are unable to contribute more than a mere pittance towards the financial support of the parent body. Altogether the financial support so far, has been barely sufficient for running expenses, and no Board of Trustees can reach practical results when they are obliged constantly to appeal for financial aid. In view of all that has been done, the N. S. A. is not on a solid foundation, but is dependent on the fluctuating interest of the people.

What, then, is the matter? We answer, that the N. S. A. has been handicapped from the beginning, on account of the weak condition of the majority of the Spiritualist societies throughout the country, and which have been unable to respond to the needs of a National delegate body. In view of this fact, has the time not come to adopt the plan of lay membership? This would enhance individual interest and render financial aid by the payment of a yearly fee,

Under the peculiar conditions which have prevailed among Spiritualists, and the lack of interest everywhere manifested, and the difficulty experienced by the officers in carrying on the work of the local societies, a few years have sufficed to show that the N. S. A. could not be sustained by the societies composing its membership, and that the greater part of the financial burden must be borne by individual Spiritualists, who, no matter how generous they were in their support, were debarred by the provisions of the Constitution from having any vote in the annual conventions or voice in its deliberations. This shut out many earnest Spiritualists who lived in localities where there was no regular society, and so could not be represented in the convention, unless by chance they were appointed to serve as a delegate by proxy for some society of which they knew nothing.

At the last convention, one of the largest subscribers to the Mayer Fund was placed in this unenviable position. No one questioned his interest in the cause, his integrity, or his ability, yet the Constitution compelled him to sit idly by until he was given a proxy vote, while many so-called societies, which in many cases only held one or two meetings in a year, by virtue of a charter which cost five dollars, had the right to appoint a proxy who could vote the expenditure of thousands of dollars without contributing more than the merest pittance, which in many instances was paid by a member for the purpose of representation. We fail to see wherein this differs from individual membership.

Don't misunderstand me and assume that in my opinion the payment of a sum of money ought to entitle the donor to a delegate's seat. Far from that, but it ought to be self-evident to all, that those who supply the financial support ought to be entitled to some consideration in its expenditure. The Massachusetts State Association, which has always been most flourishing, by adopting the plan of individual membership, with the right to vote upon the payment of yearly dues, augments its membership each year, and continued interest is maintained by its movable mass meetings. An amendment to the Constitution, providing for individual membership, has been introduced for the consideration of the next convention. I trust that it will be adopted, as it will be an incentive to many to attend the conventions, who do not do so now.

Individual membership would not be necessary if the societies which constitute the N. S. A. were financially strong and able to support the National Association. Such is far from being the case.

The writer has traveled from Maine to California, visiting many societies in the trip across the continent, only to find that with a few notable exceptions, the officers of the societies claimed they had the utmost difficulty in meeting current expenses. Lack of interest and non-support, was the universal complaint. It is estimated that there are over 600 societies of Spiritualists, yet only about 30 of that number are able to employ the best talent obtainable and maintain meetings throughout the season, without anxious thought as to where the money is coming from to meet the bills. This is to be deplored, and every measure should be taken to strengthen the societies already organized. This being the state of affairs, how can such societies, being unable to meet local expenses, subscribe sufficient funds to carry on the National Association? If it were not for the individual subscriptions the expenses could not be met. Why then do so many strenuously object to individuals having a voice in the conduct of the N. S. A.?

There are many inclined to find fault with the financial expenditures, yet the laborer is worthy of his hire, and if a N. S. A. is really wanted, provisions must be made to pay the bills. Many do not have the opportunity of finding out how much money this requires yearly, and they will perhaps be interested in the following statement of the yearly receipts and expenditures, as compiled from the official reports. The fiscal year closes October 1 of each year.

Mediums Fund.		Babe Will Fund.	
1894.....	$ 49.25	1896..	$359.00
1895–1896..	465.89	1897..	107.90
1897.....	5.00		
	$520.14		$466.90

These special funds cannot be used for general expenses.

The receipts and expenditures of the General Fund are as follows:

Year ending	Receipts	Expenditures	Balance
Oct. 1, 1894.....	$2,653.06	$2,554.46	$ 98.60
" 1895.....	4,238.15	2,999.27	1,238.88
" 1896.....	6,207.96	5,114.29	1,093.67
" 1897.....	4,229.91	4,284.44	215.47
" 1898.....	2,934.91	2,678.76	256.15

We wish to note in connection with the above financial statements, that they have been compiled from the printed official reports of the treasurer at each convention, and yet are to some extent misleading. For instance the expenditures of 1896 include the payment of $440 due President Barrett from the year before, and that the convention voted to increase his salary from $1,000 to $1,200. These items alone added to the expenditures $640 extra. At the close of the fiscal year, October, 1897, there is a seeming surplus of $245.47, yet no mention is made of the outstanding liabilities, which in part consisted of $631 due for President Barrett's salary, besides which he had given his note for $259.50, which he was under no legal obligation to pay, it having been the legitimate outcome of his work for the N. S. A. in connection with the California State Association. Instead of a surplus there was a large deficit at the time.

The same state of affairs is apparent in the next report. At the close of the fiscal year, October 1, 1898, the treasurer reported a surplus of $256.15, though at the time there was left as a legacy to the incoming Board of Trustees, the sum of $2,100 in unpaid bills. This amount in liabilities confronted Mr. T. J. Mayer when he again took up the duties of treasurer after an absence of two years. How many of the delegates present at the convention knew the actual state of affairs? Why should such misleading reports be submitted to any body of delegates? Such reports are referred to a committee and that is the last heard of them, in most cases. Where in some instances dissatisfaction was expressed by members of the committees regarding the expenditure of certain sums of money, and recommendations offered looking to economy in the future, the committee was promptly called to order(?) by an officer of the N. S. A. and distinctly informed that it was not the province of a committee to proffer instructions to the Board of Trustees, as to the manner of conducting the affairs of the association. This happened in other instances, where the members of committees felt that, as delegates to the Supreme body, it was their right to offer recommendations looking to the betterment of the association. Such proceedings are not calculated to inspire confidence on the part of the delegates or their constituents. All the affairs of the N. S. A. should be open to comment by those interested. Too much of the work is done in the committee room, and for fear of creating inharmony never is brought to the notice of the house. Every delegate should have ample opportunity of knowing the inside workings of the Association. It is their just right. Star chamber methods will never enthuse the people.

I regret not being able to give the official figures for the year ending October 1, 1899 (as the yearly report has not yet been printed), for to the great surprise of the delegates assembled at the last convention, they found that after all the expenses of the year had been paid, and the liabilities of $2,100 left from the preceding year had been settled as well, there was left in the treasury as a balance about $2,600, which gave new courage to all, and it seems as if the N. S. A. was given a new lease of life. This year there will be a much larger balance, and in addition there is every reason to hope that the impetus given to the movement by the acquiring of the Home Fund will place the Association on a financial footing where it has never been before. The present administration has labored earnestly and deserves credit.

I would like to see the money subscribed for the Mayer Home Fund set aside as an endowment fund to support the headquarters, and the income used for no other purpose. This disposition of the funds would insure confidence, and many would subscribe to the Endowment Fund who would not subscribe to the general fund. If the entire sum subscribed is put into the general funds, it will not take long to use it up in the current expenses, and the N. S. A. will be in the same condition as before.

From the first I have stood for an association conducted upon business principles, and if it seems right in my opinion to criticise some of the methods employed in the conduct of the N. S. A., I will not hesitate to do so. In view of my earnest desire to see it established upon a firm foundation, no officer or trustee should consider such criticism actuated by any other desire than for its welfare. Honest criticism is always productive of good, if taken in the right spirit. For years the delegates have accepted without question almost anything that was proposed by the leaders. It is time now that every delegate and every Spiritualist should stop and ask themselves the question: "Upon what foundation does the N. S. A. rest? Whence comes its support, and how far are we responsible?"

If the N. S. A. has to depend wholly upon the dues and contributions from the chartered societies, it would soon go out of existence. Therefore why not call for a statement of the facts, and if it is found that the financial burden falls for the most part upon individual Spiritualists, then let the delegates to the convention of October, 1900, vote that they be accorded convention privileges as a recognition of their financial support which has alone made it possible for the N. S. A. to continue its existence for seven years.

There is no doubt that the greater part of the $10,000 subscribed to the Mayer Fund came from individuals, and is it just that the delegates or proxies should have the power to control the outlay of money they did not subscribe?

The coming convention will settle many mooted questions, and it is to be hoped that all personal feelings will be set aside, so that the outcome will be a stronger feeling of co-operation than ever before. It is to be hoped that no efficient officer and trustee will be supplanted for the mere sake of change. The efficient work of the present Board of Trustees in successfully wiping out all liabilities seems to premise a successful future for the N. S. A. But all their efforts will be a failure if they do not receive the hearty co-operation of all who are desirous to forward the cause of organization.

The financial question will be helped greatly by allowing every earnest Spiritualist to enroll as an individual member by complying with the requirements of the Constitution in regard to dues, etc., to be provided for in the proposed amendment.

The objection which has been raised, that individual membership would be undemocratic, is in my opinion not well sustained. The very fact that any worthy member of the cause can become a working member is decidedly democratic, and will be a government by the people and for the people, while on the other hand, the present system is decidedly autocratic and exclusive to such an extent as to prevent the attainment of practical results. The majority of the chartered societies of the N. S. A. cannot afford to spend the amount necessary to send a delegate to attend the conventions, hence are obliged to allow a proxy to serve for them, who in most instances is not in touch with their needs, or else go unrepresented.

It would be interesting to note in this connection, what proportion of the delegates at the convention have their expenses paid by the societies they represent. We venture to say that three-fourths who attend are obliged to meet their individual expenses.

Let us, then, face the situation boldly, and with a determination to profit by the experiences of the past seven years, try to remedy the mistakes, and band together to place the N. S. A. where it will be enabled to carry on the great work for which it was organized.

In presenting these facts to the readers of The Progressive Thinker, it is with the sincere hope that those who expect to attend the coming convention as delegates, and have not closely followed the workings of the N. S. A. and so are unfamiliar with its vital needs and necessities, will be better prepared to act as to ways and means for sustaining it in the future.

The N. S. A. is a vital necessity, and to strengthen it should be the proud duty of all Spiritualists. With their co-operation we hope the time will come when the N. S. A. will be a power in the land for good, and that through it the rights of all Spiritualists and the protection of genuine mediums will be assured. M. E. CADWALLADER.

Philadelphia, Pa.

EXPRESSIVE.

Besides Being Exceedingly Suggestive.

To the Editor:—I regret that want of time prevents my complying in full with your request to present my views upon the specific questions submitted to me by you in regard to the National Spiritualists Association. To the question asked: "Should the National Association assume to have the power and knowledge to cut out, formulate, evolve or fashion a new pattern for a Deity, and label it 'Infinite Intelligence?'" I submit as follows:

I suppose the National Association has as much right as anyone or body of persons has to formulate a conception of Deity and label it anything which to the mind of such a body best expresses what its conception has born into existence. You see, there is a great deal in a name. We are told that we are what we make ourselves to be, no matter by what name we are known. But for all that, there is ever so much in a name. Language is made up of words, which in many instances originated in the efforts of individuals to imitate sounds, forms, etc. Some words are exceedingly expressive, for instance, "Hell" as a place where the wicked are tormented, is a very expressive word. "Sheol," meaning the same thing, is altogether to mild. Some things have several names. Some persons have adopted numerous aliases designed to conceal their identity. The word "damn," in very common use, has great force and meaning, as when persons are angry, or in great earnestness, they want, sharp, emphatic words in which to express themselves. "Hell and damnation" is an expression in very common use by profane persons, and originated in the churches, and was used to describe the fate awaiting the wicked. Spiritualists never use it. They never swear.

When we come to that which most appropriately describes the attributes of Deity, or God, the selection of a suitable name becomes very difficult. This is not the first time that poor Humanity has been at its wits end over the matter. It naturally desires to be just on both sides. It does not desire to wrong "Infinite Intelligence," Deity, or itself. This is an exceedingly important matter, and no mistakes should be made.

Why not consult THAT which it is proposed to name, "Infinite Intelligence" before going so far as to actually proclaim to the world this new appellation? "Infinite Intelligence" must be everywhere. It must be fully aware of what the Association is proposing to do. The Association ought to be able in some manner to get an expression of its views upon this important subject. There are many people to be found who claim to hold close communion with Deity. I know of several who claim to be sons of Deity. Their relationship should be carefully examined, and if found genuine their views would be very important. Why act hastily in so momentous a matter? Let the Association take at least a year to consider it. Appoint committees; one on names; one on attributes; and one on history, and arrange so that in six months from now to have the committees come together and hold a conference. These committees should have power to send for persons and papers.

I hope I may be pardoned for suggesting that the Rev. Moses Hull should be Chairman. He is up in bibliology, and if anyone can do the subject justice, he can. He will take in the situation at a glance. He knows what a variety of Spiritualists there is, and he will suggest something that will be likely to please them all. You see, we are struggling for harmony. This must not be overlooked. He will not forget when he comes to the subject of "attributes," to consider the fidelity of the Jewish God to his chosen people; how he threw down the walls of Jericho through the blowing of rams' horns by the priests, and the shouting of the people, so that all of the inhabitants of the city, excepting one harlot and her family, could be butchered. How that, at Joshua's command, the sun and moon stood still in the heavens for the space of about a day, to enable the Jews to avenge themselves upon their enemies. That was a God worth having, when we are in for destroying a portion of the human race. Then he will also consider how this same God put lying spirits into the mouths of his prophets so as to induce King Ahab to go out to battle, that he might be destroyed. He will consider the attributes of God as manifested by Jesus. Of course, it will be difficult to harmonize these things, but probably the committee will be equal to the task. It will require almost "Infinite Intelligence" on the part of the committee, to come to an appropriate conclusion, and select a name that will be more appropriate than the various names which have heretofore been in use, by which the human race has come to know and recognize Deity. The probability is, that if the subject is considered in all its bearings, the time of the Association will be occupied in the matter for at least a whole year, and it is hardly worth while to discuss the other questions which have been submitted.

The "National" is an important body, and I say, in all seriousness, that its existence should be continued. It should, however, remember that the appellation "Infinite Intelligence," limits to "Intelligence" the attributes and powers which must be conceded to Deity.

Brooklyn, N. Y. A. H. DAILEY.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

"'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

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A RESPECTFUL HINT.

Dedicated to the N. S. A. by Charles Dawbarn.

The trouble with Spiritualists is that, aside from the proved facts of spirit return and human immortality, there is not one point of belief on which they can unite. A Spiritualist may be a Brahman, a Mohammedan, a Mormon or even a Christian. In any case his avowed Spiritualism does not prevent his knocking his heretical neighbor on the head, if it can be done safely.

It is equally a matter of course that, in this era of the printing press, the Christian church as a whole, and its 700 sects in particular, have myriads of believers in spirit return, who would cut each other's theological throats with religious equanimity.

Such is the tree of human nature, which, in its combined beauty and ugliness, is supposed to be the glory of our little planet. Every tree is rooted in something, and, in the case of human nature, the root is supposed to start from an almighty Man-God, who has proclaimed the story of Creation in certain Divine Revelations, now called "Bible."

The world has been run on Divine Revelations, which for a myriad centuries covered the entire field of human beliefs. These Revelations first rested upon the facts of Creation in six days. The Bible further taught that the earth was the great center of the universe. That inspired untruth had to be drowned out in the blood of those who had discovered and asserted its falsity. The geologist was another heretic, who discovered that an ounce of scientific fact was better than a pound of Divine fiction. The unfortunate geologist was soon gagged in the name of the Bible. But his grandson has continued to dig holes and discover more truths. Fossils in rocks tell truth. It is fossils in pulpits who deceive. And when the historical fact of evolution was discovered and proclaimed the entire theory of creation shivered and shook. And even to-day, in the old age of the 19th century, college professors and pulpit ministers are theologically sand-bagged, and then turned out to theologically starve, for daring to inform the world that the present entire system of salvation rests upon biblical ignorance of natural law. They were accused of even daring to assert that the well-believed theory of biblical inspiration could not stand against the Higher Criticism and the scientific fact of to-day.

It is difficult for some of us, who have fought our slow way into freedom, to realize that numbers calling themselves Spiritualists are still hoppled to the Bible, and browsing upon the old theological thistles by the wayside. They dare not uphold Bible astronomy, Bible geology, Bible creation of man and Bible salvation. But still they revere the old; and believe man of the remote past was receptive to a higher truth than is man of to-day. Such believers help build churches, and support ministers who are sworn to teach only the old inspired ignorance. And when science speaks through modern lips, these modern devotees shout, as in days of old, "Great is Diana of the Ephesians."

I am well aware that the worthy delegates to the present convention of the N. S. A.—to whom this hint is respectfully addressed—dare not insinuate Bible astronomy or geology; Bible creation, damnation or salvation in any proposed statement of spiritual belief. But I also know that some among them want to insinuate the old Bible God, worshiped all through an ignorant past, into what ever credal statement may be adopted. It is insisted that he must be recognized or—something will happen. Such believers want to proclaim the fatherhood and love of this old Deity, and this in the face of all history, sacred or profane. They dare not proclaim the great fact that man is God Junior, with full power in the name of Cosmos, to create, uncreate, and re-create, just as in his judgment he may deem best for his own interest, here and hereafter.

This is the hour for short speeches, and to the point. I want, affectionately, to warn my brother subscribers to the N. S. A., that if the society hopes to command respect from intelligent believers in human immortality, it must rest upon man, and not upon God. Man mortal and man the spirit, shaking hands and working together, can compel destiny, and achieve universal happiness.

There is no other way. God to the contrary, notwithstanding. Amen.

CHARLES DAWBARN.

San Leandro, Cal.

Divine Intelligence.

To the Editor:—Now that our National Spiritualist Association will soon again convene, it is to be hoped that the delegates, who at the last convention gave us a Declaration of Principles, or creed, declaring our belief in an Infinite Intelligence, will, if they think they were mistaken, have the right to say so, and show wherein they were mistaken.

It is to the word "Infinite" I object. Did they substitute the word Divine instead of the word Infinite, so as to read Divine Intelligence, I would not object, for I do believe in a Divine Intelligence.

But in what does Infinite Intelligence consist? Who can answer? No one, yet we are called upon to accept it as such. Some may argue, but who can explain? Reason says no clear and conclusive answer can be given. Ask, too, any well-informed disembodied human spirit, did he ever see an Infinite Intelligence? If honest, the answer will be, No! We know of none, and so our human theory of Infinite Intelligence is largely imaginary, having no clear conception of His capacities, His limitations, or infinitudes, His nature, or existence. And, therefore, as the question now rests, the preponderance of opinion of the American spiritual public is against the innovation, in our constitution, of the words Infinite Intelligence. DR. R. GREER.

Chicago, Ill.

No man ever did a designed injury to another, but at the same time he did a greater to himself.—Home.

NOTE TO THE N. S. A.

On God-Making and Creed-Making.

Those who have had the opportunity and pleasure of visiting the Field Museum at Jackson Park, Chicago, will probably remember the array of gods there that have been collected from various parts of the earth and arranged to show how the unlearned man materializes his conception of the power that presides over the universe. The deity of the lowest barbarian is not a handsome character. His features are irregular and his head peaked in a way that gives him a disreputable and sinister aspect. But he fully suffices to satisfy the low imagination of his worshiper.

At Canton, China, there is a pretentious building, highly ornamented and colored, that is called the Temple of the Five Hundred Gods. There are rows of elevated seats along the sides of the temple where rest the embodied effigies of five hundred deities, who are variously attired, are of different shades of complexion, and whose features express every shade of fawning servility or repulsive ugliness. To this convenient collection one can repair and select the god that suits his fancy or disposition. It saves him the task of making a god for himself.

When we study the subject of god-making we note that the lower a people are in civilization the more crude and gross their deity is, and as men become better informed and comprehend more of the operations of nature their god-idea expands and deity becomes more and more remote until it ceases to be a personal entity and finally results in an "infinite intelligence." When they reach that stage definition had better be wholly omitted, for the attempt is a virtual acknowledgment of inability to express their thought in clear language. How can anything be defined until it is first comprehended? and a finite mind of short experience and very limited knowledge has no grasp on infinity. It is simply a waste of time for the N. S. A. to try to include in words a description of something that they nor any one else has ever seen or known in any way. Leave such speculation to those who are lower down in the scale of intelligence and give attention to the serious relations of life and the duties that long experience of the human race has found to be important and imperative. Wisdom is founded wholly on knowledge, and what we should believe can only reasonably rest upon what we know or what has been demonstrated by some one.

If a declaration of principles must be made it should not include speculation or personal fancies, as these are known to be transient and mutable. All the gods, either concrete or ideal, are the inventions of persons that have some interest in having them believed in, and as genuine Spiritualism aims at truth alone it cannot include a scheme of imposition. Any platform of Spiritualism, in order to be effective and generally acceptable, must aim at the present betterment of men, in securing justice to all; and advocate as a religious obligation such beneficent measures as will make the world a happier place to live in and the human race more worthy to occupy it.

Elkhart, Ind. O. H. MURRAY.

CONCRETE FACTS

Worth More Than Abstract Speculations.

The National Association can do little, if anything, for the individual Spiritualist, beyond enlarging the scope of his labors and influence in behalf of human progress. It need not formulate a statement of principles for him, for, if a believer in the utility of creeds, he already has one of his own.

It can not furnish work for the unemployed, bestow alms upon all dependents, or provide offices for those who aspire to place and power. Because it can do none of these things, however, is not an indication of its inability to accomplish a great work.

While it may assume to deal in an authoritative manner with such an abstruse theme as "Infinite Intelligence," its efforts in that line will never receive general approval. Many Spiritualists see no good reason for embalming their conceptions of deity in articles of faith or a statement of principles, for to them God is unknown and unknowable. The reverend ministers and representatives of deity have not yet presented satisfactory credentials to the court of reason, and, until they can do so and prove they possess a more intimate knowledge of "Infinite Intelligence" than the rest of mankind, their statements will not be generally accepted as endowed with any peculiar authority.

To students and investigators, a few concrete facts are of greater worth than millions of abstract speculations. The minds of men are always hungry for facts, because they point the way toward truth. Give the world facts showing their falsity, and the creeds of christendom will surely decay and disappear.

Soaring into the realm of abstract metaphysics may be a very pleasant pastime, but to the pilgrim on Life's dusty highway these excursions are of doubtful value. After the wings of your imagination become weary, a foundation of irrefragable facts is good to rest upon.

The churches have been proclaiming a pretended knowledge of God for centuries, and yet the world appears to be as ignorant of deity now as it was a thousand years ago. Why not leave this question to the churches?

Why not deal only with that which is within the realm of the knowable?

If Spiritualists know anything worth while, let it be stated.

The world needs no new fetters, but rather unfettered freedom, that its growing perception of truth may not be arrested.

WALTER P. WILLIAMS.

Washington, D. C.

A SUBSTITUTE.

The N. S. A. and Infinite Intelligence.

It was formerly and perhaps still is in some parts of the world considered essential for a youth to pass seven years' apprenticeship in order to acquire a competent knowledge of an ordinary trade. The N. S. A. has now served an apprenticeship of this duration to the gigantic business of organizing Spiritualists, among whom an idea largely prevailed that organization was some kind of poison utterly destructive of their usefulness and imperiling their very existence. The success of this undertaking has not perhaps, up to the present time, been so great as some of us hoped. It has, I believe, on the whole, and under the circumstances, been equal to anything we had a right to expect.

Mistakes have been made, no doubt, but the greatest mistake has been the half-hearted support of some in the Spiritualist ranks and the non-support of nearly all the rest.

In the space allowed me I feel that I must pass over matters very lightly and address myself to what seems to be the burning question of Infinite Intelligence. I cannot but think that those who are loudest in their condemnation are more frightened than hurt. There is a vast difference between Infinite Intelligence and an Infinitely Intelligent Personality. A person, at least in the human sense in which we understand the word, is necessarily limited by the conditions of personality, is one of many persons and cannot be called infinite without absurdity. But that intelligence in the abstract is infinite I can see no way of evading other than by accepting the most complete form of materialism. Spiritualists are ever foremost in proclaiming eternal progression. That means progression without end, of intelligence among other things. If the share of intelligence which each man and woman, angel and archangel, possesses is capable of development without end there can be no limit placed to the quantity of intelligence in the universe. Intelligent existences must always be finite, but abstract intelligence I can view in no other light than as infinite. It is the belief in Infinite Intelligence and not an Infinite Intelligence which was asserted in the Declaration of Principles adopted last year.

In writing this I am far from admitting that this is the best expression that might be used. In my opinion it is not nearly comprehensive enough, I would suggest as a substitute something about equivalent to this: Infinite Spirit from which all existences proceed and by which all are sustained.

One word more and I will close. Many among us object to believing anything. To them the word belief has a theological flavor. They are the people who know it all. But as we grow older in experience we sometimes discover that in many points our knowledge was only belief after all.

E. J. BOWTELL.

Providence, R. I.

IS A NECESSITY.

The National Association of Spiritualists.

It seems to be a question for general discussion whether the N. S. A. should be continued. Many deem it a luxury—because expense is attached to it. If this rule were applied to all conditions of life, we would find everything we partake of or enjoy is a luxury.

The everlasting question: "What does it cost?" is applied to all movements and plans made or proposed by humanity. In the direction of humanizing and spiritualizing the world's people, there should be no question of cost. We should ask, rather, as to the merit and probability of the movement.

If Spiritualism stands for anything practical—if it develops human helps—if it conserves mental, moral and spiritual worth—if it proves continuity of life and spirit communion, then it is worth propagating and utilizing. It is debasing human intelligence and our inter-relationship to say: "Let the spirits do it all." Surely a portion of the effort, and probably the basis of possibility, rests with the denizens of earth. Physical sustenance and worldly organization belong to us—and not the spirits— to achieve. Hence we should combine our efforts upon mutual plans, rather than trust to desultory efforts. In combination there is strength—and of course, weakness in independent individualism. All nature organizes atoms and forces for grand effects. Every progress made by humanity has been the result of combined support and approval—perhaps not always by the majority; but always by combinations of energies and desires.

The majority can be either useful or harmful, and the minority may, by combined effort, achieve final good.

The first needful result to be achieved for an organization of Spiritualists, was a combination of persons to that end—no matter whether a majority or minority. That was accomplished, but certain others saw fit to oppose the movement, even after being started. It is probable that one person opposing, offsets the labor of several assisting. It is not necessary to oppose if we feel it best not to help.

Let all achieve who can. And it is better to make a forward movement in some manner than to stand still forever.

The N. S. A. has not served its best possible purposes, and no one claims it has. But because of some failures it is occasionally condemned wholesale. We should each and all feel disposed to criticise and suggest—but to condemn is showing only a destructive spirit.

It is almost universally desired that we organize as Spiritualists for co-operation and human helpfulness. We have the N. S. A., and our plain duty is to more fully perfect its plans and unfold its utilities. What it lacks, is because of our failure to help and advise.

Having been for several years trained to a business life, I constantly see the need of business methods in the public cause of Spiritualism. Money and numbers are the essentials of our organizations. True, also, that we need leaders and executives, much as we taboo being led. All are not able to execute, but each can sustain.

The cost of a convention is often computed, and thus people are prejudiced against its utility. The N. S. A. conventions do not tax its treasury, nor that of its auxiliaries; for the delegates and attendants (as a rule) pay their own expense. The outlay is a pleasure, because it brings personal results by a vacation from other pursuits, and profit in the commingling of congenial souls and the general benefit gained intellectually and spiritually from the combined talent that otherwise never would be brought together.

It is thus a personal profitable outlay. Beside that, the public effect is worth the cost, and without this convention the outlay of money would not be made and the effect would be lost.

This convention also calls aid to the public cause that otherwise would not be given. It has organized state and local societies which are in the same way holding meetings of good effect. But these do not have the widespread influence of the N. S. A. To hold only State conventions would be to limit results.

But all public work outside of the annual Convention of the N. S. A. and its own executive business, should be controlled and performed by the State and local associations. Mass meetings and missionary work belong to the States within their jurisdiction. And these in return should not trespass upon the local societies.

The N. S. A. should be executive and not legislative. It should have no other auxiliaries than State associations.

The proposed amendments for personal members should not pass. As a delegate I shall oppose them. A donor of money should not create a class privilege.

Only when we get the N. S. A. as a body delegated by the State associations, and the local societies be merged into the State bodies, will I think it best to meet biennially. As now constituted let us meet annually.

Whatever may be desired should be freely advocated. But if the critics do not attend the convention, nor officially communicate therewith, what right will they have to complain? Let us have consistency.

A very important item for the N. S. A. is to attend to its constructive duties with the best possible wisdom in control—letting all chronic fault-finders go unnoticed until they perish by their own poison.

The philosophy, science and religion of Spiritualism is worthy of development and promulgation. We need to learn how to expand our usefulness and to protect all true exponents. There is more need to protect the honest and true than to detect all the frauds, though the latter may be legion. They who debase every principle of honor will soon or late expose themselves. We should as individuals and organizations seek the true, beautiful and good. When local societies will support their efforts for intellectual and spiritual results, and thus attract persons upon these planes, there will be the falling away of sensationalism and thus the death-knell of fraud. So long as premiums are offered for the startling, and little heed paid to the instructive and comforting, we will invite unprincipled persons as exponents and workers. We need not concern ourselves about fraud, but so organize our associated bodies for spiritual labor that character and worth may be protected and find agreeable fields of effort.

We are suffering from a lack of knowledge of the competent and worthy. By strengthening our capacity, by enlarging our sphere of co-operation, we shall find the means to make the N. S. A. a conservator of the highest good.

The declaration of principles will then express our highest wisdom. The present declaration is defective, and it is well to discuss it. I have had my say and shall not be satisfied with any "We Believe" nor the indefinite "Infinite Intelligence." We surely can make a declaration that will affirm what most of the Spiritualists endorse and possibly have proven.

Spiritualism comprehends all that is true and can be proven. With such a field we should declare that which is positive, and in no manner utter an opinion or belief. No new definition or use of terms will settle the God question. "God" must ever be a term used to express the unfathomed source of life and order. Hence we cannot limit, but must ever give our adoration to an eternal source of incomprehensible power immanent in all form and force. Law is true and can be comprehended and discovered. That design is back of law seems to be unwarranted.

Finite intelligence cannot postulate infinite intelligence without accepting the theory of design—hence personality. Infinite intelligence is incomprehensible, hence the Spiritualists should not affirm it. Let us have a sensible declaration that we can with reason go before the world as a people convinced of truth and not endorsing a belief.

Fraternally, G. W. KATES.
Minneapolis, Minn.

AN OHIO VIEW.

Improvements That May Be Made.

To the Editor:—Your circular letter of September 1, asking therein my opinion on certain points named in said letter was duly received, and I most thoroughly appreciate your motive as well as your interest in the N. S. A. in asking others their opinions on the subject named, and will as briefly as possible state my views.

First as to "Infinite Intelligence."

I shall not attempt to discuss the question at any length, especially so, as the matter has been so ably handled by the different writers in The Progressive Thinker during the last year.

I am not presumptive enough to suppose that I could throw any light on the subject, but can only state my belief.

We see Intelligence manifested everywhere and I believe that Intelligence is Infinite; I cannot prove it to one who denies it, neither can anyone prove the contrary, and I see no earthly reason why Spiritualists should quarrel over it.

The National Association in adopting the principles they did at their last annual convention at Chicago had no idea of formulating a creed or setting up a God as understood by the world at large.

I see no good reason why "Infinite Intelligence" should deter any Spiritualists from aiding the N. S. A.

The difference lies more in the language used in the discussions than in the principle itself, and I believe there is more substantial agreement on this question than appears on the surface.

I am in favor of the N. S. A. whether as a body they reaffirm their belief in "Infinite Intelligence" or not.

Brother Lockwood calls it "Principles of Nature," and I call it "Infinite Intelligence," and if understood, the language we both use means substantially the same thing, hence I have no disposition to quarrel with Brother Lockwood.

You ask if the National Association has met the requirements of Spiritualists and Spiritualism during the years of its existence.

That it has failed to meet the views of a large proportion of the great body of Spiritualists, judging from the attendance at its annual convention and the financial support it has received, there can be no doubt, and I should say it had at least partially failed.

The cause of this partial failure is not so easy to determine; however, it is a very easy thing to criticise another's actions, but a much harder thing to do better.

I should say that the financial matters connected with the Association have not always been conducted in a business-like manner, the results attained are not adequate to the means expended, too much has been paid in salaries and traveling expenses, which expenditure has necessitated so much begging at our annual conventions from the delegates who could ill afford to contribute, as in most cases they had all their own expenses to pay, which in many cases was all they could afford to contribute to the cause.

It has been of little or no benefit to the chartered societies so far; it has, however, been the means of enabling a few to travel on half-fare rates, which to my mind is of a very questionable benefit to the cause at large.

However, this can all be very easily remedied, it only needs the active co-operation of the great body of Spiritualists to make it a great power for good.

If as in the past, so many stand aloof and complain, instead of putting their shoulders to the wheel, it will necessarily be shorn of much of its usefulness.

Its real foes are within and not without its folds.

To promote its welfare I would abolish the per capita tax, trusting to the voluntary contributions of liberal-minded people. I would admit delegates to our annual conventions (with power to act on all questions) from all organized societies, whether chartered by the N. S. A. or not.

I know this would be a radical departure from the past, but I believe such a course would awaken an interest in the organization such as has not yet been seen. As it is, but few of the chartered societies pay their per capita tax, and if the by-laws were enforced there would be but a very few delegates to our annual conventions who were entitled to take part in the proceedings.

I would hold a series of mass-meetings in the various cities of the United States and Canada during the coming year in the interest of the Association. My experience in holding such meetings in Ohio is that they can be made self-supporting, and will awaken an interest in the cause wherever held.

I do not believe the Spiritualists of America can afford to let the N. S. A. pass into oblivion.

In conclusion let me urge the Spiritualists of America to send delegates to the coming Cleveland Convention, and lend their aid in making the National Association what it ought to be.

Come, brothers, let us get together.

Willoughby, O. E. W. BOND.

DR. PEEBLES' POINTS.

Upon the N. S. A. and Cognate Subjects.

However odious comparisons may be, they are suggestive if not instructive. September 12, 13, 14, the Michigan Annual Methodist Conference met here in Battle Creek for church business. There were five hundred Methodist preachers present, who were entertained freely by the citizens of our little city of 21,000.

Connected with the general Methodist conference is the "Church Extension," organized in 1864, and during the last year has collected and disbursed, so says their report, over $6,559,000. The working value of the loan fund to-day is 2,356,000. Besides the new churches that have been built from this fund, 11,301 of the poorer churches scattered throughout the United States have received aid. During the period of a little over thirty years the Methodists have increased from 6,800 traveling preachers to 16,122, and the membership has increased 2,474,037. This is a sample of what conviction, energy, and organization can do—and does do.

Some of our Spiritualists boastingly claim from 20,000,000 devotees, all the way down to 9,000,000 and 7,000,000—a vast individualized, unorganized mass! This is the lowest estimate with one exception that we remember having seen in our journals. And what have these millions done? What does the last census show? And yet there are Spiritists who bitterly oppose all organization, "The spirits, the dear spirits," say they, "will do it all, saving the world." China has been a nation of Spiritists for 4,000 years and more. Spirit phenomena are almost as common (or were when I was traveling in China) in the streets and temples as were the Canton sampans in the river from which the girl-babies were often thrown and drowned; and what, I ask, is the mental, moral and spiritual status of China to-day?

This Methodist report further says that the 640 new churches on our Western frontier-lands gathered into the Sunday-schools the past year 41,417 children. How many progressive lyceums have we organized during the last year, and how many children have been gathered in?

The report continuing, says that the Methodists average "the building of from two and a half to three new churches a day" in our vast country. How many church edifices or temples have these millions of Spiritualists been "building a day" or in a year? Now, if earnest, intelligent Methodists with a narrow creed, false doctrines and repulsive fear-motives do this for religious truth as they see it, what might reasonably be expected of Spiritualists, chained to no sect, crushed by no ironclad creed; and, knowing as they do that death is but a gateway to the shore-lands of immortality, knowing that this life's conduct affects conditions in the future world—what, I say, knowing these things as do Spiritualists, should be expected of them? What devotion, what zeal, enthusiasm, self-sacrifice, fiery-fervor, and religious consecration to the spread of the truth of angel ministries, and so enlighten the world!

I again ask, what have we done the past year? How many golden sheaves have we garnered? How many colleges and training schools have we erected and sustained? How many homes have we built for worn-out mediums and infirm pioneer workers? What methods have we been employing to propagate the blessed truth committed to our hands by the angel-world?

Fighting all organization, sneering at prayer, opposing true heartfelt devotion, declaring all religion "superstition," calling the mediumistic martyr of Nazareth "a myth," or a "tramp" and a "thief," pronouncing the old mediumistic church fathers "hypocrites and liars," impugning the motives of the N. S. A. delegates and misrepresenting the principles enunciated by them, do not seem to me to have been the wisest and most efficient instrument for producing harmony, revealing the beauties of spirit communion and vesturing Spiritualism in its most attractive attire! The cause demands fraternal toilers, broad-minded elucidators; concessions and skilled constructors, embodying in themselves a strong personal magnetism.

The spiritistic iconoclast with hammer for pounding, torch for burning, and lips for spitting spite at the churches has had his day. He is a back chapter. The polemic period has largely past. If we have drunk from the fountain of eternal life—if we have joined hands with the Spiritual world, if we have knowledge for faith, confidence for fear; if we have something better than the orthodox sectarists, let us show it in our phenomena, our philosophy, our methods, our families, and in our daily practical lives, exhibiting all the manly virtues, and all the womanly graces, illumined and crowned with pure love, unselfish and altruistic.

Touching the status of the N. S. A. and what it has accomplished the past year and in former years, the president, secretary and other officers will inform us at Cleveland.

In The Progressive Thinker's Call—"For Your Consideration," it is said in substance that the Spiritualist delegates to the N. S. A. of 1899 formulated or evolved a new deity of an entirely new pattern—"Infinite Intelligence." If I read their proceedings correctly they did nothing of the kind; nor did they attempt it; but they did calmly express belief in "Infinite Intelligence," just as A. J. Davis years ago expressed belief in the Great Positive Mind; Lotze, in the Universal Mind; and Alfred R. Wallace in the Supreme Mind, all of which expressions would be naturally opposed by a few fault-finding, stay-at-home Spiritualists. Not a delegate of the 1899 convention expressed a particle of belief in the churchman's personal Judaistic God. To so affirm was and is mendacious misrepresentation!

Spiritualists generally make no attempt to prove that a circle is circular, that two parallel lines cannot enclose an Illinois farm, that space is, or that God exists. They consider these to be axiomatic. Some may not so regard them; and some, too, are color-blind. This is their misfortune.

The Brahm of the Hindu, the Allah of Islam, the Supreme Spirit of Krishna, the Causation of Proclus, the Spirit of Jesus, the Absolute Being of Spinoza, the Over-Soul of Emerson, the Divine Energizing consciousness of Schurz, the Positive Mind of Davis, the Supreme Mind of Wallace, the Our Father and Our Mother Too of Theodore Parker, the Infinite Intelligence of the N. S. A. all meaning about the same thing, are quite satisfactory to me and I presume to a vast majority of American Spiritualists. True, there are rumors that there's a new God being evolved to be known as "The-molecular-corelation-of-polarized-reciprocity." When duly vestured and set up as a 20th century invention, we shall kindly inquire of the makers how consciousness could have been, or can be evolved from non-consciousness; and energizing, reasoning, rational life from non-life. Man is not a self-made automatic machine; but a rational, moral and responsible being, with spirituality as the crowning keystone of the cranial arch. And if there's truth in intuition, biology, psychology, psychometry, phrenology, phreno-magnetism and psychic science, then man is not only a reasoning, but a morally responsible being, the subject of moral law, which law implies government and a moral Governor. This Governor, the Neo-Platonian Proclus denominated Causation; Wallace pronounced it the Supreme Mind, and the N. S. A. the "Infinite Intelligence." If there can be a better definition of that great Uncaused Cause I shall be among the first to accept it.

It is well known that both the secular and religious press have at times written down Spiritualists as an individualized heterogeneous mob, and Spiritualism as a Godless, Christless, religionless, prayerless, organizationless, and churchless fad—(I make use of the word churchless because the Rev. Dr. Austin writes me that they are about to organize a Spiritualist church in Toronto, Canada,)—I repeat, a prayerless, churchless fad, belligerent and purposeless, with no expressed declaration of principles.

If these millions of Spiritualists have truths, principles and purposes they should certainly declare them, letting an interested world know something concerning what Spiritualism stands for. This the N. S. A. has done, subject to revision, and I honor it for the manly effort. This work of the N. S. A. will go in trailing glory into history. Such Spiritists as will not work for harmony and cannot distinguish between an ecclesiastic creed with its limitations and paraphernalia for heresy trials, and a broad declaration of principles, would hardly have sufficient acumen to distinguish between a horse-chestnut and a chestnut horse. Cognizing, pitying, we pass on.

Spiritualism, the direct antithesis of materialism, is the rock from which have been hewn christian science, metaphysical science, psychic science, theosophy, the new theology—all, in fact, of the mighty redemptive forces that under different names have graced the last century. It is the great brooding-mother of all inspired truths, because originating in and from the spirit; and spirit, as I understand it, is the synonym of God.

While mediums—or what are more appropriate words—intermediaries and sensitives—are indispensable to our movement, and while spiritistic phenomena demonstrate a future conscious existence, the philosophy of Spiritualism is rooted and grounded in God, the essential, the absolute, and the unchangeable, and embodying as I see it, consciousness, energy, life, purpose, love, wisdom and will.

The thinking, the observing and the receptive, whether sectarist or spiritist, are aware that the world is in the throes of a great crisis, social, religious and political; and the higher phase of Spiritualism, having come to stay, is advancing more and more to the front. The churches must accept it or die; the political parties must be molded by its upright, uplifting teachings or rot into nonentity; and nations must adopt its ennobling and benign principles of justice, brotherhood and altruism, or go the way of ancient Greece and Rome. Only the good and the true can forever endure.

When the divine principles of Spiritualism—not merely spiritism (which is little more than Babylonian necromancy), but of pure scientific and religious Spiritualism are accepted and daily lived—when the Christ-spirit of love and wisdom thrills every soul—when the nations of the world abound in spiritual Spiritualists, peace and good-will will reign supreme everywhere beneath the sun; co-operation will take the place of competition, labor will be a pleasure rather than a drudgery, and the only rivalry will be as to who can educate and help the most souls along in the thorny journey of life. The soil then will be as free for all to cultivate as is the balmiest air to breathe. Groves will wave in shady luxuriance o'er every pilgrim's head, and gardens will bloom into wide oases of once dry arid wastes for the benefit of the unfortunate; the highways will be planted with fruit-trees and tearful orphans will find homes in a thousand palaces of benevolence, church edifices will be transformed into lyceums and rose-embowered school-houses, sensitives will be appreciated, consulted and sustained, and the divine will, the equivalent of a universal religion, will be done on earth as it is in heaven.

J. M. PEEBLES, M. D.
Battle Creek, Mich.

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MOSES HULL.

What He Thinks of the National Association.

To the Editor:—The numerous questions in your letter of September 3, would require a Solon to answer; and if I were egoistic enough to attempt a thorough answer, I would want at least a page of your paper. I hope they will bring out a symposium which may do much good toward shaping the actions of the approaching convention. I hope that each delegate will go to that convention with one overwhelming desire; and that is, that the wisest thought may come to the front and prevail.

1. What I have to say with reference to the organization? I answer, an organization with definite ends in view, and with industrious, conscientious and wise men at its head is almost an indispensable necessity.

Every day brings new questions to the front; they should be met by wisdom. The Board of Trustees should call before it the most profound wisdom in the ranks of Spiritualism to assist in this work. Many of the questions which should come to the front are annually brought up by our president in his report, but the convention as a whole has neither the time nor the wisdom to dispose of them in the short space of three days, especially when their number is considered.

2. While the N. S. A. has not done all that could have been desired, it has, perhaps, done all it could under the circumstances. Some who have complained the most have done the least to assist it in its work. The Association has had to take everything from the stump, as it were; it had to make its own tools and to learn to use them. I hope it has at last reached the point where it can do a more effectual work than ever before.

3. "What will promote its welfare and remedy its defects?" The answer to that would require more wisdom than I have, or more space than you have to spare. Yet I can give a categorical answer in four short sentences: 1. More wisdom. 2. More harmony. 3. More zeal. 4. More money.

I would venture on this point to suggest that the coming convention should elect a new president. Perhaps there is no one in our ranks who can fill the office more acceptably than the present incumbent, but he has exhausted his methods. More than that, some of us are tired of hearing the question asked, Is there but one person in all the ranks of Spiritualism who is capable of filling the office of president of the National Association? or, is the office held by some kind of pre-emption right? While we have no more capable man, nor, perhaps, any better man than the one who has always been kept there, I for one, am perfectly willing to, for one year at least, try some other man or woman.

Spiritualists must get up something practical against systers, charlatans, frauds and fakes. In spite of all protestations and explanations to the outside world, many good men and women measure us by them.

Some system of propaganda should be brought forward by which more work can be done. Societies see the necessity of working for themselves, but think very little of doing anything for the world at large.

4. The Deity question is too large for me. No convention can handle it in three days. Every part of Deity must be surrounded, that is, corralled before it can be defined. It is hard for the finite to define the Infinite. No one who argues on the question, no matter on which side he argues, fails to develop the fact that he has a question larger than his ability is to handle. No matter who the man is who makes or defines God, he is larger than the God he makes. I doubt whether any better Deity than "Infinite Intelligence" was ever made. It seems that in a platform of principles it is possible to modestly state our inability to either define or comprehend the source of all life and being. Having done that, it will be an easy matter to go on and talk of what we know.

In any case it is good for wise men and women to meet in convention, and each try to gather nuggets of golden wisdom from the others. Each one can return from the convention with all the wisdom she or she possessed when they went there, and as much additional as they could gather from those assembled.

Hoping that I may see you, Mr. Editor, at the Cleveland convention, and that it may prove successful at least, in answering some of your questions, I am as ever, yours for the advancement of the highest and the wisest thought.

MOSES HULL.

PREFERS "GOD."

But Does Not Believe in a Personal God.

To the Editor:—As the time draws near for the eighth annual convention of the N. S. A., in which I feel a deep interest, I desire to express a few thoughts concerning its arduous task of bringing order out of the confusion of ideas expressed, and to increase the strength of Spiritualism as a movement in the world for humanity's weal.

As I reflect over the many and in some instances, unkind and senseless criticisms that were a result from last year's convention, especially of the clause "Infinite Intelligence," I cannot suppress a feeling of sadness. Spiritualists above all others should prove their claims by their words and actions. We have learned that the varieties of opinions are due to the degrees of awakened consciousness and self-active and associated vibrations—thus thought. Then why not discern and leave at present what is, as yet, wholly an expression on material plane, of minds devoid of spiritual unfoldment and understanding, and go on in accord with the best that is known.

I for one, desire that in the place of "Infinite Intelligence," the word "God" be used. God is, and all learned talk does not change the fact. That one word expresses all the divine principles, forces and laws; for God is the source and author of all that is. I have in mind no personal God; I know better.

It is the force, essence, the mind of this all-good which reflects itself through all things, all forms, on all planes of substance and force, its own inherent kind of essence to be manifested in forms when so acted upon, for object lessons, that humanity may learn the substance composing the cosmos in its stratic divisions, as also what is contained in themselves, is to be known by each one's conduct, as thus they are assigned in the order of degrees of natural and individual evolution.

The cry of some would-be wise ones, "We want no 'thus saith the Lord,' or 'thus saith the spirits,'" reminds me of a little quarrel I observed between two small boys in my neighbor's back yard, over a swing. The one in the seat was swinging happily, the other crying and scolding. When asked what was the matter, he said: "I want him to get out, I want that seat to swing a little myself." So with the fault-finders. They want the seat and to exercise a little authority themselves. I have heard a great many private criticisms of the N. S. A. officials and their management, etc., and have kindly asked the critics to attend the convention and state their grievances there, where they may be considered and adjusted.

These stay-at-homes never do have the right view of the thing they criticise, because they do not understand what it is, or means, to try to lead a selfish, self-willed people out of dense into brighter conditions and realizations.

The question before us is: Do we need a National Spiritualists Association? If we need it to bring together and harmonize the isolated forces representing this movement on earth so as to make its power for good felt in the world, then why not rally around the already established center, contribute of your means one and all, as well as of your minds, and pull together to that end?

Even if you disagree on some points, what does it matter? Spiritualists should agree to disagree, and work harmoniously under one banner, in sympathetic reciprocity, all being allowed to worship God or idols in accord with their unfolded consciousness and spiritual or purely selfish conceptions; for we know individual evolution brings all up some time where they see their mistakes and naturally turn from idols to the one true God to whom they are inseparably linked and from that Central Source spiritually nourished.

I am first, last, and all the time for organization, national, state and local and may success attend all earnest effort in that direction. MRS. M. KLEIN.

Van Wert, O.

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SPECULATIVE

Is the Question of Infinite Intelligence.

It has become a custom among us that we should present our views in matters of interest in The Progressive Thinker, before the time of the annual conventions, instead of waiting till the meeting of the Association, when there will be but little time for discussion. This is the better way. Let us do our debating before hand, so that when the Association comes together its members will be prepared to act promptly.

Last year the Association sprung a sensation on the Spiritualists of the world, by a declaration of one of its principles, of a belief in Infinite Intelligence. Many of us had wished for a statement of our views—not necessarily a creed, as creeds are only statements of unproved and unprovable tenets, but a statement of fact, and I might say philosophy, which we are constantly demonstrating by phenomena (so-called) and logic, and upon which there is little room for disagreement.

With me the question of the existence of Infinite Intelligence, call it by whatever name you choose, is entirely speculative. I can't say there is not such Being. (N. B.—I don't say A Being, but Being.) If there is, he is entirely beyond my comprehension. I do believe that there is infinite, or perhaps more properly, omnipresent force, an attribute we might say of every speck of matter, including even the tiny atoms which meet and embrace when they come within the attraction of their congeners and form of themselves molecules. It is the same force that moves systems and suns, and to me it is the life principle ever present and always and ever pulsating in the clod or even the granite, and that this force or life principle is ever reaching upward to higher conditions through man to angel, the highest point I can conceive of. I can conceive of no intelligence which was not developed through the processes of nature, through matter with its inherent forces. I will not say there is not such. I may be lame in my conclusions; but if there is, I am quite sure that I am in no way concerned with it, and that it cares nothing about the N. S. A. or what its members think on the subject; nor does it in any way interfere with the operation of natural law. In fact, the only thing it does is to sit and think—"sit and think?" I should have said "pervade and think"—for intelligence can't sit down, there being no broad part of its body on which to rest. But, you see this thing—this all—this infinite intelligence continually not only outruns my power of expression but my entire conceptions.

I wanted to say a word with reference to prayer, in this connection. I don't object to the formality of invocation as offered by, I might say, a majority of our speakers. Very few, if any of them, have any idea of changing the purposes of this "Infinite Intelligence" by their invocation. The most they hope for, as far as I can learn, is to place themselves in a receptive condition. I offer no invocations, but if the spirit of invocation should come on me, I would. I merely spend a few moments in silence, losing myself as far as possible from all thought. I have but one difficulty, that is to break away from this silent meditation. But I don't believe that any prayer ever changes the natural process of nature—it never would have turned the waters around Johnstown at the time of the flood. If God was infinite, omnipotent, and infinitely just, prayers for the salvation of those people would have been unnecessary; if prayers were necessary, it is unfortunate to the universe that it is ruled by a tyrant. On every important occasion in every village the proceedings are opened and closed by prayer by some clergyman on hand for the occasion. Everybody knows that the prayer is a mere formality, and that even if there is an Almighty personal being, he pays no attention whatever to the prayer. There is no fashionable formality more empty than a prayer on such occasions.

I believe in both patriotism and religion, but not in the articles that go by these names. In the popular acceptation of the term patriotism in England and America, and perhaps some other countries, it means plunder, and the man who objects to plundering some other country for the benefit of a few of his home nabobs, is considered a traitor. It is impossible for some men to connect patriotism and philanthropy in one person. With them the man who opposes national plunder is a traitor and deserves death. In the same way cant is substituted for religion, and the man who objects to cant is considered not only irreligious, but wicked and deserving of ostracism. The great difficulty with some of our Spiritualist brothers and sisters is that, associating cant with religion, they seem to think we who believe Spiritualism to be a religion are necessarily believers in the cant that passes for religion. And thus they also make Jesus responsible for all the follies of the church. Ingersoll's great lecture on the Devil was a grand lecture indeed, so far as evangelism was concerned, but when he left the inference that the evangelical church drew their authority for their teachings from Jesus or even from any part of the book called the Bible, he spoiled his lecture, with biblical scholars.

To me Spiritualism is indeed a religion. It blends into one heaven and earth. It associates those who have gone before with those who remain here. Enables us to live in the magnetism of the Spirit world, gives us strength and courage when we should otherwise be weak. Did I not think that men and women would be advanced in their spiritual and ethical natures by believing in it, it seems to me I should lose some of the zeal which actuates me in the promulgation of the cause.

I would open the gateway between this world and the higher world, that we may learn from their experiences that we sit in communion with those we loved on earth. Further, I would have all those who accept the faith of Spiritualism assemble at least once a week, and listen to the instructions coming from our teachers and from each other, for in this way we may grow. We can learn nothing at the churches, for the aim of popular preaching is to put in the time saying nothing. Some of the best teachers in the world are found in the ranks of Spiritualism, and by uniting we have the opportunity of assisting each other to learn.

Norton, Kan. D. W. HULL.

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ANALYZED.

The National Spiritualists Association.

As the time is near at hand when the N. S. A. will hold its annual meeting, it is well to inquire wherein it has failed, and how it can become an effective agent in building up genuine Spiritualism.

The grand failure of the N. S. A., and the one that includes all the minor ones, is its apparent incapacity to comprehend and give expression to the all-inclusive principles of Modern Spiritualism, and instead, has put forth what is in direct antagonism to those principles. If Spiritualism has anything differentiating it from the past, it is its perfect naturalness, and consequent repudiation of all forms of supernaturalism. It is a settled position that no gods or superhuman beings have anything whatever to do with the phenomena. No more than they have to do with the telegraph or telephone. But the N. S. A. affirms that "We (Spiritualists) believe that the phenomena of nature, physical and spiritual, are the expressions of infinite intelligence."

Let us note some of the "physical phenomena." The earthquakes, volcanoes, cyclones, the famine-creating drouths, the devastating storms, the insect pests, etc., are all "the expressions of infinite intelligence!" There are no inherent, automatic energies in this vast panorama of nature, it is all infinite intelligence.

But let us note some of the "spiritual phenomena of nature": The love that blesses and saves, the hate that tortures, maims and destroys; the wars that butcher, enslave, cripple and demoralize; the slaughter of men, women and children in South Africa, China and the Philippines; the cheatery, fraud, stealing and plundering; the inspired utterances of our speakers and writers; the howling profanity of the street and the vulgar mouthings of the brothel are, according to this creed, "the expressions of infinite intelligence."

But the creed says further: "We believe that a correct understanding of such expressions, and living in accordance therewith constitutes the true religion." Well, the thief, the prostitute, the murderer lives "in accordance" with those "expressions," hence, theft, murder and all forms of crime "constitute the true religion!" Most certainly, no one can live along all the lines of these expressions at the same time. It will need all the reincarnations of the Theosophist to cover the whole field of these "expressions of infinite intelligence."

But it is not true that "the phenomena of nature, physical and spiritual, are the expressions of infinite intelligence." They are all finite, and it is false in fact and false in logic to assume a cause transcending the character of the effect. A finite expression or effect needs only a finite cause, and it can have no other. The expressions, utterances, manifestations of man are all of them finite, and therefore, cannot lay claim to infinite causation.

How logicians and teachers of logic could endorse such a creed passes my comprehension. It is an attempted embodiment of the old church notion of design, in language calculated to deceive the superficial and unthinking masses. If its getters-up had intended to put forth a two-faced document they could not have constructed one more perfectly adapted to that purpose. When they want to satisfy some Judge that Spiritualism is a religion, in order to hold a legacy, they very solemnly say: "We believe in infinite intelligence." When the Judge says, "You don't affirm 'an' infinite intelligence," they answer "We believe the phenomena of nature, physical and spiritual, are the expressions of infinite intelligence." And as spiritual expression is impossible to anything but a personality, we most certainly profess the true religion, for our infinite intelligence is nothing less and nothing else but your personal God.

To the critical Spiritualists, they say, O, we did not put in that little article "an," because we did not mean to affirm a personal Deity but only a vague kind of pantheism, but in such a shape that we could pull the wool over the eyes of judges and railroad officials, and secure legacies, marriage fees and half-fares. Do you say, that is hypocrisy? I can't help that. It is precisely what the getters-up of that creed affirm in substance as an excuse and reason for its peculiar wording. They say that the problem before them was to construct a creed that would enable Spiritualism to pose in the courts as a legal religion, so that legacies could be held. Some kind of a God was needed to do that, and hence, the infinite intelligence dodge.

This infinite intelligence is the same old personal God of the church, or it is a new one made up for a special use, or it means Pantheism in its broadest sense. I think there can be no doubt that the N. S. A., in formulating its creed, meant the old god with a somewhat different dress. That is the method adopted by the Unitarians.

But to hold legacies it is entirely unnecessary to profess any kind of religion, or believe in any god whatever. Every benevolent or educational organization can hold and heir property whether it believes in one god, three gods, or no god at all. Spiritualism is not a religion in the sense in which that term is commonly used. And it is only hypocrisy to make any pretense that it is. And while we may justly claim that it is religion in a far higher and nobler sense than the church uses, that claim will not, cannot be allowed by either the church or the courts. Hence, we should organize as an educational and moral institution. We concede that the world's great need is true education. But the N. S. A., as far as it was able, has organized Spiritualists into a sect alongside of other sects, claiming the same special privileges of those sects, on the false plea of being religious in the same sense that they are. It may be that our good brothers and sisters, who made this creed, and who seek ordination so as to get half-fare on railroads, and fees for marrying, have not paused to think that these are special privileges and, therefore, wrong and corrupting in their influence. Half-fare is essentially the same as a free pass, which is illegal and unjust. No honorable person can accept half-fare without feeling under special obligation to the donor. He becomes a partner with, and a supporter of, the robber corporations, for he accepts a portion of what they rob from the people. Celebrating marriage as "a minister of the gospel," is not only a false pretense, but it is endorsing the false teaching of the church that it is "God's Holy Institution of Matrimony," instead of being a civil contract between the parties.

On behalf of thousands, I protest against this belittling and sectarianizing of Spiritualism; and I unite with them in demanding that the creed be expunged, and a simple declaration that all Spiritualists can endorse, be substituted in its stead. The affirmations in paragraphs 4 and 5, with one affirming Spiritualism to be the science and philosophy of life, with no allusion to any undemonstrable beliefs about God or an infinite intelligence, together with the proclamation of the Unity of Humanity, would furnish an ample basis for all possible efforts in educating ourselves and the people of the world. Lifted thus above the narrowness and shallowness of sectarianism, we shall begin to appreciate the all-inclusiveness of Spiritualism.

All intelligent Spiritualists know that mediumship is the great arcanum whence has issued every form of religion and superstition which has blessed or cursed the ages. It is the key which unlocks all human mysteries. Hence, Spiritualists are the masters, the educators of the ignorant world in everything pertaining to its religious theories and experience.

All forms of government have been the offshoots of pre-existent religions. Hence, all the relations and asserted rights and duties of man, as a citizen, are the outgrowths of his religions, the solution of which pertains to the Spiritualistic Philosophy. All the great strides of nature, in her evolutionary career, have been ascensional. The last one always higher than the preceding. Spiritualism, the last unfolding of humanitary life, is consequently the highest. The last, the highest, includes the essentials of all below, all that preceded it. It cannot be understood, cannot be interpreted by anything else; but it, from the very nature of things, is the interpreter of all which has gone before. The religions, the ethical, the governmental, civic and social life are all resolvable by its philosophy. Necessarily, the last, the highest, becomes a reconstructor. It makes all things new. It evolves a new idea, and one new idea will reconstruct the whole system of human thought, just as a new chemical element will completely change any compound with which it can unite. Spiritualism is naturalism, hence, the entire idealism of the old religions is dissolved, and reconstruction must begin. The old theories of government, morals and civic life fall to the ground at once and must be rebuilt.

In the light of these axiomatic truths of Modern Spiritualism, look at the pitiable position of the N. S. A., at its last meeting. With a deprecatory, reverential mien, it came before the religious world and apologetically said in substance: Dear brothers, we have been proclaiming for 50 years that we know something and that you were stumbling along by faith. But we have become hungry for some of the special privileges which you enjoy, and we humbly ask the opportunity to join with you in saying "we believe in infinite intelligence." We will ordain ministers, offer prayers and invocations, sing "Nearer, My God, to Thee;" baptise babies when opportunities offer. So please consider us "one of the denominations," and a legal religious body. We are compelled to use language somewhat ambiguous, but we will have some of our leaders proclaim their belief in a "personal God," and the beauty and glory of the New Testament, to indicate what we are aiming at in the promulgation of our present creed. There is so much radicalism amongst the Spiritualists that we have to proceed with the utmost caution."

Reader, that is the real position of the N. S. A. If the ensuing annual meeting refuses to annul its creed, or if it makes it stronger, in the church direction, as will no doubt be attempted, the death knell of Spiritualism, so far as its present organization is concerned, will be sounded. It will repudiate the universalism of true Spiritualism, and put in its place a degrading sectarianism.

J. S. LOVELAND.

Summerland, Cal.

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TO CONVINCE MANKIND

The Chief Mission of Spiritualism.

Long absence from home finds me out of touch with the N. S. A. workers, as well as with their wide-awake critics. Has not an unnecessary warmth of feeling arisen among estimable brethren over the composition, size, weight, complexion and prerogatives of the "Infinite Intelligence," or "Supreme Power?" The chief mission of Spiritualism would seem to be to convince mankind that mortals live as conscious entities after death; that they can and do communicate with the inhabitants of earth through appointed avenues; that the after existence offers everyone of us the possibility of upward progression. All beyond these nuclei are, ought to be, and, as I understand it, are intended to remain matters for individual faith. There is room under these principles for every shade of belief from that of a Personal God to the antipodal denial of all else save Law and Evolution. Shall we excommunicate each other because of different views upon a question none of us can absolutely demonstrate, and upon which varying messages through different media show equal diversity of opinion among the denizens of the spirit world? During this very week, one whom I knew intimately in the years before transition said to me through a deeply entranced medium: "I earnestly ask and pray to God, if there is one, that I may reach my family on earth."

Let us remember there is more than one picture of a Personal God. He is not of necessity a relentless avenger, but may be the giver of bread instead of stones, and know better than earthly parents how to give good gifts to his children.

The Christian world having buried the Devil, would now seem to be busily engaged in preparing the obsequies of the God of olden time.

Months ago I read upon the outer bulletin board of a religious headquarters in Chicago, the announcement of a new book by a college president, in words something like these: "Did man make God, or God make man? I felt like pausing long enough to chalk opposite, the answer: Both.

Like the early Greeks mankind is still creating mythical deities and clothing them with fabulous powers as well as with human foibles. The kind of God in which a man believes is very apt to be an exact reproduction of what dominates his interior self.

If the National Association has provided a straight-jacket for each Spiritualist upon the God question, mine must have gone astray. Anyone finding it need not speed it to its destination, but feel fully authorized to return it at railroad speed to secretary Longley, Washington, D. C.

GEO. B. WARNE.

RAISE THE STANDARD.

Six Gods Killed in One Batch.

Will the coming convention of the National Spiritualist Association reflect or express the position or desires of the great body of intelligent Spiritualists? Judging from its past work and efforts it will not. So far the N. S. A. has not been a representative body; its delegates at the Chicago Annual meeting did no more than represent a handful in numbers, and in capacity, experience and wisdom, with the exception of a baker's dozen, the representation was putty—clay in the hands of the potter.

What has the association done the past year more than to maintain from week to week, a dogged, determined dunning for money to help out the Mayer scheme? Are the officers so blind and deaf that they do not see, and know that the Mayer fund, the Spiritual Home in Washington, is not endorsed by the living, acting, thoughtful Spiritualists of America? Do they not yet see and realize that we are not sufficiently subjugated to want a high priest, or pope at Washington? Why can't the leaders of the N. S. A. movement realize that neither of their leading efforts at the Chicago meetings are endorsed? Will they at the coming eighth annual meeting persist in their efforts to try and cram their "intelligence god" and the Washington home down the throats of Spiritualists who have most emphatically refused to endorse either?

If the N. S. A. has exerted any marked influence the past year, it has been to distract, divide and disintegrate local societies and camps.

For an organization labelled National, and Spiritual, at the close of the nineteenth century, at its annual gathering, to go into the business of making a god as a corner-stone for a declaration of principles to rest on, was one of the most ridiculous and absurd efforts possible for the writer to contemplate; to expect anything but division and antagonism from such leaders, is to be woefully disappointed. What a contrast between Spiritualists at the head of the N. S. A. movement, and M. J. Savage, B. Fay Mills and Thomas B. Gregory, and a dozen lesser lights who have been killing off the heathen gods for the past year. Dr. Savage says that "The Gods must die, in order that man may live."

The Rev. B. Fay Mills killed off six gods in one discourse last June; here are their names: 1. The Absentee God. 2. The Limited God. 3. The Negative God. 4. The Unkind God. 5. The Unjust God. 6. The Partial God. I presume he had not heard of the one made in Chicago last October, christened "Infinite Intelligence." I suggest that the N. S. A. Spiritualists' God be turned over to our Christian orthodox and heterodox friends, and if he, it, or she, can stand their tests we might be led to believe we had made quite a decent, respectable God.

Now we all know, who think, that the God question is not a complex one, but a simple one. It has been made complex by manipulation, which has been the work of priestcraft in the past as in the present. Without a god of some sort the occupation of the priest and pope is gone.

It is a simple fact that the gods in all ages of history have been man-made—man gods. They are the same to-day; that is the reason Mills and Savage think it wise to kill off a lot of them; they want to improve our conceptions, they want wiser, more humane, and more Spiritual gods to take the place of the old heathen gods. I say amen to the killing off of those visionary heathen gods; it will clear the atmosphere, we will all breathe more, and our health will be improved.

If reformers demand a change in any direction, it always seems best to wait until we can substitute better things, better conditions, before we remove the old.

My substitute for the present concept is, to make gods of all humanity. The unfolded humanity is to be the "master" of all things, in heaven and earth. The "I Am" is man.

If the N. S. A.'s "Infinite Intelligence" God will stand the test, then their god is in our National Constitution—that old infidel document—and the American Secular Union, and the N. S. A. guard at Washington can withdraw, and our orthodox Christian friends will have to fight to get our young, athlete, heroic god out, and their old three-headed god into, the Constitution.

What are the demands upon the N. S. A. (if such an association is needed) which have not yet been shown? It must do more than meet once a year at a cost of from seven to ten thousand dollars. It must do more than erect visionary gods, it must do more than follow and ape Christianity which to-day stands for a debauched and rotten civilization. It must do more than cater to religious popularity, it must shake off every restriction, every limitation; it does not need money in bank; it needs up-to-date men and women who are imbued with the glories of an exalted unselfish life here and now. Such workers will not starve or go naked. Was there ever a day, or an hour when a Phillips, a Garrison, a Sumner, a Pierpont, a Parker, or a Lincoln were wanted as leaders more than now?

May this world escape the curse of all religious missionaries in the future. A Galveston tornado is a fearful tragedy to contemplate, but a slaughter of a a hundred thousand for Christ's sake in the missionary fields of China puts a damper on anything—any move—in a National missionary effort. The writer is opposed to the principle of missionary work and can give reasons for his position. Modern Spiritualism is not dependent upon National Spiritual Associations, or amateur delegates or leaders. A few Lovelands would soon make a foundation for an association, if one was needed, but the need is not proven by a long ways; thus far the effort of the second attempt, has not proven any more acceptable than the first; thus far all Spiritual organizations that have attempted more than a simple business organization, have proven failures, at least not one has proven a success from an external point of view. Isn't there some significance in this fact? We don't want any creeds, dogmas, churches, or any of the restrictions or limitations of such institutions. Spiritualists of the royal independent intelligent stamp will not be led or restrained by any one person, or any association; this is a historical fact; fifty years has proven it; will the N. S. A. make a note of it? Can the leaders and officers get it into their heads why the ten thousand dollar "Mayer fund" is not in bank? I most sincerely and thankfully endorse Prof. J. S. Loveland's closing sentence in his masterly article of September 22, in The Progressive Thinker. Here it is: "Can any position befitting Spiritualism be imagined except that of Leader and Interpreter of the world's philosophy? We must lead or follow. What shall we follow? Where is the science and philosophy of Life if it is not embodied in Spiritualism? If Spiritualism is only a part, what and where is the wholeness? Who will answer?

DR. M. E. CONGER.

"INFINITE FOLLY."

Does Not Wish a New God.

To the Editor:—I do not feel quite adequate to the article you suggest; nor, with the views I entertain upon the subject involved, do I think it judicious.

For myself, I should be decidedly adverse to any attempted definition of Deity by any company of men with which I was associated. The pen is not yet grown or manufactured that can do it. The mind has not yet come into being that can conceive it. God is incomprehensible; and uncompressible by any hydraulic or other power yet known to that infinitesimal personality called Man. We know nothing of Him but what He has revealed to us. Strike out His revelations, and all is blank, and we are thrown back upon the merest and the wildest conjecture.

I am so at odds with many Spiritualists—and even with you, my dear, good friend—that my pen would run counter to a very strong current of belief. I have faith in the verity of my convictions; unshakable—firm as the firmament—feeling that I stand on a rock compared with which Gibraltar is an unstable and petty pebble; and yet I should know that many others—of greater intelligence, but of less faith—would charge me with credulity. This would only provoke hostility in the ranks of Spiritualism; for, of all futile things, argument on religious themes stands ahead.

I believe in a Personal God; you do not.

I believe in the divinity of Christ; you do not.

I accept the Apostles' Creed except the clause for the resurrection of the body, if it means physical body; you do not.

I believe in the substantial authenticity of the Bible; you do not.

I base my beliefs, in those respects, upon communications which I have supposed, and yet think, came from the highest beings in the spirit spheres. This through years, with countless converging proofs and confirmations. I cannot, in this brief letter, enter upon these evidences; but they sweep me into a faith, clear as the cope of heaven.

I do not accept, as a whole, your quotation from Prof. Draper, as authority. In some respects it is opposed to my advices. I am feal to my own messages. They control my beliefs.

I do not agree that "all revelation is necessarily a fiction." I receive revelation as a reality. The revelations to me from what purports to be from high spirit sources, are, to me, genuine, real, infallible, sacred, verity itself.

I do not agree that "there is no such thing as Providence." On the contrary, I believe that there is no thing outside of Providence; nothing but Providence.

If those who call "the vital force which pervades the world," "God," are "illiterate," as the Professor affirms, then I come within the category of illiteracy.

Prof. Draper believes only in an unorganized diffusive power—though in that case, it should not be spelled with a capital P. He does not believe in a "Supreme Being." I do, fully, absolutely, unqualifiedly, and beyond all possibility of doubt.

I concede the great ability, the technical scholarship, the large repute of Professor Draper; but I venture to differ from some of his views—from some of them toto coto.

I am in accord with your sentiment that every one should form his own concept of Deity. That is his business, and not another's. No convention should bind him to receive such portrait as it may limn. No creature can form a just and competent idea of his Creator; nor, as I think, is he required to attempt it. A spark, struck from the sun, cannot comprehend that solar orb.

I am not sufficiently informed as to the doing of the National Spiritualists Association to judge of its accomplishment. I have never been in full sympathy with it. Some of its action has not commended itself to me. I have not thought that a society could so appropriate the truths of Spiritualism, and claim to be headquarters for them, as to approach the hearts and heads of men to advantage. Those truths, it seemed to me, should be diffused, like a genial atmosphere, amongst all sects, influencing the pulpits, permeating the pews, and reaching the world outside of the sects. If any association assumes to take spiritual truths in its especial keeping, and to dispense them, it might provoke jealousy, and stir up opposition.

If an association proposes, as this suggests, to make a new God, and, by another nomenclature, call this neuter entity—if such a diffusive thing can be an entity—call it "Infinite Intelligence," I should deem it infinite folly, and desire to be infinitely removed from such a society, as "far as the East is from the West."

To change the name of God would require, me seems, an "Act to repeal an Act" passed by the Parliament of Heaven. No earthly corporation has been endowed with such authority. No Constitution has ever been adopted by the Sovereign Power conferring such a privilege. If the Association should resolve to create, formulate, pattern, and evolve, such a—what shall I say?—not Being, for it would not be a Being—only a principle or statement—it is hoped that His—no, its—jurisdiction may be clearly defined, its bailiwick bounded, its powers specifically enumerated, and the proper punishment for any violation of its functions distinctly stated; so that the officers of the association should not be in danger of inflicting too severe penalties.

For myself, dear Francis, I am quite content with the God we have. I do not wish a new one.

If there is no "Supreme Being," I wonder how Prof. Draper's "irresistible laws" got footing in the world. Did they formulate, evolve, and enact themselves? If the world is a mere "automatic engine," who evolved its machinery and motive power and set it agoing? Did it do it itself?

I do not think it blasphemy to think that man was created in the image of God; or to think that there is a kinship and somewhat similitude between the Creator and the created; or that, in man, there is an inheritance of some faint glimpses of the paternal attributes.

Good friend, in reading your letter and circular, I immediately sat down and hastily wrote off this letter, to prove to you why it did not appear to me judicious to write the article you spoke of. Anyhow, I am,

Yours sincerely,

LUTHER R. MARSH.

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SUGGESTIONS.

Should Reorganize All Along the Line.

Shall the next annual convention of Spiritualists amuse themselves in another attempt at creed-making and ambitious metaphysical speculations? I have no objections. It may encourage and incite to a closer and deeper study of things spiritual and be useful in the development and unfoldment of truth among us. Such creeds are, of course, entirely without authority; we regard such things now as representative only of the views and opinions of the few who create them. To us Spiritualists, they only suggest what orthodox creedalism might attempt if allowed or encouraged by us. All thinking people realize now that all such expressions or declarations represent individual opinion only, and that they are entitled only to the respect they merit. Nothing of the sort can exercise mandatory influence over us Spiritualists who are about as much inclined to be a law unto ourselves as any sect or set of people on earth to-day, I think. Therefore I have no objection to my sisters and brethren affirming their creeds anywhere, on any subject, at any time within reason.

I believe we would not bother so much about such things but for the fear that, unchallenged, such practices may encourage a desire for and attempt at authority later on. I think this is the chief trouble with us now; we are afraid it is an attempt at dictation; that the N. S. A. is assuming to control and direct us according to unsavory orthodox methods. This is where the shoe pinches with most of us, in my opinion, and I suggest and believe this will continue to be the case and greatly retard our success, just as long as we permit this creature of the local societies, dependent upon and supported by them, to stand before the world, in loci parentis, as the dog instead of the tail.

The creation of the N. S. A. in its present form, and our continuance of it, was and is, in my opinion, in the light of the world's experiences of the abuses of ecclesiastical authority and because it is in opposition to our championship of natural democracy and personal equality, a most ridiculous and reprehensible blunder. I opposed it from the start and before it was organized, though I favored the payment of its Jubilee deficit because we had allowed its creditors to, at least, infer that we Spiritualists were behind this laudable attempt to honor our decarnate leaders. But for us who know what aristocracy and ecclesiasticism have done to curse humanity and block the progress of our race; preaching from our rostrums human brotherhood; with all history and our present day experiences crying out in bitterness and woe against the oppressions of our masters; for us, in the light and knowledge of what our decarnate leaders are doing, who apparently know neither creed, class nor condition, but are making even innocent little children leaders of men, choosing their instruments and coworkers from among all spheres of life here, from the poor and the rich, the lowly and exalted, all these working independently of each and the work going on under their care and guidance in a world-wide reformation such as has never been seen before among us; for us, in this land of comparative liberty, the cradle of republicanism, to attempt ecclesiastical forms of control over Modern Spiritualism; to select a president over it and us, and one who shall stand before the world ostensibly as its "Head" and our Chief High Priest; who shall feel that, in some way, he is in authority over us and it and responsible for its progress and our welfare, and should enact or declare a creed for our guidance and so that the world may see how respectable our church is getting to be; that it is now in line with all the others, has a national creed and all the necessary paraphernalia of official existence and consequent gangs of ringsters and strikers. Ah, sisters and brethren, these things are all wrong, in my opinion, pathetically so, and not until we do away with all this childishness, abolish all semblance of aristocratic control among us, will we, as a sect, ever amount to much, in my opinion.

As a national committee whose chief or chairman shall be as the humblest among us, which shall serve as an observant, advisory, statistical and executive body, supported by and serving the local societies, the N. S. A. should be a very useful helper in this movement; as a seat of authority and as present constituted it can never accomplish the worthy aims of its present officials. We should reorganize all along the line, abolishing everywhere all offices of anything but clerical need. We should govern ourselves by the rule of the majority, choosing our presiding officers at will, whenever we meet in convention.

The beginning of this, as with all other popular reform movements, was with the common people, who should, in this, depart from ancient customs and precedents known to be harmful, and retain within their own control, co-operatively, the sole management of it. We need no "Heads" for it here; we have them in the higher spheres, among those who originated and are controlling Modern Spiritualism. The local societies are the basis and support of it with us; these should co-operate and in conventions of different kinds—local, district, state and national—our camp-meetings offering opportunities—discuss and advise with each other on pertinent matters and things. Local societies being purely voluntary associations will, of course, declare their own creeds, or curriculums, after the manner of all other educational institutions. To attempt dictation to them in this relation would be about as impertinent, in my opinion, as for the national government to attempt the control of the course of studies in our public schools.

In conclusion, I suggest that we return to first principles by restoring to the commoners all rights, powers and authority foolishly delegated to any and every one; then let us refrain from all desires and attempts to rule by force, leaving everything to the good common sense of our membership, settling and governing everything, everywhere, in our local societies and in our conventions, after the manner of reasonable beings, by the will of the people as expressed in a majority vote. Then we will be practicing and living in example what we preach, an object lesson to the whole world of the value of our precepts. Then we will have no fear of creeds; we will regard them as simple expressions of opinion and take them at their value. The N. S. A as now constituted must go.

J. M. HUMPHREY.

St. Louis, Mo.

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STILL A BABY.

Needs Helping Hands, Not Kicks.

To the Editor:—You ask, Has the National Association failed during the many years of its existence to meet the requirements of Spiritualists and Spiritualism?" The National Association is only seven years old, and seven years are not enough to make it more than a baby yet, and the babe might have been far stronger had it had more helping hands and less kicks. The struggle to make this organization what it should be—the stronghold of Spiritualism, both in a spiritual and financial way, constantly helping to build up state and local societies by active missionary work, aided by the earnest efforts of isolated Spiritualist workers who will interest the people in the thoughts, thus forming societies where there could have been none had not our missionaries responded to their calls—in fact bringing the work to the same perfection the Patrons of Husbandry have done, with its National well-officered and the states keeping in touch with the National, the county and local in touch with both state and National, all working for the common good of the agriculturists of our nation. This, in my belief, may be the future of the National.

If in its struggle to live it had been aided by those who from its first inception have assumed the position of critics none too kind; if the good it has already done could be held up to view, as well as what is claimed its weak points; if every fault-finder had aided by their presence and vote at our conventions; if the motives could be better understood of those who have its interests at heart—in fact, if Spiritualists would try to see alike, believing that by organization they would have an equal power with any other organization, in legislation as to our rights to property, and the protection of our mediums, etc., etc., then almost every will made by a Spiritualist for the good of Spiritualism would not be contested, and being a Spiritualist would not be deemed a fitting for the plea of insanity.

If the National has defects, it has been because in a way it has been crippled and its management could not work out their highest ideal, and that inability has been caused by the apathy or opposition of those whom it would seem would desire to see an organized effort for the promulgation of truths that free from bondage, and heal the broken-hearted.

As for it assuming to cut out or formulate, or fashion and label it Infinite Intelligence," I do not know why as an organization that had not as good a right to a declaration of principles as any other body of people, and the majority rule.

Had the opposers of Infinite Intelligence been there in numbers it could not have passed, therefore there would have been no "Infinite Intelligence." With me it did not hurt at all, only it seemed like going a good way around to evade the word God. I am old-fashioned and I cannot understand principles of nature that always have been and always will be, without asking for the cause, more than I can understand eternal law without wondering about the eternal law-giver. It seems strange that when that which is the most simple in character, or the most wonderful in execution must have been brought into existence by the power of thought in our finite world, how the worlds around our planet earth move in their endless rounds obeying a law that was never made. It takes the mechanic's thoughts to make a chair—but worlds make themselves.

As there are natures acute in all the affairs of life, cultivated, and richly endowed by nature, yet to them the most entrancing music is only "a noise," while others born under the same conditions are always listening with ear and soul for divine harmonies, and back of such natures may be the heavenly rhythm that breathes a lesson that may be felt though it find no expression in words, so in that Supreme Power I find rest and peace. It does not lead me to feel less kindly to those who are comforted some other way, but I would say to all, join hands for the "greatest good to the greatest number."

I thank you as a member of the National for your assurance of sympathy with the National, and also that you are cosmopolitan enough to give all an equal chance for the expression of their thoughts.

CARRIE E. S. TWING.

Westfield, N. Y.

THE N. S. A.,

And Its Declaration of Principles.

I have never been in favor of formulating a creed for Spiritualists. The entire so-called Christian world is split into hundreds of conflicting sects, and the creed business is what has done it. The attempt to formulate dogmatic Spiritualism will be attended with no better results.

But the N. S. A. has seen fit to put forth a declaration of principles. Unless it is abolished altogether I am decidedly in favor of some radical amendments. What we know about man, and his possibilities here and hereafter, and not what we "believe" about God, should constitute the sum total of our declaration of principles.

The Spiritualist from the church can believe what he pleases about God, while the Spiritualist from materialism can believe what may please him; but neither the belief of the one nor the unbelief of the other has anything to do with Spiritualism.

There are three things concerning man we can affirm, not as a matter of belief, but knowledge. We know man lives after so-called death. We know he can and does, under certain conditions, return and make that fact known to those still in the mortal body. We know every one must reap what he sows, either in this world or that which is to come.

These things are all knowable and are constantly being demonstrated. All Spiritualists can unite on those things which are known to be both truth and fact, but, on dogmatic matters of belief, you can never unite, but weaken and scatter the forces.

I am decidedly in favor of the N. S. A., if it is to be conducted along practical and not impractical lines. If as a test of fellowship I am required to believe in an Infinite Intelligence, I would have to be counted out. If we must dogmatize concerning any type of God, give the straight-out-and-out, old-fashioned orthodox God of the Father, Son and Holy Ghost. But what churchman knows anything about God, and what do Spiritualists know about Infinite Intelligence?

We should confine ourselves to knowledge and the facts we can demonstrate, and by so doing we shall have a tremendous advantage over those who believe, but can prove nothing.

N. F. RAVLIN.

Philadelphia, Pa.

THE N. S. A.

There Is Good Work for It to Do.

The time for the meeting of the National Association of Spiritualists is again upon us, and as I have paid each meeting some attention in the pages of The Progressive Thinker year after year, I will follow my custom in this; but let it be understood that it is with no hostile feeling to any work which will lead to the advancement of the facts of Spiritualism.

The unification of the thought of Spiritualists is an impossibility. To make of it a church is equally out of the range of human contrivance, or for that, even desirability. Who would want another church created? Have we not had enough of that institution? Each person answering that question, would result in many different answers.

The association as a representative body of people tried to give last year some definite character to the work that it had in view. It felt that it was time to set before the world a creed—a set of principles that would so describe the cult that the world might just understand what a real Spiritualist is. Outside there was a great deal of talking and dissatisfaction about this creed, but it was passed with a stout majority. The most trouble has been manifested about the point that a Spiritualist believes in Infinite Intelligence.

It will at once be clear that the definition of Spiritualism must be widely stretched to admit the problem of causation. I cannot see that that problem comes into the subject.

Spiritualism deals with the problem of man's continuous life. It is not a question of the cause of life; but the fact of a future life after the death of the body. It is a particular study of certain psychical phenomena that happen, and do they prove that man lives after death? There may be Infinite Intelligence—there may not be Infinite Intelligence at the back of natural phenomena—nature may be the effect of Infinite Intelligence or it may not. There is no way to demonstrate either side of the proposition. Put it either way and it is but a guess. Is it wise for Spiritualists to teach as true that which in its very nature is and must always be a guess?

Science cannot interfere with the problem of God or no God. Science can only deal with phenomena. Absolute Cause is in the domain of metaphysics and no postulate of modern science.

But whether a man lives after death is strictly a scientific question to be proved by evidence.

I am sorry to say so far the work of the association has been more metaphysical than scientific. The leaders have been bent upon a religion, and have invented that absurd phrase "scientific religion." There may be a philosophy of religion, but there cannot be a science of religion unless it is this, that state of the physiological consciousness in modes of emotion, belief and ecstasy as they differ from ordinary feeling and moral sympathy when excited by the thought of God. A science of religion would be the science of the structure of God and a description of the machinery he employs to reach the mind of man and nature. Such knowledge is impossible, therefore there cannot be a science of religion. Spiritualism cannot be both a science and a religion. But what of that, anyway, but verbiage—words, words. Let it go. There is something very important in Spiritualism, and what is it? The soul of man lives after death and the fact is provable by evidence. This association is doing good work when it adds weight to the proof of the fact.

It is expected of the meeting this year that there will be another tug of war about the meaning and use of the Infinite Intelligence. The delegates will be as interested in the pros and cons as if the universe was concerned in the result.

Probably it will be revealed and given forth what the nature of this Infinite Intelligence is. Probably some high representative of God will appear—some cabinet minister, may be—and tell all about it to the end and destruction of the corpuscular molecularity of the polarities and the natural sequences of the formative forces and co-relation of the mental equipoise of Brother Lockwood. No doubt friend Lockwood will be profoundly edified by the manifestation, and for a time the serenity of his mental corelations and affinities will be thrown into combustible confusion.

But, verily, there is some useful work for this National Association to do beside raising and paying salaries to its officers. First: Let Infinite Intelligence alone. Second: Let religion alone. Third: Turn the attention of the people to the correct study of mediumship, and the production of phenomena that will prove that there is a spirit world to minds that have not yet realized the same.

The medium that can present a fact and demonstrate that fact of spirit return has done a work for mankind greater than any church ever did or any religion performed.

I despise any organization that forms a belief—that creates a faith; I will stand by that organization that gives to the world a fact.

Humanity is weeping to-day over its dead. Let the dead speak and joy will return to the human heart. Light and hope will brighten every eye, and the glee of happy childhood will be a mockery no more. That rust of agony death brings to every mother's heart will be rubbed off, and darkness and fear that fill the manly mind will give place to light and peace.

To this coming assembly of Spiritualists I say, Get down to real work, and blow no more soap bubbles.

J. CLEGG WRIGHT.



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SATURDAY, OCTOBER 20, 1900.

OUR SYMPOSIUM.

Our paper this week is worthy of the especial attention of every reader, and more especially every delegate to the N. S. A. convention. It has been said that, in a multitude of counselors there is safety.

It is safe to say that not on the floor nor in the committee rooms of the Cleveland convention will the subject matters pertaining to the N. S. A. receive so thorough a sifting and analysis as is to be found in the present issue of The Progressive Thinker. The officers and delegates will do wisely to study, digest and take heed to govern their legislative actions accordingly.

Our contributors speak earnestly, each one having full regard for the interests of the Cause of Spiritualism. It is for this they care, and not for personal ends and ambitions. Many are strongly and feelingly opposed to certain methods and aims which they regard as inimical and contrary to the spirit of Spiritualism and of the brotherly association of Spiritualists as a united body. Their words should receive due consideration; the plain expressions of their honest views should be allowed their full weight in the minds of the members of the convention. They may not wisely be ignored and trampled upon as of no account or consequence in the great body of Spiritualists. They are men and women of thought, and independent thinkers at that. It is a grave mistake to designate such persons, who have the interests of Spiritualism at heart, as persons of weak intellects, and accord them treatment upon that basis. To do so were both unkindness and injustice.

We spread the thoughts of these fifty or more thinking minds among Spiritualists, before our many readers, believing that thereby good will result to our cause and to humanity.

The Galveston Sufferers.

To the Editor:—The desolation of our lives here in the wreck and ruin is relieved by the tangible evidence of sympathizing, helpful friends. Up to this date, October 3, we have received in donations, $27.70. Please accept the most earnest, heartfelt thanks of the Spiritualist Society of Galveston, as a personal acknowledgment at present is impossible. JOHN W. RING.

The sum total of $27.70, to date, seems a beggarly response from the Spiritualists of our country, to the sad call for aid, from the Spiritualists of the stricken city of Galveston. There is yet time to render needed assistance, and we hope the friends of our cause will yield to the generous impulses of humane feelings in this case of dire necessity, and will continue to send on their contributions for this worthy object, to Mr. John W. Ring, 2011 Avenue N½ Galveston, Texas.

President Barrett's Annual Report.

We shall probably publish it next week. We hereby give due notice to the delegates of the N. S. A., that unless a copy of the annual reports of its officers be furnished us at least three weeks before the regular convention, they will be completely ignored by us. Sending in reports at the "last minute" will not answer the purposes of this end of the line.

President Barrett.

We extend to him our cordial right hand of fellowship, good-will and sympathy in his arduous duties as president of the N. S. A. He will probably be re-elected as president, through force of habit, if nothing else, which appears to be unusually strong in the N. S. A. delegates. Those who oppose him have got that fact to contend with.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

HON. A. B. RICHMOND.

We take great pleasure in announcing that the Hon. A. B. Richmond, the eminent lawyer, author, scientist, and Spiritualist, of Meadville, Pa., will take a prominent part the coming winter in rendering the columns of the Progressive Thinker, especially brilliant and attractive. More particulars soon. Now is the time to send in your subscriptions. We should have at least 100,000 new subscribers.

The Progressive Thinker.

It will be "numerous" at the Cleveland Convention. It will smile serenely on the large gathering, presenting in its columns a variety and vigor of thought unparalleled in the history of Modern Spiritualism. Those who do not read the paper from week to week have missed a rare feast, and, of course, will be behind the times.

The N. S. A.

The Progressive Thinker extends a most cordial greeting to the Delegates that convene at Cleveland, hoping that their deliberations will be characterized with wisdom and harmony, and that they will elect their best man for President, Infinite Intelligence smiling approvingly upon them.

A Variety of Minds.

That fact is comprehensively illustrated in this issue of The Progressive Thinker. We regret that we have not space for fifty or a hundred more contributions from equally as prominent and critical thinkers as those that appear in our columns this week. Space however, would not admit of that luxury. A careful reading of this paper will prove an intellectual feast to every Spiritualist.

Can't Prove It By Us.

There are hundreds of different Deities worshiped by as many religious sects and cults. Which one of the number will be present to overlook the proceedings of the N. S. A. we are unable to tell at this end of the line. Can you at the other end tell?

Views of a Great Author and Scientist.

"We must bear in mind," says Prof. Draper, "that the majority of men are imperfectly educated, and hence we must not needlessly offend the religious ideas of our age. It is enough for us ourselves to know that, though there is a Supreme Power, there is no Supreme Being. There is an Invisible, but not a Personal God, to whom it would be not so much blasphemy as absurdity to impute the form, the sentiments, the passions of men. All Revelation is necessarily a mere fiction. That which men call chance is only the effect of an unknown cause; even of chance there is no such thing as Providence, for Nature proceeds under irresistible laws, and in this respect the Universe is only a vast automatic engine. The vital force which pervades the world is what the illiterate call God, the modification through which all things are running takes place in an irresistible way, and hence it may be said that the progress of the world is under Destiny; like a seed, it can evolve only in a pre-determined mode."

A Practical Suggestion.

We advise the N. S. A. in convention assembled at Cleveland, Ohio, to attach a Double Distilled Back and Front Action Condenser to its next President, which will compel him to contract his annual report into the space usually occupied by the President of the United States in his annual message.

Affection naturally counterfeits those excellences which are placed at the greatest distance from possibility of attainment.—Johnson.

Whatever difference may appear in the fortunes of mankind, there is, nevertheless, a certain compensation of good and evil which makes them equal.—Rochefoucauld.

Stern duties need not speak sternly. He who stood firm before the thunder worshiped the "still, small voice."—Dobell.

So quickly, sometimes has the wheel of life turned round, that many a man has lived to enjoy the benefit of that charity which his own piety projected.—Steele.

TOO WEAK-TOO STRONG

Work of the National Spiritualists Association.

My objection to the National Spiritualist Association is that it is not strong enough, and if it were stronger I should more strongly object. I would not utter one word in opposition to any honest effort made for the furtherance of the truths of Spiritualism. The spheres of activity of individuals differ, as streams from mountain side and fen run different courses, to reach a common sea. The methods of one are not those of another, and need not necessarily be so, a fact, the recognition of which would have saved the hell of persecution which has raged wherever religion has held the power. Hence it is not with a desire to suppress the work of the N. S. A. that I write, but to voice the thoughts of at least one of the many Spiritualists who remain outside that society, and give the reasons therefor.

First, not strong enough.

Why? Because it is composed of delegates, who by their votes decide the business policy of the Association, and lay down the "law and the creed" for Spiritualism, and yet these delegates have in many cases the loosest credentials, and at best have no constituency bound to abide by their votes. Hence it is that the coming meeting after eight years of strenuous effort on the part of the promoters, is little more than a mass meeting, representative of only those who attend, and the preceding meetings have been of the same character.

There is not one Spiritualist in a thousand a member of the association, and it cannot be claimed that the members of societies sending delegates belong, if they do not fully endorse the action of the delegates who assume to represent them. Yet this small, very small minority, has taken upon it the onerous responsibility of putting forth a creed, under the veil of "resolutions," that all the world may know what a man has to believe to become a Spiritualist! I had blindly concluded that we had outgrown the age of "belief;" that we talked of things we know; that Spiritualism had come with knowledge, to assist mankind out of the slough of blind faith, and superstition in the "what saith the Lord" through a priest; and now comes the rude awakening. When I am asked, What do you believe? and I have to confess that I don't know until I have learned how the delegates at the latest convention have voted!

I feel grateful that the great body of Spiritualists are not forced to accept this dictation, for as one of that body, I have striven for the privilege to freely define my own views and express my own ideas, and while I grant to all this inalienable right, I protest with unqualified condemnation against any and every attempt to force a statement of belief, even were such written, not by a committee, but on a tablet of stone amidst the thunder clouds of Sinai.

Yet if there is to be an association to represent the Spiritualists of this great nation, it should be so organized as to represent them, by empowered delegates.

Hence it is not strong enough.

It it were stronger; if it advanced out of the mass-meeting stage; and societies sent their delegates, pledging to abide by their votes in raising money or believing according to their resolutions, then would be formed a body like a church, which might establish a set of resolutions and make "belief" essential to membership. There would be some sense in such an organization ordaining the lecturers of its subsidiary societies as "pastors," and having their churches, and opening meetings with prayer.

Are the Spiritualists of the nation ready for such an organization? Are they ready and willing to turn back the hands on the dial from noon to midnight? Hence I say if the Association were stronger, I should more strongly object, and further it is to be tolerated, because it is weak, and gives no hopeful sign of ever being stronger. The present is its eighth annual meeting, and it made great promises during the interval. It has asked for money in season and out of season, yet it has given nothing for the money it has received. It has taken money from societies and lyceums for charters, and as gifts, under the pleasing assurance than the branch societies would receive great benefits by belonging to the munificent parent. Will one society or lyceum come forward and tell us of what benefit it has received, what has been the gain? One thing—the prestige of having a charter. If, however, the society languishes for funds or in interest, has the National assisted? Is it not self-evident that all the strength of the National must come from the local societies? That it is theirs to give and not to receive?

Have missionaries been sent forth to convert the people, found societies and lyceums, and scatter broadcast the literature of Spiritualism? In the beginning a report was published to advertise the association—at least that was the appearance—and since that time the generosity of the spiritual journals has been depended upon, even to boom the yearly meetings "free for the cause."

Perhaps missionaries are not wanted! The churches want them because they want people to believe, and this too many can be talked into doing; missionarying to convert people with knowledge is quite different. It would be queer, at least, if the American Association of Science should appoint missionaries to go out into the world and preach the people into a belief in astronomy or mathematics. Perhaps, again, it is just as well that tracts containing the "resolutions" were not sown by the million, or any prepared leaflets of "views," sent out on the wings of the mail. Perhaps it is well that the great publishing house has not materialized, for in probability, the writings of mortals and spirits in accord with its policy would have been favored, and thrown on the world with the prestige of the National Society, and the unknowing given their teachings favor.

Lecturers have gained, for if they accepted ordination, they became "Rev." and thus able to secure half-fare on many railroads. But, again, after all that Spiritualists have said about the "fraud" of granting passes to the clergy, it comes with poor grace for them to beg at the door of the ticket office. What do the railroads grant passes for? They do not do so for charity, but to bribe the taker, and this in most cases is accomplished. An hundred thousand preachers saying a good word for the railroads, to pay for the passes in their pockets, is an influence not to be slighted—and now after years of repudiation, the "spiritual pastors" beg for the same favor and are anxious to put "Rev." before their names, for a half-fare ticket!

"Ordained!" A priest ordains because he is given the right and power to impart a super-holiness by the Pope, who has his patent from St. Peter, who received it from Christ himself. That is the fiction. Where does the president of the N. S. A. receive his commission? Is it not time for Spiritualists to strike out in a new path and not imitate the churches? Have they eternally to look back and long for the pot-luck they received in church bondage?

And yet I have the utmost respect and confidence in all the officers who have carried forward the work of the N. S. A. If they have failed it is because the great tide of spiritual thought has been against them. They have labored hard to accumulate a capital to extend the work, but it has annually little more than defrayed expenses and paid their small salaries.

Even for a "home" for the organization, the contributions have been slow in coming, and perhaps the reason therefor is not so much the parsimony of Spiritualists, as because of their doubt as to the association they were called on to house. They wait for it to do something tangible, forgetting that it can do nothing until it has the means, however valuable the projects of its officers.

The Cleveland meeting will be a success as a meeting, largely attended, with able speakers and widely reported. There is no doubt of that, and it is to be hoped that its delegates will wipe the slate clean and not ask for a new materialization of resolutions to be put forward as the "belief" of the body of Spiritualists of this nation.

HUDSON TUTTLE.

Berlin Heights, Ohio.

Intolerant Missionaries.

The International Congress of Peace, in session at Paris, October 4, by formal resolutions gave the missionaries to China black eyes. The Associated Press dispatches say:

"The Congress resolved that the action of the missionaries was often intolerant; that their religious propaganda should not be backed up by diplomatic or military force; that they should go into China at their own risks and perils; that Europe should abandon any religious protectorate in China; that forcible annexation of territory, especially that held sacred by the Chinese, should cease; that the powers should attempt to establish a stable native government, capable of undertaking internal reforms, and that the open door for the honest commerce of the world on equal terms is the only policy which gives any guaranty for the country's future peace and stability."

No rock is so hard but that a little wave may beat admission in a thousand years.—Tennyson.

Most controversies would soon be ended if those engaged in them would first accurately define their terms, and then adhere to their definitions.—Tryon Edwards.

THE UNKNOWABLE.

Herbert Spencer on the God Question.

To the Editor:—Upon consideration I find I have no opinions of consequence to offer upon the question of the National Association. Philosophical questions interest me more than questions of organization.

As for "Infinite Intelligence," I know nothing about it, and think it the height of absurdity to attempt to define the undefinable. I have copied a couple of pages from Spencer's "Unknowable," which you may insert if you choose in some corner of The Progressive Thinker. This gives my view much better than I could express it myself.

NORA BATCHELOR.

Ashland, Or.

HERBERT SPENCER ON "THE UNKNOWABLE."

"Is it not just possible that there is a mode of being as much transcending Intelligence and Will as these transcend mechanical motion? It is true that we are totally unable to conceive any such higher mode of being. But this is not a reason for questioning its existence; it is rather the reverse. Have we not seen how utterly incompetent our minds are to form even an approach to a conception of that which underlies all phenomena? Is it not proved that this incompetency is the incompetency of the Conditioned to grasp the Unconditioned? Does it not follow that the Ultimate Cause cannot in any respect be conceived by us because it is in every respect greater than can be conceived? And may we not therefore rightly refrain from assigning to it any attributes whatever, on the ground that such attributes, derived as they must be from our own natures, are not elevations but degradations? Indeed it seems somewhat strange that men should suppose the highest worship to be in assimilating the object of their worship to themselves. Not in asserting a transcendent difference, but in asserting a certain likeness, consists the element of their creed which they think essential. It is true that from the time when the rudest savages imagined the causes of all things to be creatures of flesh and blood like themselves, down to our own time, the degree of assumed likeness has been diminishing. But though a bodily form and substance similar to that of man, has long ceased among cultivated races, to be a literally-conceived attribute of the Ultimate Cause—though the grosser human desires have been also rejected as unfit elements of the conception—though there is some hesitation in ascribing even the higher human feelings, save in greatly idealized shapes; yet it is still thought not only proper, but imperative, to ascribe the most abstract qualities of our nature! To think of the Creative Power as in all respects anthropomorphous, is now considered impious by men who yet hold themselves bound to think of the Creative Power as in some respects anthropomorphous, and who do not see that the one proceeding is but an evanescent form of the other. And then, most marvelous of all, this course is persisted in by those who contend that we are wholly unable to form any conception whatever of the Creative Power. After it has been shown that every supposition respecting the genesis of the Universe commits us to alternative impossibilities of thought—after it has been shown that each attempt to conceive real existence ends in an intellectual suicide—after it has been shown why, by the very constitution of our minds, we are eternally debarred from thinking of the Absolute; it is still asserted that we ought to think of the Absolute thus and thus. In all imaginable ways we find thrust upon us the truth, that we are not permitted to know—nay, are not even permitted to conceive—that Reality which is behind the veil of Appearance; and yet it is said to be our duty to believe (and in so far to conceive) that this Reality exists in a certain defined manner. Shall we call this reverence? or shall we call it the reverse?

Volumes might be written upon the impiety of the pious. Through the printed and spoken thoughts of religious teachers, may almost everwhere be traced a professed familiarity with the ultimate mystery of things, which to say the least of it, seems anything but congruous with the accompanying expressions of humility. And surprisingly enough, those tenets which most clearly display this familiarity, are those insisted upon as forming the vital elements of religious belief."—First Principles, pages 109, 110.

IRON AND CLAY.

The N. S. A. and Its Creed.

To the Editor:—In a recent note, calling my attention to the coming meeting of the N. S. A., at Cleveland, you ask my views, both in respect to the organization itself, and its creed as adopted at its lost annual meeting. In regard to the first question, I will simply say that for one, I believe in organization; and I show my belief by being a member of the association. That it is perfect, no one will claim; but while others who are competent devote their thought to the obtaining of betterments in the form of the organization, I would prefer to deal more directly with its creed, or statement of belief, as the head of a religious cult.

It seems clear to me that, as it now stands, we are like other sectarians the world over; presenting for a world's consideration our claim by right of discovery to the image of a New God! No, I will not claim that it is a new God, exactly; but a new idol to represent God. "Infinite Intelligence," it is named, and with all due deference to the piety of the sponsors for the newborn idol, I would suggest that at the Cleveland meeting they should present a materialized form of it, that it might be placed in the already crowded Pantheon of images; there to stand for eager eyes, a perpetual witness of divine unchangeableness! To assist them in doing this, by way of pattern, I would refer them to the fine description of an image seen in a dream by Babylon's king. The dream image was that of a man, to be sure; but then all the creedal gods are anthropomorphic, and so we would be "orthodox" if we did take it! Your readers will remember that this image in the form of man, was possed of a head of fine gold; his breast and arms of silver, his loins and thighs of brass, his legs of iron; and his feet, part of iron and part of clay!

True, this was supposed to be a political idol; but then, will it not be good enough, in its reincarnation, for a religious one?

"We believe in infinite intelligence;" so says the creed; but this is what troubles me: Intelligence is self-knowledge—consciousness; infinite is a word of an undefined measure of finites, or things measured. I know that popular usage has made "the Infinite" to stand for "the All"—but in reality it is indefinite measuring of things, and I would that it be so understood; knowing none the less, that the word as commonly used is supposed to include all that there is of its kind. So taking the word in its popular sense, I read: "Infinite Intelligence," and wonder which is the ruling word, the adjective or the noun. Are we called upon to reverence intelligence or is it infinitude? If it is the last; then I see the feet of iron mixed with clay! There is intelligence perceptible in all the orders of life below man; these lower orders, it seems to me, furnish the clay for the feet of this idol. I do not wonder that a stone "cut out of the mountains without hands;" that is, by the natural action of the elements, as it rolled down upon the plain where the image was, "smote it"—overthrew it!

True, I am an evolutionist in my understanding of Nature's processes of creation; and so must acknowledge "my poor relations, the brutes;" but, too, in my study of evolution, I find that there is a something that we call "selection." This leads me to select from this infinite aggregation of perceived intelligence, that which I call "the highest," and if I am a man, I want "the head of fine gold," not the baser metals, not the clay, to stand for the God of this latest born church organization!

But now, do not say that I am an Atheist, because I seem inclined to ridicule infinite intelligence. Far from it! I am a believer in God; in that "power that makes for righteousness"—using the words of Matthew Arnold—a believer in that which our Aryan forefathers named "Od;" a mental force, not ourselves, that has so made itself felt, that every age of man has been forced to worship it in some way; to reverence, too, its oracles of wisdom—for it has ever had its oracles! In every age of man, there have been those who were sure they heard speech, where no form of man was; and yet all the time the speech was human; and hence all the gods have been "in the image of" man!

The past, ignorant of almost everything in nature's processes, fancied that this odic force, this unseen, this "infinite" man, must have been the maker and builder of all the material universe; and so according to their wisdom or their ignorance, they wrote out their cosmogonies, framed their theologies. We smile at their crudities, as doubtless our children's children will smile at ours; but, amid all this conglomeration of wisdom and ignorance, we do find a strain of piety, that runs like a silver cord through all history, that we name Spirituality. The man was in his worship spiritualized, refined, made more and more humane. We see to-day lacking much in its spiritual refinement, but do we not see improvement, as compared with other ages? The race has grown in its humanity as much as it has in its material wealth of mind; and though "man's inhumanity to man" is as marked in the records of churches, as it is in civil governments; still we know that "the church" has stood for righteousness in its creed; its preaching, whatever may have been its shortcomings in practice. And, too, we know that that which it worshiped as God, was and is (and ever will be) its moral standard for the conduct of men.

Worshiped as God. What thing in this unseen but felt moral power, did they really reverence? Was it not its spirit? True, they told of Almighty Power; said that God—this psychic, unknown force of mind—was the Supreme Ruler; and have preached submission to the "divine commandments;" but all this was not the incentive of the people's love and reverence; it has been the cause of the people's fear; that I admit, and it was this superstitious fear of God, that has made the annals of church history the bloody things that they are.

But has there not been a love of God, as well as a fear of God? I would be false to my own sense of things if I did not acknowledge a reverential love for this occult power that "makes for righteousness;" and its cause is found, not in its almighty power, but in the expression of love for mankind. And, too, in all ages, by prophets of every religion, men have been told of the divinely human love of God. There has been doubtless, in every faith known to man, much of superstition; but there is and ever has been love emphasized, and it is the one thing of all things that has attracted the worshipers of this unknown; this occult power that in our Indu-English speech we have in its collective sense named God. It is a spiritual name of that which is "highest" in our esteem.

Now, then, as a Theist, I say that "God" is a known spirit of the human race—it is the highest motive of life as man, of which we are cognizant; it is the spirit of love, wholesome love; but why need we personify it, name it God? I answer, because to-day needs a personifying word, that will distinguish understandingly and easily, between the excarnate world of man, and the incarnate world of man, as we speak one to another of things pertaining to our experience of faith—our knowledge, if that suits you any better.

To-day is an age of discovery; we boast that it is so, and not the least of our discoveries is our discovery of what it is in the experience of mankind, that has produced religion, and established religious observances. More than that: I hold that it is the greatest of all our discoveries; and I write this reverently, for I feel its truth!

My assumption is this: That the occult power which the Aryan named "Od;" which we have Anglicised, and named God, is Immortal Man! We have found by close observation of phenomena, that we are immortal beings; found that death does not end all; found that by various means we can intelligently receive messages of love, of warning, and tokens of spiritual presence. We have found scientifically this evidence of man's continuance of life beyond the period of physical death; and with this, I declare as my most earnest and reasonable faith in a hereafter for us, that we have found, and know for a certainty, the source of this hitherto unknown power, the world has ignorantly worshiped!

Now it seems to me, that the N. S. A. will miss its opportunity of greatness, if it stultifies itself by continuing to mystify, or attempting to mystify the people of the earth, by setting up another idol, under the name of "Infinite Intelligence." The world is not asking for mystery; it is demanding enlightenment; and we of the N. S. A. are prepared, I honestly think; to give enlightenment of religion, and religious experience. Why not be brave enough to do it?

Instead of the weakling's creed, that now stands as our creed, let me suggest this formula, not as a creed, but statement of things generally accepted, though not binding upon the conscience of any, for we believe in the inherent right of every one to formulate his own belief, in "God," or Nature universal:

1. We believe in "God," not as a person; but as a personification of the highest spirit or motive of life as man, incarnate or excarnate, and we reverence it accordingly, whether manifested in us, or in the higher birth of excarnate selfhood.

2. For convenience in designating which class of human existence we would recommend that the term God be used in general speech as personifying excarnate humanity.

3. We accept as a demonstrated fact, the existence and personal identity of individuality after the change called death.

4. We accept as a proven fact, personal communication with the so-called dead; and that in view of this well-established fact, we seek reverently from those who have "gone before," instruction in right conduct, as man has ever done, even when ignorant of God, as we know God.

5. Bound by no creed of the past superstitions, we claim our inherent right as man, to make laws; to set up new and higher standards of social moralities; to amend or annul any or all commandments, and substitute new ones, if such course is found necessary to the establishment of a higher virtue.

Chicago, Ill. J. O. M. HEWITT.

FREEDOM

The Genius of Spiritualism

For the greater part, Spiritualists are a free-minded, liberty-loving and progressive people. They not only demand for themselves, but freely accord to others the right of free thought, free speech and free action, holding themselves and others accountable only for the abuse thereof. Therefore it follows that any organization in order to be truly representative of such a body of people must be builded upon and administered in accordance with this fundamental conception of human rights.

Spiritualism is a great truth, a grand science, a noble and all-inclusive philosophy. Rightly interpreted it is the solvent of all religions and systems of philosophic thought, and is the one conception which affords an intelligible explication and an adequate reason for the existence of man upon earth.

If there is one word more than another which distinguishes Spiritualism from all systems of religion extant in the world, it is the word knowledge. Dogmatic religions eschew that word and dread its import, because of its liberalizing and liberating tendencies; hence they impose restraints and limitations upon the human mind with respect thereto. "Thou shalt not eat of the fruit of the Tree of Knowledge" has been the paradigm since the days of Adam, of the religious creeds of the world by which those creeds like vampiric incubi have ever sought to hold in bondage the human soul.

Instead of knowledge the old religions have given to the world beliefs, dogmas, superstitions and speculations, and in consequence and in their train fanaticism, persecution, war, devastation and ruin. More than fifty millions of human lives, within historic times and among so-called Christian nations, have been sacrificed upon the altar of religious belief. The demon of persecution, hatred and spoliation has ever lurked beneath the dark and forbidding folds of the priestly robe. There have been no devastating Crusades, St. Bartholomew's Massacres, Holy Inquisitions nor Thirty Years' Wars instigated or carried on by or at the behest of science or philosophy.

"We believe there is infinite intelligence"—so did Pope Innocent III., Torquemada and John Calvin; but Spiritualism troubles itself and the world not with beliefs; it reveals to man the fact of a veritable spiritual life beyond the grave, in which goodly works, love, charity, knowledge and character, here as well as there, constitute the test and means of human progress and happiness.

Spiritualism contains within it the sure intimation of a never-ending immortality. It teaches man that being immortal his destiny is to labor for and to achieve that which is highest and best. It lays down no formula or creed by which human conduct or thought shall be guided or governed; but it leaves the individual free to determine for himself that which he ought to think, to believe and to do; least of all does it curb the bounding enthusiasm of thought that seeks the solution of some mighty problem, by thrusting upon it the unreasoned dictum of ignorance or fear.

The N. S. A. will therefore be in accord with the great purpose and work of Spiritualism in the world if it leave creed-making to the adepts of that art, and bend its energies and efforts to the dissemination of the high-born truths, facts and philosophy which it is ours as Spiritualists to know, to cherish and to love. A. M. GRIFFEN.

Chicago, Ill.

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WHAT HAS IT DONE?

A New Statement of Principles.

An important query for mid-October is: "What has the N. S. A. done to deserve perpetuation?"

In reply I shall answer as I did last year that through the force of the name National it has raised the tide of public respect; outside of that, what?—well, chaos; naught else.

Some fifty years ago a few unwise spirits whispered to some thoughtless mortals that Spiritualists were never to be organized. That because the church and the clergy had sinned in the midst of a well-defined churchianity, Spiritualists should never state their principles, neither should they organize, and that every medial worker should forever more, amen; be known as test and physical medium or lecturer; that said mediums should ne'er be accountable to any Spiritualist body for their deeds; and that any person, no matter where from; no matter how vile; no matter how much of a swindler, could steal those designatory titles and use them until the police managed to gain evidence to stop each swindler separately.

Didn't the spirits in effect say that, when they laid down the rules as dictators that Spiritualists should not organize? The result is that we have about 190,000 avowed Spiritualists in the United States; 200 well-known, honorable public workers; 1,000 located physical and test media; and at least 1,000 slick swindlers passing under the name medium, who are living vile, thievish and beastly lives under a title which should be sacred and dedicated only to Spiritualism. Besides the 190,000 avowed Spiritualists, various well-posted authorities claim that there are at least 9,800,000 other Spiritualists who never acknowledge it to the census enumerator.

I, for one, firmly believe there are over 10,000,000 Spiritualists in the United States. In journeying from city to city and state to state, I naturally meet and talk with many hundreds of people every year; and it is so common to hear people say: "Well, I am really a Spiritualist, and so are most of my family; but I am so tired of hearing the sneers of my associates about these traveling so-called mediums, who sell charms, read (literally) ballots; and swindle people out of their diamonds, that I cannot and will not endure the comments any longer. I should think if those old-time Spiritualists loved the cause they would have had a church and had their workers legally protected by a name. And if there is not incentive enough for the old Spiritualists to work, how can they possibly expect the new-comers to do so? Besides, I do not like the lack of reverence displayed; nearly all Spiritualist lecturers turn my friends from it by pricking at the 'letter of the law,' instead of studying the Bible as Paul said when he wrote, 'God hath made us ministers of a new covenant (Gr. testament), not of the letter but of the spirit; for the letter killeth but the spirit giveth life,' and thus making the book an aid to further knowledge. So I still keep up my connection with the church; but I assure you I should dearly love to belong to a Spiritualist association where the services displayed genuine reverence for the Soul of the Universe; and for the good and true of all ages and of all lands; and where above all things the audience was taught to prepare itself for this higher communion, where the curiosity was eliminated; and where the lives of the workers shone bright and clear; without any trace of charlatanry or of dishonor in past efforts or present history."

Well, perhaps by the time one hears these remarks about 500 times per year, it makes media contented with the present status of effort; but fortunately it does not. I have conversed privately with nearly every public worker in the field and they all tell the same story. Many workers are trying to leave the field, some have already done so.

What can be done to make the N. S. A. of real practical value?

The first necessity would be to station an orthodox minister over each delegate and let him shout: "Oh, utterers of big talk and doers of nothing, you prate about the crimes of ministers, look at the army of thieves and fakes passing under the name medium. You shout aloud that our Bible has dirty spots in it; look at the records of spirits and Spiritists; you abuse us for our failures to be Christians; please step forward and let us perceive how spiritual you are.

"We found hospitals, schools and colleges; our ministers are not wealthy, but they always have food, clothing, and shelter for old age; while your 'instruments for angels' are left ofttimes to private charity or to public almshouses.

"The very ones who brought you this light which you claim to prize have sometimes died beggars.

"You as Spiritualists claim to come so close to the 'soul of things,' now tell us what you have done to establish these truths!

"You leave your honest workers to compete with swindlers who can use exactly the same name as the true worker; you have no churches impregnated with your spirituality and yet prate to us about 'conditions'; you pretend to be Spiritualists, but we cannot conceive of being spiritual and not working for the truth as far as we understand it.

"Your public lecturers rave about our mistakes and rant about our insincerity, yet we have loved our system of thought well enough to seek to establish it; we have done our duty by that if not by humanity wholly; while you, what have you done? Nothing but make people think! Why do you not name yourselves 'Public Discussers of All Questions Under the Sun and Occasional Demonstrators of Psychic Science?' It would fit your combination much better.

"If this is really true that Spirits return; that we progress onward in a natural world beyond the grave; and that the Universe is governed by a Law, Life, Love, Consciousness which is diffused and differentiated but not crystallized as a personal God; if this is really true that you meet your friends and find them natural beyond the grave; how do you expect to feel when you meet your loved ones in the summerland?"

Under such "conditions" the delegates to the coming convention might wake up; harmonize and unify and do something sensible which would help organize for good work.

Now understand my criticisms of that class of Spiritualists; which as I am not a botanist I am unable to classify in their proper family of intellectual fungi; is not intended by any means for our working Spiritualists. We have some grand, good Spiritualists who toil and toil uncomplainingly year after year. They keep the doors open, entertain speakers, play the piano, take up collections, subscribe for Spiritualist newspapers, help in entertainments and do all that their hearts find to do.

These constitute a consecrated band; they sacrifice possibly one-tenth as much as each medium does to keep the work before the public. You will find a few in Chicago, Cleveland, St. Louis, Pittsburg, Philadelphia, Grand Rapids, Detroit, Brooklyn, New Orleans, and there are still a few left in poor old San Francisco.

Milwaukee, Louisville, Toronto, St. Paul, Minneapolis, have some dozens, and intermediate small towns are occasionally heard from as hard workers.

They comprise the striving, loving, working few. They will not hide for shame in the shadows when they pass to the other side.

The N. S. A. if it ever expects to be of benefit to the cause should confer upon public mediums and lecturers the title of "Medium or Lecturer for the N. S. A." The State Associations should similarly care for located workers, "Evangelists of the N. S. A." might be used for those who had been less than 10 years in the field. After we have lived and worked honorably for years we certainly deserve a name that tramps will not dare to steal. Under these titles we should be responsible to the N. S. A. for our actions, and liable to be churched, for dishonor.

I am well aware that in a good many quarters this would be fought bitterly because we have many who declare they will be responsible to no person; but Spiritualists as a body would support such a move, as would all strictly honorable workers. Under this regime all physical media would find it to their interests to demand test conditions of and give test conditions to the public; they would be thoroughly protected in their circles from bodily assault and from the throwing of wigs, etc., and in turn expect the circle to bathe, put on clean clothes, and leave beer, onions and tobacco out of their clothes and their system.

Nothing secures the respect of the public so quick as to demand something decent of it and see that it is done. Thus the value of physical mediumship would be increased a hundred fold.

Lecturers also might be adjusted I hear; as media sometimes accuse their intellectual brethren with several mistaken ideas; and I am sure it could do no harm to be regulated occasionally; but the question of public tests certainly needs adjusting; for we are now the laughing stock of scientific investigators, and justly so.

Oh, what bad taste it is; and how transcendentally foolish to hear a public worker who professes to commune with arisen loved ones, stand upon a rostrum and announce: "I hear the name of (slowly) Blanky—(slower) Ty (hesitatingly) Blank," (naming some former well-known public medium with the most childlike and bland expression of innocence; "at least I think that is the name. If there is any person in this audience who recognizes that name, please speak out so that the people can hear you." At present some thoughtless ones resent the term "tests," presumably because it is abused; but better a thousand times never give a "message," than mix in such communications (?) The message which is open so glaringly to public distrust is one of the greatest causes of our loss of strength.

The ballot test also ought to disappear under N. S. A. guidance, for nothing is so certain as that any medium who can give an honest "ballot test" can also give it just as easily from a sealed envelope. Sealed envelopes might convince the thinker, but ballots never. Why sleight-of-hand performers have done that trick at 25 cents per head until it's stale! How can we expect public respect with such slip-shod methods?

The term Infinite Intelligence is being largely discussed!

Human minds cannot possibly combine the terms Intelligence and Infinity and leave out the ideas of goodness, peace, plenty. The most intelligent people whom we know are good people.

I confess I should not choose the term, but it's lots better than nothing. Better have a God which is a little too pretentious, than none at all.

The term Cosmic Soul would be far preferable.

Webster defines spirit as "Man's immortal nature," and soul, "the higher and better part of man's immortal nature," therefore "Cosmic Soul" is the higher and better part of the immortal nature of the beautiful order of the universe. An expression which defines my God.

Infinite Intelligence is not within the lion, tiger, West India hurricane or Kansas cyclone; neither is it always active in polar seas or tropic jungle.

Worst of all, when we adopt the term Infinite Intelligence it presupposes that as a body we are fully satisfied with the universe as it is and have no mind to criticise the many failures which the really truly God of all things hath wrought.

Why everybody knows that no self-respecting Spiritualist would want to pose before the world as being supremely contented with the earth, the heavens or anything that in them is. As a body of people we feel that we could do a much better job than any God that has worked thus far, and the term Infinite Intelligence nips all criticism in the bud.

The next necessity on the list is that we should have a few more principles and state them. It has been charged for over fifty years that as a body of people we have no principles to state, worth speaking of.

The mathematician always can affirm principles even while he is studying theories and classifying them as unproven!

One thing is certain, no scientific mind ever yet confounded the word principles with the horrors of the word creed.

Here are some principles which all progressive Spiritualists could subscribe to. Understand they do not comprise all of the thoughts which I, personally wish to endorse, but I would be willing to compromise, for the sake of seeing organization organize.

STATEMENT OF PRINCIPLES.

Unto the Divine Cosmic Soul we as children give loving reverence.

We acknowledge: The common parentage in nature of all human kind, the continuity of life, individuality and progress beyond the change called death, the return and communion and communication of excarnate with incarnate spirits under proper conditions and recompense for all good and retribution for all wrong here or hereafter through natural law.

EPITOMIZED TEACHINGS OF SPIRITUALISM.

That the universe is the only complete revelation of the Infinite.

That as children of the Cosmic Soul we should evolve our higher nature here below, doing right for right's sake and not from fear of nature's future punishment.

That before races and individuals may progress, mortals must have greater love and charity for humanity and, for all helpless life.

That there should be but one high moral and mental, and but one legal standard for both man and woman.

That, in order that individuals may be happier and a superior race generated, there should be an immediate cessation of pauper, criminal and incurable procreation of species.

That marriage become a legal as well as a spiritual partnership in which it is the solemn duty of the contracting parties to keep love, peace, mutual work for each other and pure lives.

That in all cases of parentage whether in marriage or out, both father and mother shall be held responsible by the commonwealth for the support, education and moral training of all offspring; and that in all cases of failure the defaulter shall work, under imprisonment by the state, and the wages used for that purpose.

That education for life under proper restraint should take the place of the legal murder of criminals.

That arbitration and courts of justice conducted by the Powers would take the place of war.

That we accept the good from all bibles and from all of the inspired teachers of the past, meanwhile affirming that the universe alone is the only complete revelation of the Infinite; that naught but eternity can complete the study and that mortals like children, can only comprehend the Parent Sources of life in proportion to their mental and spiritual evolution.

That the Gifts of the Spirit are a natural inheritance and even as in the past are evolution of Natural Law.

That in seeking communion and communication with Higher Realms we should seek reverently.

That this is religion, pure and undefiled before God: To visit and aid the helpless in their affliction, and to keep one's self unspotted from evil.

That is is unnecessary to be ill, suffering and discordant, as by unfolding our own higher nature, and relying upon the Cosmic Soul and Angel Helpers for aid we can evolve above these imperfections.

That we should recognize and teach all truth, wherever it may be found; never point out error unless absolutely necessary, and then only in a spirit of kindliness, and be altruistic rather than iconoclastic.

MEMBERSHIP.

Any person wishing to do good and be good, can become a member of this association.

We band ourselves together to work for the enlightenment of humanity and to welcome all demonstrated truth which spiritual and material science may bring.

Ministers and media of Spiritualism in full knowledge of recording Cosmic Forces and of the Ministry of the Angelic Realms do solemnly agree to live the life they teach.

TEMPLES.

All church buildings shall be institutional and include a library of carefully selected liberal and scientific books and periodicals, gymnasium, bath, other entertainment and instruction rooms, and also scientifically constructed and fitted up with seance rooms; wherein the seances shall be so conducted that the medium shall have ample protection and the kindliest care.

The above represents my kind of Spiritualism, not completely, but nearly so. We could build up; conserve our forces, clothe Truth in clean garments, and make of mediumship of all phases a potency for good, under such a statement.

That the N. S. A. delegates may waken and work, we should all continue to pray.

CARRIE F. WEATHERFORD.

The N. S. A. and the Creed Business.

I have expressed myself so often on these subjects that my present effort will be "powerfully weak" and immensely small. As our National Spiritualist Association is about to meet, our spiritual papers will no doubt be well filled with criticisms of the idea of a God, with screeds against creeds, and sometimes even with doubts as to the need of our national organization. For spiritual papers to fight against a personal God or the idea of creeds is to combat men of straw, for Spiritualists do not advocate either. Instead of creeds, the cultured Spiritualist would have a scientific statement of principles with reference to spiritual phenomena and spiritual upbuilding as a help to all students of the cause, just as any other science has its statement of principles. Instead of a religion founded on mere faith and tradition, he would have a religion of spiritual aspiration which leads heavenward and which is sustained by the soul-cheering facts of the living present. We have irreligious Spiritists, materialistic Spiritists, so to speak, who have scarcely reached the halfway house of real Spiritualism, and who, not understanding the grandeur of the cause, will "damn the whole matter with faint praise" or with misty lucubrations.

True Spiritualism has a magnificent philosophy and religion and by the aid of a good organization and earnest workers and money to lubricate its machinery, it will yet conquer and bless the world. When I hear of people who condemn organization, it reminds me of certain trusts that organize to the highest extent for their own aggrandizement but fight to the death all organizations of their employes, knowing full well that an organized body of laborers cannot easily be trampled under foot. We need to send eloquent missionaries and mediums over the whole country, but to do this the N. S. A. needs to be made powerful with means to foot the bills.

E. D. BABBITT, M. D.

San Jose, Cal.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull For sale at this office. Price ten cents.

DEFENDS THE N. S. A.

A Voice From The Home Office.

To the Editor:—In response to a kindly invitation from your office to give my views upon the work and mission of the N. S. A., and to state whether or no, in my opinion, it has failed during the years of its existence to meet the requirements of Spiritualists and Spiritualism, I venture to submit to you and your good constituents a few thoughts from the home office of the institution in question.

Quoting from "The National Messenger" of 1895, in brief, I find that the N. S. A. has shown that organization is a necessity among Spiritualists; that it has obtained hearing in the United States courts; and that it has brought Spiritualists and societies all over the land into touch with each other and united them as they could not otherwise have been. Well, even this is something to be thankful for, but this is but a small part of what the N. S. A. accomplished in even the first two years of its existence. Since then it has been steadily going forward, and its influence in the Cause of Truth, is felt from Maine to California. Perhaps no one is better qualified to judge of the usefulness of an institution than the one who sits in its central office, week in and week out, during two years, and receives the callers, and attends to the correspondence of the Association from all over the land, and it is from this standpoint that I write to-day. Therefore I feel that I am voicing the opinion of hundreds—perhaps thousands of intelligent Spiritualists, when I affirm that the N. S. A. is a needed association, and that it is the centre of Spiritualistic inquiry, influence and observation at the present time.

We must remember that the National Association is not composed of the members of its board of trustees, nor even of the hundred or two delegates—more or less—who attend its annual meetings and take part in its deliberations. On the contrary, it is made up of chartered societies from the coast of Maine to the far Pacific slope. These societies vary in point of membership, from a score to hundreds—including tiny local societies, and large camps, and State Associations. Therefore each delegate who attends the annual convention, is not necessarily voicing or voting his own opinion, but is conscientiously voting what he believes to be the will and principle of his constituency—the society that honored him, or her, as a delegate and sent the same to the convention.

Great attention may be given to the ten or twenty individual writers who through the spiritual press give public vent to their objections to, and criticisms of the N. S. A. and its work, and much stress may be laid upon these objections, by a few who think that anything that finds publication must be in the majority of opinion, but, to me, it would be interesting to learn whether these personal opinions thus expressed—emanating from the learned philosopher of the platform, or from a more obscure layman—represent anything like the will and the views of half an hundred or more true Spiritualists—while we are certain that the majority who carry any point at the N. S. A. conventions represent a far greater constituency than the casual reader stops to think. In the light of a National organization, the N. S. A. has a place and a time for its existence, and needs no apology for having become established at the Capital of the Nation, or for having come in the closing decade of the Nineteenth Century. It is the opinion of many intelligent minds on both sides of life, that a national association in the ranks of Spiritualism, is in its relation to the State Associations what the United States Government is to the various States, while to the local societies, it is much the same as the National Government is to the towns and cities in their local jurisdiction over municipal affairs. All are necessary to the proper conducting of the work, and for the protection and advancement of their people and affairs. Why there should be any question as to the advisability of maintaining a State Association or an N. S. A. is not yet made plain to hundreds who are in touch with this association, and frequently sending to this office for information or advice upon matters spiritual, that they consider important for the welfare of the Cause in their vicinity.

The N. S. A. has established in the courts the rights of Spiritualists to a respectful hearing, and established before the law Spiritualism as a religion entitled to the same privileges and consideration as any religion can claim. It has also brought the great railroad companies to recognize its teachers and preachers—in the fullness that they never did before—for the granting of special rates to them as platform workers, in their travels upon missionary or other spiritualistic work.

But I have neither time nor space to dwell upon what the N. S. A. has done, those who have carefully read the annual reports of the association or attended its conventions know what has been done, and what is yet to be undertaken in this direction. The question now is, How can it be strengthened, and made to be a still greater factor in human progress and in the growth of Spiritual Truth? Also, whether or not the N. S. A. should presume to formulate a Declaration of Principles that affirms a belief in "An Infinite Intelligence?" That this National Association is not perfect, even its most enthusiastic friends will admit, and that it is open to criticism none will question, since there is nothing perfect this side of heaven, even the most zealous of the friends who do their best to riddle the N. S. A. with mirth-provoking and sarcastic balls. That its true adherents and loyal supporters honestly and earnestly desire to find its weak places and to have them strengthened by the very best of material, we may all believe. No doubt the "Principles" adopted at the last convention can be improved, and if "Infinite Intelligence" is an offensive term to the majority of the delegates it can be revised, or stricken from the roll, without the slightest menace to either Spiritualism or to the N. S. A. That some kind of a "Declaration," that should be acceptable to the majority of our chartered societies—as well as to many who do not live where a society exists—was demanded, was plainly shown by the multitude of letters that came to this office during the year prior to the last convention, and as no protests against taking such action came from workers or thinkers—either to this office or to the convention while it was in session, the inference is that at least a great many Spiritualists desired just what was given. As for myself, I am willing to abide by the consensus of opinion. If the majority desire to rule out "Infinite Intelligence" from the principles adopted, I shall not scathe them in the public prints. "Infinite Intelligence," as representing Supreme Power, Design, Wisdom, Law, Order, or any term that means an Overruling force, is good enough for me, and because I accept it—granting that I do—is no reason that I cannot conceive of that Intelligence according to my own brain power or moral culture, or that I intend to force any one else to hold the same concept of Intelligent Law, that is mine.

Finally, the great need of the world from the N. S. A. is more missionary work. The Association has been handicapped in this line for want of funds, missionaries could not be sent out without means, but we have reason to believe that better work can be done in this line very soon. Thanks to the great generosity of that noble hearted Spiritualist, T. J. Mayer, and to the friends who have grandly contributed to the fund he has created, the N. S. A. is in better shape to carry on its good work than it ever was before, and the outlook for its usefulness is a good one.

Those who scoff and fume at the Association and its workers, do not begin to know the amount of effort made in the name of Spiritualism, and the records we have here of the good work performed by its missionaries and officers. These same critics never try to amend or improve the institution by joining one of its chartered societies and bringing their influence and support to the society, thus gaining the right to help formulate the rules of the National organization, but they stand off and cavil, while the work still goes on, and the chartered societies through their delegates at each convention say the N. S. A. shall live.

Before closing this desultory letter, Mr. Editor, I wish to call attention to the N. S. A. Free Library of over five hundred spiritual and liberal books from the pens of some of the most advanced writers and thinkers of the century. This library is a source of education to a great many people. During the larger part of the year, this lovely city is full of people from all parts of the country. Many of them are seeking light on Spiritualism and the "Higher Thought;" they hear of this library and come here to secure reading matter, which they get free of cost. Words cannot tell the good this of itself has done, nor of the educational force thus going out over the country from the headquarters of the N. S. A.

But I have taxed your space and patience quite enough, let others discuss the usefulness of the N. S. A.—pro and con—your columns can do no better work for the Cause than to have this great question settled. I am satisfied, however, that intelligence, and good common sense, in matters of organization, as well as in every other topic of interest to the world, will regulate all questions to their proper domain, in the area of Public Sentiment, where they will be adjudicated according to their deserts.

With fraternal greetings to all,

MARY T. LONGLEY.

Washington, D. C.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

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COGENT QUESTION.

If a Creed, What Shall It Contain.

Though not a Spiritualist, Brother Francis has nevertheless asked me to contribute to this symposium. It will be understood that I speak from the standpoint of a friendly outsider. The central contention of Spiritualism I grant, to-wit: The possibility of spirit intercourse, or the intercommunion of spirits in the flesh with those that have gone out of the body.

But a fiddle should have more than one string. A party of importance must formulate its views on all vital topics. As with political, so with religious parties, a "platform" is necessary, and a great many "planks" are needed to place the issues. Spiritualism cannot be an exception to the rule. A multitude of scattered, isolated believers in spirit communion can accomplish but little.

There must be close, finely articulated organization—National, state and local. There must be a clear-cut statement of principles. You must present to the world an ethical system—a concise scheme of living, set forth in moral precepts, axioms and exhortations. You need not claim it is "inspired," or pronounce it "infallible," but until you produce something of the kind you are hopelessly handicapped in the race with the churches. Even now, if a Spiritualist lecturer decides to lecture on a given moral topic, he selects a text from the New Testament!

What else can he do? You have no volume containing a like treasure of moral precept, injunction and exhortation. You have as yet no substitute for the Sermon on the Mount, for Rom. 12; I. Cor. 13, or any other of the many fine delineations of the higher life contained in the Christian book.

The church has a splendid organization, and it has a Book. You may cavil at the book, sneer at its inspiration, but it is a fact that the preacher can take that old book and from its pages show men the way of life. He can preach righteousness, temperance, justice, mercy, purity, benevolence, charity, "every grace that adorns the life beautiful."

Spiritualism must organize its forces.

It is imperatively necessary for it to formulate its conception of life and duty, either by accepting the New Testament ideal, or giving us something better. In my judgment organization and the promulging of a full, clear-cut statement of principles, including a book of maxims, moral precepts, injunctions and exhortations, with which to build up and develop the human character, is the pressing duty of the N. S. A. at next meeting.

As to "Infinite Intelligence," I would reaffirm, verbatim, the statement made at Chicago, in 1899.

ELD. H. W. B. MYRICK.

Association and every other organized effort will be crippled and its influence for good destroyed.

In conclusion I will say, if Spiritualism is to be a living power for good, if the National Association is to prosper and cover the nation with its influence, then we must have unity of action, we must recognize all forms of mediumship, we must work for the advancement of humanity along all lines, moral, social, industrial, political and religious.

Lincoln, Neb. W. E. BONNEY.

THE GREAT QUESTION.

It Is, "To Be, or Not to Be."

To the Editor:—The wheels of time are rapidly bringing us around to the point on the dial plate of destiny when the National Association will meet in annual convention to do that which seems to the majority the best for the cause we all have at heart.

Last year I had the pleasure of attending the convention in company with my wife, who represented the Nebraska State Spiritualist Association.

I had no voice myself in the discussion pro and con on the "Infinite Intelligence" plank in our platform, so hope your many readers will bear with me just a little in a sort of all-round criticism of everybody, including myself. I feel like I want to kick somebody, so will commence on myself.

I sometimes think I am very much of a "crank," for I can't agree with the majority on any subject. I have always been on the side of the under-dog in the fight, and see no other prospect but to stay there.

To me it seems to be very much of a truth that there is one thing lacking in Spiritualism, and that is a cementing force of some kind which should keep us more in touch with each other. Up till the present time Spiritualism seems to have developed more selfishness, intense individualism and a desire to rule than anything else. And yet we would not say that this is entirely the case, but in a majority of instances it is unfortunately true. We seem to have been in such a hurry to develop mediumship that we have forgotten to develop brotherly and sisterly love and spirituality. Many mediums have been so anxious to get to the front and become popular, that they have tried to knock other mediums down with a club of unjust criticism in order to climb into popular favor themselves. This has been a death-glow to many organizations all over the land.

Perhaps we have been too unjust in our criticism of the last Convention, yet it does seem that we should spend more time in advocating measures for the spread of the knowledge of spirit return, for the relief of humanity from mental, moral, social and political errors, instead of spending so much time and energy on a subject nobody knows anything about.

Personally I do not care to discuss a question which is entirely incomprehensible and out of the reach of human intellect at the present time. I prefer to come down to facts pertaining to everyday existence. If there is an Infinite Intelligence in the universe, that intelligence will be glad to see us developing a desire to help poor deluded mortals out of the quagmires of superstition, poverty and every form of human misery.

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This was the opinion of an inspired writer a long time ago, and it has a ring of truth about it.

If God is immanent in everything, then we have to love everything to love God.

If intelligence is Infinite and everywhere, then of course we ought to absorb all we can as we go along.

If intelligence survives the death of the body (and we are satisfied it does), then we can take it along into the next stage of life, while all other forms of accumulated treasures will have to be left behind. The only baggage allowed on the trip between the two existences is wisdom, memory and love for old associations and individuals. If we are devoid of these (as Chas. Dawbarn suggests) we will be a mighty poor class of emigrants to settle up the spirit world.

The foundation stone of our movement is the precious jewel of true mediumship, a fraud is a barnacle on our ship, so is a medium or Spiritualist who condemns other mediums by the wholesale without knowledge of their being fraudulent.

Jealousy of other mediums is a big barnacle and one that does a vast amount of injury to our cause.

Philosophy and phenomena should go hand in hand, they could make a strong team together, but they don't very often. Mental and physical mediums are too far apart to make a healthy body of workers. A healthy man or woman is one whose mentality and physical organism are working in harmony together. Inharmony between the two creates disease and frequently death. So it is with our movement, the incessant quarreling between mediums over their different phases of work is creating a distrust among outsiders of all mediums, a disease in our own ranks which will result in general disintegration if not arrested.

The wonderful spread of Christianity is largely due to the fact that Jesus appeared in a materialized form after death. Millions have listened to the story of his resurrection (so-called), and upon this fact have they built their hopes of a future life, and this without understanding the nature of the wonderful phenomena in the slightest degree. And now comes Spiritualism with the same kind of phenomena, duplicating the scenes of the resurrection and also transfiguration on the Mount with the same phenomena under various conditions, "bringing immortality to light" by clothing in visible transient forms the spirits of long lost loved ones, and we have the extraordinary spectacle of spiritual leaders denouncing materializations and denying the possibility of such a manifestation. To make matters worse we find the same skepticism creeping into our own ranks in regard to all other kinds of phenomena. Mediums may spend years in development, they may sacrifice almost everything in order to gain a knowledge of spiritual things, yet as soon as they are able to give a clear-cut "test" in the way of a full name or a clairvoyant description, then some other medium at once arises and whispers to their friends that such medium gets their information from "blue books," that they are padded, "stock tests," and so forth.

Now, Mr. Editor, I for one know positively that spirits are able to give their names at times, and no "blue books," "padded tests," or anything of the kind are necessary. I have often received names clairvoyantly myself, very frequently all parties present have been entire strangers to me. I mention these things because I know there are some mediums who will not admit other people to be honest at all, but they wish to be considered honest themselves, and I further wish to say that as long as this faultfinding, back-biting, envious spirit exists among mediums, the National

SEARCH FOR GOD.

Not Much Matter About The Name.

The anniversary of the organization of the National Spiritualists Association is again near at hand and its members and friends are anxiously awaiting the resume of the year's progress in the cause of Spiritualism, which will be admirably presented as in former years, by its worthy president, H. D. Barrett.

That there has been great progress made and that the National Association has been no mean factor in the making of it, no intelligent observer will deny. This statement does not imply that all was done for the advancement of the cause that the N. S. A. might have done, or that its methods of doing what has been accomplished were perfect, or that its declaration of principles was such as to meet the entire approval of all Spiritualists so as to secure their hearty co-operation, but it does imply that in spite of all discouragements from within as well as from without the ranks of Spiritualists, the N. S. A. has exerted an influence which is felt throughout the world and which has been fruitful of the very best results to the cause of Spiritualism.

He must be a very indifferent reader of the general literature of the day in all its varied forms, who does not observe the cropping out everywhere of the Spiritualistic against the materialistic idea of the 19th century, and the interest manifested in the subject of Spiritualism by the Christian church. I am at the present time in confidential correspondence with a Methodist minister occupying a prominent pulpit, whose interest in the subject is clearly proven by his letters and his expressed desire to witness some genuine phenomena. He frankly confesses as did Rev. R. A. White, of Chicago, last April, that the Bible most emphatically supports the claims of Modern Spiritualism. That public confession of Rev. Dr. White, together with one much stronger by the Rev. H. W. Thomas, of the People's Church, Chicago, who declared that he had been a Spiritualist for thirty years, and that he knows there is a future existence, because he knows he has communicated with relatives and friends gone before, was made at the mass meeting held jointly by the N. S. A. and the Illinois State Spiritualist Association in Chicago, last April, and which would not have been thus publicly made had those associations not existed and given those noted preachers an opportunity to make it. In this one matter alone we can plainly see the benefits of organization to the cause of Spiritualism.

So far as the question of the N. S. A.'s action in formulating a code of principles and of recognizing some power higher than man or nature is concerned, it is sufficient to say that in my opinion it makes but little difference what name or title we give to that higher power, whether it be God, Deity, Nature, Supreme Being, Jehovah, Great Spirit or Infinite Intelligence, as long as we know nothing whatever about the character of that higher power. Like the letter X in the science of algebra, these various titles represent an unknown quantity and it is immaterial which one of them we employ. Because of its brevity my own preference would be for the first mentioned, although the "Great Spirit" would probably be more appropriate for use in a society of Spiritualists. Some kind of a term should be agreed upon and adopted as a working formula for its value to Spiritualism is as apparent as is the importance of the letter X to the demonstrations of algebraic propositions. "Why by searching can find out God?" I don't know; but we have been finding out so many hitherto considered impossible things, that I for one do not feel inclined to give up the search. I have the strongest conviction that the evolution of Spiritualism will eventually find Him out. In the meantime we should not be too hypercritical of the terms employed in our search.

H. V. SWERINGEN.

EYESIGHT RESTORED

Failing Eyesight, Cataracts or Blindness Cured without the use of the knife.

Dr. W. O. Coffee, the noted eye specialist of Des Moines, Iowa, has perfected a mild treatment by which anyone suffering from failing eyesight, cataracts, blindness or any disease of the eyes can cure themselves at home. Judge George Edmunds, a leading attorney of Carthage, Ills., 79 years old, was cured of cataracts on both eyes. Mrs. Lucinda Hammond, Aurora, Neb., 77 years old, had cataracts on both eyes and Dr. Coffee's remedies restored her to perfect eyesight. If you are afflicted with any eye trouble write to Dr. Coffee and tell him all about it. He will then tell you just what he can do. He will also send you Free of charge his 80 page book, "The New System of Treating Diseases of the Eye." It is full of interesting and valuable information. All cures are permanent. Write to-day for yourself or friend to



W. O. COFFEE, M. D., 812 Good Block, Des Moines, Ia.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

"Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy." By Hudson Tuttle. A spiritual text-book of rich and inspired thought. An excellent work. Finely bound in scarlet and gold. Price $1.50. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Inquiry is made at this office for the address of Mr. and Mrs. Harry F. Hill. Will some one please send a postal to this office stating where they are located.

R. Chester, test and materializing medium, writes from 2212 North Eleventh street, Philadelphia, Pa.: "I have returned to Philadelphia after an absence of four months, and will be pleased to hear from my friends and patrons. I will conduct my circle as I have done for many years. I will give test circles or materializing seances at your homes, free, taking what you can afford to give to help me defray my expenses."

Mr. E. W. Sprague, long and favorably known as a prominent Spiritualist and publisher, passed to spirit life in Chicago, on October 3. Funeral services were held at 2738 North Hermitage avenue. The body was interred at Oakridge Cemetery, near St. Louis, Mo.

Frank T. Ripley is serving the Grand Rapids (Mich.) Society during October. He can be engaged for week evenings within one hundred miles of that city. He has November open for an engagement. Address him at 369 South Division street, Grand Rapids, Mich.

Hugh O'Donnell writes from Minneapolis, Minn.: "Max Hoffman, pastor of the Spiritualists' Church of Unity, of Chicago, has been exerting a marvelous influence toward the advancement of Spiritualism in Minneapolis ever since the State Convention of Spiritualists was held in this city the latter part of last month. One of the local societies of Spiritualists engaged him to conduct tests at the Sunday evening services in the First Unitarian Church, which has been rented for the purpose. Many gather there every week and the best people of the city are among the congregation. There have been many converts to Spiritualism and the work of the young evangelist is the theme of conversation in every public gathering."

Mrs. Cora M. Goodwin, trance speaker and platform test medium, will engage with societies desiring her services. Highest reference for honesty and moral standing. She would like to make engagements for 1901 camps. Address for the present, 712 Ella street, Beatrice, Neb.

W. O. Knowles writes: "I was called to Rockford, Mich., September 10, to speak to the Philosophical Society, which has had an existence for over forty years, holding four meetings a year. Our meeting was called to order at 10:30 a. m., by Mrs. Roberts, president, and the writer was introduced to an appreciating audience composed of a number of skeptics. My remarks were not lengthy, and were followed by descriptions of friends, who were quickly recognized, getting full names. At 12 noon, tables were set in the hall and all partook of a grand lunch to strengthen the physical body. At 2:30 we were again assembled with a packed house. My guides took subjects from the audience, and descriptions followed to the number of thirty-seven, all fully recognized. The meeting was a grand success. I can be engaged by societies on reasonable terms for lectures and descriptions, being clairvoyant and clairaudient for over twenty-five years. Address me at 247 Coade avenue, Grand Rapids, Mich."

E. J. Bowtell gave a lecture on mental science before the First Spiritualist Church of Olneyville, the 7th inst. The subject was "Suggestion."

Mrs. Nina D. Challen, 79 Foraker avenue, Toledo, Ohio, is engaged in disseminating the grand truths of Spiritualism, and she would be pleased to receive Spiritualist papers or books to aid her in her work. She wants to start a library. Those who have papers or books to spare will please respond.

F. Corden White writes: "I go to fill an engagement of six weeks at the Temple in Buffalo, N. Y. I have the months of February and March that I can give to societies."

The St. Louis Post-Dispatch says: "Eli Stark, a native of Neodesha, Kans., is able in a mysterious way to locate lost articles. His ability has been demonstrated on many occasions. After all searchers are through, Stark asks how the missing property was lost, and, after facing his informant near the place, turns, and stops at a point which is shown him by some unseen power, and is as mysterious to him as to anyone else. He then advances and picks up the lost article. He was put to a severe test when A. C. Speery, a merchant of Neodesha, lost his watch—he knew not in what vicinity. Stark came around and asked his usual questions. He finally said he would search a pigsty on the merchant's place. He did so in the presence of several witnesses, but no watch was to be found. He told Mr. Speery his watch was in some other man's pocket. During the following night the watch was placed under some straw in the sty, where the owner found it the next day. Stark has discovered lost property for A. O. Evans of the Standard Oil company; Otis Huston, the hotel man; Cashier Hill of the Bank of Neodesha; James Keck, Probate Judge, and many others, who marvel at his power. He is now 44 years of age, and has had this power since childhood. He is a cattle herder, and makes no attempt to gain a livelihood outside of his regular work. He has picked up about $100 in rewards."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

The Sunflower Social Club, auxiliary to the First Spiritual Church of Chicago, meets at Oakland Club Hall, corner Oakwood and and Ellis avenues, the second and fourth Friday of each month, beginning at 3 p. m. The ladies bring refreshments which are served at 6 o'clock. Evening session opens at 7:45. Questions presented by the audience are answered by the guides of Mrs. Cooley, followed by literary and musical program; also offerings from other workers. All invited.

Julia Steelman Nichols has been lecturing and giving test seances in Moline, Ill., and in Davenport, Iowa. In the latter city she has organized a society of twenty-six members, and chartered with the N. S. A. Mrs. Nichols goes to Toledo, Ohio, for October, her fourth engagement there. She has November and December open for engagements. Address her for the present at 618 Madison aveune, Toledo, Ohio.

Lyman C. Howe's address until October 22 is 1405 North Market street, Williamsport, Pa. He is free for November and first four Sundays of December. He is due at Salem, Mass., December 30 and January 6. Will answer calls in New England or anywhere between Buffalo and Boston, for dates before and after January 6.

Mr. D. Sibert, Applegate, Cal., writes: "I have just arrived from Grand Rapids, Mich., and to my knowledge, there are no Spiritualists near me. I would like to know if there are any near here who take The Progressive Thinker; if so, will they please be kind enough to write me. I expect to remain here some time."

Lou E. Johnson writes: "Officers elected by the Grand Rapids (Mich.) Spiritual Association are as follows: President, Dr. W. O. Knowles; vice-president, Peter Horton; secretary, Mrs. Lou E. Johnson; treasurer, John M. Ogden; financial secretary, W. A. Reed; Board of Trustees—Dr. G. D. Hinkley, Mrs. Augusta Ferris, Mrs. C. R. West and Mrs. Dr. Knowles. The society is commencing the fall work under favorable circumstances, perfect harmony existing, and we predict grand results for the coming winter. Frank T. Ripley occupies the rostrum for the month of October."

"J." writes from Milwaukee, Wis.: "Dr. Hewitt commenced his work with Unity Society, last Sunday evening, and we think we can safely say that he won in his first lecture a place in our esteem. His manners, his earnestness as well as his apt and ready speech carried conviction, while the matter of the address attracted an undivided attention, and so we can but feel that we have secured the right man. Mrs. Stewart, the state organizer, was also present, and gave us her word of cheer at the close of Dr. Hewitt's address, so that we hope that our Unity will now take on new life, and a renewed prosperity."

Mr. and Mrs. G. W. Kates passed through Chicago last week on their way to Springfield, Ill., where they are to lecture and give tests. Wherever they go they have been well received and are doing a most excellent work for Spiritualism. They are certainly an honor to our cause.

The Trinity Spiritual Society will hold its regular meeting in Van Buren Opera House, Hall A, on Wednesday, October 17, at 1:30 p .m. All are invited. No admission. Mrs. Nixon, president.

Mr. and Mrs. Hatfield Pettibone are located at 594 Euclid avenue, Cleveland, Ohio, for the winter.

Mrs. L. B. Brocklebank writes from 452 East Madison avenue: "The East End Spiritualists' Society of Cleveland, Ohio, has now become a chartered organization. We opened for work on the last Sunday in September, and hope to do a good work this season. We had with us on the 7th of this month Dr. L. H. Freedman, the Australian healer, whose talk was very interesting. The officers for this season have been elected as follows: President, J. Brocklebank; vice-president, Mrs. D. J. Savage; secretary, L. B. Brocklebank. Shall be glad to correspond with lecturers and test mediums of reasonable terms."

Mrs. L. S. Nagell writes from Council City, Alaska: "It has been some time since I had the pleasure of reading one of your valuable papers, and my soul gets hungry for some of the spiritual food it contains. I thought you would like to hear from a worker, and learn the condition of affairs concerning Spiritualism in the land of the midnight sun. I am in the interior, about 150 miles from Nome, north-by-east. Our little town contains about 700 souls. It is a pretty sight to see the log cabins and white tents snuggled up on the river banks, and the spruce trees for a background. There are many very rich mining properties in this vicinity. Most of these are still undeveloped, but the hand and wit of man will soon bring out the golden treasure. I arrived at this point on the 12th day of July, after a very excitable and dangerous trip, and the second day after my arrival I was called upon by a committee and asked to demonstrate some of the truths of Spiritualism. I gave a lecture and many tests, being the first medium to introduce our glorious truth in the Upper or Northern Alaska. The result was very satisfactory, and I am going to remain all winter. I have made arrangements for a church of 'Spiritual Truth,' and we will hold services every Sunday evening this winter. I have taken many fine views of this country, and when I come out in the spring, via Dawson, I will be in a position to furnish you with a few fine cuts if you desire them, and give you a synopsis of my Alaska work in the cause of Spiritualism. I am making a collection of Alaska curios, and when I get out it will be my pleasure to send you a nugget that I have washed out of the ground with my own hands. I have been very successful locating leads and pay-streaks this fall, and have much work to do in the spring of the same nature. Give me your best thoughts for the success of Spiritualism in the land of the midnight sun."

Mrs. Theresa Markham writes from Asheville, N. C.: "I feel it my bounden duty to inform you and the readers of our paper that Mr. Oryvis has been very ill with hemorrhage of the lungs, hence his seeming negligence. I find him a rare specimen of manhood, embracing all that is honest and upright, having the respect of all who have come in contact with him. I think we as a people should be more lenient with our mediums and not expect too much of them. I find that whenever I go to see him, and I am in an expectant mood and feel that I must have just what I want, I do not get the results obtained when I am thinking of other things. For instance, my grand niece, Anna Miller, came to me through him when I least expected it, saying: 'I tried to reach Brother Alec through a medium shortly after my passing out, but failed, as he thought someone was playing a trick on him.' I have received so many letters of inquiry I hardly find time to answer them all".

Mrs. F. B. Jackson, whose excellent work has mostly been confined to Michigan, is now in Chicago, and will answer calls to lecture, give tests, and psychometric readings. Her permanent address will be No. 3133 (top flat) Wabash avenue, Chicago, Ill.

Mrs. Nellie S. Baade, 411 Thirteenth street, Detroit, Mich., missionary for the M. S. S. A., and one of its officers, is open for dates at any point in the State upon very liberal terms. Will serve societies, or where there is an interest manifested and no society, or where societies have gone down for lack of interest, she will go to them and reinstate their work. She served the Lansing society, October 7, with two very successful lectures and tests, and with large attendance. For information, address her or May F. Ayres, Lansing, Mich.

Correspondent writes: "Very interesting exercises were held by the Englewood Spiritual Union, at Forbes' Hall, 420 West 63d street, on Sunday, October 7, being the annual anniversary of this society. Services were continuous from 2:30 until 10 p. m., with the exception of intermission for refreshments, which were served in the parlors. The committee on decorations were very successful in making the rostrum beautiful with evergreen plants and flowers, while an interesting program was arranged for both afternoon and evening, consisting of a short address by Mrs. Harrington, president of the Ladies' Auxiliary, and relating to that branch of the organization, followed by songs, with mandolin and guitar accompaniment, inspirational music, recitations, short speeches by a number of the workers and demonstrations by Isa Wilson Kaynor, Mrs. Lincoln and Mrs. Riley. The regular address of the evening was delivered by Will C. Hodge, who took for his topic, 'What Good has Spiritualism done?. He was followed by that old-time and sterling worker, Mrs. S. F. DeWolf (who was instrumental in helping to organize this society and was its first speaker) with earnest and practical remarks on the beauty and practicality of Spiritualism, congratulating the society on its success and predicting a still larger measure of usefulness in the future. The exercises closed with very excellent readings by Mrs. Kaynor and Mrs. Lincoln. A fine audience in the afternoon, and packed hall in the evening rewarded the efforts of officers and members of the society to make this anniversary meeting a success, which it certainly was in every way. It is a creditable fact that the society did not suspend the regular meetings even during the heated term of summer, and that the audiences have been uniformly good throughout the entire year. The new year opens under most favorable auspices and with 'Excelsior' as their motto, there is a determination among officers and members alike to maintain their present standard of excellence and hold a Spiritualist meeting which in point of interest shall be second to none."

L. D. Owen writes from Louisville, Ky.: "I have been a constant reader of The Progressive Thinker for the last year, and I assure you I have received more knowledge of the future life therefrom than I ever have by reading Bibles and other publications forty-four years of my life. Just one year past I became convinced of the grand truth that there is a continuation of this life, and it is made possible for the spirits to return to this lower sphere and communicate with friends. In connection with this, I will say that your paper has done more to open the eyes of the people than all other publications combined. For the past month we have had with us Mrs. Weatherford, and she has consented to serve us until next April. She is a lecturer of fine talents, and is doing a great and good work."

J. Marion Gale writes from Quilcene, Washington: "It is really refreshing to me, to once in a while witness dear old Sar'gis hop onto the 'ducks in the puddle,' as our Nanaimo friend would say, and give the superficials an airing in genuine logic with its every-day clothes on. For my part I am willing to waive the question as to whether Jesus really had a navel—but still think it quite as relevant and important as much of the learned loquacity of the professional theorist in Spiritism. Alone in my studio—excepting the presence of the decarnate immortals—I have demonstrated the fact of communication with the denizens of spirit life, often and again; and that, too, with very little assistance from the dead languages, or the dying theories so dear to the heart of the average fadist. I have also in these communings been able to glean much of the true philosophy of the science of life; which Brother Loveland very appropriately affirms Spiritualism to be. I hope and trust most sincerely that the coming convention at Cleveland will unite upon something in the nature of what his current articles in The Progressive Thinker urge as the duty of Spiritualists. I hope, too, that there will be no ambiguity of language to confuse the common plebeian, but a clear, brief and explicit declaration of what we stand for, and that altruistic humanitarianism will not be left out of that declaration. After we agree on what little we know, and express what we propose to do, we should and must have wide latitude as to religious freedom. As to belief, the evidence as it strikes each mind must always compel that. The only choice of belief which anyone ever has is before the evidence is all considered. What would we say of a judge who should decide a case before the testimony was all in and sifted for what evidence it may contain?"

Thos. Harding writes from Sturgis, Mich.: "I preached the 'everlasting gospel' yesterday at the Spiritual church, and although the day was unpleasant, there was a pretty good number out to hear it. The copies of The Progressive Thinker you sent for distribution were quite welcome. Many were carried off by visitors, and some are left for next Sunday. It is a good idea to have spiritual literature placed conveniently in the church or hall at every meeting. I notice that many who are not Spiritualists now like to read about it. Strange occurrences of that character possess a fascination for almost every one and the reading of such produces conversation on the subject and arouses home memories of similar experiences, and then 'all roads lead to Rome.'"

F. N. Burk writes from Denver, Colo.: "Mrs. Ada Foye, pastor of the Denver Spiritualist Society, leaves this city the 22d of October, and takes the steamer leaving San Francisco for Australia, the 31st. Mrs. Foye has received a call from the Victoria Association of Spiritualists at Melbourne, and will remain there one year. Having been in that country before they are familiar with her work. While the Denver Society regrets to lose her and will miss her fine lectures and remarkable tests very much, they feel highly complimented to have her selected to represent the cause in that country. The Victorian Society of Melbourne has been steadily increasing in numbers and influence, and has among its members several of the representative men of Australia. We all wish Mrs. Foye a pleasant journey, and safe return to Denver."

Mrs. Georgia Gladys Cooley, pastor of the First Spiritual Church, will be assisted by Dr. Mary E. Sellen, Sunday evening, October 21.

Dr. H. C. Andrews writes from Jonesboro, Ind.: "Spiritualism is growing in our midst, and many are being led into the light in this city. We remain here through the present month of October. We shall be ready to accept engagements by November 1, and would be pleased to correspond with societies wishing a good lecturer and test medium. Permanent address, Jonesboro, Ind.

G. F. Perkins writes: "I desire to call the attention of the Chicago Spiritualists to the fact that congratulations are due to our friend and exceedingly bright and energetic young Spiritualist, Mr. George E. Fink, of E. Division street, Chicago, who was one of 165 successful candidates for admission to the bar, at the Illinois State Board of Law examination, October 11, 1900."

The Chicago American says: "Mrs. Joseph Janus, of 8709 Escanaba avenue, South Chicago, was awakened Thursday night by a horrible dream, in which she saw her husband being mangled and killed under the wheels of a railroad train. Last night her dream was realized when Janus lost his life under an Illinois Central suburban passenger train at the grade crossing at Eighty-fourth street. Before the husband went to work yesterday morning Mrs. Janus told him she feared he would be killed before he returned home at night and begged him to remain with her during the day. Then she described how she had seen him fall under a train in her dream. Janus only laughed, picked up his dinner pail and left for the Illinois Steel works, where he was employed. Mrs. Janus rested uneasily all day, waiting and hoping that her husband would return safely to her at night. Shortly after 7 o'clock the news of his fate was brought to her by a policeman. Janus was walking west on Eighty-fourth street towards his home at 7 o'clock, and just as he stepped on the railroad crossing he was struck by the suburban train. He was dragged for several feet under the wheels of the engine before the attention of the engineer was attracted. Terribly mangled and crushed, the unfortunate man was picked up and carried to the South Chicago police station, where he died a few minutes later."

THE NEW DAY.

In the newly dawning day,
Shams will all be swept away,
Right, not might, supremely sway,
And peace triumphant reign.
Our God will be the "perfect love,"
Such as angels know above,
And like a brooding mother dove,
O'erspread all earth the same.

In that new and better day,
There'll be no room for vain display,
For error will be blown away,
By justice, truth and love.
All sorts of slavery sunk from sight,
Beneath the rays of wisdom's light,
And freedom in her upward flight,
Soar on to heights above.

In that new and happy hour,
With truth and love the ruling power,
Like a fresh reviving shower
From angel worlds above,
Will wondrous gifts of life be given,
Creating here on earth a heaven,
Like unto song in sweetest rhythm,
Of peace and perfect love.

In that new and brighter time,
The heart enlarged with love divine,
Will cause the outer life to shine,
With deeds of living light.
And then the "golden rule" will be,
In practice put on land and sea,
And every soul set wholly free,
By the Eternal Right!

JULIA H. JOHNSON.

Los Angeles, Cal.

Nucleus to a Library.

To the Editor:—I am in receipt of your seven premium books, and though I have read very little in them up to date, I am extremely pleased therewith, and wish to thank you for the offer that placed them in my hands at so nominal an expenditure. I am unable to say which I like the best now, but to me they are all best. It is the nucleus to my library on this subject of Spirit-life. Thanking you again I am

Very respectfully yours,
Mrs. M. K. Haines.

Topeka, Kansas.

Every Spiritualist should have these Premium Books. The world never before saw such an offer as is made by The Progressive Thinker. The seven books form a splendid nucleus for a library.

THE HIGHER LIGHT.

The Radical Thinker Goes Marching On.

The National Spiritualist Association will without doubt have the question presented to it for consideration, whether the work that it has accomplished entitles it to a future existence? and the question will be answered according to the sympathies of the interested parties, whether for or against, which without questioning is the proper course to pursue.

That there should be a foundation upon which to build the structure of the spiritual philosophy is an admitted fact, but what are to be the elements composing that foundation? We are reminded of the colored debating club where the question for discussion was: "Which is of the most importance, land or water?" After the advocate of the supremacy of water had presented his arguments as strong as possible, ending with the presenting of Niagara Falls as a clincher to his arguments, the advocate of the superior importance of land arose and while admitting the grandeur of what his opponent used as an illustration, replied: "But if it wasn't for de lan', where would Niagara Falls be?"

If it was not for the foundation on which Spiritualism rests, we would be as badly left as the advocate of water was in the argument of the colored club. That foundation rests eternal in the heavens, and if the structure that we build here rests on that foundation it can be advanced to a height where it will illuminate the dark places of life, casting its heavenly radiance on those honest but toil-worn souls who are yearning for light that they may see clearly their pathway to higher conditions now while here in earth life, as well as "over there." It certainly cannot be done by trying to ape the dead and decaying form of the old theologies, which at present is repulsive to the sensitive organisms of those who are being quickened by the spiritual power of the advance thought, causing them to come out from among them and to reach forward to higher and better things.

Spiritualism has a glorious mission to perform among the races of men, and it will be accomplished even if some of its professed adherents prove unfaithful; and by being a free lance in the arena of conflicting sects and parties, it can best accomplish the work for which it is intended. Let its adherents leave the question of making new titles and names by which to address that immortal power which every spiritual-minded soul feels coursing through his being, to those who have not outgrown the apparent need of the old theologies, and present to the world the fact that by professing belief in the spiritual philosophy the lives of such believers are lifted up and are enabled to come into more perfect rapport with those white-robed souls who have suffered for the truth and now in the summer land are reaping the reward of their labors. That it can and does exalt the lives of those who are honest in their desires to have a more perfect understanding of the truth as represented by Spiritualism, the lives of many noble souls are evidence; and whoever professes but does not possess the inspiration and spiritual energy that is uplifting, making their daily life an example that is helping others onward toward the goal of a purer and better life, such profession is worse than "sounding brass and tinkling cymbals."

The world every day is growing more critical, pronouncing judgment not from the standpoint of association with religious sects or political parties, but from the position occupied by individual character, thus showing that while sects and parties may if rightly used be a primary school to those who have not outgrown their need, they are only a weight to encumber those who have received the higher light and are in duty bound to let that light shine that others may see their good works and be blessed thereby as they have been.

The radical thinker of to-day, if not steadily marching on becomes the conservative of to-morrow; and such would be the fate of professed believers in the spiritual philosophy, if they undertook to crystallize around some dogmatic assertion, pronouncing that the ultimatum. But rather let them be like that noble martyr, John Brown, tho' his body is in the grave his soul goes marching on. Let them come out from among them who feed on the fleshpots of dead theologies, and touch not nor taste not that which has been pronounced unclean to the spiritually progressive soul, and they will be rewarded by a conscious communion with those who are marching on the highway that leads to a more advanced understanding of the truth of the spiritual philosophy, its needs and requirements.

HAMILTON DEGRAW.

Shakers, N. Y.

SPIRITUALISM

Is a Department of Science, Not a Religion.

A "cause" of any kind is valueless unless it upbuilds humanity. Nothing can benefit the race save that which increases its physical, mental and moral development. A discussion concerning gods is of no value, practically, because no exact knowledge can be obtained from such discussion. All "god-intoxicated" nations are, and ever have been hotbeads of tyranny, poverty, vice and crime. Modern Spiritualism has no more exact knowledge concerning Deity than has any other cult. Hence all effort to formulate such Deity is but the old-time effort to establish a priesthood.

If Spiritualism is not a department of science it is nothing. If a science, it is not a religion, and if not a religion, then all forms of worship are out of place in it.

The N. S. A. has no right to ask acceptance of any Deity at the hands of anyone. Its mission if it have one, is to convince the people of the truth of spirit communion. Then to aid every effort to build up a free and enlightened manhood and womanhood, to the end that this world may be the home of a happy, prosperous humanity.

The Declaration of Independence, and the preamble to the Constitution of the United States is a better creed than the N. S. A. can formulate. To establish Justice is far better than to establish a god. To promote the general welfare is better than to promote half-fare tickets on railroads, and to secure to posterity the blessings of liberty is superior to securing a fat salary as a Spiritualist "pastor."

If the N. S. A. desires to continue its existence, let it adjust its trolley to the electric line of scientific progress, stop its mumbo-jumboism, throw its influence, (if it has any) in the scale with a progressive civilization, and it will become a power for good.

So long as men, women and children are starving and dying in the besotted ignorance of Christian godism, and that ignorance is used for their exploitation by politicians and tyrants, reformers have something better to do than to wallow in the quagmire of transcendentalism.

C. W. STEWART.

Springfield, Mo.

THE N. S. A.

What Its Primal Object Should Be.

The primal object of the National Spiritualists Association should be the promotion of the interests of those who seek to establish more vital and intimate relations between the two worlds. Believing, as all Spiritualists do, that there is a principle in man which triumphs over the tragedy of death and continues to exist as a self-conscious entity in realms of being which are invisible to the average mind, but accessible through the development of especial senses and faculties, it is the duty of those favorably endowed in this direction to have the best possible conditions for the highest unfoldment. The sensitive should be surrounded by an atmosphere free from the influence of adverse environments. So long as the medium stands alone, compelled by the duties and necessities of pressing need to pervert the sacred gifts for gain; to sit with closed doors in darkened rooms, inhaling poisoned air from tainted breaths, transmitting messages from the unseen at so much per hour; urged by the idle curiosity of a few and the selfish desires of others to give advice which aids in the furtherance of ignoble aims, so long will the medium's life be a checkered career; for mediums, like others, are profoundly human; and being sensitive, yield more readily to the influence of surrounding minds.

The National Association should be unanimous in the establishing of means for the liberal support of a few talented speakers and mediums who should go before the world with power to free men's minds from the thraldom of superstition and place the truths of Spiritualism on a foundation that is as broad as life and eternal as time.

To eliminate fraud from the ranks of mediumship, all worthy mediums who can stand the test required of them, should have the moral and financial encouragement of the associated members of the place where the medium lives, and should be surrounded by conditions which are harmonious to the highest unfoldment of the psychic gifts; while those who make false claims and persistently deceive the credulous under the cloak of mediumship, should be punished in the severest manner the crime deserves.

By the organized effort of the National Association the truths of Spiritualism should be presented to the world in a way that will awaken an interest in the minds of the skeptical and compel the recognition of all who seek more light on the great problem of the soul and its destiny. A belief in the continued existence of the soul is the pivotal center around which revolves a multitude of theories more or less contradictory and inconsistent, varying in their natures according to the peculiar characteristics of different minds. Harmony should be evolved from this chaos of conflicting opinions, so far as is possible, by a close study of the phenomena of the mind and nature, and of man's relation to the unseen. But this desirable result will finally be accomplished without a declaration of principles, beyond a simple recognition of truths which can be satisfactorily demonstrated to all reasonable minds.

To embody a statement which affirms the existence of God is to assume definite knowledge concerning that which must necessarily remain unknowable. The finite cannot fathom the Infinite—cannot know the nature of the Absolute and every individual has a different conception relative to the attributes of Deity according to the influence of present and past environment, and the degree of mental unfoldment.

It is only another step from assuming the existence of Deity to enslaving man's mind by demanding obedience to every decree issued "in His name" by titled authority.

Chicago, Ill. URIEL BUCHANAN.

GOOD NEWS THE ANGELS BRING.

Am I custodian of the laws
That give immortal youth,
And shall I blush to own the cause,
Or fear to speak the truth?

When angel voices soft and clear,
In accents low and sweet,
Bring good news to my favored ear,
Shall I that news secrete?

Shall I, through fear of what folks say,
And love of worldly gain,
Let baffled angels turn away,
That falsehood still may reign?

Not I—but I will gladly hear
And echo it again,
Despite the scorn and pompous sneer
Of worldly creed-bound men.

The news our angels come to give
Us through the "pearly gate,"
Is that, like them, we all shall live
In an immortal state.

'Tis glorious news from Heaven to earth,
Through God's eternal love.
That mortal death is spirit birth
Into our homes above.

That when the failing body dies,
We need no false alarms,
But gently to the bending skies
We float in spirit arms.

When we shall walk in virtue's path,
And live what truth has taught,
No more shall fear or vengeful wrath
Disturb our happy thought.

Oh, blest are ye who come to bring
Such news to mortals here;
In anthems sweet let echo ring
It on from sphere to sphere.

Let every soul arise and sing
Through Nature's vast domain,
That Love is queen and Wisdom king;
That Truth and Justice reign!

J. MARION GALE.

THE OPTIMIST.

He beholds the sun's great splendor,
Though dark clouds obscure its light
As our earth-born selfish passions
Smother Justice, Truth and Right.
He admires the silvery lining
Of the storm-clouds swirling by,
And he says life's storms are transient
As the shadows fleeting by.

His hope is always glowing,
And inspires the soul in fear
With the truth that man is growing.
To a higher, broader sphere,
And our earthly trials are lessons
Which develop the human soul
In its never-ceasing journey
To reach the perfect goal.

HENRY M. EDMISTON.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Mind and Body: Suggestions and Hypnotism Applied in Medicine and Education." By A. C. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

KILL THE GERMS!

Spread of Germs Through the Human System Instantly Checked by "5 DROPS."

"5 DROPS" is a germ killer; a preventive of disease; a builder of nerve force; a maker of pure blood; of healthy tissue. Where it is used there can be no disease. It is a natural foe to germ life. Left to themselves, without adequate measures of prevention, the germs which enter the weak human system multiply so rapidly that their numbers become beyond human comprehension, destroying the structures of the body until death comes to the victim's relief. **"5 DROPS,"** if taken in time, is an absolute preventive of disease. **IT** is the only absolute cure for Rheumatism, driving out of the system forever the uric acid and other impurities which cause it in its various forms. It is taken up at once by the blood. Hence its work is quicker, surer and many times more effective. You should never be without it. Secure a bottle today. You will then be on the safe side. **"5 Drops"** is harmless and can be used by a child as well by an adult. **It is used with unfailing effect in the following diseases: Rheumatism, Sciatica, Backache, Neuralgia, Gout, Dyspepsia, Asthma, Hay Fever, Catarrh, Croup, La Grippe, Liver and Kidney Troubles, Sleeplessness, Nervousness, Nervous and Neuralgic Headaches, Earache, Toothache, Heart Weakness, Paralysis, Creeping Numbness, Etc.**

I WAS AT DEATH'S DOOR.

Gentlemen: I want to tell you what your **"5 Drops"** has done for me. I was for two years a sufferer of untold misery. My feet were swollen so I could not wear shoes and my hands were drawn so I could not open them, nor could I shut them. They cramped half shut. My husband had me try every medicine he could hear of and I still suffered untold agonies. Nothing I could get would ease my pain, until last November one of my neighbors had Rheumatism so bad he could not walk. He told my husband about **"5 Drops"** curing him, so he got me a dollar bottle, and in three weeks I walked without a cane and could use my hands, something I had not done for two years. I give all the praise to **"5 Drops."** My neighbors know that I was at death's door. Now I have used four bottles of **"5 Drops"** and can do my work with ease. I am still taking it sometimes. If this will do any good toward getting suffering people to use **"5 Drops,"** use this as you please. If any one doubts this, send them to my friends and neighbors. ELIZABETH C. FINN, 2057 North Lyon St., Springfield, Mo.

Sept. 12, 1900.

Swanson's "5 Drops" is sold by us and agents. In some places the druggists are our agents. If the remedy is not obtainable in your town, order of us direct. Large size bottles (300 doses), $100, sent prepaid by express or mail. Trial bottle will be sent on receipt of 25 cents. Agents wanted in new territory. **Write Now!**

SWANSON RHEUMATIC CURE CO., 164 Lake St., Chicago, Ill.

Sunday Spiritualist Meetings in Chicago.

The First Spiritual Church of Chicago, Mrs. Georgia Gladys Cooley, pastor, holds services in Oakland Club Hall, corner Oakwood and Ellis avenues, every Sunday at 7:30 p. m. Lecture and spirit messages at all services. Take Cottage Grove car to 39th street.

Prof. John McLane holds meetings each Sunday at Van Buren Hall, corner of California avenue and Madison street, at 2:30 and 7: 30 p. m.

Church of the Spirit, Van Buren Opera House, Madison street, and California avenue. Mrs. Dr. Edwards, pastor. Meetings every Sunday at 3 and 8 p. m. Lecture, tests and phenomena. Mediums invited to assist. Good music.

The Swedish Church of Psychology holds services every Sunday at 2 p. m., at Phoenix Hall, 324 E. Division street, near Sedgwick street. Dr. E. I. Jacobson, pastor; Mrs. M. Summers, medium. Visiting mediums always invited.

Beacon Light Church, 675 Larrabee street, near Garfield. Services every Wednesday at 8 p. m. G. F. Perkins and Mrs. E. Perkins, lecturers. Tests and messages at every session. Other mediums invited. All are welcome.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services in Handel Hall, 40 Randolph street, every Sunday at 11 a. m. Seats free.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Church, G. V. Cordingley, pastor, 6th floor Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m. Take elevator afternoon and evening.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Will C. Hodge in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Spiritualistic Church of the Students of Nature holds services every Sunday evening at Nathan's hall, 1565 Milwaukee avenue, corner Western avenue, at 7:30. Mrs. M. Summers, pastor.

Church of the Universal Spirit, every Sunday afternoon and evening, at Van Buren hall, corner of California avenue and Madison street. Conducted by Mrs. Squire.

The Independent Spiritual Society, G. N. Kinkead, president, will meet each Sunday evening at 8 p. m., at 77 Thirty-first street. (Auditorium) hall. Good speakers and test mediums have been engaged.

The Spiritual Research will hold meetings every Wednesday at Van Buren Opera House, Hall B, corner of Madison street and California avenue. Beginning at 2 o'clock.

The Progressive Spiritual Society will hold a meeting each Sunday at North avenue and Burling street, at 3 p. m. German and English speaking. Mrs. Hilbert assisted by Mr. Bernhart.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1. For sale at this office.

YET A CHILD.

The N. S. A. and Its Work.

The N. S. A. is yet a child, being only eight years old. Why should critics expect it to have attained to perfection? By the way they scold one might think they supposed it had attained its majority and ought to make no mistakes. But what matured body of men or women is exempt from blemishes and blunders? I know of none. But is the N. S. A. a necessity? I think it is. Is it answering the need reasonably well? I think it is. Has it made any improvements worthy of its claims? It seems to me it has, and there is room for more. Does it need an iron-clad creed? No! An elastic india-rubber one is better. Does it need any creed at all? Yes! Every body has a creed, and every institution has one. There can be no united work without one.

Has the N. S. A., as a body, any right to create a new God and foist him, her, or it, onto the Spiritualists of America, as their expression of faith? No! Nor do I see that any such attempt has been made by the N. S. A. It is not to be expected that all Spiritualists will accept without reserve, any creed or any "declaration of principles," or any moral code, or any intellectual standard as a guide to right reasoning, that any man or body of men, or angels, can devise and express. Indeed no Christian creed is accepted without reserve or protest, by all who subscribe to it—and it may well be doubted if any accept the whole creed as written as an expression of their private belief. And Spiritualists by common consent, recognize in all our co-operations and fellowship, and agreements, in purpose and general acceptment, the right of private judgment in all things, and no ostracism for heresy. With—or without a creed—every Spiritualist realizes that there is nothing binding but truth, and that is only partially revealed to any one.

The God idea in history is not an accident. It has been, and is a pivot of action, around which culminate the working hypotheses and spiritual energies of all ages and people. If there be no God, the idea is an evolution of nature, and its qualities and functions in the history of civilization are yet potent, and essential.

The criticisms offered usually indicate a narrow view of the God idea, as interpreted by scholarly, broad-minded Theists. Whether God be a person, or principle; a creator, or only a director of affairs; whether he, she, or it, be Love or Wisdom, or both; whether material or immaterial, or both; whether he, she, or it, thinks, reasons, wills, and directs, or whether he, she, or it, be the sum of all thinking, willing and directing—the totality of all that is and is not; whether it be called God or Nature, or "Infinite Intelligence," may be left to each soul to settle—if it can be settled—according to the reason, intuition, and conscience of the Ego. The expression "Infinite Intelligence" may not be the fittest; but what name can be given to anything that represents the boundless unknown, and all that the finite mind can conceive of it, that will not be open to criticisms and cavillings?

We may differ as to the infinitude of intelligence. So we may differ as to the infinitude of matter, or energy, or principles. We may deny that matter is intelligent, or that intelligence is a property of matter, or that there is any intelligence in nature except as it is evolved in living organisms. But to deny does not settle it. It would seem that what nature evolves must exist within her domain before it was evolved. If not then evolution creates! If it can create intelligence, why not create the matter in which intelligence is evolved? Is matter more real, or impossible of creation, than intelligence—which surveys, analyzes, and directs its movements? If intelligence inhere in matter, and matter be infinite, why not "infinite intelligence?"

Every objection that I have seen urged against infinite intelligence, may be urged with equal force, against infinite Cosmos. Neither God, Nature, or infinitude can be comprehended by the finite mind. But must we reject as false, or inimical to our interests, all that we cannot comprehend and reconcile to our limited knowledge, and erring reason?

Universal Ether is an assumption of the scientists, to explain natural phenomena. But its existence is an inference, as really as the God of Theology.

I fail to see the alarming tendencies of the N. S. A. in this presentation of an assumption, as a working basis, which, for the time being, meets the approval of the majority representing the National body of Spiritualists. No one is bound by it. It can be canceled, amended, enlarged and improved as the minds that lead the affairs of the N. S. A. grow and learn. But why choke this young child to death with a God-phobia gag before it has had time to cut its first business teeth? Already it has shown vigorous symptoms of approaching adolescence. It has had many phases of mumps, measles, whooping-cough and worm colic, and survived them all, and come out the better for the discipline. Its enthusiastic president has shown surprising qualities of vivacity, elasticity, business tact, and energy, bullet-proof vitality, and tenacity, and an unswerving devotion to the Cause and the interests of organized work, worthy of all praise and imitation. If he, and others with him, stumble and fall, they get up again and work the harder; while critical grumblers laugh, and frown, and hold their iconoclastic clubs over their heads, and shout, "You are down now; you better stay down. You can never accomplish any good. I told you so, and you'll fail, and fail, and fall again, because you did not consult us before you fell, and ask us if you might get up and try again."

We are evolving as rapidly as is healthful, and we must take the wind and weather into our sails and expect some cyclones and hurricanes, some wrecks and losses, some failures that presage success, some pitfalls and plagues, some mirages and miasms, some fickle pretenders and false counsels; but the Cause we are trying to serve is worthy of all it can cost, and the world is feeling the pulses of this organic power.

The N. S. A. stands for Spiritualism without an adjective. Friendly to all other cults, it has no use for the special counsels and dictations of "moonshiners" who train in the mystic valleys of occult illusions and claim to have advanced beyond Spiritualism, into a higher revelation!

THE MAYER FUND

has dragged along for nearly two years, to secure a sum which any live church would have raised in a month; yet we boast of the decline of the church, and the superiority of Spiritualism as a high incentive to noble, generous effort.

With this fund raised, a home secured, and a "sinking fund" for the use of the N. S. A., we may expect to see more of the practical effects of its works.

But this child of destiny has already organized many new societies, held many mass meetings, carried the glad tidings to thousands in outer darkness, impressed organized bodies, corporations, and officials in high places with the fact that Spiritualism has a progressive vitality and cosmopolitan mission, and is entitled to recognition as a leading factor in the civilization of the age.

It can do much more and greater works, if all who love the cause will unite to help it on; laying aside the prejudice, and cultivating a liberal charity toward it and all the weak spots and mistakes, and help it to improve and grow, and vitalize the world with its educational and humanitarian efforts and encouragement of all true mediums, and faithful co-workers.

Let us have the strong help of the Lovelands, Tuttles, Lockwoods to trace the intellect and scientific spirit blended with the spiritual life and love, and enthusiasm of the Barretts, Longleys, Peebles, Twings, Kateses, etc., and sink all personal prejudices, ambitions and gossips and give the supreme good an open field and Spiritualism a permanent victory.

LYMAN C. HOWE.

P. S.—It seems to me we should aim to conserve all that is valuable in religion, and respect those devotional instincts which are the life and inspiration of so many thousands, without compromising reason, or scientific truth; and be very careful how we dogmatize, either in the interest of religion, or the claims of science. I have never heard a negationist attempt to refute the God idea, that did not show an illogical conception of the subject, tinctured with the same sectarian animus of which he complained in the churches. On the other hand many Spiritualists attack the materialists, who believe in matter as the matrix from which spiritual life evolves, and apply the term in much the same way that Christian bigots substitute argument with epithets, by dubbing all who dare to think as "infidels." Let us adhere to scientific methods, and assume nothing as settled that cannot be conformed to science; and let science concede that it does not know all that may be true in the realm beyond its demonstrations. Then religion and reason, science and God may co-operate in harmonious accord.

L. C. H.

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OUR "GOD."

What Shall We Name It?

That there is some invisible force, power, energy, principle or principles, constantly promoting all visible forms of life, all are forced to admit. The fact that these forces or energies work uniformly in producing definite results would seem to indicate intelligence. Man in every age and clime has sought to name this power, and hence the multiplicity of Gods, or multiplicity of names applied to the same God. Whether we use the term Jehovah, the All-Wise, the Great Over-Soul, Supreme Power, or Infinite Intelligence, it is but the effort to name that wonderful, mysterious, incomprehensible and all-potent power which all recognize, from the savage in the wilderness to the highest unfolded savant upon the planet.

It was not the purpose of the N. S. A. to formulate a creed which should in the remotest degree interfere with freedom of thought and its honest expression, but because of their effort to give name to that power which all recognize, many have been aggrieved and we have had a long and wordy intellectual war over the term Infinite Intelligence, upon which subject there have been arguments pro and con without number. Any other name would not improve the situation to any appreciable extent, for no matter what name may be given to these invisible powers and forces, there will arise among Spiritualists some person or persons to combat it, and a long, and it seems to me useless disputation over the meaning of words will be the result. If we are to have any organization it must in order to accomplish anything, stand for something beside the simple proposition of communication between the visible and invisible expression of life, something to attain to, something to be accomplished. No movement has ever yet attained any great success without organization, nor can it do so. In union there is strength, but there can be no union without organization. We have been boasting these many years of the great number of Spiritualists, estimated all the way from five to ten millions, while the fact remains there are not a half million Spiritualists who can be depended upon to contribute twenty-five cents a year in a concerted effort to promulgate the facts and philosophy of Spiritualism. This is not only true, but the situation is even more deplorable. There is not even one-quarter of a million who will give yearly the beggarly sum of ten cents to further the interests of organization in this direction. This would amount to twenty-five thousand dollars, and the Mayer fund of only ten thousand dollars is not yet completed. This amount placed yearly in the hands of the N. S. A. would enable it to become a power in the world by doing a work which it has failed to do simply for a lack of money.

In making this statement of facts I am not unmindful of the many self-sacrificing, generous souls who have given largely of their means to sustain the cause, but am only trying to show what an easy matter it would be to raise funds if all were interested in sustaining a practical organization, as it would be a very poor Spiritualist from a financial standpoint who would not give ten cents yearly for this purpose.

The N. S. A. is a necessity if we expect to be recognized as a force or power in the world for good, and in my judgment it is of equal necessity that we have some definite statement of principles. We all believe in something which precedes all visible manifestations of life. What shall we name it? Spiritualists generally have objected to the term God, and every effort to substitute any other name that shall include the all of life, has utterly failed. Is there, after all, any better or more comprehensive term even for Spiritualists, leaving each person to define it for himself? Even Prof. Draper, the profound scholar, and author of world-wide repute, recognizes a Supreme Power and invisible God, and I apprehend he means precisely what the N. S. A. means when it declares for Infinite Intelligence.

For my part, I am weary of the everlasting disputation over terms where all are trying to express the same thing, and can accept Infinite Intelligence, Supreme Power or Universal Intelligence, and am perfectly willing to call it God.

WILL C. HODGE.

FREEDOM OF THOUGHT.

Civil, Religious and Mental Liberty.

There is probably not a single Spiritualist in our country who does not on principle oppose the attempt of certain religionists to foist a recognition of God, the Bible and the Christian religion into the United States Constitution. They recognize that it would in intent and purpose deprive the millions of non-Christian people—constituting the majority of our population—of civil and religious liberty, it would strike a deadly blow at freedom of thought and religious opinion, and deprive our people of their proper civil rights.

Yet the same vital principle is involved in the set attempt and determination of certain Spiritualists to foist a creedal declaration upon the great mass of Spiritualists, who are opposed on principle to such attempt, because they recognize that it would, so far as its influence and authority went, be repressive of liberty and thought, of mental and religious freedom.

Some will contend that a mere "statement" or "declaration of principles" is not a creed at all.

Well, if it is not de facto a creed, it bears a strong family resemblance—as witness the output of "beliefs," etc., by the last Convention of the N. S. A. It is a child of the same family descent.

Every religious creedal declaration, of accepted authority—which it must be, to be of any practical use whatever—must tend to bind and limit the range of freedom of thought, of the sect or body of people of whom it is put forth as the express declaration or statement of views believed.

The creed limits truth to its own narrow bounds—to the range of the conceptions of truth held by those who formulate such creed.

Thus the Presbyterians, for instance, are bound by their creed to the Calvinistic statement enunciated by the divines of the Westminster Assembly—which has been a clog, an obstacle to freedom of thought, a deadlock to progress in religious views in that church since the day it was established. And so of other churches and sects, their creeds are and ever have been hampering obstacles in the way of progress in religious thought.

The few brave souls that dared to think beyond the bounds and limits of the creed have been ostracised, persecuted, branded for heresy—and made, as far as possible, to feel that they were religious outcasts.

Such is the tendency of creeds, conjoined with the weakness of imperfect human nature. The natural tendency of creeds is toward intolerance and mental and religious despotism over all who do not accept and bow in subserviency to their teachings, and especially toward those who, holding contrary views, exercise their natural right to openly express them.

If a number of Spiritualists—be they delegates or not, or be they "authorized" or not—have the right to formulate a statement of Spiritualists' belief, to be published to the world as such, they will also have the right to declare that all who do not entertain such stated belief are not Spiritualists nor entitled to be considered as such, nor to exercise in Spiritual societies the rights that pertain to Spiritualists only.

The essence of the wrong in the efforts of the God-in-the-Constitution zealots lies wrapped in the fallacious and dishonest idea of thus making it appear that the United States is a Christian nation. The fact is that the large majority of our population is non-Christian, even after taking no account of the distinctively anti-Christian element. But if by force of persistent effort—sometimes of a very shady nature, too—these banded zealots can succeed in their design, it will, they say, make us a Christian nation—this although the professed Christians constitute the minority. The claim is hypocritical in its very nature. The claim puts the non-Christian majority in the false attitude of being Christians, when they are not. This is an aggression on the rights of all non-Christians, an aggression undemocratic and immoral.

Similarly the forcing of a creed upon the great body of Spiritualists—who are Spiritualists without a creed, fully as much and truly as anybody can be with one—puts the opposers and rejectors of the creed in the false attitude of believers—or else falsely and unjustly places them in the ranks of non-Spiritualists and anti-Spiritualists.

This is what no Convention, delegated or otherwise, can possibly have any moral right to do.

It is an imposition not only unkind, but unworthy of high-minded persons, and out of character with that refined delicacy of feeling which prompts truly spiritually developed people to have their actions accord with the Golden Rule.

It violates the vital principle of brotherhood, in attempting to fasten on good and true Spiritualists a mental yoke they are unwilling to wear, and which their liberty-loving hearts reject and repel.

Wherein, in principle, does the work of a N. S. A. Convention in formulating a statement of belief in a God in the shape of "Infinite Intelligence," or any other form, as a plank in the platform of Spiritualism, differ from the attempt of Christian zealots and bigots to put God in the Constitution and so make this a Christian nation?

If the N. S. A. can do this, why may not the Christian zealots do the other thing, and so make this a Christian nation—nolens volens?

For one, if I am forced to choose between the Spiritualism of a creed, and perfect soul freedom to think, learn, and freely grow in ever expanding and expansive knowledge of truth, I shall not hesitate to stand for mental liberty.

Liberty is life—a fossilized creed is a synonym of stagnation and death. A change in it is not a process of natural growth, but must be effected by a process analogous to a painful surgical operation. In proof, witness the painful throes of the Presbyterian church to-day in the endeavor to reform its creed.

No doubt there may be mental progress with a creed, but it is progress in spite of the creed, not in consequence of it, and ever falls far short of the progress found in complete mental liberty.

No one can believe that the orthodox churches, Catholic or Protestant, would stand where they do to-day, in the far background of religious thought, were they not nailed down by creeds, which stand to them as sacred truth, a "statement of principles" for all coming ages of time.

It is said, it is a poor rule that will not work both ways. To illustrate and make more clear the workings of the principle: Suppose that you and some others get together and formulate a creed, a statement, or whatever you may choose to call it, and you impose it upon myself and other Spiritualists as an embodiment of Spiritualism.

Now, suppose that I, in conjunction with others, formulate another "creed," etc., in some degree contrary to and conflicting with yours, and impose the same upon you. How would you like the imposition? Neither do we take kindly to your imposition—for such we feel it to be.

Emerson says: "No truth is so sublime that it may not be trivial to-morrow in the light of new thoughts."

In the depths of my being I feel that all Being and all Eternity are mine—mine to have, to hold, to possess, to know. Mine is the conquest of universal nature, of universal truth. I can not be tethered or circumscribed by any limitations of time or creed, or finical statements of "belief" about "God," or "Infinite Intelligence," etc.; and who has a moral right to impose, or to try to impose, his "belief" or "statement" upon me, a Spiritualist? You must show a higher than your own self-derived authority—for I also am a man, your equal.

Organization of Spiritualists may be desirable, but a creed is not necessary in order to organize; nor is organization desirable for the purpose of going into the creed-making business.

I do not oppose organization—on a proper basis and for suitable purposes. Some special advocates of the N. S. A. would do well to remember that making petty flings as to the intelligence, etc., of those whose views are contrary to their own, does not constitute argument, neither does misrepresenting them by charging that they are "opposed to organization."

As a matter of broad basic fact and essence, Spiritualism is the philosophy and science of Being or Life. Were the N. S. A or any other organization, society or individual, to make such declaration, as a matter of fact or knowledge—not of "belief"—probably no Spiritualist would raise any objection.

Hudson Tuttle well says, in his splendid and masterly Arcana of Spiritualism, p. 279: "Spiritualism comprehends man and the universe, all their varied relations, physical, intellectual, moral, and spiritual. It is the science and philosophy underlying all others." And in his Introduction he says: "Spiritualism has no creed, for it cannot formulate a dogmatic system. It is the Science of Life, here and hereafter, and is founded on facts."

Let the N. S. A. build on this foundation, leave wabbly creeds alone, quit running after "strange gods" and it will stand on the solid rock.

Of more worth than all creeds, or substitutes for creeds, by another name, is the perfect freedom of the soul to think and learn, and ever seek for and receive that which appeals to it as the highest expression of knowledge of truth; freedom to accept to-day the truth of to-day, and accept to-morrow the newer and larger truth of to-morrow.

Less than this were as if the soul were to limit its truths for eternity, to the poor, ignorant and imperfect conceptions and knowledge of this mortal life.

JAS. C. UNDERHILL.

Hammond, Ind.

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A RENASCENCE

Of Spiritualism, by Spiritualists.

To the Editor:—In regard to the N. S. A., it is possible the writer may not possess the judicial temper for a dispassionate article on that subject.

He has very positive views and very decided sympathies, and the one does not always run parallel with the other.

For example: Man is a gregarious animal, and association is necessary to his activities and indispensable to any efficient action in his social sphere. And Spiritualists are not exempt from this necessity. That association among them is desirable and necessary goes without saying. Organization is not a synonym of Association. This may to some seem hypercritical, but here is the essence of the whole subject. Association begets harmonious concerted action after free interchange of opinions. Organization means authority, control and rule. The one is desirable, proper and practical to the purpose and conditions behind it all. The other is neither of these. The present situation as to the N. S. A. illustrates the difference between the two forms of action by a body of people holding to a common fact.

The organization demands a creed, a declaration of belief as to certain things that do not admit of knowing. A believes so-and-so. B. does not. C sides with A, and the organization promulgates that belief as what the three "stand for" before the world. But this action only irritates and alienates B, without changing his opinion—puts him in a false position—and when he protests and refuses to act in accord with the rules laid down by the majority, he is turned out or dropped from the organization. But all three agree as to the important fact that in the first place brought them together. That is just the difference between the one form of action and the other. It has been a cause of stagnation, reaction and disintegration in the churches, and accounts for numerous ecclesiastical organizations in christendom. It is one reason why Spiritualism has had such a reinforcement from the ranks of theology. It gives the consolation of a knowledge of immortality without any whereases attached.

So one portion of Spiritualists say: "We will have no creed." "We will have no sect." No man's opinion as to a God, a "First Cause," "an Infinite Intelligence," or "Natural Law" is authority for any one but himself. And an attempt to make it so by a majority vote makes a creed and a sect.

It is not needed here to discuss or criticise the action of officials or official personages. These are transitory, and any friction from such sources is remediable. People are differently constituted. Some are ambitious or emulous of place and pleased with popular station, while others are retiring and diffident or averse to publicity. A certain temperament is needed for efficient workers, and all have a right to do their best in their own way, for that is the only way they can do effective work. Association calls out just such talent and encourages it. In war it is the captain who says, "follow me," that wins the confidence and enthusiasm of his men. But the one who says "obey me," and go, scolds and finds fault, is not the ideal leader with his command. So it is in all association of people together.

Let the N. S. A. drop its creeds, its declaration of principles, its efforts to "boss" people, and come together as Spiritualists on the common ground of a knowledge of continuous life from the evidence given by our dead friends through mediumship—allow metaphysics to be as each mind can see such things—and we may have a renascence of Spiritualism through Spiritualists.

To make a profession of Spiritualism by "Rev." or "Prof." or any other form that requires a financial system behind it, and a salaried living provided for a set-apart few, is a sect, a priesthood and—a decline in the spirit of Spiritualism.

SAR'GIS.

SOMETHING SCIENTIFIC.

For Prof. Loveland and the N. S. A.

From a recent article in The Progressive Thinker it is to be inferred that Prof. J. S. Loveland does not recognize faith as a legitimate principle in nature. He says: "Even the National Spiritualist Association, at its last meeting, gave science as square a slap in the face as Christianity did in the adoption of the Nicene creed. Like the Christian church, it proclaimed its belief in an unknowable, imaginary, undemonstrable, incomprehensible idealism."

In view of the annual Convention to be held in Cleveland, it is time once more to consider these things. The above quotation, viewed in the light of later assertions in the same essay, are enigmatical. The N. S. A. did not give science a slap in the face; and there is no parallel between its action and the adoption of the Nicene creed. It is very strange that a person of Prof. Loveland's eminent attainments should thus overlook some of the most obvious principles of the science that he champions with such rare ability and zeal. According to his ipse dixit I suppose it is not scientific for us to say we believe anything.

The fact is, his position (although he does not seem to know it) is about the same with our orthodox brethren—with faith first, and knowledge afterward. At this point the difference begins; for, while orthodoxy still clings to the fossilized faith of antiquity, Prof. Loveland seems to think that any faith is only a relic of superstition. What I am about to say is not guess-work, is not opinion, is not impressions that indicate a lingering remnant of the lessons of childhood. It is knowledge. Faith is a well-known principle in human nature. True faith is as surely scientific as a rule in metaphysics. Superstition is the exercise of faith without the light of reason. Faith alone is utterly blind. Reason alone is absolutely without a motive, and inimical to the best facilities for human progress. Human nature is the legitimate province of man. Man is a complex being with more than forty well known principles in his mental constitution. When one or two of these principles greatly predominate over all the rest, the person so constituted finds it difficult to realize that the other thirty-eight or forty principles have any claims on his attention that he is bound to respect. So Bro. Loveland, with large benevolence and active reasoning faculties, is almost hopelessly committed to the idea that faith is an excrescence with no legitimate place in the realms of nature.

I am not sure that my remonstrance will do any good; but I am sure that our friend does not know himself. Self-knowledge is the most important of all knowledge. I am certainly not writing as I would if recognized by the N. S. A. as a writer with a free commission to help in bringing order out of chaos, and establishing the incontrovertible fact in the minds of men that man is a spirit; and that Spiritualism is nothing more than a true knowledge of man and the exemplification of that knowledge. In the allotted space this essay cannot be demonstrative.

The following quotations from Prof. Loveland's essay are absolutely correct and true and irrefutable:

"All bases of true organization and methods of action must rest upon, or be constituted of absolute demonstrations of science. In other words, the scientific method must underlie and support all our systems of action, whether personal or social. Even a system of ethics, not grounded on science, is absolutely worthless as a working force for human uplifting."

"It is supremely important that we have a true and full definition of Spiritualism for our own guidance and for the enlightenment of the general public."

These statements are beyond criticism and require no comment. But the last assertion should be disseminated and repeated and reiterated until the N. S. A. and the State organizations and the local societies shall take full and definite action relative thereto, and let the world know who and what they are. In this age of the world we are going too squarely in the face of public sentiment in trying to sustain an organization that has no principles. It is true there was a meager group of principles enunciated at the sixth annual Convention; and it has been pretty severely criticised by people who do not believe in anything but themselves, yet perhaps by none more emphatically than by Prof. Loveland, who has no patience with the idea of anything that is infinite. It is here perhaps as much as anywhere that he manifests his want of self-knowledge. But, while all of the critics partake of this want, they display a singular lack of perception in keeping up the hue and cry of "creed" as a descriptive epithet for a simple declaration of principles.

Another error is the oft-repeated absurdity that we cannot believe what we know. May it not be prudent, in view of much prejudice, in many things to say we believe, and thereby challenge investigation rather than downright opposition? But, as to the infinitude, let me give a very brief illustration: Here is a block of marble in the hands of the sculptor. In the block of marble there is a perfect image; and all that hinders from presenting it to the view of beholders is the outside marble covering. It cannot be denied that the image is there, and that it is perfect. As anything that is perfect cannot be more perfect, the perfection is infinite. The universe is all space and everything therein. It is infinite, because unlimited. Coeval with infinite space is infinite spirit; and if the N. S. A. places infinite intelligence at the head of the universe, it does not exaggerate but comes infinitely short of full truth, inasmuch as it does not mention infinite goodness and infinite power. It requires these three principles of infinite intelligence, goodness and power, to constitute infinite spirit. If you say this is something that we do not know anything about, I would reply that neither do we know anything about infinite progression. But we have absolute knowledge of certain facts that open up to us the beginning of this path of endless progression, and give us reason to believe that the path is endless.

Faith is as surely one of the constituent principles of human nature as reason, and begins where knowledge stops. You, who have been so captious with the N. S. A., believe in infinite spirit, and that belief is faith. We have absolute knowledge of spirit communion and continued life. This, with a definite knowledge of human nature, gives us an abundance of room for our faith in the beneficence and wisdom of the infinite spirit, without the occasion to apprehend that a blind and unreasoning faith is likely to lead us astray.

SILAS BOARDMAN.

La Crosse, Wis.

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SOME SUGGESTIONS

Regarding the National Association.

A few suggestions are here offered for the consideration of the delegates who will meet in the coming convention in Cleveland, Ohio.

In all the social affairs of life, harmony and co-operation are necessary. How these shall be effected in the equal interests of all concerned, is the problem yet to be solved. Association in which the interests of those associated are equally secured, is the end sought. Can this be obtained by organization? Organization is the concentration of power. It consists of separate organs, different in structure and function, acting to one end.

Power implies authority, and authority, obedience. It is concert of action that is needed. In the meantime, the liberty of the individual must not be abridged. Authority cannot justly impose intellectual guidance, nor demand the acceptance of a belief; and yet, uniformity of purpose and exercise of power are essential to the harmony and welfare of the organization.

Spiritualism rests upon a series of facts as real and demonstrable as any other facts of science. A Spiritualist is one who accepts these facts as a matter of knowledge and evolves from them such conclusions as he deems the most rational and satisfying to himself. When I say a Spiritualist, I do not mean a mere believer in spirit return and communion; but one whose spiritual nature is sufficiently unfolded to enable him to realize and appreciate the value and significance of such return and communion.

To demand unanimity of belief as a condition of membership in an organization, is a curtailment of liberty; and yet, voluntary co-operation is indispensable? How shall this co-operation be secured? A public recognition of the essential facts of Spiritualism, with the toleration of individual conclusions, is sufficient. These conclusions will be founded on self-evident facts demonstrating the return and communion of those who once lived on earth. Let these basic facts be affirmed. Let all mutually agree to regard whatever conclusions may be severally held, with equal respect as regards their own.

It is true that Spiritualists have many things to contend with; some of which are quite difficult to overcome. The active opposition of the church, the bigotry of scientists, and the ignorance and prejudice so generally prevailing; we have then, special interests, pride of opinion, and stupidity and prejudice to oppose and overcome.

We feel the want of power, and resort to organization; we formulate beliefs to secure unanimity of opinion, which of course, must be accepted. This cannot be enforced. Such an attempt tends to divide, rather than to unite.

The more strenuously we oppose others, the more strenuously we will be opposed. The less we say against others' opinions, the less will be said against ours. Action and re-action are always equal.

We can have no conception of the Infinite. All that we can conceive of is finite, because we are finite. The stream cannot rise above its fountain; but must partake of its character.

My idea in regard to the National Association of Spiritualists is, that its conception and purpose are noble and beneficent, and its aim should be the recognition of a fact of vital importance to mankind. The recognition of this fact by a large and increasing number of intelligent men and women will give it prestige and attract the attention of other intelligent men and women to the consideration of it.

Let that organization eliminate from its declaration of principles and purposes, the "Infinite Intelligence" belief and all other beliefs, and most emphatically affirm and declare a positive and absolute knowledge of the fact that those who have once lived on earth, return and communicate with those now in their mortal bodies. This will cover the whole ground.

Any association of Spiritualists has the same right to incorporate, as any association of Christians; to enjoy the same rights and privileges, and exercise the legal power and authority.

E. J. SCHELLHOUS.

Spring Hill, Kansas.

ITS SPECIAL AIM

Should Be Unity on Vital Principles.

To the Editor:—The approach of the convention of the National Spiritualist Association, which convenes at Cleveland, O., 16, 17, 18 and 19, interests all earnest Spiritualists, however remote they may be or humble they may be as spiritual representatives in the great cause of human love and progress.

The controversy that is going on in the ranks among some of the leading Spiritualists regarding the word God, Deity, misnamed "Infinite Intelligence," as formulated in the articles of belief of that body, has been the means of distracting the attention from the real object of the Association which should have had for its special aim unity of thought on all vital principles and the brotherhood of the human race. It seems to me that the unfortunate words "Infinite Intelligence" must feel highly complimented with so much useless and worthless criticisms and learned disquisitions going on through the press and on the rostrums so adverse to the real cause of spiritual truth when the crying need of uplifting practical truths from our spiritual rostrums today, to aid struggling human souls to live closer to divine light and love, makes such demands on our inspired workers. It matters not to the spiritual-minded, the lovers of truth, what name you may use to designate the great first cause, so that the Christ spirit is not crucified and tortured, and humanity left waiting hungry and shivering in the cold. This discussion going on is typical of the absurd and material thinking of the pseudo Spiritualists whose much learning, as Paul said, made them mad. It is no wonder with so much polemic controversial spirit going on among the leading Spiritualists, that it should have a tendency to lead the minds away from the legitimate object of the great work, and disintegration should follow in the wake of all organic effort at establishing any permanent good as a body, and our organic cause weaken and the general cause languish. Spiritualism that Spiritualizes does not stickle about names so much as facts, and only knows that hungry souls are waiting for the crystal waters of life to quench their spiritual thirst. The question is, will Spiritualists supply the much needed want, or will our liberal Christian brothers appropriate the truth as they are fast doing and make it not only organic but patrician? BISHOP A BEALS.

Summerland, Cal.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

SPIRITUALISM:

It Stands for Humanity, Not Gods.

It has not been my good fortune to attend any of the National Spiritualists Association conventions, and it may be thought that a non-attendant thereon ought not to criticise the action of those in attendance. And yet, why not? The N. S. A. claims to represent the thought of the great body of Spiritualists of the United States, and all cannot attend the yearly meetings, and yet all may be interested therein, and many desire to have a voice in the proceedings; and Brother Francis has given opportunity through The Progressive Thinker, to "speak in meeting" without being present.

It is not for me to say that the N. S. A. has failed to meet the requirements of our great cause, and yet in formulating a new God I think if it has not transcended its legitimate power, it certainly has over-reached the need. It seems so strange that Spiritualists cannot let go their hold upon the God and worship business.

In the babyhood of the race, when the people knew nothing of natural law, nor, as Prof. Lockwood would say, "eternal principle," when the elements of nature were all unknown, when the correlation of forces was undreamed of; when vibratory action and chemical affinity and formative energy were all unheard of; when the idea of evolution had not dawned upon human consciousness; when the phenomena and manifestations of nature were all mysterious and unexplainable; when death was an unsolved problem, when ignorance upon all these things reigned supreme, then gods were necessary to explain everything and the priests manufactured them in abundance. But now, when through the higher intelligence, the intuition, the skill and genius of humanity, nature is adequate to answer all questionings—what need of a god? And if there is a God—and nobody knows that there is—but if there be such a thing, it does seem that Spiritualists might give him, her or it, a rest.

Will some one explain in what way Spiritualism has been advanced, or Spiritualists made better, or the world blessed during the year, because of the creed adopted? The N. S. A. in convention soon to be, could better use valuable time in working for the interests of humanity, in striving to formulate some plan of action whereby the weight of influence of Spiritualists can be brought to bear toward righting the wrongs that everywhere exist, and ridding the world of poverty—the direst curse of all—than in wrangling about "Infinite Intelligence." And it is to be hoped that the coming convention will wipe out the creed with the orthodox "Golden Rule" attachment, completely. Give us a declaration of Principles, if you will, friends, tell what Spiritualism stands for, what its aim is, and then let us proclaim it to the world.

Spiritualism stands for humanity, and not for gods or christs. It affirms the spiritual nature of man; it affirms a conscious, individualized, progressive life for the spiritual man beyond the grave; it affirms intercommunion between spirit and mortal, and it stands for the education, the betterment, the progress, the freedom both of body and soul of humanity.

Let us push humanity to the front and leave God in the background; if he has all power or infinite intelligence he can take care of himself without man's help.

I think the idea of holding the convention every two years instead of yearly, a good one. The great expense attendant upon holding the meetings is probably not overbalanced by the good accomplished. CLARA WATSON.

Jamestown, N. Y.

THAT PLATFORM.

A Worker Presents His Decided Opinions.

As the time is near at hand when the Solons of the N. S. A. are to meet and discuss some of the important questions relative to Spiritualism and Spiritualists, I would like to call the attention of that august body to the deplorable state of affairs that confronts public speakers and mediums in every city of the United States. We find it difficult to determine which of the two lines of opposition is the most disastrous, viz., the traveling mountebank and all-round fakir, or the moss-backed has-beens who have seen, heard and known so much of the phenomena in the past that they are overfed, and have no appetite or desire to support either the occasional lecture or an organization.

When taken together, these lines of psychological influence are most crushingly discouraging to a worker who devotes his entire time to the work, and has no other means of support.

In vain we appeal to the "influential" Spiritualist who used to do so much but now is only an annual Spiritualist every camp-meeting, for assistance even to pay hall rent, but it is like pulling stumps of oak trees.

Many of our readers can easily comprehend the points to be made on this line, without using your space to go into details; so let us try to comprehend the facts that the present discouraging condition must be laid at the doors of these people who have become so selfish and narrow as to care nothing for Spiritualism as an ism," as a movement, or for any of the struggling workers.

These people who do not want any code of principles, God, creed, National, state or local organization, are furnishing ground rent free to the unprincipled charlatan and the wonder-worker who gets a living like a pirate, grows fat, while the old workers, unless they adopt a portion at least of the methods employed by marvelous fortune-tellers, grow gray-headed, worn-out and discouraged, and die broken-hearted for the lack of support.

While the N. S. A. is trying the best it can to keep the ship afloat, and wrestling with "Infinite Intelligence," I beg to present my code of principles or creed, if you will, to which I will adhere in the future regardless of anybody, with the faithful spirit guides to support me. I intend to present Spiritualism according to the following:

1. A belief in, and a reverence for the Supreme Power designated as God.

2. That the glory and sublimity of a progressive and immortal spiritual existence is the natural inheritance and experience of all mankind.

3. That the continuity of life can be practically demonstrated by intercommunion between embodied and disembodied human beings through the laws and philosophy of mediumship.

4. That in order to properly develop his physical, mental, moral and spiritual powers man should study and apply the principles of phrenology, physiognomy, psychometry, psychology and astrology, as expressed by the term Psycho-Biology.

GEO. F. PERKINS.

Chicago, Ill.



DR. G. E. WATKINS,
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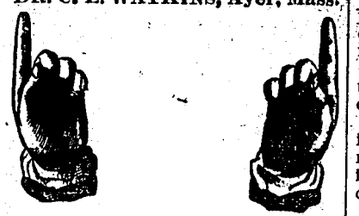
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INFINITE ASSUMPTION

Leave the God Problem Free for Each to Decide.

I consider it almost a waste of time, paper and ink to express my views of the N. S. A. in regard to its ability to fill the requirements of the Spiritualists and Spiritualism. It would seem as though there had been enough written already, on the position and requirements of the N. S. A., for it to realize that it had a subject of vast importance before it, to establish no less than the basis of Spiritualism, for the present and for the future. The theory of Spiritualism is well grounded, and is taking deep root among the people, but it requires time, thought and investigation for the masses to receive its philosophy. You ask: Has it failed to meet the requirements of the Spiritualists and Spiritualism? To which I reply, in my opinion, in a great measure it has.

It has failed because it has not met the criticisms or expectations of its followers. The Spiritualists as a class are a well-informed, high-toned, independent-thinking people, and no surface literature, nor no indefinite Infinite Intelligence will find a lodging among the masses. No doubt many of its followers, yet tinctured with the sophistries of orthodox teaching, retain hold of their orthodox God, and to them the words Infinite Intelligence is par excellent, and is rolled as a sweet morsel under their tongues; while others discard and spurn such teaching and such ideas of a God altogether.

I do not think that the N. S. A. or any other association of freethinkers will ever harmonize the Spiritualists into a unit of thought, for they are as a class independent thinkers, dissimilar and divergent in their opinions, having thrown off the mantle of pre-educated orthodox theology, many of them will refuse to be reharnessed, or subscribe to any code of principles.

Investigator asks: Who and what are the Spiritualists? Instead of having a comprehensive answer to give inquirer they say: "O, they are a fanatical class of people, that believe in the communication of departed spirits with the living."

Why do you believe?

"Because we have positive tangible evidence of the same."

What is their motto?

"We believe in Infinite Intelligence" (assumption).

Why do you believe? Where is your evidence?

"Universal existence."

Existence does not establish an origin, or an originator—and who can tell its origin? Echo answers, Who? and to call it Infinite Intelligence is short-sighted and superficial.

What will remedy its defects? The first requirement to be met with and established is Unity, which must result from a spirit of harmony. To harmonize we must have a central nucleus broad enough to meet the ideas of a majority of the people, around which all can rally. I do not mean a great long code of ethics or principles, a yard long, that would give a person indigestion of the stomach, or the headache to read, but a short, sharp, and concise intelligent production, that would define just who and what we are.

I do not endorse assumption, and call it Infinite Intelligence, for Intelligence cannot exist outside of an organization, and to call an organization Infinite presupposes an Eternal length of time for such an organization, which is beyond our intelligence or conception, and is pure assumption.

I have no evidence to believe in a personal or an impersonal God, and for one would entirely ignore the God question from a code of principles, thus leaving the God question free for each one to decide for himself—as there are already too many public Gods in existence for profit, and for the Spiritualists to formulate a new one would be like adding fuel to a fire that we were anxious to extinguish; but would form a code of principles, based on the question of present and Eternal Spirit Life, and our obligations to our fellow man.

Present, active, surface Spiritualism is at a low ebb, from the fact that a majority of the Spiritualists, and a portion of the thinking people, are convinced that the theory of a Devil, Hell, and Damnation, are terrors of the past, and hence lapsed into a condition of retired security and apathy.

There are a plenty of fossilized Spiritualists in the land and thousands of Spiritualists under the skin, and what is required, is a strong dose of dynamite quickening, on the one hand, to arouse them from their present state of lethargy, and for the other, a strong dose of sensible purification to drive the orthodox disease to the surface, where it can be recognized, and dealt with according to its merits.

Moline, Ill. C. P. MITCHELL.

THE N. S. A.

Views of a Pantheistic Spiritualist.

To the Editor:—I have no doubt that the N. S. A. has done much good, and that its officers and members have rendered the best services possible for them to do. Have no criticisms to offer on their conduct or their motives.

But, allowing myself to be the judge, I believe they made a mistake in trying to load upon the Spiritualistic movement a personal god in the shape of "Infinite Intelligence."

In the manufacture of a god at the close of the nineteenth century, for an investigating people—a thinking people—a free and truth-loving people—it needs something more than incongruous words and assumption.

Permit me to dissect this god, and discover, if possible, what kind of a being he, she or it may be. Infinite means without limit of any kind or character. As applied to a Deity the word means unbounded, limitless and perfect.

Is nature governed by an unbounded, limitless, and perfect intelligence? Conceding this hypothesis, there is nothing for man to strive for, to work for, to promote or suppress. If there is at the helm of nature a limitless, boundless and perfect intelligence, shaping, governing and controlling all the phenomena of the universe, what is there for a finite intelligence to worry over? Can the finite govern the infinite?

I am at a loss to discover how intelligence can be an attribute or faculty, of an infinitude. The word has three distinct meanings: 1. The power of comprehending or discovering, intellectual capacity, understanding; 2. News, information; 3. A spiritual being.

I apprehend that it was the last of these meanings that the N. S. A. intended their use of this word to express.

Then we have an infinite spiritual being. Now the word being has two meanings; 1. Existence, or state of existence; 2. A person existing, any living creature.

So that we have an unlimited, perfect, spiritual person. If so, how can we cope with he, she or it? How feeble our finite intelligence to oppose he, she or it? If this be so, we should take things as they come, and be mum.

Could such an unlimited, perfect being organize a limited, imperfect being and expect much of it? Could such an unlimited, perfect being organize a limited, imperfect being? Would not the fact of such an organization be proof positive of imperfection in the organizer or creator?

No, my friends of the N. S. A., you have reasoned yourselves out of court, and the verdict of the jury must be no cause for action.

Therefore dismiss your Infinite Intelligence, your personal God, and allow us to explore nature.

To my mind, the sun-worshiper is on a higher plane than the one who worships an anthropomorphic being. Pantheism is as far above anthropopathism, as knowledge is above ignorance, truth above error.

When we worship space time, law, matter, spirit and life, the all of the universe, as God, we cannot be much out of the way in our worship. And I believe in worship and am a Pantheistic Spiritualist.

Nor could all the N. S. As. that may ever be organized induce me to worship a personal God, who stands outside of nature as the creator of nature.

I believe in space, matter, time—spirit, life, law, these three great polarized states of existence. That through their wonderful and mysterious combinations of energies all personal identities are unfolded and developed.

This gives to me a view of my personal identity that is beautiful and valuable. Something to do. An entity that I may purify, beautify, strengthen, and enjoy.

Emerson once said: "Conscious law is king of kings"—and law may be conscious; but if so, it is a quality of consciousness that rises above the consciousness of man and all his passions, attributes and intelligences.

B. F. SLITER.

Grand Rapids, Mich.

GODS OF PAST AGES.

And the Part They Have Played.

The gods of the past ages have nearly destroyed the peace and happiness of humanity. All manner of isms and religious societies have been inaugurated, and they flourished for a time, and then fell to pieces for the want of truth to sustain them.

"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceived the whole world; he was cast out into the earth, and his angels were cast out with him."—Bible.

It will thus be discovered that the Jewish and Christian warfare commenced in heaven, and the end is not yet.

Gods have no more power than those that produce them.

Buddha was in the real estate business, but left it and was the starter of the Buddhistic religion. His god originated in his own mind, and he answered his purpose very well.

Confucius, the Chinese philosopher, who lived three hundred years before Jesus, is now worshiped as a god.

Mohammed was his wife's farmer, but started his religion, and is now equal to any of the gods.

Moses, the Jewish historian and Bible writer gave his god the power to create worlds and make men and women fully matured at the time he constructed them.

Joseph Smith, the Mormon hero and prophet, borrowed his gods from the Jews and Christians, and lost his life in defending them.

It was believed when Spiritualism first came to the front, that all the gods had had their day, and the dear people would soon be rid of them; but the habit of worshiping individual gods has become thoroughly chronic, and it will be some time before the symptoms will all disappear.

The National Spiritualists Association is concentrating a wonderful power which we hope will be for the best interests of our glorious cause. Our faith in the future of Spiritualism is not to be shaken or even made doubtful, for its source is so fruitful and so abundantly supplied with angelic intelligence that it surely can never fail.

The God question was the main thing that brought the angels to the earth to help us settle it; the time they first came was in 1848.

The gods have all been tested, and found wanting.

It is to be hoped that the inspiration which will surround the delegates of the N. S. A. will unanimously agree that the God in nature will suffice for the whole of humanity, and the question of godship will never be raised again to disturb the happiness of the people.

The strategy of the gods, brought on the war in heaven, and it requires the generalship of a Devil to settle it on the earth.

To please their gods the Christians have carried the war into the Oriental regions, and the Oriental gods are not pleased with the situation. The gods of each nation serve their own people the best. The god of nature is found everywhere; his extended knowledge is displayed among all the nations of the earth. We are all his children, and he loves them all alike. Dogmatic creeds have no weight with the holy powers of the heavenly spheres. Eternity makes no changes in his formidable teachings. The love of the God of Nature is so great that he serves all his children exactly alike. He is the Father of all life, and all life is a part of him. His great power is extended to every planet. His greatness and goodness is everywhere known and felt. He requires no worshiping or high sounding words of praise; on the contrary if we love one another as we should, the God of Nature will never forsake us.

When the love element prevails on the earth, there will never be any more wars in heaven, for all human souls are a part of the divine soul, and all warfare will surely come to an end.

Fortunately individual gods and credal empires are on the wane, and Christian divisions will soon commence to heal; then there will be more righteousness on the earth than was ever known before. All the gods that have been born of women, and all other gods that have "created themselves," will take their departure into oblivion and will be remembered no more forever.

DR. WM. CLEVELAND.

Minneapolis, Minn.

THE N. S. A.

Intelligence in Every Particle of Matter.

As the time approaches for the meeting of the eighth annual convention of the N. S. A., to be held in Cleveland, Ohio, all who are interested in the success of the Spiritual movement will be watching anxiously for the result of its proceedings. For over fifty years I have been an earnest student of Spiritualism and have carefully noted its influence upon human progress and happiness, and while I believe in its general elevating tendency, and am always glad to see its principles more widely known and appreciated, I am not at all in sympathy with that somewhat numerous class of critics who are so violent in their denunciation of any kind of a declaration of principles. I could never understand why such a large number of Spiritualists should be so afraid of what to them is such a terrible bugbear, a creed. To me the idea of any form of creed having the power to hold Spiritualists to a belief in any false doctrine or philosophy seems perfectly absurd. I have not the least fear that such a thing could ever prevent me from investigating any subject that I might think worth my time and study, and I do not hesitate to say that in my opinion there is not the least danger or possibility of Spiritualists as a class ever being influenced or harmed by anything of the kind. With all thinking people creeds have become a thing of the past.

There can be no monopoly of Spiritualism. It is something that may come to every human being who is ready and willing to receive it. One of its most general teachings is that every one must acquire knowledge for himself, and be responsible for all his acts, thoughts and feelings. It matters not how much of wisdom and goodness another may have attained, it can be of no value to me till I am capable of understanding and accepting it for myself. I believe that Spiritualism came to the world when it did because the age was ready for it, and the millions of wise and purified beings in the higher spheres of spirit life were ready and desirous to use their united power for the purpose of educating mankind and helping to lift them up to a higher state of civilization and happiness. The millennium has not come, and there is plenty of ignorance, selfishness and wickedness in the world, but when we compare the intellectual and spiritual conditions of the most enlightened nations with what it was fifty years ago, there is much cause for rejoicing.

How much of this change has been caused by spiritual influence it would be impossible to tell, but I have no doubt that it has been a very important factor in producing the final result. I think we need not flatter ourselves that this spiritual work has been done entirely through those who call themselves Spiritualists. Infidels, Agnostics and church members all have their spirit friends and no doubt are often unconsciously inspired by them to work for more rational methods. Believers in church doctrines feel this power and call it Jesus, and often members of Christian churches who claim to know nothing of Spiritualism are really more spiritually minded than many who are known as Spiritualists.

Our friends in spirit life seem anxious to reach all classes. The question is as to where they can have the most influence and do the most good. Without doubt more can be done through those who have made a study of the conditions that favor inspiration and spiritual intercourse. This spiritual power has come to stay whether we approve or not, but the work to be accomplished will depend very much upon the workers on this side, and the conditions we furnish. The work will go on whether the N. S. A. continues to exist or not. The question for us to consider is whether the Association is of value as a helper. I believe that it is an important factor, and that while it will probably never represent the whole of Spiritualism in this country, it can wield an influence that will be of great value to the cause, and I hope that it may continue to be an influential power in promoting spiritual interests. I also hope that it will continue to give a declaration of principles, whether it gives them just as I would or not. I am willing to let the majority rule, even if they should still believe in Infinite Intelligence.

In fact the more I study into the principles of nature and the laws that control all life and matter, the more I am inclined to admit that there is intelligence in every particle of matter in the universe. When I see the wonderful perfection in all life, from the lowest living germs to the highest development of human life, I am constantly more and more filled with wonder at the mystery of it all. The wisest person cannot tell how a blade of grass grows. Its invisible life principle is beyond our reach, but it is there and it makes no mistakes. The wonderful combinations of the chemical elements necessary to maintain life seem perfect and none of them could be spared. Oxygen, an invisible gas, is more than half of the whole earth and much more than half of our physical bodies. Without it there would be no water, no air, no granite rocks and no life.

When I turn my telescope upon the moon, or Jupiter with its satellites, and Saturn with its rings, or upon the nebulae of the Milky Way, where, though it only magnifies 125 diameters, it reveals thousands of stars that are invisible to the naked eye, suns to other worlds, so far away that it would take their light thousands of years to come to us, I have to admit that if there is no Infinite Intelligence, there is an Infinite something that is entirely beyond my comprehension, and I rejoice with exceeding great rejoicing when my spirit friends give me good reason to believe that in a spiritual world where I shall have vastly more favorable conditions for investigation than in this, I may still continue to make further study of the Infinite mystery.

G. W. WEBSTER.

Lake Helen, Fla.

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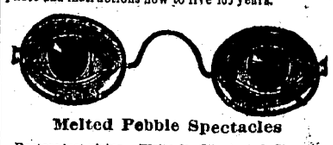
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HOPEFUL.

The "Principles" Can Be Improved.

To the Editor:—I am looking forward hopefully to the meeting of the National Spiritualists Association, which will shortly convene at Cleveland.

I have been connected with the N. S. A., as missionary at large, since its organization in 1893, and feel a deep interest in it. I am a firm believer in organization, and feel that unless Spiritualism maintains itself as a distinctive organized movement, its beautiful system of philosophy will be absorbed by various other organizations. Already the liberal churches are appropriating a portion of its teachings; Theosophy and Christian Science are claiming other portions of its philosophy as their own. Some of its revelations are being taught and practiced by unscrupulous individuals under the guise of high sounding and misleading names.

Healers and others are practicing and teaching what they have learned in the seance room under these different names, and without giving credit to the source of their knowledge. Still worse, most of them deny it, deride Spiritualism, abuse, malign, and insult its mediums and advocates, while they after adding the popular name of "Christian," Universal Religion, Wisdom Religion, or something as meaningless, and mixing together some of the beautiful and helpful teachings of Modern Spiritualism with a great deal of ancient myth, mystery and nonsense, give it to the world as their own wonderful inspiration and infallible wisdom coming down from God.

I am opposed to allowing our Spiritualism to be adulterated with such nauseating absurdities, therefore I advocate the thorough organization of true Spiritualists, for the purpose of studying its glorious philosophy, of demonstrating scientifically its phenomena and of promulgating its beautiful and natural religion, that the world may receive its revealed system of phenomena, philosophy, and religion, free from ancient myth and miracle, and modern dogma and superstition.

So far as the "Code of Principles" adopted at last year's convention of the N. S. A. is concerned, I think they can be improved, and I trust when the convention meets in Cleveland they may be changed to suit all Spiritualists.

The Infinite Intelligence of the present code should be dethroned in the interest of harmony among us, I think, as there are some who object to it. I am not partial to it, myself, though I am willing to work under it, or even anything greater and more objectionable than Infinite Intelligence, if the Spiritualists will come together in all their strength and with a grand united effort build up a National Association that will be strong enough to demand and receive justice at the hands of our legislatures, our Congress, and the law; to establish schools and colleges, in which to teach our philosophy and the higher branches of education, and make homes for our worn-out workers and for the orphans of Spiritualists; to establish a publishing house, which would be of almost infinite benefit to the cause; that we may build temples, or churches and cease to hold our meetings in third-story halls; that we may have modern places of meeting, with good music, such as will be in accord with the talent we are presenting to the world in our inspirational speakers, and mediums for various phases of manifestations.

We now have a National Association firmly established; let us sustain it.

Let us come together at Cleveland with a determination to correct all errors that may be found in the organization, and with the determination to harmonize ourselves and work for the interest of the National, state and local organizations.

May all Spiritualist societies see to it that they are represented in this, the most important convention the N. S. A. has ever held, is the wish of

E. W. SPRAGUE.

PARALYZING.

"Infinite Intelligence" Is a Hoodoo.

To the Editor:—I notice in your columns that the cabalistic "N. S. A." is preparing for the eighth time, to hold a convention. I am a well-wisher, but not a member. Am one of those born psychics who have long been seeking alignment with the broad thinkers of the world. I believe in the unity of Spirit, and the duty and pleasure of mutual helpfulness. It seems to myself, that I am in a position to ask of our co-workers, a few pertinent questions, as a friend, without the liability of any charge of partisanship.

Is it not fair to ask of the N. S. A. and its record: What have you accomplished for the cause of Spiritualism? What have you done to harmonize, and draw together the various bodies of broad thinkers, who are willing to affiliate, and in this unity to find added strength and power for usefulness to their kind?

Have you devised any method for continuous propaganda work, embracing an unfolding of well-ascertained conditions "beyond the veil?"

While you say you have a great friendship for mediums, have you set on foot any measures, by which the whole power of the Association can be brought to bear in an emergency, as a protecting shield for worthy workers against all injustice and persecution?

Suppose some of our people should be in the position of the Christian sectarian missionaries in China, could you bring to their aid any physical power to release or protect them?

Have you taken any steps to organize means that in the future can be felt in courts of law, if necessary, so that our mediums or others of our faith could be sure of justice?

Have you put in train any measures looking to the broader spread of the truth as we see it? Of course, the Invisible Helpers are doing all they can on our plane. But, they have never refused our aid, when offered in the right spirit, on the plane with which we are familiar.

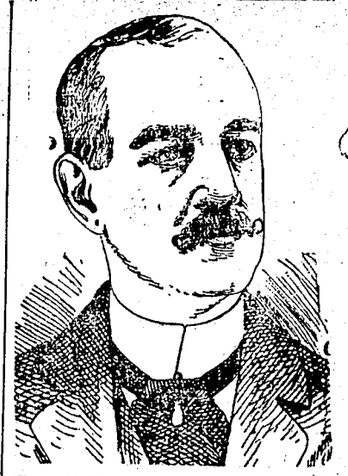
Looking over the work cut out for the coming convention, we find four items. The first seems to indicate a waning strength and enthusiasm, from the effort to make the sessions bi-ennial instead of annual. Of the other three, two relate to the selling of special privileges in the association, at good round prices; while the fouth relates to the strengthening of the barb-wire fence which was begun when the association started, eight years ago.

This may all be excellent business, after the "stand and deliver" methods of the self-conscious American of today. But, then, if this is all that a National Convention has to offer for consideration on the most important day of their year, it seems like meagre diet.

We must not forget, however, that in the eight years of active work, they have been able to discover a special and particular God, for the worship of the Spiritualist. Ignoring all that has come out of the Silence, the ether and the wisdom of the ages, they have named IT, "Infinite Intelligence." Think of concentrating for purpose, with the distraction of a seven-syllabled word hoodooing all our spirit power, by its anaconda-like uncoiling. No nineteenthly of an ancient Calvinistic divine could so excel in its paralyzing power on all hope, joy, and active manifestation or growth. It was a pity the promoters of this declaration of knowledge did, not remember:—

"No man knows God; it is the God in man
Who knows Himself in Him and lifts man up
To the conception of what is divine,
In his own nature, Rising up to Him,
We come to God through Christ,
through God to man,
And to all nature in His Holy Spirit."

W. P. PHELON, M. D.



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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life from his home in Isabella county, Arthur Cooper, at the age of 75 years. He had been a Spiritualist since the first manifestations. He leaves a wife and children to mourn his loss. Services by Mrs. J. H. Dunham, Ionia, Mich. D.

I was called to officiate at the passing of our dear brother, Abraham D. Hembling, 54 years old, who was a devout Spiritualist and astrologist, constantly in the work. Services were held at his brother's, on West Bridge street, Grand Rapids, Mich., September 20, 1900. The house was packed to its utmost capacity by an appreciating audience of spiritual friends and skeptics.

REV. W. O. KNOWLES.

Passed to spirit life, from her home on Groveland street, Haverhill, Mass., September 30, Mrs. Carrie A. Davis, wife of James Davis. At an early age Mrs. Davis united with the Methodist church. Her daughter preceded her to spirit life fourteen years ago. While passing through this shadow her spiritual nature unfolded and she became aware of the presence of her spirit daughter, and she began to realize the mistaken conception the church has in regard to the hereafter, and also of the truth of spirit return. The casket was covered with beautiful emblems of flowers and the room filled with them, gifts from those who know and loved her. Services were conducted by the writer.

AMANDA A. CATE.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

work, progressive, humanitarian, realistic. Descriptions of scenery and home life in both England and the United States. It is a large 12mo, 366 pages, neatly bound in cloth; has portrait of writer as frontispiece. Price, $1.50. To introduce it will sell from this office until further notice for $1.25. Postage free.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

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The Progressive Thinker

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 22 CHICAGO, ILLINOIS, SATURDAY, OCT. 27, 1900. NO. 570

"A NEW HEAVEN AND A NEW EARTH."

Dr. J. M. Peebles' Address at the National Spiritualists Convention in Cleveland, Ohio, October, 1900.

"We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." Acts 23:9.

"And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away. * * And I heard a great voice out of heaven saying, 'There shall be no more death for the former things have passed away.'" Rev. 21:1-3-4.

These are the reputed words of that Patmos seer, whom the late brilliant and eloquent Col. Ingersoll pronounced a "lunatic." But sane or insane his inspired words have streamed in silver radiance down through all the intervening centuries.

The seers of the ages live in history unforgotten—loved because they were inspired; and divine inspirations, like truths, are immortal. Seers, intermediaries, or sensitives, susceptible to the intelligent invisible influences, generally reside in mountainous regions. Confucius lived on the rocky range of the Loo mountains, Socrates in mountainous Greece, Jesus in Palestine, Joan of Arc on a hillside hamlet of Dom-Remy, overlooking a lovely valley, and Swedenborg in Sweden, famous for its mountain springs and magnificent scenery.

No Emerson, Carlyle or Humboldt ever graced a clime where bananas grow; nor was a prophet medium ever born in the low foglands of any country. Evolution is the law. Surroundings, physical and social, are as necessary to scientists as to sensitives in producing given results. Environments abound everywhere. The door that that swings must have its hinges.

Inspiration, an influx from the Divine life, is universal. It overswept the epochs of all ages. But God did not speak his last word to Lao-Tze in China, Manu in India, Moses on Sinai, or to John on the rugged Isle of Patmos. He speaks in every true soul-thought to-day. Inspired books are neither closed nor sealed. The highlands of Scotland and the granite hills of New England are as sacred as Israel's mountains; our rivers are as holy as the Jordans of Asia, our prairies fertile as the plains of Shinar, and our forests as beautiful as the olives and cedars that shaded Lebanon.

Let us not in avenging malice decry the past; without it the present were impossible. Something does not originate from nothing. The same sun, that in ancient times ripened the grain under pyramidal shadows, filled Egypt's granaries with corn and deposited the deeply hidden coal-beds that light and warm our homes, shines to-day, and it is quite satisfactory. The pessimist may see only the spots upon it; still it shines in transcendent splendor. And so the Sun of righteousness, that Christ-spirit of love that thrilled the seers, the vision-dreamers and the sensitives of old, is now kindling the fires of inspiration in a thousand souls for the structural realization of the new heaven and the new earth.

Past revelations were well for their time. Let us not deride antiquity, nor abolish the memories of our mothers. Truth is never old. It never changes. Our conceptions of it only, change. Aspiring souls must have living truths. They must feed upon the manna of mental and moral science, and drink from our own ever-flowing upland fountains, rather than from Siloam's pool, or Ganges' sluggish waters. Thoughts must be as free as the air we breathe, and ideas, to nourish hungering souls, must be as fresh and as bracing as the music-making winds of spring-time.

Life and energy are everywhere immanent. Infinity cannot be exhausted. The inspirations of the seers allied to the Divine, whether breathed in the Orient or the Occident, can never know a finality. They manifest in all forms of life; in the progressive movements of the ages; in religion, art, and science; in the moral heroism of reformers; in the tender affections of woman; in the ministries of spirits; and withal, they are the precursors of the new heaven and the new earth, "wherein dwelleth righteousness."

The source of all inspiration is spirit. Jesus said, "God is Spirit," infinite, unchangeable and all-energizing Spirit. This is the foundation stone of all true Spiritualism.

"If a spirit or an angel hath spoken to him, let us not fight against God." The possibility of a spirit's speaking was denied by none in that era, except the Sadducees. Jesus chose the twelve because of their spiritual gifts. Paul later saw the heavenly light, listened to the voice from heaven and while praying fell into a trance. Multitudes to-day fall into the trance and spirits and angels speak to them. The continuity of history is just as demonstrable as the continuity of life.

Considering law and the reign of law, ancient and modern Spiritualism are a unit. Churchmen deny this, "fight against God, who is Spirit, essential and immortal."

The N. S. A. has been bitterly if not maliciously attacked by a forlorn few in its own household because expressing belief in "Infinite Intelligence." What else could it have done? Spiritualists are not atheists. The most exalted spirits teach the Divine Existence. The brainiest scientists of to-day the world over believe in God. They have so done in all past time.

"Half science," said Bacon, "leads to atheism." Liebig, the great scientist and chemist, said, "Everything that touches organic nature opens a wise end and reveals a Supreme Intelligence." And that distinguished astronomer, Kepler, declared that "since God is Unique Intelligence, the character of these laws that he has given the world must be unity and universality."

Edison, scientist and inventor, of whom the world is proud, declares that "Chemistry undoubtedly proves the existence of a Supreme Intelligence. No one can study that science, and see the wonderful way in which certain elements combine with the nicety of the most delicate machine ever devised, and not come to the inevitable conclusion that there is an engineer at the head of the universe." The immortal Plato said to the materialists of his time, nearly 400 B. C., "Can we believe that He Who is Absolute Being, can be without life or thought; that He is deprived of Intelligence?" This inquiry supplies its own answer.

That profound thinker, Gen. W. H. Parsons, Washington, D. C., writes thus: Cicero, the most celebrated of Roman philosophers and the world's greatest orator, said: "If the coincidence of atoms can form a world, why can it not construct a house, a temple, a city? It would be less difficult and complicated. He who gives credence to such an opinion should also believe that a heap of golden or silver letters thrown on the ground, would so group themselves together as to form the story of the Aeneid. As for me I do not think that hazard would be able to compose such a verse in such a manner." But if not hazard, then purpose, and if not purpose, then Infinite Intelligence.

If a human being were blown to atoms by a dynamite explosion, it would be impossible to believe that the atoms, cells, molecules, ligaments, tendons, arteries, veins, capillaries, eyes adapted to seeing, ears to hearing, would go to work without any intelligence or purpose, and put themselves together into a thinking, rational man again.

Alfred R. Wallace, the great English naturalist and Spiritualist, says in his "Limits of Natural Selection as Applied to Man," "All force is will force * * and the whole universe is not merely dependent upon, but is actually the will of one Supreme Intelligence."

"Adore with me," exclaimed Voltaire, "the design manifest in all nature, and consequently the author of that design.

"Religion, you say, has produced thousands of crimes—say, rather superstition, which unhappily reigns over this globe; it is the most cruel enemy of the pure adoration due to the Supreme Being."

"I believe in one God," said Thomas Paine, "and no more, and hope for happiness beyond this life. * * The existence of an Almighty Power is sufficiently proven to us in nature."

Scholarly thinkers tire of hearing the platform phrase, "Made by the laws of nature." Laws make nothing; laws are not creative. They are modes and methods of operation. The swing of the clock pendulum creates neither the pendulum nor the clock. Laws are the methods of intelligent forces, which forces as naturally relate to Infinite Intelligence as does the drop to the fountain. These laws are so uniform in action, that an astronomer standing with Thales 500 B. C., could calculate an eclipse of the moon and find it took place precisely at the time related; and so could he go forward and calculate for 5,000 years with the same accuracy; and all because this is a universe of law, of purpose, of order, implying Infinite Intelligence.

The highest inspirations of the ages, the consensus of intellect and wisdom, from remotest antiquity to the present, has expressed an unquestioned belief in "Infinite Intelligence." Pythagoras, Plato, Proclus, Philo, Hillel, Jesus, Epictetus, Mahomet, Maimonides, Kepler, Newton, Cicero, Bacon, Goethe, Shakespeare, Voltaire, Thomas Paine, Mazzini, Coues, and such fathers of modern Spiritualism as Prof. Hare, Judge Edmonds, Owen, Brittan, Denton, Kiddle, etc., etc. Surely the N. S. A.'s declaration of principles finds itself in good company, a company of immortal Theists reverently believing in God, Spirit, "Infinite Intelligence." And herein centers the solid foundation rock of Spiritualism—a Spiritualism originating in God and grounded in man's moral and spiritual nature.

God being Spirit, and men being made, "evolved" in the image of God, they are necessarily spiritual beings; and as love responds to love, as music responds to music, so by the law of sympathy and vibration, all spiritual beings respond to, and under proper conditions may correspond or converse with the spirit intelligence of this and all worlds invisible and visible. Spiritualism is therefore naturalism on a plane of spiritual activity.

From time's earliest morning Spiritualism, the antithesis of materialism, has under some name manifested to humanity. It has been God's perpetual witness of immortality. Gymnosophists, hierophants, oracles, sibyls, Yogis, Rishis, visionists, prophets, diviners, intermediaries, mediums, psychics, sensitives—these were not frauds. It was those who persecuted and refused to hear them that were the frauds and the fossils of their time. Priests die, but the prophets, seers and sensitives are immortal on history's pages.

The world moves in cycles. It was when a rabid atheism began to abound about a century ago, and when cold agnostic German materialism, a reaction from the 17th century creeds and confessions, came rolling in upon us like a flood, that the world was startled by a muffled sound from the silence—a concussion that shook to its very center the sleepy Protestant world. It was a message from the skies to humanity. It demonstrated that the dead lived. It was a fact, and so is the X-ray. Telegraphic communications and cablegrams are facts; but there is nothing necessarily moral or spiritual in them. A rattlesnake's bite is a fact; the lies of a pot-house politician are facts, or transposed, it is a fact that they will lie for the glory of their party. Facts may blight and curse, or they may be so manipulated as to strengthen, build up and beautify human character.

Though these varied manifestations from the unseen world were new to us, they were and are both ancient and modern in Oriental countries. China to-day is an empire of spiritists. Ancestral worship is almost universal. India is another country of spiritists. In the Shastras we find the Rishis communicating with both the dead and the living by mental telegraphy. Crossing the Atlantic a few years ago, the Korean minister was my cabin-mate, and he related to me by the hour of the wonderful spirit manifestations of his country. The Maoris of New Zealand held converse with the spirits in caves dimly lighted with gum-knots. Mormons are spiritists boasting of their healing and spiritual gifts, and Roman Catholics never denying, have for centuries admitted the facts of spirit intercourse, though they have cursed the methods and the results when transpiring outside the pale of their own church.

But are Chinese, Hindoos, Maoris, Zulus, Mormons, Roman Catholics, Spiritualists? Do Spiritualists so consider them? Is it not about time that the Spiritualists not only presented to the world a straight-forward declaration of principles, but exhibited sufficient culture and energy to differentiate Spiritualism from spiritism? The words are not synonyms. They should never be used interchangeably. Al, an Arabic particle, is a prefix to many words, and is an equivalent to definiteness of mental and moral qualities. It has still more potency when a suffix. No good writer would confound office with official, or idea with ideal; then why should he confound spirit with spiritual, or spiritism with Spiritualism?

This latter relates to angel ministries and to the quickened consciousness and religious aspirations of the races. Its horizon is not bounded by Hydesville, America, or any other nation. It has a divine grip upon the moral constitution of the nations, which constitutions require such sustenance as spiritual knowledge, vision, faith, trance, prayer, heavenly impressions, loving angel ministries, and holy inspirations from the Christ-Heavens. "It is the spirit that giveth life," said one of old, "and to be spiritually minded is life and peace." "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "If we live in the spirit," said the apostle, "let us also walk in the spirit * * endeavoring to keep the unity of the spirit in the bond of peace." This is practical Spiritualism, and what the late Prof. J. R. Buchanan, Kiddle, Brittan, Dr. Crowell, and other eminent Spiritualists denominated "Christian Spiritualism" as distinguished from the Chinese, Mormon, and Voudou spiritism, which goes little further or deeper than "talks with the dead," talks perhaps about finding an affinity, or discovering a gold mine, or an oil well, or inquiring who will be the next President, and what will be the price of oats next year? This is spiritism. Has it redeemed China, Korea or the world? Has it inaugurated a new heaven and a new earth? Is the world saved? Stepping higher, have Spiritualists any more zeal for the truth they profess than other people; or are they more earnest, benevolent or harmonious? Have they built any more homes for the aged, retreats for sensitives and worn-out lecturers, and hospitals for the poor? Are they morally any better fathers, mothers, neighbors, than the orthodox, whom they sometimes savagely condemn? By their fruits, men and their doctrines are to be known—by their fruits, spirits and their teachings are to be judged.

If Spiritualism is not morally uplifting; if it is not religious, if it is not Christian in the noblest sense of that word; if it does not touch the soul's depths with convictions; if it does not quicken the spiritual consciousness, and develop justice, freedom, reciprocity, fraternity, and pentecostal altruism, it is of little avail. But Spiritualism—true Spiritualism, being of God and aflame with the Christ-spirit of love—being in its inmost a phenomenon, a philosophy and a religion, the universal religion of all inspired souls, does arouse the spiritual nature and lay the foundation stones for the new heaven and the new earth.

While there are multitudes of spiritists, necromancy test-hunters, consulting border-land earth-bound spirits, thus opening the door to obsession, there are in the land comparatively but few highly and harmoniously unfolded spiritual Spiritualists, ablaze with altruism. When a clergyman asked Emerson what he thought of the "influence and the success of Christianity," he replied, "Christianity has never yet been tried." So Spiritualism in the richness of its mentality and in the fullness of its spirituality, has never yet been tried.

It is reported that in the city of New York the leading Spiritualists attend the Rev. Heber Newton's Episcopal church, the Rev. Mr. Savage's Unitarian church, or other liberal churches. In Chicago, the Rev. Dr. Thomas' congregation abounds in Spiritualists. In Gentryville, Missouri, and vicinity, the Spiritualists flock to hear the Rev. Elder Myrick. And why? Because they are tired of atheism under the guise of Spiritualism—tired of hearing Jesus Christ pronounced a "myth," or if he lived, a "beggar," a "tramp," a "thief," and all religion, "superstition."

Is Spiritualism then dying out? A thousand times NO! Never a truth perished. That it lives however with such a coterie of semi-atheistic advocates is a proof of its divinity. Spiritualism was never making such rapid strides as now, but often under names. The churches are accepting it. It is the world's great need. It is the real bread-of-life pabulum of the popular religion. Talmage condemns it, and yet in his better moments preaches it. It is the leaven that is permeating, broadening and spiritualizing the creeds of Christendom. Only recently in Battle Creek, Michigan, I lectured to our Spiritualist society on Sunday night, and the following Monday night to the members of the Y. M. C. A. in their hall. The religious world moves. Theology is no more religion, than spiritism is Spiritualism, or a road-way sign-board a city.

Spiritualism, being divine in origin, my soul hates any pretended Spiritualism for gain, for curiosity, or for glory. It abhors hypocrisy. It loathes the conjuring up of old Hindu Vedantaism, Sankyanism, Patanjalaism, and other Oriental mysticisms, saying nothing of the Sakti-worship, and palming them off as "progressive Spiritualism." This is a worse fraud than that of the tramp frauds, who in pitch-dark seances materialize spirit make-ups at a dollar a head.

Solid intelligent Spiritualists have had quite enough of this "higher Spiritualism," high as a Hindu conjurer's wand—enough of this pompous pan-American, Sannyasin slush-philosophy, that leads to bewilder, dazzles to blind, and promises "illumination," "inspiration," "adeptship" and occult Yogi-union with A. U. M. Those who wish to sit cross-legged in dingy Hindu huts plastered with cow-excrement, to "meditate," "concentrate," "illuminate," and to so develop as to become one with OM—A.U. M., have a perfect right to do so, but they have no moral right to call it Spiritualism. Positively I never saw, though seeing scores of them, a clean Yogi. I saw one utterly naked sitting to "concentrate," and when English ladies approached he donned a dusty, dirty hip-cloth of scanty dimensions. Evidently he had never heard of comb nor had he enjoyed a bath. He was gazing at a hole in the wall and was engaged in "divine breathing to consecrate." If some of our spiritistic Yogis would "concentrate" towards a wood-pile and saw wood for a poor widow, it would be decidedly more practical and spiritual. They could engage in "divine breathing" while sawing the wood. Col. Olcott assured me, when I was stopping with him at the Theosophical headquarters in Adyar, India, that with barely an exception, "The Yogis were a shiftless set of impostors and beggars." Any effort to hitch Yogaism, or any other Hindu superstition onto Spiritualism, will be a failure.

Truth is a unit—a unit with variations in expression. Considering the radical difference between the Aryan and the Semitic, the phenomena, the Christianity of the Apostolic times, denominated Christianity, and the true Spiritualism of our times, are in perfect accord. Hudson Tuttle, in one of his happy, highly inspired hours, wrote and published the following in the Religio-Philosophical Journal:

"If we analyze the secret power of the life and character of Jesus, we shall find it all in this intense love. He is a sacrifice for the sins of mankind. He dies that others may live. He is a vicarious substitute, willingly by choice, and his last words in the agony of death are those of forgiveness, charity and intercession. The silver tongue of oratory never need be silent in words of praise; the poet has abundant fields to idealize; the painter is at no loss for a subject. This one characteristic takes Jesus out of the realm of humanity and allies him to the celestial."

In this eloquent soul-felt passage Bro. Tuttle meant, "out of the worldly selfish realm of humanity," and allied "him to the celestial." Jesus Christ, the Martyr of Calvary, was allied to the celestial. He is still allied to and with the Celestials, souls of antiquity, Confucius and Socrates and an innumerable company that make radiant the Christ-Heavens of immortality. He is still preaching through divinely unfolded intermediaries to "Spirits in prison," spirits incarnate and discarnate.

While Plato was aflame with wisdom, Christ was aflame with love, pure and self-sacrificing. And it is this Christ-spirit of tenderness, benevolence, brotherhood and love, guided by wisdom and vigorously impelled by a highly purposed will, that will ultimately save the world, crowning it with beatific peace and harmony.

And just so far as atheism, or any form of atheistic spiritism abolishes "Infinite Intelligence," derisively annihilates Jesus Christ, sneers at prayer, scorns invocations, denies moral responsibilities, pronouncing all religion a "superstition becoming Bible stories and silly women," just so far I am not a Spiritualist, nor if the above be Spiritualism, will I be known as one. Any Spiritualism without "Infinite Intelligence," without the Christ-spirit, without religion and prayer, and invocations and angel ministries, and spiritual messages, altruism and activity in all reform work is a farce—a phenomena-farce that is chilling and blighting with the dry-rot of atheistic angularities, disorganization and death to many of our Spiritualistic societies.

When I speak of Christianity, the pure and the genuine, I have no reference to the Jewish Jehovah, or to churchianity with its bloody record, its creeds and confessions of faith. They are but clinging barnacles. Jesus Christ framed no creed, but distinctly said, "By this shall all men know that ye are my disciples, if ye have love for one another." When sectarian churchianity becomes Christianized, and Spiritualism spiritualized, then will Christianity, Spiritualism and the higher Theosophy, sinking petty differences, clasp hands and work for the education and the salvation of humanity. By salvation is meant soul-growth, the unfoldment and harmonial development of all the emotions and faculties up to the divine standard of the perfect man!

"Give us your help," says Willard J. Hull, the able editor of the Light of Truth, "so that the twentieth century shall find Christ's gospel, Christ's economics, Christ's manliness, Christ's patience, for the first time in the history of Spiritualism, the one working hypothesis of those who call themselves Spiritualists."

It was my good fortune to once meet Victor Hugo in Paris at a spiritual seance. He was a devoted religious Spiritualist speaking reverently of the Christ. The great London Times, termed the "Thunderer," in criticising Flammarion's new book says that "This eminent French astronomer holds the absolute conviction of a communion between the seen and the unseen, and that the whole universe is governed by spiritual laws." Certainly he does; and so do the brainiest men of the world.

The Rev. Mr. Haweis, who is rector of St. James in London and a special preacher at the Westminster Abbey, says that "Spiritualism leads to the center and the source of life and tells us of a future remedial world. It reveals to us the bright galaxy of ministering spirits, the Jacob's ladder which reaches from earth to Heaven; it has more fully explained our Bible, given us back our Christ, and given us back our God, the tender loving Father of all." Concurring, Miss Lilian Whiting adds, "Spiritualism is simply the result, the inevitable result of the full acceptance of the teachings of Jesus, of the authority of the inspired truths of the Bible and of the latter day revelations of science."

The phrase, "Knowledge is the world's savior," has been harped from spiritistic platforms and published in a portion of the spiritistic press till it has become actually sickening. Knowledge saves neither individuals nor nations. The English are an educated people and so are the Boers; did it save them from a bloody war? During the French and German war, when the Germans scored one of their greatest victories, thousands of Germans marched through Berlin's streets singing,

"Praise God from whom all blessings flow,
Three thousand Frenchmen sent below."

Forgers are good pen-men; bank embezzlers are good accountants; train robbers are skillful mechanics; Ruloff, the superior scientist and linguist, of Ithaca, N. Y., murdered, boxed and sunk his wife in Cayuga Lake. Dr. Webster, professor of chemistry in Harvard University, owing Dr. Parker a debt that he could not pay, murdered him and employed his knowledge—his medical knowledge in using every destructive and dissolving acid known to chemistry, to disintegrate and destroy every vestige of the body. Did knowledge save this man—has it saved any tribe or nation? The greater the knowledge the deeper may be the wickedness of the plot. Proud selfish knowledge is dangerous, unless influenced by justice, by principle, and governed by a high moral nature.

Spiritualism is an affirmation. It not only demonstrates a future conscious existence, but it gives us a partial geography of the better land, with descriptions of the conditions and the occupations of those once vestured in mortality. There is a winter-land sphere of retribution and suffering over there as well as a summer-land of moral loveliness. No one by dying gets away from himself. Memory, consciousness and conscience continue. God constructs no hells—damns no souls here nor anywhere. Men build their own hells. They reap what they sow. Every child born is a possible arch-angel or a wandering prodigal in Cimmerian spheres. Death is not a sponge that cleans life's slate by a dying spasm, nor does it make saints of savages in the twinkling of an eye. Man is a spirit now, a moral actor now and in all worlds. There is no escape from just punishment. It is cause and effect, and yet merciful and disciplinary. The door of mercy is never shut. The gate of opportunity is never closed. God is not only consciousness and life, but wisdom and love. Not only has Spiritualism opened the doors to immortal spheres, but it has disclosed some of the unspeakable beauties awaiting us in the many-mansioned house of the Father. These mansions—aural spheres, enzoning stars and planets—are real, substantial, and adaptively fitted for the abodes of spirits, angels and arch-angels. These, aflame with love, are ever active in some educational or redemptive work. Heaven's rest is not idleness; the soul's activities are intensified by the transition. The future life is a social life, a constructive life, a retributive life, and a progressive life, where the soul sweeps onward and upward, in glory transcending glory, through the ages of eternity.

In its infinite reach, Spiritualism means this hour and its duties. It means this day and the rightly making of the most of it. It means to-morrow, a future life—eternity! It means the overshadowing potency of all the liberalizing movements that gladden humanity—toleration, brotherhood, temperance, anti-capital punishment, women's suffrage, co-operation, altruism, international peace and other redemptive movements of the last half century.

Among our needs are unity of sentiment, concord of action in all constructive work and benevolent enterprises, whether initiated by ourselves or by the various religious denominations of the country. It is not dogma, but love that unites. We are brothers all. Instead of sinking non-essentials, such as reincarnation and other theories and clubbing together, we too often have clubbed each other. It was Franklin who told the Americans in those old Colonial times, that if "they did not hang together, they would all hang separately."

Frauds there are and frauds there will be just so long as spiritistic wonder-hunters patronize them, and sad to state often defend them; but frauds and fraudulent mediums are no more Spiritualism than noise is music, or than forgery is finance.

If in a given latitude Spiritualism has an unsavory name, there were inducing causes, for Spiritualists are judged, as are others, by their principles, by their home lives, by their honor, their integrity, their ethics, their intellectual and industrial activities, their labors in all reform-fields, and by the characters they build up in a community. Is it not time that we quit boasting of numbers and devoted more time to quality, or as the Quakers would say, "To quiet self-examination."

Based in the moral and spiritual consciousness of the soul, the Spiritual philosophy cannot be compressed into a confession of faith, enshrined in a creed, a cathedral, or a pagoda; and it is altogether too voluminous and cosmopolitan to be booked in any of the world's Bibles. It is a spiritual force, a life—a Christ-like life of well-doing, non-resistance, and love to our fellowmen.

What have Spiritualists learned of the future life during the last half century and more? Much—very much! Through psychic sensitives, that, leaving their physical bodies and traveling through both border-land spheres and the wisdom spheres, we have learned that the spirit-world is the real world, and that this is but a changing, flickering shadow—largely an illusion! These sensitives, who like Paul, were caught up to the third heavens, have there beheld gardens, groves, fountains, cities, schools, universities, crystal rivers, evergreen fields, scenes and scenery indescribable, and in majesty incomprehensible.

While science, reason, analogy may help, and faith point upward, still all we know positively of the future life comes through our personal spirit experiences, or through the psychic experiences and messages of finely attained intermediaries. It is through these that the secrets of the silence have been revealed, that the gates have been pushed ajar, the tide of despair rolled back, and the "word of the Lord" of old, proven in the light of to-day to have been the voices of guardian angels.

Psychic phenomena are indispensable to investigations and students of the higher, finer soul forces; and genuine conscientious intermediaries are the spiritual kings and queens of the household, the message-bearers from an overarching cloud of witnesses, the Olympians that upon the mountain tops catch the first rising sun-beams and transmit them higher to convince the skeptic, enlighten the intellect, calm the tremulous emotions and feed with the bread of life the hungering souls of humanity. Give, I pray you, to the psychically gifted your best thoughts, the kindest, sunniest surroundings, and the best possible conditions of harmony, trust, prayer and good-will vibrations, as the Psychic Research Society gave Mrs. Piper. If sensitives were given such or similar conditions, there would be more Dr. Hodgsons of Cambridge, and Prof. Jameses of Harvard, and Prof. Hyslops of Columbia University, to give in their adhesion to Spiritualism.

Among our pressing needs are more home-seances; more substantial organization; better educated speakers; larger society libraries; more genuine enthusiasm; more missionaries afire with inspiration; more and a superior quality of music; more heart-felt consecration; more religious fervor; more of the spirit of non-resistance and peace; more self-sacrifice along altruistic lines; more inviting church edifices with the inauguration of the church of the new heaven and the new earth. I would have the doors of this church swing both outward and inward, free to all. I would see inscribed above the doors, "Come in all ye that labor and are heavily-laden—come all ye that are weary and needy—all ye that are sad and disconsolate—all ye that are dissatisfied and disheartened, regardless of creed or country—all ye that seek rest for the soul, come to this sanctuary of spiritual gifts, this baptism of the new life!?

I would see these church doors open each day and each evening for music, for silent prayer, for meditation, concentration, good thoughts and ennobling resolutions. On the walls I would see paintings of the seers, sages and martyrs to truth, wreathed in the emerald leaves and olive branches of peace. As an opening hymn I would hear sung these words:

"One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The swelling stream of death."

Or the following:

"Love is the theme that the seraph chimes
Are now hymning through the stars;
And we catch the strains from their golden lyres,

When our souls let down their bars."

I would see this church of humanity—this spiritual church of the living Christ—supported by voluntary offerings, and in its consecrated walls I would see prince and peasant, youth and maturity, sit side by side, all hearts warm and vibrant with brotherly love, aspiring for more soul growth and religious culture; a very sanctuary of peace and perfect trust; a retreat for the penitent, the weak and the way-worn toiler, where love is law, benevolence the ever-burning incense, and perfection of character the crowning aim and purpose.

Over the altar of this consecrated church-temple where these sincere truth-seeking worshipers meet for meditation and aspiration, I would see inscribed, "This is the gate of Heaven—a Heaven now and here. Welcome, welcome all! How good and how pleasant it is for brethren to dwell together in unity, and in the bonds of peace."

When the crowds are departing from these quiet church-temples, may they receive some such benedictions as that breathed in rapturous sympathy by the aged Apostle John, who according to the legend, when weighed down under a century of years, would slowly arise in the church at Ephesus, as the services were about to close, and extending his tremulous arms and hands, say in broken accents of fatherly tenderness—"Beloved—beloved children, love ye one another," and the retiring audience, catching the inspiration of love and sympathy, would say, "John—dear St. John, who said 'God is love,' and who upon Olive's Mount so trustingly, lovingly leaned upon Jesus' bosom, blest us—blest us, and so will we, more and more, love and bless one another."

SYCAMORE CAMP, CAL.

Mrs. F. A. Logan Visits the Camp.

To the Editor:—The leading guiding powers opened the way for me to visit the camp, which has been successful financially, if rightly informed. Spiritually the right man in the right place, in the person of Mr. Allen Franklin Brown, presided with dignity and self-composure which are so essential in maintaining harmony on all occasions. Time and order strictly adhered to, insomuch that some inspirational unpaid speakers felt too much hurried to do themselves or the cause justice. I confess that I am old-fashioned enough to prefer camp-meetings where all speakers and mediums, as well as the campers could meet together at least once a year and contribute their services for the good of the cause, without money and without price, leaving it to the generosity of souls that might be quickened to newness of life to contribute sufficient to meet the expenses of camping privileges. Pentecostal seasons might be had, and all would feel that they had met for a spiritual baptism, with less formality and more spirituality. Why in heaven's name cannot we have one meeting next year where the speakers, mediums and all concerned might contribute their services alike and thus all participate and all be equally blessed? "'Twould never do! We must ape after the churches in order to be respectable—mustn't allow undeveloped mediums to be influenced before a promiscuous audience!" As the spirit giveth utterance, because, forsooth, they are not on the program and have not had the sanction of the committee of arrangements, whose financial interests might be interfered with as the sequence.

Who shall say the psychic influence does not obtain in the midst of a concourse of great minds through which the invisible world can manifest through a sensitive brain for the first time; never before having had just the elements requisite, and so favorably adjusted. Must the spirit world be thwarted in its endeavors to give great living truths to mortals, by rules and regulations of minds in the form, lest outsiders might misjudge and turn up their noses with scorn and ridicule? Had such a course been taken by the writer, never would her meetings have been resolved into the "Circle of Harmony;" and while she has strength to walk, and talk, such meetings shall be established in this lower country, not only in Los Angeles, but in Passadena and the towns round about, forming a circuit, not to teach Methodism, but to unlock the door between the spirit world and this, that light may beam into the creed-bound structures of orthodoxy and materiality. An added power is vouchsafed to me in more ways than one, but what encouraged me greatly was the following communication, written on the type-writer more rapidly than I had ever before witnessed, by Mr. Brower, a fine medium, in whose seances the most wonderful music is prepared that I ever heard: "My Dear Friend, Mrs. Logan, I come to-night to write you. I intend to do some work for the good of the cause, and I have chosen you as the instrument, so to-night I came to tell you. Respectfully, James G. Clark."

The above was repeated at another sitting, with much more added, assuring me that I would be instrumental in doing much good; to be of good cheer; that things "would be better soon," and again signed his name, which thousands know is held in sweet memory of his melodious music and sublime poetry.

Perhaps I am making my letter too long, else I would speak of all the good mediums in the camp and the fine lectures that we had the privilege of listening to. The music was grand, but that of Zoa Barnett penetrated to the depths of the soul. I hope no great master will get hold of her and drill her according to the fashion of this world, as her musical voice is heavenly and is undoubtedly inspired by some great unfolded musicians in the spirit world. Her father's voice blends perfectly with hers, and her mother is a good medium and speaker, and I predict their influence will yet be felt world-wide.

Un expectedly there came to me on the camp-grounds friends from several states in the Union, with exclamations and a warm grasp of the hand, saying, "O, you stopped with us in Princeton, Ill., when you lectured there, many years ago." Another, "Do you remember of breaking up the fever of a little girl, nine years ago, with one treatment, at our house in Los Angeles?" Another, "Oh, you stopped at our house in Long Lake, Minn., and taught our little girl gymnastics so that she could lead the lyceum." And, "Oh," exclaims a dozen or more, "I have been in your meeting in San Francisco, called the Circle of Harmony—such harmony I never experienced before." So with kind remembrances, assurances and pressing invitations, I hope to have strength to continue the good work.

MRS. F. A. LOGAN.

1011 Mignonette street, Los Angeles, Cal.

The Galveston Fund Growing.

Kind Editor and Friends:—The mites are coming in and gradually increasing. We are thankful for all funds and kindly thoughts, for we must continue to uphold the banner of Spiritualism, and teach the people that Nature and her laws are paramount to any or all of the gods ever worshiped.

Previously acknowledged	$27.70
Additional to date	18.25
Total	$45.95

JOHN W. RING.

2011 Ave. N½, Galveston, Tex.

NATIONAL SPIRITUALISTS ASSOCIATION

Annual Report of President Harrison D. Barrett, and an Account of the Proceedings of the Convention.

Report of President Barrett.

To the Spiritualists of the United States of America and Dominion of Canada, Greeting:

It falls to my lot at this time, in compliance with the requirements of the Constitution, By-Laws, Rules and Regulations of the National Spiritualists' Association, to present my report as President of that institution for the past twelve months. This duty is doubly pleasant in view of the attainments of the National body during the year just closed, and its hopeful outlook for the future. Seven years mark an epoch in the history of any great social, political and religious movement. Seven years have passed since our present National Association was organized. To-day we stand at the threshold of the eighth year of its existence, and have the right to feel that the period of uncertainty, indecision and indifference has passed, and that our honored Association is entering upon an era of prosperity and activity never before known in the history of Spiritualism.

THE PAST YEAR.

The past year has been a period of great activity in Spiritualistic circles. The attention of the public has been called to the subject of psychism with greater frequency than in any corresponding period during the past half century. The secular press, the great periodicals, the leading pulpiteers, and the men of science, have referred to Spiritualism again and again at such length and in such commendatory terms as to awaken in interest in matters occult on the part of thousands of people who never before have given the subject any thought whatever. Soon after the adjournment of our last annual Convention, Rev. Minot J. Savage published a remarkable book entitled "Life Beyond Death." It was read with avidity both by Spiritualists and their opponents, while the reviews of the work in the secular press showed the great interest felt by the reading public in the questions discussed by this progressive Unitarian preacher.

Prof. James H. Hyslop, of Columbia University, about the same time, made known the results of his phenomenal experiments with Mrs. Piper, the well-known psychic of Arlington, Mass. The columns of the secular press were filled with references to the statements of the learned professor, and many of the leading dailies and periodicals commented at length editorially upon his positive declarations with regard to the truth of spiritualistic phenomena. Even in England and upon the continent of Europe mention was made of the experiments of Prof. Hyslop. In every instance the references showed the intense interest felt in the subject with which he dealt. It does not matter that many of those who commented upon his work failed to arrive at the same conclusions he did. It is enough to realize that the opponents of psychic science were forced to defend their materialistic positions, and thereby recognize Spiritualism as a matter worthy of their attention.

So great was the interest manifest on the part of the people that many clergymen felt constrained to attack Spiritualism in a most unjust and wholly unwarranted manner. Such choler only showed the mental calibre of the attacking parties, and advertised Spiritualism the more widely among the masses. One preacher from Buffalo, N. Y., one from Washington, D. C., and another from Chicago, Ill., were especially virulent in their attacks, using language that no dignified pulpit would ever tolerate. These men were promptly silenced by one of our ablest workers, Moses Hull, who read them a lesson they will not soon forget. I recommend that this Convention acknowledge the distinguished services of Mr. Hull in this matter in a fitting testimonial. The words of these three preachers were widely quoted by the secular and religious press. The replies that were made to their false and malicious statements were utterly ignored by the religious press, but were given good positions in many of the leading secular journals. No stronger argument can be advanced in proof of the intolerance and bigotry of sectarianism than this action of the religious press.

The course of the bigoted and ignorant pulpiteers just mentioned led many of the broader and more progressive clergymen to make Spiritualism the subject of one or more sermons, in which many of them gave it fair and impartial treatment. This was especially true in the case of Rev. Heber Newton, of the Episcopal Church, and also of many of the spiritually illuminated among the Unitarians and Universalists. It is but fair that attention should be called to the fact that this widespread interest in Spiritualism, awakened during the year, is due to people outside of our own ranks. The Society for Psychical Research, the scientists, and up-to-date clergymen have created public sentiment, and turned the attention of thousands of people to the subject of psychism. It is true that Spiritualism is benefited by their efforts, and that the results of their work will redound to the good of the race. It is to be regretted, however, that Spiritualists have not had a hand in this good work, and been able to call the attention of the thoughtful to their well-authenticated facts, even as those outside of our ranks have done in the instances named. I earnestly recommend that this Convention make due acknowledgment to those who have been instrumental in carrying forward the educational work named, and formulate plans by which Spiritualism, through the efforts of pronounced Spiritualists, may have a share in the work of educating the public in the great truths of psychism.

From the foregoing statement it will be seen that Spiritualism as a whole, has had a most prosperous year, outside of the organizations conducted under its name. In some instances it has received additions to its ranks, through its local societies, from those who have been awakened to a knowledge of the truths of the Spiritual Philosophy. The widespread advertising our Cause has received has led to a more general study of our literature, and I am pleased to report that there has been a deeper interest manifested in the writings of our ablest representatives than has been apparent in any preceding year of the history of our National body. No novel of the day is at all popular unless a vein of occultism runs through its plot. The demand for the works of Lilian Whiting, M. J. Savage, and kindred writers, as well as the renewed interest in the writings of that greatest of all seers and philosophers who have ever lived upon the earth, Andrew Jackson Davis, are also pleasing evidences of the growth of Spiritualism in the esteem of the public. We cannot do too much to sustain educational work of this kind, and I recommend that this Convention formulate some plan by which Spiritualism may be given greater power and influence through the dissemination of its valuable literature.

NECROLOGICAL.

The past year, fraught with blessings though it has been, has also thrown many shadows athwart our pathway. Some of the bravest, brainiest, and noblest of workers have fallen in the great battle of life, and gone to their immortalities. One of them was full of years and rich in spiritual knowledge, gathered through a long and useful earth-life. He was esteemed as an anthropologist on all continents, loved as a spiritual teacher by the millions, and honored as the discoverer of psychometry by all Spiritualists. He fell just as the sun was sinking in the west in a glorious, golden sunset, behind the hills of life's years, and sank into a sweet, refreshing slumber from which he awakened in the "Morning Land" of the soul to enjoy his well-earned rest from his hard labors on earth. Earth-life is poorer, but the realm of the soul is richer, because of the transition of that gifted author, scholar, scientist and statesman, Joseph Rodes Buchanan.

The next to go was one whose years were barely half-told, who was but beginning to pass from the old age of youth into the youth of old age. His is a name that was famous throughout the world as authority on ontology and bacteriology. He was thrice decorated by one of the governments of Europe for his great discoveries in the field of science, and for his philanthropic work among the sufferers from the cholera scourges that swept over several nations in the "Old World." He was considered a leader in his especial line of work, while as an advocate of psychism his rank was equally high. His writings in defense of scientific Spiritualism have been published in several languages, and his efforts to establish a Psychical Institute for the study of mediumship are too well known to need extended notice from me. This noble-hearted, broad-minded, open-handed friend of our Cause and supporter of this Association, has fallen in the midst of a most useful career, when the world had greatest need of his services. He requires no encomiums from me at this time. He has left his mark high upon the scroll of fame and gone to his reward. I can but speak his name, and in the silence of the soul pay my tribute to the sterling worth of Dr. Paul Gibler.

Two other prominent men have gone from us since we were last assembled in Convention—John Clark Ridpath, the eminent historian and statesman, and Col. S. P. Kase, the old-time Abolitionist, and personal friend of Abraham Lincoln. Prof. Ridpath, while not an active supporter of our Cause, was yet an avowed Spiritualist, and never hesitated to acknowledge his interest in the great questions with which Spiritualism deals. Col. Kase was a tireless worker for our Cause for more than forty-five years. He rendered the nation at large, and Spiritualism in particular, a signal service when he interested President Lincoln in psychism.

In common with our brethren over the sea, we pause to pay our tribute to that noble woman whose services in behalf of Spiritualism were gladly acknowledged by her friends on all continents—Mrs. Emma Hardinge-Britten. She was ripe for the harvest, having spent more than threescore-and-ten years in the mortal form in the service of her fellow-men. Her works will live in after years, and she will be remembered with loving gratitude by the thousands to whom she ministered when her life was young and her hope strong. Nobly hath she lived, and grandly hath she triumphed over seeming death. Peace to her memory!

It is but right that this Convention should take notice of the departure of these eminent personages. I therefore recommend that the Committee on Resolutions be instructed to present a special testimonial to their worth and services, that the same may be spread upon the minutes of this meeting, and copies forwarded to the families of the arisen ones.

GROWTH OF THE N. S. A.

Our Association has added a small number of societies to its membership during the past year. It is true that we have met with some losses, but the character of the newly-acquired societies in the way of activity and interest more than compensates us for the loss of the few that were only half alive. One new State Spiritualist Association has been formed, that of Wisconsin, which gives promise of great usefulness in that State. Ohio has been quickened into new life, and excellent work has been done in that State for our Cause. The bonds of affection between it and the N. S. A. have been strengthened, and an era of good feeling inaugurated. The feelings of amity and good-will on the part of all State Associations toward the N. S. A. have been augmented and, so far as is known to your Executive Board, the most harmonious relations exist between the National society and its auxiliaries. Our societary growth, though small in numbers, is of a permanent character, hence is of great value.

The N. S. A. has grown in the esteem and confidence of the people far beyond any corresponding year of its existence. It is now looked upon as a permanent institution, and is receiving the attention from Spiritualists that has hitherto been withheld. It has grown into the notice of the opponents of Spiritualism, and is looked to for reliable data as to the status of our Cause by all classes of people. Spiritualists are awakening to the fact that their National Association is receiving the respectful consideration of their opponents, and that it is of value to them in the dignity and standing it gives to our movement as a whole. I have never received so many letters of inquiry, nor have I been approached by the officers of so many secular and religious institutions, for information concerning Spiritualism as has been the case during the past twelve months. It is true that there has been a special incentive to attract the attention of the people, through the munificence of our beloved Treasurer, Theodore J. Mayer; yet that very influence has been helpful in the way of creating permanent interest, and establishing a feeling of security in regard to the future of this great organization.

WORK OF THE N. S. A.

The executive officers of the N. S. A. have had their time well occupied with Association work throughout the year. The correspondence of both the President and Secretary has been large, and has produced some very interesting information as to the standing of our Cause throughout the nation. Our Secretary has been unremitting in her efforts to establish and maintain the most harmonious relations between this organization and its chartered auxiliaries. In this labor she has been eminently successful, and she has also succeeded in interesting many prominent laymen in the work of the N. S. A. She has kept in touch with nearly all of the workers in the spiritual vineyard, and has ever striven to show them that the interests of the N. S. A. were identical with their own.

Very little missionary work has been done during the past year. Several trustworthy missionaries received commissions to work for the N. S. A., but it was not possible for them to devote their time to the work, and, in some instances, the results were too discouraging to warrant them in continuing their efforts. One special missionary, Mrs. Addie L. Ballou, was sent into the field to arouse an interest in the N. S. A. and its purposes. She was engaged, under contract, for a period of six months, at a salary of fifty dollars per month, and expenses. She began her work December 1, 1899, in the State of Indiana. From the very first she met with determined opposition and the most serious obstacles. The people would not respond to her letters, and several local societies failed to give her a hearing. Whenever she did speak, she faithfully endeavored to interest her hearers in the N. S. A. In some places her efforts bore fruit, but in many instances the people seemed to feel no obligation whatever in the matter. Our missionary was being paid by the N. S. A., and they did not feel called upon to contribute even one dollar to aid her in her work.

I regret to say that so great was the apathy of the people that her thirty days of constant labor, in which she traveled hundreds of miles, gave twenty-three lectures and one funeral sermon, returned to the N. S. A. the sum of twenty-nine dollars. The salary of Mrs. Ballou was fifty dollars and her expenses for the month. Of course, this was a heavy loss to the N. S. A. The people were imbued seemingly with the idea that they could get something for nothing, hence they accepted her hard labor as a matter of right to themselves, and complacently forgot their own duty in the case. Mrs. Ballou then tried other fields of labor, but the results were much the same. Your President and Secretary tried to arrange her route to the best advantage, but the distances were too great and mail transportation too slow to make it possible for them to aid her as they wished and strove to do. At the close of her fourth month of service, at the request of your executive officers, Mrs. Ballou kindly canceled her contract. This was found necessary as a matter of economy, and was done solely to prevent the depletion of our treasury. Your officers make no complaint of the work of Mrs. Ballou; she did her best, under great difficulties, and no blame can justly be laid upon her.

Mr. E. W. Sprague, one of our truest and most steadfast friends, in connection with his regular engagements with local societies, rendered the N. S. A. much valuable service in missionary effort. Several other missionaries did what they could, by occasional references to the aims and objects of this body, to interest their hearers in it. Your President also did some missionary work during the year, but did not devote himself exclusively to it as he did in '94, '95, '96 and '97. The results of the year's work in the missionary field are not up to the records of former years. I am yet of the opinion that live missionaries are the best means of educating our people in the spiritual philosophy, and in explaining to them the value of the N. S. A. It is evident, however, that new methods must be devised for carrying on that work. I do not feel that it is the sole purpose of our appointed missionaries to collect money for our treasury. There is a higher purpose than this that should be the first consideration both of the missionary and this Association. That purpose is to show the necessity of thorough organization, and the duty of the people to support the same will soon become apparent to them.

It will be necessary to show the people that they cannot expect to get something for nothing—that "live and let live" is the motto of the N. S. A., and that it should be theirs. The field of labor for each missionary should be carefully selected, the routes definitely determined, and dates made far in advance. Each person so employed, if thus equipped, will do much for the N. S. A. I believe that if six live missionaries are employed, and their entire time devoted to their work in this direction, they can be self-supporting, if they work with a will, and at the close of the year have a comfortable balance to turn into the treasury of the N. S. A. At this point, I must suggest that not only should our missionaries organize new societies, but they should also do everything in their power to strengthen those now in existence. This part of our work has been neglected too long, and we are now suffering from the ill effects thereof. I recommend that missionary effort be continued another year, under methods to be prescribed by this Convention, and that not more than six active workers be specially commissioned, under fixed salaries, to devote their entire time to this important work.

THE MAYER FUND.

It will be remembered that early in September, 1899, our esteemed Treasurer, Theodore J. Mayer, offered to deed, in fee simple, the present magnificent headquarters of the N. S. A. in Washington, D. C., provided the Spiritualists of the nation would place the sum of fifteen thousand dollars in our treasury. Mr. Mayer afterwards reduced the proviso to ten thousand dollars, and has extended the time from date to date during the year, hoping the fund would be raised in full, but we come to this Convention with nearly one thousand dollars lacking. One year of constant effort on the part of your executive officers has not sufficed to bring forth the required amount. From the report of our Secretary you will learn that she has faithfully endeavored to fill this important trust. Nobly has she striven, and no blame can be attached to her for the present deficit.

Your President claims that he, also, has done his best to induce the Spiritualists of America to meet Mr. Mayer half way. One man has asked thousands of men to do as much for our Cause as he would do alone. This point I have emphasized, iterated and reiterated with voice and pen throughout the year. Under instructions from our Board of Trustees, I sent out eight thousand, six hundred and eighteen circular letters to the Spiritualists whose addresses were at my command, asking them to donate to the Mayer fund. Several thousand made no response whatever, but a goodly number at once sent in their offerings to this fund. I received about two thousand dollars in cash, and pledges of about fifteen hundred dollars additional. I also penned one hundred letters with my own hand to personal friends, from nearly all of whom I received generous responses. From all sources I have received and turned into the treasury of the N. S. A. more than three thousand dollars in cash. From the pledges made to me direct I expect to receive about three hundred dollars in addition to what has already been paid. I regret to say, however, that over six hundred dollars of the pledges remain unredeemed. The parties who made them have been repeatedly requested to meet their obligations, but it seems that they gave their pledges with the feeling that the Mayer fund never would be filled, hence feel justified in refusing to make good their word of honor in this respect.

The failure of the parties in question to redeem their pledges leaves us with nearly one thousand dollars to raise ere we can claim the bounty of Mr. Mayer. Such a condition of things is indeed lamentable. It is a sad commentary upon the popular interest in Spiritualism that has developed during the past year. If outsiders appreciate Spiritualism at a higher rate of valuation than ever before, surely Spiritualists ought to do the same. The fact is, many people left their pocketbooks in the church when they embraced Spiritualism. Some means by which the hearts, souls and purses of our Spiritualists can be reached at one and the same time must be devised by this Convention. No other religious body in the world would have taken a year to raise so small a sum as ten thousand dollars. With a following of possibly one quarter of a million of people, there is no excuse for such extreme parsimony. In speaking thus, I cast no reflections upon the generous souls who have contributed to this most worthy cause.

It is to some of them that I am indebted for the inspiration that prompted me to persevere in my efforts to fill this fund. Many of the letters were touching in the extreme, and proved the sincerity and devotion of the writers. To such as they the world is indebted for the presence of Spiritualism among men; to such as they must we look for evidence of the trustworthiness of and faith in human nature. Many of them, out of an income of ten dollars per month, contributed one, two and five dollars each to the Mayer fund. What a difference between them and the men of wealth who have hugged their gold to their hearts and refused to give even one penny!

Simple justice compels me to admit that those who gave most willingly out of their little stores were people far beyond the age of three score and ten years. I deeply deplore the failure of the Spiritualists as a body to appreciate the great value of Mr. Mayer's unselfish offer. The old desire to get something for nothing, by making other people pay for their religion for them, is all too strong with the majority of our Spiritualists even to-day. I most earnestly recommend that this Convention make it its chief duty to complete the Mayer fund at the earliest possible moment.

MASS MEETINGS.

The last Convention instructed the Board of Trustees to institute and hold a series of mass meetings in the large cities of the land in the interest of the N. S. A. These meetings were to be held, as far as possible, under the joint auspices of the State and National Associations, each organization to share and share alike, in the expenses and profits of the same. Joint Conventions were planned in the States of Michigan, Minnesota, Illinois, New York and Ohio. It was my privilege to attend all of the meetings save the one held in Minnesota. They were all helpful to the cause of organization spiritually, educationally and financially, and were the means of interesting hundreds of people in Spiritualism. The Minnesota Mass Convention was a grand success, and Trustee G. D. Pguden represented the N. S. A.'s interests in a most acceptable manner. Other mass meetings were designed, but, owing to business changes, ill health, and the lack of interest on the part of some of the local workers, it was found necessary to abandon the plan.

The work performed, however, is so satisfactory in character as to warrant the recommendation of its continuance another year. I therefore urge that instructions be given to the incoming Board of Trustees to arrange for not less than twenty mass-meetings in all sections of the nation during the year next ensuing. I further recommend that they be held under the joint auspices of the several state Associations and the N. S. A., wherever State Associations exist, upon the plan of last year, a mutual sharing of the responsibility and profits that these meetings may entail or call forth. I urge that these meetings be made the first care of the board after its members are inducted into office.

CAMP-MEETINGS.

Our summer camps have always been sources of revenue for the N. S. A., and the past year has been no exception to the rule. I visited seven camps in the interests of the N. S. A., and received the hearty co-operation of the officers and visitors at all of them. I was given a considerate hearing at the Chesterfield (Ind.) Camp, and paved the way for better work next year. Niantic, Ct., Temple Heights, Me., Onset, Mass., Verona Park, Madison, and Etna, Me., in the order named, were my other fields of labor. Each of the six last named were most generous to the National Association, and we are under obligations to the officials of the same for their kindly co-operation. These six camps contributed, in the way of collections, donations, and services of your president, $605.45 cash, and 27 in pledges, of which sum Onset, Mass., gave nearly $400. Onset's offering includes the generous check of John Q. A. Whittemore, the able and efficient president of that organization. The other camps are much smaller in the point of numbers in attendance, yet they did proportionally as well. Etna, Me., gave $81.41, Madison, Me., $75.54, and the others smaller sums, all of which should be duly acknowledged by this body.

At Onset and Madison your president was assisted by several of our prominent speakers and laymen. Dr. George A. Fuller, Dr. N. F. Ravlin, Mrs. A. Ritchie, Hon. Thomas M. Locke, Mr. F. A. Wiggin, Miss Susie C. Clarke and Mrs. Rachel Walcott did much to make the day a signal success, as did also Miss Christine Brown in her capacity as vocalist. At Madison, Mrs. Jennie Conant-Henderson, Mr. F. A. Wiggin and Mrs. Cora L. V. Richmond lent willing hands to the good work, and helped to make the day a profitable one to the N. S. A. The Schubert Quartet rendered excellent music and did all in its power to interest the people in our work. I recommend that suitable acknowledgment of the services of these good friends, the generous co-operation of the camp officials in all instances, and the liberal contributions of the people, be made by this convention. I further recommend that efforts be made to secure N. S. A. Days at all of the camps for the season of 1901, and that special representatives of this body be sent to each camp to look after the interests of the N. S. A. on those occasions.

LOCAL SOCIETIES.

Notwithstanding the fact that Spiritualism has received a great impetus during the past year from outside sources, it is nevertheless true that our local societies, in the vast majority of cases, are in a very deplorable condition. Not more than fifty of them are in good circumstances and qualified to do the work for which they were instituted. In the height of the winter season over seven hundred meetings are held every Sunday evening in this country under the banner of Spiritualism. It is true that four hundred or more of these gatherings are conducted by some special medium, around whose personality the people assemble, out of their special interest in the individual leader. This does not do away with, but rather adds to, the deplorable condition to which I am referring. Only one society in every seven is really prospering, using the above figures as a basis for comparison.

From one side of the nation to the other, I have heard nothing but complaints from the average local society during the past year, as to its inability to meet the expenses and carry on its work properly. The officers have asked the speakers they employed to make special reductions in their terms, and even demanded of some of them that they give two lectures per Sunday for the pittance of five dollars. In many instances the people seem to forget that their teachers must live and selfishly seek to get all they can from them without considering the matter of any return whatever. Inasmuch as our platform was formerly on a par with the pulpits of all denominations in the matter of compensation for the workers employed, the present condition is the more to be regretted and condemned. No speaker with or without a family can live upon the average salary paid by our local societies. If he is alone in the world, he may be able to live on twenty-five dollars per month, but if he has a family, the outlook is indeed dark. In view of the prices paid twenty and thirty years ago, the present condition becomes appalling. There is a hiatus between the two so wide and deep, that even the man who loves to live above the clouds while his feet are on the earth, must needs perceive it.

In speaking as I have of the present condition of our local societies and their attitude toward our speakers and mediums, I do not mean to cast any reflections upon our noble-hearted laymen who have faithfully striven to maintain regular Sunday services in their respective communities. The few who have done the hard work are entitled to full credit for their unselfish efforts to sustain the Cause of truth. There is a cause for the steady decline in the numerical and financial strength of our local societies. I ask this Convention to determine that cause and apply a remedy. Permit me to offer a few suggestions with regard to this especial work. It will be seen when the report of our Committee on Delegates' Reports is rendered that the average membership of our local societies is less than thirty, while the attendance each Sunday often averages over two hundred persons. Why do the many throw the burden of maintaining an organization upon the few? Cannot some plan be outlined by means of which the hundreds of interested visitors at our meetings can be led to become active members of our societies?

There are certain matters to which I invite your particular attention, viz., the places of meeting, music, door fee, and platform management. Will better halls attract the people and induce them to become members? Will a higher grade of music produce the same wished-for result? Will the abolition of the door fee aid to the dignity and standing of our movement financially as well as ethically? Will the separation of the phenomena and philosophy have the same effect? These are practical questions, and I hope that this Convention will, in its wisdom, deal with them in a practical manner. In the early days, the largest and most attractive halls, the finest music, free admission at the door, and no phenomena outside of the wonderful inspiration of the speaker attracted thousands of the most highly-cultured people of the land to our meetings. These people can be reached today if we will provide them with the same nutritious pabulum with which they regaled themselves in the earlier years of our movement. Some remedy must be found for the jealousies that now exist among our local workers. It should be impressed upon the mind of every one who claims to be a Spiritualist that no person has any moral right to withhold his support from a local society for personal reasons of pique or envy. It should also be emphasized that Spiritualism can only exert a wholesome influence in educational and reform work through strong local societies.

This subject is the most important of all matters that will come before this Convention. It would be possible for me to argue this question at length, but it is not necessary for me to do so. The facts are before you—our local societies need help—they have already lost ground for the past four years—they should be given new life and power by this Convention. I urge you to consider this subject at length. Do not pass resolutions with regard to it, but find some solution for this knotty problem and apply it. I have only this recommendation to offer concerning this momentous question—that this Convention authorize the incoming Board of Trustees to send out a special missionary to visit all chartered local auxiliaries and give them a helping hand in their struggle to uphold the banner of truth. It should be the duty of this missionary to solicit donations from individuals outside of the societies, and not from the societies themselves. He should be instructed to use all honorable means in his power to strengthen, rather than deplete the treasuries of the locals, and seek by every possible method to prove that the interests of the N. S. A. and its auxiliaries were one and the same. If such a missionary is sent out, he could, by judicious effort, interest people of means, who are liberal in their religious views, in the N. S. A., and perhaps induce them to endow it. Not only this—he could also gather data as to the causes that have so signally weakened our local societies.

SETTLEMENT OF SPEAKERS.

I am constrained to urge upon your attention the great advantage that Spiritualism would derive from continuous engagements for our speakers. Whenever the plan has been faithfully tried, the results have been highly satisfactory. It is really one of the best methods of strengthening our local societies that can be devised. An engagement for one or more years does away with the worry of travel, and gives each speaker an opportunity to study the mental, moral and spiritual needs of his people. It gives him a chance to visit public libraries, and to familiarize himself with the views of the great thinkers of the present age through the leading periodicals of the day. Through a permanent residence he can exert a helpful influence in social and educational circles, besides making Spiritualism a power for good in all reform work. The itinerant system has done as much to retard the growth of our local societies as any other known cause. It has squandered the finances of the society, depleted the physical and spiritual powers of the speaker, and deprived him of the comforts of a home. It has also made some speakers mentally lazy, by causing them to be content with reiterating their few lectures that they composed in the early years of their public work. I recommend that this Convention set the seal of its approval upon long engagements for speakers, and give this most worthy cause every possible assistance.

HALF RATES AND ORDINATION.

Under this caption, I can only renew my recommendations of last year, viz., **that we as Spiritualists take steps to secure the abolition of half-rates for clergymen upon all lines of railroad in America, and that we petition the law-making bodies of the nation to prohibit** by legal enactment, the conferring of ordination as a special rite upon any person whatsoever. I also urge that that special efforts be made to take from all clergymen the right to solemnize marriages, and all other special lleges and immunities they now enjoy. A body of people whose motto is "Equal rights for all—special privileges for none," surely ought to condemn half-rates on the railroads, and the pernicious practice of conferring ordination upon any class of individuals, under the pleasing delusion to those receiving such rite that they have been filled with divine unction and inoculated with the Holy Ghost. Let us as Spiritualists use every honorable means at our command to secure the overthrow of both these customs that have become parasites upon society in all sections of America.

MEDIUMSHIP.

This word means much to every enlightened Spiritualist, for it is one of the corner-stones upon which the grand spiritual temple rests. The N. S. A., from the very first, has declared its recognition of mediumship as the source of the inspiration and power of Spiritualism, and has ever sought to protect and defend all true and worthy mediums from unjust attacks. During the past year the statement that the N. S. A. was opposed to mediumship has been widely circulated. Such an assertion is false in every particular, and is uttered by those who know it to be false. The officers of the N. S. A. do not hesitate to declare that every phenomenon offered in the name of Spiritualism, from the highest inspiration down to materialization, rests upon the solid rock of facts. They are also the outspoken friends of every medium who is true to his high calling and to the forces in spirit life who seek to use him for the good of others. It is true that they are opposed to counterfeiting and to all kinds of chicanery, and do not hesitate to say so. The N. S. A. is not designed to be a cloak for those who ways are dark and tricks vain; it is rather for those forces on both sides of life who are endeavoring to further human progress and to add to the enlightenment of the race. As such, it is the steadfast friend of every true medium, and the loyal supporter of genuine phenomena of all phases.

I urge that the question of mediumship be given special consideration. Its right development means much to the future of our movement. Last year I recommended that the N. S. A. give its moral and active support to the Psychical Institute, founded by Dr. Paul Gibler, for the investigation and development of mediumship. The transition of that gifted man removes one of our most reliable aids, and doubles our responsibility in the case. It should be our aim to establish an institution of the character of the one founded by Dr. Gibler that has been overthrown by his removal from earth. I respectfully suggest that the work of the N. S. A be outlined with this end in view, and earnestly recommend that this convention urge the re-establishment of the home circle, so popular in the earlier years of Spiritualism, as the safest and best means to that end. Let us prove to the world that we cherish mediumship by sustaining our mediums; let us give them the most favorable conditions for development, and aid them in their noble work. As the sybils and oracles of old were protected from the storms of life, so let us guard our modern prophets, that they may become blessings to their fellowmen in all quarters of the globe. All honor to true mediumship, through which the light of spiritual truth is thrown upon the souls of men! At this point I am constrained to recommend that the methods of work, the aims, objects and accomplishments of the organization known as the Mediums' National Protective Association, of which W. L. Jessup, of Indiana, was the first president, be duly investigated, and a report submitted to the next convention.

SCHOOLS.

As a means to the higher psychical and educational development of mediums and speakers, schools are absolutely necessary. This convention cannot speak too strongly in favor of institutions of this kind, and every possible effort should be made to multiply their number throughout the land. I once more recommend that the Seminary at Belvidere, N. J., and the Spiritualist Training School at Lily Dale, N. Y., be given the hearty endorsement of this body, and the earnest moral support of all Spiritualists. The Bush Sisters at Belvidere have struggled against heavy odds for some years, and it is to be hoped that endowments may be secured in the near future for this worthy institution. The seminary is healthfully located, and is an ideal spot for a school for sensitives. The importance of the school at LilyDale cannot be overestimated. Mr. Moses Hull, Mr. A. J. Weaver, and their co-workers, have labored earnestly to make it an institution of value to embryo platform speakers, and they have rendered our cause good service by so doing. The school and its promoters deserve well at the hands of all progressive Spiritualists.

SPIRITUALISTIC LITERATURE.

From year to year I have urged upon the delegates to our National Conventions the importance of preserving the literature of Spiritualism in some durable manner, and venture to repeat that suggestion at that point. I feel that at least one copy of every book ever published in the interests of Spiritualism, likewise one copy of every book issued in opposition to it, should be in the library of the N. S. A. I can conceive of no better way of providing an authentic history of our literature and a record of our authors. The complete files of all Spiritualist papers, from 1849 down to the present time, should be in the library of this Association. Progress has been made in this direction during the past year, but there is yet much work to be performed. I therefore recommend that the incoming board of trustees be instructed to continue the efforts of past years, that the files of all Spiritualistic journals may be obtained, properly bound, and duly placed in the archives of our Association. An appropriation of a sum not to exceed one hundred and fifty dollars, a portion of which is yet unexpended, for the purpose in question, was made three years ago. It will be a matter of economy to apply the unexpended balance, and even a sum additional, for this good work, as it will be of material benefit to the future historian of our movement, as well as to the students of our own day, in search of reliable information.

HISTORY OF SPIRITUALISM.

At three former conventions this subject has been briefly argued in the report of your president. It is a matter of vital interest to every Spiritualist in America, hence needs additional mention here. Last year Mr. Lyman C. Howe, of Fredonia, N. Y., was elected historian, with the proviso that he should be directed to enter upon his duties when the special history fund was large enough to warrant such action. I regret to report that this special fund has not received even one dollar additional during the past year. Five gentlemen have privately informed me

(Continued on page 3.)

KEEP YOUR EYE ON OUR MAIN PREMIUMS.

Volume 3 of the Encyclopedia of Death, and Life in the Spirit World will be our main Premium until further notice, and **it is the only book** sent out to our subscribers for **25 cents**, which is far less than actual cost to us. The price of each one of the other six Premium Books when ordered alone is **50 cents**. Any two of the other six Premium Books you may select, are sent out for **90 cents**. Note the prices carefully when remitting.

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Remember, these Premium Books are only sent to our own subscribers when they send in their yearly subscription to THE PROGRESSIVE THINKER, which is always one dollar. Those who are not subscribers to THE PROGRESSIVE THINKER must pay the regular retail price for these seven valuable books, which is **$10.75.**

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Ghost Land, Spiritualism, Occultism. Price	$ 1.50
The Next World Interviewed. Price	$ 1.25
The Occult Life of Jesus (including the Hull-Covert Debate). Price	$ 2.00
Total price to the trade	$10.75
Total price to our subscribers.	$ 2.35
The Progressive Thinker one year and the seven premium books.	$ 3.35

These seven books, substantially and elegantly bound, and printed in the neatest style of the printer's art will be furnished to our subscribers alone for $2.35. But bear in mind that in order to secure these SEVEN valuable premium books for $2.35, the order must be accompanied with a year's subscription for The Progressive Thinker. The paper one year, $1.00; the seven books, $2.35. Total $3.35.

The aggregate price of these seven books to the trade is $10.75. In order to assist in forming a Spiritual and Occult Library in every Spiritualist's home, these seven valuable books are furnished to our subscribers for $2.35, which is less by far than their actual cost. The authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. The publisher receives not a single cent for the great expense he was to, hundreds of dollars being paid out in putting them in type, and electrotyping the pages, and making them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 85 cents, hence you are almost receiving them as an absolute gift.

By taking 85 cents from $2.35, you will find that all we have left us for those seven books is only $1.50.

CLUBS OF TEN.

One Thousand Clubs Wanted

In Clubs of Ten subscribers we give the following for $1.15: The Progressive Thinker one year, and your choice of one of these two books—Volume 3 of the Encyclopedia of Death, and Life in the Spirit World, or The Next World Interviewed, both remarkable works, and worth their weight in gold to every thoughtful student. The one who gets up the club will be entitled to The Progressive Thinker one year and both of the above books. No other books can be substituted for the above in Clubs. They are neatly and substantially bound, and will be an ornament to any center table. The aggregate price of these two books to the trade is $2.75. What you pay for them in clubs only defrays the expense of postage and mailing.

"Cultivation of Personal Magnetism, A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price $1.

N. S. A. CONVENTION

(Continued from page 2.)

that they would give two hundred dollars each to this fund, provided Mr. Howe was made chief historian, whenever the N. S. A. was ready to act in the matter. The work of completing the Mayer Fund occupied so much time, and was so poorly sustained, that it was not deemed wise to make any particular effort in regard to the History Fund. The question, therefore, is before you in precisely the same condition that it was last year, with this addition—a historian has been chosen to do the work when the cash is in hand to pay him for his services. Our veteran workers are rapidly passing to the higher life. It is to them that we must look for authentic information with regard to the men and women who upheld the banner of Spiritualism in the earlier years of its history. One of our veteran workers has been elected to an office that was created by our last convention, and no provision has been made to set him at work. It will take time and money to prepare a history worthy of the name. The work of Mrs. Emma Hardinge-Britten is good in many respects, but it is sadly incomplete as it is, and stops with the year 1869. It needs correction and completion. I recommend that steps be taken at this convention to swell the History Fund, and that the incoming board of trustees be instructed to make the history of Spiritualism a matter of special interest throughout the coming year. I also urge that one or more assistants be provided for Mr. Howe, if needed, the preference to be given to such able writers as Dr. Dean Clarke and Fred L. H. Willis.

PSYCHICAL RESEARCH.

Under this caption your president last year urged a closer union of effort between the N. S. A., and the Society for Psychical Research. I am impelled to renew that recommendation at this convention. Our friends of the Psychical Research have for many years been doing a work that the Spiritualists ought to have done for themselves and the cause they love. That society is still endeavoring to present the grand truths of psychism to the world, through the evidence of scientific fact. The majority of its members are friendly to Spiritualism and willing to co-operate with us in the work of presenting psychic facts to our fellow-men. From the time Prof. James of Harvard first suggested a union of forces on the part of those who are interested in psychism, down to the present day, I have ardently hoped that the Spiritualists of America would awaken to the necessity of demonstrating their truths to the religious and scientific worlds. Thus far they have multiplied their phenomena until their evidence has become cumulative; but they have made no effort to reduce their facts to orderly form, nor have they published the same for the enlightenment of the masses. This important work has been done and is still being carried forward by the Society for Psychical Research. By co-operating with that body we can make Spiritualism of great service through the opening of our storehouse of facts to our friends and at the same time prove to the world that ours is an educational movement rather than the outgrowth of the emotions, designed for amusement rather than instruction. I appeal to the delegates to this convention to make it possible for the truths of Spiritualism to be demonstrated by Spiritualists as well as by outsiders who are connected with the Society for Psychical Research. An alliance with that society in amity and spirit will be productive of great good to our cause.

A PSYCHIC QUARTERLY.

As a means to advance psychic science in this country, I renew my recommendation of last year that, as soon as practical, a psychic quarterly, of the same general character as W. T. Stead's "Borderland," be established by the N. S. A.

SPIRITUALISM FOR CHILDREN.

The future growth and permanency of Spiritualism naturally depends upon the children of the Spiritualists of to-day. Something should be done for the children by this convention, and I ask you to consider well this important subject.

DECLARATION OF PRINCIPLES.

The Declaration of Principles adopted at our last annual convention has given rise to a great deal of criticism on the part of both the friends and opponents of the N. S. A. In many instances those who criticised the action of that convention adversely were in favor of a declaration of some kind, but wanted one of their own making, or none at all at that time. Some Spiritualists who have never attended one of our conventions are publicly urging the repeal of last year's code, and the adoption of something more comprehensive—at least, to them. Others, many of whom are veterans in the service of Spiritualism, are vigorously defending the present declaration, and urging that it be retained in its present form. Whatever may be the action of this convention, I feel warranted in saying that the adoption of a code of principles at our last gathering was a wise and highly beneficial step.

CONSTITUTIONAL AMENDMENTS.

Two amendments to our constitution are offered for your consideration, to which you are earnestly requested to give your thoughtful attention. They change in a radical manner the working machinery of the N. S. A. One of them is the proposition to make the meetings of this Association biennial instead of annual, as they are at present.

The other amendment that so vitally concerns the mechanism of this organization is the one that purposes making individual members of the N. S. A. for a period of five years, or for life, upon the payment of twenty-five, or one hundred dollars in money.

In the N. S. A. five-year memberships are substituted for honorary memberships, and life members must pay one hundred dollars into our treasury in order to become such. This will give them the right to vote at our every convention, and give them equal power with the delegates from our chartered locals.

THE FINANCIAL QUESTION.

I have already adverted to this important topic in my references to the Mayer Fund. If it has taken thirteen months to raise a trifle over nine thousand dollars for such a noble purpose, it is evident that it will be no easy task to keep the full sum in our treasury when the fund is completed. Ways and means for the creation of a permanent income for the N. S. A. must be devised by you. Comparisons are said to be odious, yet it is well for us to contrast our own work with that of our Unitarian brethren during the past years. The A. U. A. has three hundred and thirty-seven churches affiliated with it. From those churches it received over sixty-one thousand dollars during the past year. From life memberships, special donations by Sunday-schools and individuals, over fourteen thousand more; from bequests by will and gifts, sixty thousand more; from the income of the funded investments, some sixteen thousand more, making a total of over one hundred and sixty-five thousand dollars as an income for the year.

The N. S. A. has two hundred and twenty-five societies connected with it. From these societies, from individual donations, special gifts, and the labor of the president, the N. S. A. has had an income of less than ten thousand dollars in cash. The Spiritualists of this country outnumber the Unitarians three to one. The latter have seventy-five years of organization against only seven years for the former. Perhaps the financial difference between the two bodies can be accounted for through the lack of organization on our part; yet it does seem as if one hundred and fifty thousand Spiritualists might make at least one-half as good a showing as fifty thousand Unitarians. It may be urged that the Unitarians are all people of great wealth. Such is not the case. It is true that they have people of wealth among them, but in no greater proportion than do the Spiritualists. Many Spiritualists are indeed poor in purse, and so are many Unitarians. The people of small means among the Unitarians love their religion as devotedly as do their wealthier brethren, and give accordingly. Among the Spiritualists, love for Spiritualism is perhaps felt, but it certainly is not often expressed. Some there are in our ranks who give beyond their means, but they are the exceptions and not the rule.

On several former occasions I have recommended the appointment of special financial agents to make house-to-house canvasses for funds for the N. S. A. This method has been quite successful in several instances, as is proved by the example of Miss Buckwalter, of Royersford, Pa. Her success is ample proof that the same plan would be of infinitely greater value if tried upon a larger scale. I yet have faith in the plan named, therefore I recommend that at least twelve reliable persons be appointed by the incoming president, and sent out as solicitors of funds for our treasury. I again recommend that the special missionary sent out to assist our struggling local societies, be instructed to make special efforts to reach individual friends of our cause in the same way.

REFORM WORK.

Something should be said by this convention upon the reform issues of the day. I urge action upon the subject of capital punishment. It is a relic of barbarism, and every Spiritualist owes it to our cause to labor with might and main to secure its abolition. The question of the age at which young girls can legally consent to their own ruin, is one in which every delegate to this convention should feel a lasting interest. It is one of the giant evils of the times and should be dealth with in no uncertain manner. Social purity, political integrity, industrial improvements, equal suffrage for men and women, the initiative and referendum, protection for the youth of our country, temperance in all things, the abolition of war, the maintenance of international peace, opposition to medical monopoly, the administration of justice, class legislation and kindred reforms are all questions of moment to all lovers of liberty. I recommend that this convention, through its committee on resolutions, proclaim to the world its position upon all of these great questions and all other issues that effect the welfare of our fellow-men.

PARIS SPIRITUALIST CONGRESS.

An International Congress of Spiritualists was held in Paris, France, Sept. 15 to 24, A. D. 1900, S. E. 53. To that Congress the N. S. A. was invited to send delegates, and the last annual convention directed that your president should appoint representatives from among those Spiritualists whom he knew would visit the Paris Exposition. Accordingly, Mrs. Addie L. Ballou, of San Francisco, Cal., Mons. Carlos Libert, of Detroit, Mich., and Dr. Dean Clarke, of Boston, Mass were duly commissioned as delegates. Both Mrs. Ballou and Mr. Libert attended the Congress, but Dr. Clarke was obliged to return to America before that body had assembled. As yet no report has been received from the N. S. A. representatives, but there is every reason to believe that they attended to their duty faithfully, and that they will render a just and true account of their stewardships. No expense accrues to the N. S. A. on account of these efficient envoys.

A SUGGESTION.

In view of the fact that the Mayer Fund will be filled ere this convention closes, and of the other associate fact that Mr. Mayer will deed the present headquarters of the N. S. A. to this association, as soon as the fund is completed, I venture to suggest that it would be wise to dedicate one room in that Home to the investigation of all psychic phenomena.

GIFTS.

At this point I wish to acknowledge two gifts of real estate to the N. S. A. during the past year. Brother J. D. Munger has given one hundred and sixty acres of land in Scott Co., Kansas, to our association, on account of the Mayer Fund, while Brother E. A. Smith has also deeded two lots at Lake Pleasant, Mass., to the same worthy purpose. These gentlemen have set their brethren throughout the nation a noble example, and have earned the sincere thanks of every friend of co-operation for their generosity. It is to be hoped that dozens of Spiritualists may be inspired to follow in their footsteps in the near future. I must also call your attention to the generosity of Mr. Samuel I. Fronce, an octogenarian New England Spiritualist, who gave eighteen hundred dollars in cash to the Mayer Fund. Mr. Fronce earned his competency by the "sweat of his brow," having been a working-man all through his life. Out of his hard earnings he saved enough to enable him to do something for his religion, and at the same time, keep want from his own door, in all forms. This man is a true-blue Spiritualist—one who believes in Spiritualism in the fullest sense of the word, for he is willing to seal his devotion by dividing his means in his old age that our good cause may be sustained. I ask that special recognition be given to the three gentlemen above named for the noble example they have set their brethren in this nation.

TREASURER MAYER.

Let me devote one paragraph at least to our honored treasurer, Theodore J. Mayer. It is to him we owe the inspiration of the Mayer Fund. Realizing as but few Spiritualists have, the great value of the N. S. A., Mr. Mayer resolved that it should have the means at hand with which to do its work. With him to resolve is to do, and he at once conceived the idea of giving the present headquarters of the N. S. A. to this body for its permanent home. Recognizing the law of reciprocity, he asked the Spiritualists of the nation to meet him half-way, by giving as a body less than he gave alone to the cause. He was not satisfied with that proposition, but gave five hundred dollars to the fund he asked the people to raise. He stands forth as one of the most devoted friends of Spiritualism found in the form to-day. It is to him that the N. S. A. will owe much of its future success. His pocket-book, heart and soul were all converted together. He needs no encomiums in words from me. His deeds speak for him, and constitute a monument to a noble, unselfish life.

CONCLUSION.

This convention completes a term of seven years of service for your present president. I cannot close this paper without expressing my gratitude to the many friends who have stood faithfully by me during that period. The cause of the N. S. A. has always been most dear to me, and to-day I am as deeply interested, aye, even more so, in its welfare than ever before. Through its mediumship great good has already accrued to Spiritualism, and by its means our cause will go on from success unto success. It is the one hope of the future usefulness and prosperity of our movement. Let us cherish our N. S. A., and seek by every honorable means to rally all Spiritualists around our glorious gold-and-white banner of truth and purity. I can only say to my friends, east, west, north and south, "I thank you, one and all," for the repeated assurances of your confidence and esteem, for your many helpful thoughts and timely aid, for the tender memories of past associations, and for your generous responses to every appeal in behalf of the N. S. A. and the cause of co-operation that I have ever made during the seven years now gone from us forever. Let us face the new year with courage, and resolve that the work of the past years shall not have been in vain. Let us go from this place filled with the inspiration that is born of nobility of purpose, and make this day an epoch in our lives, even as it is in the history of the organization in whose interests we are here assembled.

All of which is respectfully submitted,

HARRISON D. BARRETT,
President National Spiritualists' Association of the U. S. A. and Dominion of Canada.

SPECIAL REPORT OF FIRST ASSOCIATION OF SPIRITUALISTS OF PHILADELPHIA.

To the Officers and Delegates of the National Spiritualists Association in Convention Assembled, Greeting:—The past year our meetings have been extremely successful from an educational standpoint. We were fortunate in securing the services of Dr. N. F. Ravlin for the entire year, who will also serve us this season. During our session of eight months, we held three meetings each Sunday, the Progressive Lyceum and Young People's Meeting preceding the regular afternoon service.

We find the best results come from having a settled speaker, and recommend that other societies try the same method.

We have just received a gift from one of our oldest members of seventy-two acres of farm land. This old gentleman is eighty-eight years of age and was for many years an earnest member. We have also been made—as has been mentioned before—the legatees of property to the amount of $30,000. This was to come to us as a Building Fund at the passing out of the heirs who are to receive annuities. They, the heirs, were strictly enjoined not to contest the will under penalty of losing their yearly income. The will was probated and we heard nothing further until we were served with notice that suit was about to be brought and an attempt made to break the will. We immediately secured good counsel to defend us. Suit was brought and the suit was sustained, but an appeal was taken by the heirs and we are expecting another contest in a higher court. To defend a will requires funds, and knowing that there is a special defense fund for sustaining the wills and bequests of Spiritualists, known as the Babe Will Defense Fund, which can be used for no other purpose, we respectfully ask that as we are the oldest Spiritualist Society in the world, holding continuous meetings practically since 1841, first as a Psychical Research, afterwards called Society for the Study of Nature's Divine Revelations, by Andrew Jackson Davis, and finally merging into the First Association of Philadelphia, and hold as such charter No. 4 of the N. S. A., that you will appropriate such sum from that fund as will help us meet the expense of these suits. It would indeed be unfortunate if we should lose the legacy with which we hope to build a Memorial Hall to the friend who so kindly remembered us. This is what we are instructed to do by the terms of the will.

Therefore, we hope this body will take favorable action on this question, and vote an appropriation to this society to be used for this purpose. We hope that in the future there will be more personal interest taken by the officers and members of the Board of Trustees of the N. S. A. in this Association.

We extend any and all of them a most cordial invitation to visit us at any time. Yours fraternally,

CAPT. F. J. KEFFER, Pres.
F. H. MORRILL, Sec'y.

REPORT OF COMMITTEE ON DELEGATES' REPORTS.

Mr. Chairman and Delegates of the Convention:

Your committee reports that out of 200 societies chartered by the N. S. A., only 40 have filed reports. We think that this is mainly due to the present form of calling for statistics. We therefore recommend a revision of the same, or substitute brief written reports, embodying such statistics as can be furnished by each society.

Local Societies—Membership.—It is very discouraging to note the weak condition of some of the societies numerically and financially. Of the forty reports referred to us for consideration, six have given no information excepting the names of officers. Others state the numbers of enrolled members to be 7, 8, 9, 11, 12 and 14, and some hold less than six meetings during the year. Seven societies give their membership from 20 to 30, and five from 40 to 75.

Financial Condition.—Some of the societies report their financial recipts for the year to be less than $10. Several give their receipts from $25 to $100 for the year. We recommend the consideration of this question to the convention, as it is the opinion of your committee that no local society except in active service should be entitled to representation on the floor of this convention.

Encouraging Features.—In spite of the deficiencies enumerated above, we have many encouraging features to report. Eight societies state that their financial receipts range from $100 to $700, while at least six societies have expended from $1,200 to $2,300 in order to maintain the year's work. Two societies have temples of their own. Very few report a balance in the treasury.

We recommend a fuller report of the work of each chartered society, as from the meagre details furnished this committee it is very difficult to estimate the yearly work of the chartered societies, and that where a proxy must be appointed, direct instructions be handed to such proxy and that such proxy be instructed to carry out the wishes of the society represented as far as possible.

Children's Lyceum.—Two Children's Lyceums connected with the First Association of Philadelphia and the Children's Progressive Lyceum No. 1 of Boston, Mass., send encouraging reports of the year's work. The Boston Spiritual Lyceum No. 2 also sends in an interesting report of their Sunday sessions. This lyceum work being vital to the present and future of Spiritualism, your committee recommends that the welfare of the lyceum cause be referred to the National Lyceum Association.

Camp-Meeting Associations.—The Mississippi Valley Spiritualists Association is the only Camp Association filing a statement. It reports a very prosperous season, interesting meetings and an increase in members. Etna, Verona, Madison and other camps hold charters. These camps have done much efficient work in connection with the N. S. A. and we regret not being able to give them due credit.

At Onset camp $400 was collected, yet owing to the form of organization existing there, they cannot become auxiliary to the N. S. A. Your committee recommends that the secretary be instructed to issue a circular letter impressing upon all chartered societies the importance of rendering a full report of their work.

State Associations.—All of the reports rendered from the State Associations are encouraging. Minnesota, Massachusetts, Michigan, Connecticut and Wisconsin all state that their prospects are good. New York rendered through its president a verbal account of the good work done by the state association.

The Minnesota Association is the Banner Association for the year. Nearly $2,000 was raised during the year and a large portion of it was expended in missionary work. We feel that the flourishing condition of this state association is mainly due to the efficient labors of the state missionaries, Mr. and Mrs. George W. Kates, and that this is one of the strongest arguments that can be offered in favor of keeping missionaries in the field. Your committee feels that the labors of such missionaries as Mr. and Mrs. Kates and Mr. and Mrs. Sprague cannot be too highly appreciated and recommend that they be accorded the thanks of this convention.

The Massachusetts State Association reports that they have accomplished much missionary work in that state. They hold special meetings in good halls, with free admission to the public. The plan of organization of this association is in the opinion of your committee one of the best for the interest of propaganda work.

The Ohio State Association reports having held a number of mass-meetings in different parts of the state, and that they are prospering.

The California State Association has also accomplished much efficient work. They hold their annual convention in San Jose, also anniversary services in San Francisco. The board of trustees defended the workers against taxation and unjust legislation. At San Jose a building has been purchased and dedicated through what is known as the "Sleeper Trust Fund." This report was given by the delegate from the California State Association in the absence of official report of the secretary.

President's Report.—Your committee has carefully read that portion of the President's report which was submitted to this committee for consideration. We find that the deplorable condition of the societies as reported direct is verified by the president's report.

Your committee favors the adoption of the President's recommendation that a special missionary be appointed to visit the societies now in existence and especially those chartered by the N. S. A., for the purpose of assisting them in their work and that such missionaries be instructed to solicit donations from friends known to be interested in the cause of Spiritualism, and help strengthen the societies instead of depleting their treasuries.

Your committee requests that this convention adopt the President's recommendation and appoint such special missionary.

All of which is respectfully submitted,

M. E. CADWALLADER, Chairman.
CARRIE F. LORING,
EMMA NICKERSON WARNE,
THOMAS GRIMSHAW,
A. C. DUNN.

SECRETARY'S FINANCIAL REPORT.

For Year October 1, 1899, to October 1, 1900.

Balance on hand October 1, 1899		$ 2,607 62
Total received from all sources, Oct. 1, 1899 to Sept. 30, 1900		11,608 89
		$14,216 01
Total amount disbursed, Oct. 1, 1899, to Sept. 30, 1900		4,715 01
Balance on hand Oct. 1, 1900		$ 9,501 00
Special Historian Fund	$ 18 29	
Babe Will Defense Fund	402 55	
Mediums Defense Fund	525 14	
General Fund (including Home Fund)	8,555 02	$ 9,501 00

CASH RECEIVED, AS FOLLOWS:

Dues from Chartered Societies	$598 88	
Collections from Chartered Societies 175 58		$ 773 96
Mayer Home Fund		9,357 88
Services of President, H. D. Barrett		837 64
Receipts from Convention of 1899		671 80
Contributions to N. S. A.		66 00
Contributing Members		29 00
Registering Ordinations		45 00
Receipts from Special Missionary (Addie Ballou)		60 89
Rent from Secretary		240 00
Sale of Donated Books		4 40
Sale of Annual Reports		8 05
Miscellaneous Receipts		14 52
Total Receipts		$11,608 89

CASH EXPENDED, AS FOLLOWS:

President's Services	$ 570 00
Secretary's Salary	991 63
Rent	480 00
Convention Expenses, 1899, (including hall rent, etc., for 1900)	726 40
Trustee's Traveling Expenses	776 82
Postage	287 66
Express	10 58
Fuel	57 37
Advertising	9 08
Telegrams	29 22
Printing	72 57
Gas	13 24
Special Missionary (Addie Ballou)	845 10
Miscellaneous Office Expenses (Supplies, Janitor Service, Stenographer for President, Secretary's Clerk hire, Special Stationery for Mayer Home Fund, and other expenses as itemized in Ledger)	865 89
Total Expenses	$ 4,715 01

TREASURER'S STATEMENT.

Balance on hand October 1, 1899		$ 2,607 62
Received from Oct. 1, 1899 to Dec. 31, 1899	$3,672 67	
Received from Jan. 1, 1900 to Mar. 31, 1900	640 24	
Received from Apr. 1, 1900 to June 30, 1900	3,648 67	
Received from July 1, 1900 to Sept. 30, 1900	3,646 81	11,608 89
Total on hand and rec'd during the year		$14,216 01
Disbursed from Oct. 1, 1899 to Dec. 31, 1899	$1,989 72	
Disbursed from Jan. 1, 1900 to Mar. 31, 1900	896 81	
Disbursed from Apr. 1, 1900 to June 30, 1900	1,553 25	
Disbursed from July 1, 1900 to Sept. 30, 1900	765 78	4,715 01
Balance on hand Oct. 1, 1900		$ 9,501 00

RECAPITULATION.

General and Home Fund	$8,555 02	
Mediums Fund	525 14	
Historian Fund	18 29	
Babe Will Fund	402 55	$9,501 00

Respectfully submitted,

THEODORE J. MAYER, Treasurer.

REPORT OF PROCEEDINGS.

A goodly number of delegates assembled Monday evening in the parlors of the Forest City House, and were welcomed in a short speech by Loe F. Prior, the present speaker for one of the local societies here.

Responses were made by President Barrett, Mrs. Longley, Mr. Mayer, Dr. Peebles, Moses and Mattie Hull, Mrs. Lillie, Willard J. Hull, Mrs. Loring, J. B. Hatch, G. W. Kates, Mrs. Twing and John W. Ring. At the conclusion of the program there was a general handshaking and renewing of acquaintances both old and new.

Dr. Peebles, with snowy hair and beard, and looking like a veritable patriarch, still insists that he is quite a young man, and is still determined to round out a century of useful life.

"Our Moses," fresh from new victories, was looking and seemingly feeling as fresh and vigorous as usual, though traveling many thousand miles and making continual speeches for the last six weeks.

The many friends of Dr. Nellie Mosher were rejoiced that she had so far recovered as to enable her to be present, also for privilege of greeting Mrs. Barrett, while the Barrett Baby, in the hands of J. B. Hatch, was very much in evidence as the youngest member of the Boston Progressive Lyceum.

FIRST DAY—TUESDAY.

The convention assembled in the beautiful Chamber of Commerce hall at 10 a. m., Tuesday, October 16, with President Barrett in the chair. Exercises were opened with congregational singing, "Shout the Glad Tidings," led by Moses Hull. Addresses of welcome by President Hayes, of the South Side Society, and by President Black, of the Ohio State Association. Response by President Barrett, followed with short speeches by Mr. Bond, Dr. Peebles, W. J. Hull, Moses and Mattie Hull, D. P. Dewey, G. W. Kates, W. H. Bach, Mrs. Warne, Mrs. Ressegue, Mrs. Twing and Mrs. R. S. Lillie.

Mrs. Longley, secretary of the N. S. A., followed and feelingly referred to our ascended sister, Mrs. Hilligoss, of Anderson, Ind., stating the fact that just before her passing out she desired that her watch and chain (a valuable one) should be sold and the proceeds devoted as her contribution to the Mayer Fund. Mrs. Longley considered the watch well worth one hundred dollars, and suggested if a purchaser could be found the money would be turned over to the N. S. A. Maggie Gaule promptly accepted the offer and the matter was disposed of.

Appointment of committees and rules followed.

The report of committee on rules was accepted seriatim on motion of G. W. Kates. Report on rules accepted as a whole with the exception that a change was made in the closing hour of the morning session. The report of this committee necessitated the temporary suspension of Sec. 2, Art. 1, of the by-laws, as the report provided for the election of officers on Thursday instead of waiting for the last hours of the convention as heretofore.

AFTERNOON SESSION.

Committees on ways and means and on resolutions were appointed, followed by reading the annual report of President Barrett. Motion of Mrs. Cadwallader to consider the report seriatim was amended on motion of Judge Dunn and referred to committee.

Reports of secretary and treasurer were referred to the auditing committee. At this point in the proceedings, Alonzo Thompson, of Nebraska, took the floor and made a rousing speech in behalf of completing the Mayer Fund. He cited the fact that life was a very uncertain affair (himself and Judge Dunn being mixed up in the railroad wreck on the Lake Shore, Sunday night) and insisted that the remaining amount be raised right there and then, which was done in very short order, and we are now assured of a permanent home for the N. S. A.

Appointment of committees on amendments, our arisen friends, delegates' reports and auditing followed, when the meeting adjourned.

EVENING SESSION.

A most excellent program was arranged for the evening. Invocation by Mary T. Longley; overture, "Twilight," by Prof. Fessler; lecture, "Spiritualism and its Achievements During the Last Century," by Mrs. H. L. P. Ressegue, who has not lost any of her old-time fire and eloquence. She was followed by Mrs. Flora Russell in a soprano solo which was beautifully rendered.

W. H. Bach gave a short but entertaining speech on the Literature of Spiritualism, and was followed by John W. Ring, of Galveston, who commanded the closest attention of the entire audience. Tenor solo by Wesley Koppe, followed with spirit messages by Zaida B. Kates; soprano solo, Zetta Lois Else; messages by Margaret Gaule, and violin solo by Prof. Anson W. Evans, concluded the program for the evening.

SECOND DAY—WEDNESDAY.

A communication from the Business Men's League of Cleveland, tendering all delegates of the convention a trolley ride to the various points of interest, was accepted for Thursday morning.

The proposition to change constitution relating to the election of trustees, was referred to committee and was followed by a general discussion regarding state associations.

Reports of special financial agents were then considered, followed by discussion on ways and means.

AFTERNOON SESSION.

Consideration of president's report.

Resolution by Judge Dunn, that the board of trustees are hereby authorized and directed to employ competent, gifted persons (not more than six) to spread the gospel of Spiritualism among the people. That their field of labor shall be specified by the board, as well as their salaries, and to be paid out of the general fund. That their especial duties should be determined by the board, and they shall report to the convention at the next session the result of their labors. Resolution carried.

Quite a long discussion followed on the recommendation of President Barrett to send greetings under seal of this Association to other fraternal organizations, including the W. C. T. U. Upon the vote the motion was lost as to the W. C. T. U., but was sustained as to the Equal Suffrage Association.

It was expressly reiterated that as a body representing the Spiritualists at large, we still declare for every reform movement that has for its object the elevation of humanity, but in view of the fact that past experiences of many of our earnest and best workers have not been of a nature to warrant affiliation with such bodies as the W. C. T. U., that when attempted they have been met with contempt and a spirit of ostracism, it was thought best by a majority to wait until we can affiliate with such organizations upon an equal footing.

A resolution presented by Judge Dunn, that a room be set apart at headquarters of the N. S. A. for the proper investigation of psychic phenomena, was carried.

A telegram was here read by President Barrett, announcing the transition of Mrs. F. C. Stinehart, of Dubuque, Ia., and a fitting response conveying the sympathy of the convention as a body, to friends and relatives, was ordered.

EVENING SESSION.

Another splendid audience assembled and was rewarded by the rendering of a most excellent programme: Invocation, Carrie F. Loring; violin solo, Mrs. Anson W. Evans; soprano solo, Jennie De Long; lecture, Mrs. R. S. Lillie; tenor solo, Wesley Koppe; lecture, Dr. J. M. Peebles; soprano solo, Mrs. Flora E. Russell; soprano solo, Zetta Lois Else.

Spirit messages of a most convincing character were given by F. Corden White and Maggie Gaule.

We are having most beautiful weather, and the general interest in these evening sessions is attested by the fact that notwithstanding a great political demonstration with "Teddy" as an attraction, over seven hundred people found their way to the hall.

THIRD DAY—THURSDAY.

The morning session opened with the reading of communications from Addie L. Ballou, J. C. Underhill, A. A. McIntyre, J. B. Townsend, G. O. B. Ewell, G. W. Burnham, Mary C. Von Kanzler, R. Watrous, and Mayor Rose, of Wilwaukee, who depicted in glowing terms the beauties and advantages of the Cream City as a location for the next convention.

Reports of various committees followed. The proposition to substitute bi-ennial meetings was lost, yearly meetings being deemed necessary for the best good of the association.

The proposition for individual membership, making life members upon the payment of one hundred dollars, and five-year memberships upon the payment of twenty-five dollars, also failed to carry.

Proposed amendments of by-laws, Art. 11, Sec. 2 by inserting after "local associations," the words, "holding state charters," was lost.

Art. 8, Sec. 3, that no person shall be entitled to represent more than one society on the floor of this convention, or be allowed to cast more than one vote upon any question. Carried.

Art. 8, Sec. 8, by adding, "and a brief report of the work accomplished by such society during the year."

Moved and carried that we proceed to cast an informal ballot for president.

This resulted as follows: H. D. Barrett, 67; E. W. Bond, 3; Moses Hull, 2; Judge Dunn, 2; A. J. Weaver, C. L. Stevens, and G. W. Kates, each receiving one vote.

Nominees for vice-president were C. L. Stevens, T. M. Locke, Carrie E. S. Twing, and Moses Hull. This resulted in T. M. Locke receiving 38 votes; C. L. Stevens, 22; Mrs. Twing, 13; Moses Hull, 2. Neither candidate receiving a majority, there was no election. Thos. M. Locke was then elected by acclamation.

Mary T. Longley was re-elected secretary by acclamation.

The present incumbent for treasurer, T. J. Mayer, was considered to be preeminently the right man in the right place, and received the enthusiastic vote of the entire convention.

Four of the old trustees, D. P. Dewey, I. O. I. Evans, Alonzo Thompson, and C. D. Pruden, were re-elected, while C. L. Stevens was elected to fill the place vacated by Mr. Bond, who declined to serve for another term.

The following resolution was presented by Mr. Bond: No officer or trustee, with the exception of the president and secretary, shall draw from or be imbursed from the funds of this association for any expenses incurred by reason of attending the annual conventions of the N. S. A., subsequent to the present. Resolution lost.

EVENING SESSION.

Another fine program was presented for the evening, consisting of ten-minute speeches, by E. W. Sprague, W. M. Lockwood, Mrs. Cadwallader, Oscar A. Edgerly, Jennie B. Hagan-Brown, Thos. Grimshaw and G. W. Kates.

Spirit messages were given by Mrs. Loe F. Prior, Tillie U. Reynolds and C. H. Figuers. They all did excellent work in their line and gave entire satisfaction.

A short interruption occurred in the program for the purpose of allowing Alonzo Thompson to present the further claims of the N. S. A. and soliciting further funds for missionary purposes. This resulted in pledges and collection of nine hundred dollars.

The meeting was an enthusiastic one, and the climax was reached when Mr. Mayer stepped to the front and presented President Barrett with the deed to the new home.

FOURTH DAY—FRIDAY.

The whole forenoon was occupied in listening to reports of committees, as was a portion of the afternoon session. The following resolutions were adopted:

Whereas, Modern Spiritualism is the recognition of universal principles operative in nature, immortality a fact in nature, and spirit return and communication the avenue through which immortality is demonstrated, we submit the following resolutions as embodying our position touching topics now uppermost in progressive thought.

Resolved, That Spiritualism teaches that there is a spiritual world of varying grades in co-relation with this world, which is as tangible and real to those living in that world as the earth is to us.

Resolved, That Spiritualism teaches that the event called death is not disastrous, not a penalty for sin, but an event as natural as birth, and calculated to let us into a world of unlimited possibilities.

Resolved That there is a higher system of ethics than has yet been recognized by state or church; that when we look as carefully after those who bake our children's bread and wash and iron their clothing as we do on the system of ethics that we teach them, the oncoming generation will rise to a higher standard of health, morality, and intellectual attainment than the world has yet seen.

Resolved, That as temperance consists in a moderate use of things beneficial, and total abstinence from everything injurious, physical, mental, and moral, is essential to our well-being, we declare that intoxicating liquors, opiates, tobacco, and all unnecessary stimulants should be avoided.

Resolved, That while we are opposed to the existing medical laws which restrict the right to heal the sick and relieve pain, to those only who have passed examination in some of the present schools of medicine, and to all efforts being made to enact so-called medical laws, we would advise all who attempt to treat the sick to become thoroughly acquainted with anatomy, physiology, hygiene, and the general laws of health,

Resolved, That we are opposed to any law or laws in our Constitution, national and state, recognizing any system of faith under the guise of religion.

Resolved that all wars at this stage of human progress are brutal and morally injurious to the welfare of society, and that all international disputes should be settled by boards of arbitration, thus ushering in the era of universal peace on earth, good will to men.

Resolved, That capital punishment is a relic of barbarism, wholly inimical to modern ideas concerning crime causes and their cure. We favor the abolition of the death penalty.

Resolved, That compulsory vaccination is not only unwise, unconstitutional, and un-American, but dangerous to health, causing eczema, erysipelas, cancer, tumors, syphilis, and often death.

Resolved, That as our children are to be our successors in the work of Spiritualism, it is our duty as an association to do something tangible for the children by way of establishing children's progressive lyceums and establishing a paper in the interests of our young people.

Resolved, That as we believe in a larger development for our speakers and platform workers, we should use our influence in every way practicable, both as an association and as individuals, to assist the training schools now established and to establish others when it is practicable to do so.

Resolved, That we view with gratification the awakened interest in the higher inspiration and guidance of the spiritual world, which, under the name of altruism has taken such thorough hold upon numbers of the workers in our cause, and we feel that continued attention directed toward the working forces of altruism is deserved, looking to the amelioration of suffering everywhere. We urge that special meetings be devoted to this purpose amongst our societies, and the proceeds thereof given to the poor.

Resolved, That all of our camp-meeting associations and all other large and continuous gatherings of Spiritualists be requested to devote one day of their time to the consideration of the work of the N. S. A., and that a collection be taken for its benefit; that some officer of the N. S. A. or other deputized person be authorized to represent the N. S. A. at such meeting.

Resolved, That mass conventions be held in conjunction with the several state associations in every state, in such numbers and places as, to the trustees of this association, may seem proper. That in all States where no organization exists mass conventions shall be called and held by the trustees of the N. S. A., as in their judgment shall seem best.

Resolved, That while we rejoice at the good work being done by itinerant lecturers and mediums, and hope to see their numbers and usefulness greatly increased, we rejoice also at the growing conviction among Spiritualists that there should be settled speakers in every place able to sustain them, and that in other places where one society is not able to settle speakers, several societies may invite and settle a speaker, who can divide his time and work among them, thus giving speakers and people better opportunity to co-operate with each other.

Resolved, That some effort should be made to bring Spiritualism more prominently before those who shall visit Buffalo during the Pan-American Exposition. A headquarters and reading-room should be opened, under the charge of some intelligent person, who could answer questions concerning meetings, mediums, speakers, and other such questions as strangers would be liable to ask.

Resolved, That the work and relation the Mediums' Protective Association sustains towards the Spiritualistic movement should be thoroughly understood, to the end that its legitimate efforts receive proper endorsement when the integrity of its basic principles is established and found to be in harmony with the purposes and intent of our progressive philanthropy, and to that end we recommend that a committee be appointed to confer with its executive officers that greater unity of effort may be established.

Carrie E. S. Twing introduced the matter of the Jubilee deficit which still amounts to about a thousand dollars, and after considerable debate, motion was made to refer it to the incoming board, and it was carried.

The following resolution was introduced by Dr. Emma N. Warne: That the Rev. Moses Hull be made the champion of debate and discussion in the field of Modern Spiritualism, under the endorsement of the N. S. A., which was carried.

A proposition and motion by Willard J. Hull, that the salary of Secretary Longley be increased to $1,200, was declined on the part of that little lady for the reason she did not consider the association able to pay that amount. One instance and proof that there are still some people who are not in office simply for all they can get out of it.

On recommendation of G. W. Kates, it was voted to pay her the same salary as the past year, namely, one thousand dollars.

The proposition of G. W. Kates to pay President Barrett the same salary as was paid last year, was carried.

Mrs. R. S. Lillie referred to the generous offer of Dr. A. B. Spinney, of Reed City, Mich., to-wit, that he would care for the weary and worn laborers and the needy among Spiritualists, at his sanitarium, for the very reasonable compensation of five dollars per week, and twenty-five cents additional for washing, and thought his very generous offer should receive consideration erated his offer before the convention erated his offed before the convention and the matter was referred to the incoming board, with power to act.

On motion of G. W. Kates it was decided to revise the constitution and by-laws in accordance with the notes of this convention.

Quite a lively interest was manifested regarding the place of holding the next annual meeting, Washington, D. C., Milwaukee, Wis., and Buffalo, N. Y., setting forth their respective claims for consideration. The result of ballot taken resulted as follows. Washington, 36, while Buffalo and Milwaukee had 11 each.

Reports of secretary and treasurer of the National Lyceum Association were read and adopted.

EVENING SESSION.

The following and final programme was offered for the evening: Invocation, Dr. J. M. Peebles; piano solo, Prof. C. F. Fessler; lecture, Carrie E. S. Twing; contralto solo, Mary E. Akers; lecture, Rev. Moses Hull; soprano solo, Jennie DeLong; messages, Mrs. Zaida B. Kates; soprano solo, Mrs. Flora E. Russell; messages, Maggie Gaule; soprano solo, Zetta Lois Else; contralto solo,

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SATURDAY, OCTOBER 27, 1900.

Catholic Arraignment of Protestantism.

"The Brothers of Christian Education," at the Paris Exposition, have sent forth a circular by one of its members, in which they arraign Protestantism, as if they, who are Roman Catholics, were exempt from criticism. In their indictment, which they claim was written by a boy of fifteen, occurs among other things the following allegations:

"Protestantism is no religion; it is only a rebellion against all religions. It has none of the marks of religion. It lacks universality in time, place, and in the world. Protestants descended from Luther and Calvin, and indeed from the heretics of the first centuries, who were rightly condemned because they had departed from the teachings of the apostles.

"Protestantism is unfruitful of good works. Even if England does spend millions in mission work and in the free distribution of the Bible, this work does not end in good results.

Protestants have no unity. Their religion is based on the free investigation of the Bible, and everybody interprets the Scriptures to suit his own taste. Its sects are innumerable, and many are ridiculous communions. Protestants no longer believe in the divinity of Christ. In Germany it is forbidden the pastors to preach that Christ is God; and the most learned Protestant theological professors of that country maintain that Jesus Christ never existed.

"Protestantism is thus really no religion at all. It is a source of great immorality, because it teaches that good works are not meritorious, and thus does not give man the motive or the ability to contend against himself and his evil passions and to grow in good works and virtues. Accordingly Protestantism destroys all moral principles."

With a correspondingly clear arraignment of Catholicism from a Protestant standpoint, a very correct opinion could be formed of the demerits of Christianity.

Then would come the scholar and prove that the Catholic mother church is only a slightly revised Roman Paganism; that the daughter, Protestantism, ashamed of the vices and misdeeds of her maternal ancestor, attempted a reform, but had fallen into the same deep mire with the parent, drinking from a common fountain, and absorbing the identical dogmas which had made the mother the disreputable creature she is.

Occasion for Rejoicing.

There are now three great archaeological exploring expeditions engaged making researches in the valleys of the Euphrates and Tigris, and along the ancient canal uniting those rivers near their mouth. The French explorers are directing their attention to the buried city of Tello, which they have resurrected and are compelling to reveal their antiquities and a long-forgotten past. The Germans commenced vigorous work in the spring of 1899, on ruins they found in Babylonia. The students of historic beginnings will keep an eye directed to their movements. But the most successful of these expeditions is that under the direction of Prof. Hilprecht, now at work on the palace of the priest-kings of Nippur. This structure has a frontage of 600 feet. Its library of magnificent proportions, written on earthen tablets, not one of which bears a later date than 2,280 years before our era, and which was found buried under 70 feet of rubbish, is absolutely of more practical value to scholars than any discoveries made in Egypt.

Prof. Hilprecht represents America, and is now in the lead of all other investigators, thanks to the Pennsylvania University, in whose service he is laboring. He is positive that evidence is furnished by these discoveries that there was an advanced civilization in that region near 9,000 years ago. It is demonstrated by these discoveries that Egypt was colonized from the East, and that civilization did not originate there, as many have maintained.

All the world has reason to rejoice that these explorations awaited this scientific age, so that truthful translations will be made, instead of garbled and false renderings to make them harmonize with sacred history.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

Positively Criminal.

An act the effect of which is to produce crime is criminal of itself and should be suppressed. Sometimes persons with honest intention, but mistaken policy, engage in doing that which culminates in murder. They vindicate themselves under the specious plea that their purpose was praiseworthy, but ignorant of the consequences when they engaged in it, and are blameless, though wholesale murder followed. Such persons may not be amenable in courts of law, their good intention shielding them from punishment; but in the court of conscience they are not only reprehensible, but actually criminal, and if they do not suffer therefor it is because they are steeled by false education to look complacently on their ill-advised acts.

Take the case of the missionaries who enter upon proselyting expeditions to distant and strange peoples. The intention is probably good enough; but, as in the case of China, they have caused a terrible waste of life, and entailed a world of suffering on those who had never wronged them. Had the missionaries been the only persons to suffer it would be another affair. The real victims are the so-called heathen converts and their families. These converts, before conversion, were living in security with their own people. They were protected by law, and their morals were above reproach. They worshiped a God who had extended better protection to their nation, than had been extended to any other nation under the sun; because it had been preserved intact for thousands of years, and had become many times more populous than any other nation on the globe. True, they did not worship the son of a Judean peasant, neither did they credit him with being the equal of the Creator and possessing the attributes of a God. They loved Buddha, however, a character worthy of any man's esteem, both for his noble life and exalted teachings. But this did not give satisfaction to outside agitators. It was necessary to dragoon them into a new faith, to furnish employment for a body of zealots. The result:

These native Christians assumed superiority on their conversion over their fellows, and became egotistical and arrogant. They talked and acted as Christian bigots always talk and act, as if superior to common mortals, because they held special relations with God.

Human nature may tolerate such a silly claim for a time, but ultimately it becomes oppressive and culminates in ignoring the assumption, and perhaps in giving the aggressor a lesson. This is just what was done in China. Classed as Pagans, represented as incurring divine displeasure, and certain of eternal torment after death, while their ancestors whom they adored, they were assured were companioned with devils in the unseen world. They could not brook the insult. Their government had by the duplicity and knavery of the missionaries opened their doors to these false teachers, and seeing no redress from the constituted authorities they attempted to right the wrongs themselves.

Fanatics in their own faith these Boxers, as we call them, took the power into their own hands, and did what angry mobs always do, became the aggressors.

Were not the missionaries, then, in view of these facts, the direct cause of all this waste of life in China? And were not all those who innocently contributed their dimes and dollars to aid the missionary cause somewhat responsible for the terrible outcome?

Down there in Sierra Leone, in Africa, there was recently a parallel case in a smaller way to that in China. Rev. Mr. Cain, three assistants, Rev. Mr. Clements, his wife, and all the children of his school, with more than 300 Christianized natives, were slaughtered by the natives. Such violence is liable to occur anywhere, and at any time where the "I am more holy than thou" religion prevails.

The Cost of Christian Converts.

The London Times lately published a report of Christian progress in China, as made by its special Pekin correspondent, Dr. Morrison. In 1893, it says, substantially, there were 1,511 Protestant missionaries in the Kingdom, and there were 3,127 Chinese conversions, at a total cash cost of £350,000, or $1,750,000. This makes each convert cost $559.64. But the worst feature from a Christian standpoint is yet to be told: "Very few of the 3,127 converts gained at this enormous expense were genuine believers." They embraced Christianity for $3 a month.

Following along this train of thought and facts furnished by Dr. Morrison, Mr. Arnold White comes to the front with the statement that $350,000,000 have been spent by Protestants in 100 years in Christian missions. He says the account of the success of those missions is based on the interested statements of those missionaries themselves, else from their supporters. Disinterested parties controvert the claims of those missionaries. He proposes the appointment of an independent commission to the chief foreign mission centers, to ascertain the actual facts. The project seems a worthy one. It ought to be known with certainty whether the pennies filched from children, and placed in the missionary box, are really used to evangelize the heathen, or are only used to supply sumptuous homes, with a retinue of hired servants in the guise of converts, at $3 a month, to wait on the missionaries and obey their every wish. Truth never suffers by rigid investigation.

A Mohammedan Census.

The Sultan of Turkey has just completed a census of Islam. He finds the number of Mohammedans in the world is 196,500,000. Of these 18,000,000 are in Turkey in Europe, 99,000,000 in western Asia and Hindoostan, 20,000,000 in China, 36,000,000 in northern and northeastern Africa, and 23,000,000 are scattered in other parts of the world.

If these figures are correct Mohammedans are more numerous than Roman Catholics, nearly double the Greek church, and are more numerous by many millions than are the Protestants. They do not seem to be a quarrelsome people, for there are reported twenty millions of them in China.

Expunge the accounts of man's inhumanity to man from the world's history, and a small volume would contain the rest.

It is heaven upon earth to have a man's mind move in charity, rest in providence and turn upon the poles of truth.—Bacon.

Error Never Sleeps.

A Mrs. E. Blanchard Cook, president of the Chicago Women's Educational Union, has compiled a book of selected Bible Readings, which interested parties are trying to introduce into the schools of Chicago, and we presume elsewhere, for reading lessons. It is claimed the book is valuable because of its ethical teaching. Its great worth, of course, rests upon the claim that the extracts are made from the "Word of God," thus carrying a falsehood to the minds of pupils before they have taken a single lesson. Then they would be introduced to the Lord's Prayer, to the Ten Commandments, and to selections from Proverbs as emanations from God; and yet they want the authorities who have charge of the public schools, to understand it is ethics, not religion, which is taught in the book.

The Bible in the schools supported by taxes on all the people, would be a gross outrage, and cannot be tolerated. Were it to be introduced, the first question would be: What Bible, or extracts from the same, is to be used? The Catholics will repulse the King James translation; the Protestants won't submit to the Douay translation; the Jews have their own rendering of the Old Testament; some of the sects would want the late Revised Edition; and a multitude of people don't want any of them, fully conscious the morals of the present age are infinitely better than those of two thousand or more years ago; besides we have living witness acquainted with our schools, and the children to be taught in them, who are a thousand times better qualified to supply present needs than was any priest of any preceding age. Besides this, they will not be compelled to impose on the world, and say the book was God-inspired, to make it acceptable to those who may use it.

As we write we notice the School Board seems to consider Bible Reading in the schools of Chicago as settled by its past action, and it has no disposition to revive an old wrangle. It is probable it will act officially on the question before we go to press, and we trust in harmony with its former judgment.

They Want to Go Back.

The American Board of Commissioners for Foreign Missions is in session in St. Louis as we write. The returned missionaries expressed an earnest desire to go back to China and continue their work, but they want the armies of the world to continue there to protect them in their mission.

If these zealots wish to wear a martyr's crown no one has a right to oppose them. It is a suicidal act, and our observation has been that if people ambitious to die can't find one method to "shuffle off the mortal coil" they will find another, and the world is not a serious loser by the exit; but as an American citizen we do protest, and most earnestly, against using the military and naval arm of this government to the propagation of creeds, either at home or abroad.

The fathers of the Republic wisely determined to divorce Church and State. They expressly provided in the Constitution that "Congress shall make no law respecting an establishment of religion," and declared "No religious test shall ever be required as a qualification to any office."

Guarding the people at home against the wiles of priestcraft it was never supposed the government would be asked to protect them in proselyting missions abroad. But that is now asked as if it was a natural right.

Preaching and Labor Won't Mix.

Though Paul was a tent-maker, and worked at his trade while he preached—see Acts 18:3—the Methodists, in Conference in this city on the 9th instant, refused to admit John B. Armstrong, a stenographer, to the ministry, he desiring to continue his short-hand work a portion of the time, giving the residue to evangelical labor. The Journal, mentioning the fact, says:

"The Conference decided positively that in the opinion of its members secular and religious work would not mix, and by a good majority the application for membership was rejected."

Paul is a back number. He worked for a living, and advised wine drinking, and a great many other foolish things that would mortify Methodists if preached from modern pulpits.

Hurry Forward the Missionaries.

Dispatches from China report a rebellion has broken out in the southwestern provinces of that empire, of a very serious character. Five missions have been destroyed at Han King Chau. Besides warring against missionaries and foreigners in general, the rebels are resisting the reigning dynasty. It is claimed 100,000 soldiers are needed at once to put down the rebellion. The allied forces are thus brought in contact with a new enemy which will tax their resources very heavily.

Those missionaries so zealous to Christianize the Celestials, should rush right in as quickly as possible, for "the blood of the martyrs is the seed of the church."

Score One for the Methodists.

Three times the use of tobacco in its various forms came before the late Methodist Conference in Chicago. Once it declined to admit to the ministry a candidate who used the pernicious narcotic in any form. Finally a resolution was introduced and adopted, by practically a unanimous vote, prohibiting all preachers, including those of advanced years, from its use.

Spiritual lecturers, and particularly those who love to have Reverend attached to their names, here is a lesson, and a good one, you can borrow from the orthodox. Don't let them lead you in practical reforms.

France Has Taken a Forward Step.

The French government has suppressed the historic Red Mass, celebrated in the Saint Chapel, and the formal opening of the law courts by cardinals. It has also declared against the advancement of officers to higher grades who practice religious flummery in Catholic churches. The design seems to be to secularize the government and all persons connected with it.

This is clearly the correct position for any government. Let the people worship as they will, or not worship at all, with the clear understanding that the government has nothing whatever to do with the matter, its mission to insure to every subject however feeble, ample protection against wrong from the hands of the rich, the strong, or those criminally disposed.

Mystified by a Beautiful Woman in Black.

Strange occult manifestations are occurring everywhere. The latest and most striking is related by the Cleveland Plaindealer. It appears from the account given that until last Sunday Mayor Farley's stenographer, Edward H. Ellenwood, didn't believe in ghosts and things supernatural. He does now, though, for he is confident that only a spook could have been responsible for a strange experience he avers he had in Detroit last Sunday.

Saturday night Ellenwood took the D. & C. boat for the City of the Straits. He spent the early morning hours after his arrival in a ferry ride across the river to the Queen's domain and in trying to figure out what time it was from the City Hall timepiece and the Postoffice clock. As nearly as he ascertained from the difference of opinion existing between these chronometers it was about 10 a. m. when he started to call on his aunt, Mrs. Charles C. Grece, who lives in part of a large, white brick house at the corner of Lafayette street and Fourth avenue.

When Ellenwood reached his aunt's home he drummed briskly on the panels of his relative's front door. There was no response, although there seemed to be someone inside. He knocked once or twice more and then stepped to a front window, through which he peered. Pacing back and forth inside was a beautiful woman, clad in mournful black. It was not his aunt nor his cousin, Mrs. Vincent Haylor, who is his aunt's guest at present. Back and forth the figure paced, paying no attention to his knock at the door or to his greetings. Somewhat puzzled, Ellenwood finally left.

It was perhaps 4 o'clock that afternoon when he again called at his aunt's home. He knocked at the door. Once more there was no response, nor was he able to attract the attention of the mysterious woman in black, whom he is positive he again saw pacing tirelessly back and forth from the reception room into another apartment, the latter brilliantly lighted. He was told by one or two little boys who noticed him at the door that his aunt and her daughter had gone away. The boys were positive there was no one at home, yet there was the mysterious woman. Ellenwood hastily scribbled a note, stating he would call later, and pushed it under the door.

That evening about 10 o'clock Ellenwood called again. He noticed, he says, as he mounted the steps that his aunt's home was brilliantly lighted—fairly flooded with light. He knocked one, two, three times, and there was no response. Stepping to the window Ellenwood solemnly declares he saw the same mysterious woman, this time clad from head to foot in garments dazzling white and shining with weird, ghostly radiance. By her side stood a young man. The woman's face, he asserts, was half hidden by a filmy veil. She was very beautiful.

This much Ellenwood says he observed before the lights were suddenly extinguished. Puzzled, he turned toward the door again. He raised his hand to knock again, and quickly the shimmering light flashed up. Then he saw through the parted curtains at the glass in the front door the head and shoulders of the wraith—Ellenwood is sure the presence was a supernatural being. Back and forth the figure swayed. Then the lights faded. Once more they flashed up and the eerie vision unnerved Ellenwood. Once more the radiance quickly changed to gloom and a third time it quivered back again, more brilliant than before. Then came two long, quivering groans, Ellenwood asserts. Quickly the light vanished and at the same time something smote Ellenwood on the side of the head.

Half dazed, entirely mystified, Ellenwood staggered to the street. He ran up the sidewalk a few steps, meanwhile looking backward toward the haunted home. As he did so he almost ran into a couple of boys. They, too, had seen the apparition and were as much terrified as he. Then a man and woman came along and Ellenwood told his experiences. They advised him to talk to the people in the other half of the house. Dr. McConnell occupies the premises jointly with Ellenwood's aunt. He was positive Mrs. Grece and her daughter had not been at home all day. He advised Ellenwood to hunt up a policeman.

After leaving the Doctor's apartments Ellenwood met a young man, who was gazing curiously at his aunt's apartments. He, too, had seen the ghostly visitation. Ellenwood didn't want to venture back again, but his companion was more courageous. According to Ellenwood this young man saw the mysterious woman in white and the same quivering, fading evanescent radiance. Both were completely mystified.

Ellenwood's companion examined the side of his head where the visitor from spookdom had smote him. There was no mark, but Ellenwood's head throbbed and he was dizzy from the force of the blow.

Ellenwood had only a few minutes left to catch his boat, so he hustled for the D. & C. docks, leaving his companion gazing wonderingly at the windows of his aunt's home. At the docks Ellenwood told a policeman his troubles. The officer promised to make a report and have the matter investigated.

In his younger days Ellenwood was a circus performer. He has traveled far and wide over that portion of his Uncle Samuel's domain where the Constitution and the flag do business together, but never in all his wanderings has he met with ghosts. Ellenwood is a total abstainer and the only thing stronger than river water that passed his lips in Detroit was a glass of milk.

He can't account for his experience in the Michigan metropolis and has written his aunt for an explanation, carefully detailing his several encounters with the mysterious visitor of her home. He is confident that the place is haunted by the perturbed spirit of a former occupant of the residence, who may have departed this life by violent means. He is also fearful that a death may have occurred in his aunt's family or that the apparition comes as a warning of impending misfortune.

A Remedy Suggested.

The late Methodist Conference experienced a world of difficulty in relocating its ministry. Bishop Merrill is reported as saying: "There are too many big men and too few big places."

Take a lesson, Bishop, from Donnybrook Fair, and shillalah all the heads that tower above their fellows, then your "big men" can occupy inferior places.

"Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

A Wail of Woe.

The Rock River Methodist Conference was late in session in this city. A wail of woe came from the Presiding Elder, J. M. Caldwell, in his annual report. He said during that report:

"One of the most unfortunate facts is the lessened interest attached to revival and evangelical efforts. * * We need earnest revival work to reach the unchurched and unsaved, and the preachers more in demand in most of our churches are those who succeed in this work. Probably 1,000 persons have consecrated themselves to the Lord during the year. This is much less than we ought to have expected from the labors of sixty preachers and 8,000 members."

What the Methodists and all other churches in fact need to make more converts are preachers skilled in hypnotism. Instead of great institutions of learning where science is taught, and Infidels are made, as a leading clergyman lately represented, they need the services of professional hypnotists who can look sinners in the eye, then:

"I have you. You can only think and act as I wish. From this forth you are a servant of the church. You can't help going to church every Sunday, and believing all you hear there. Your soul's salvation depends on it. Swallow down everything the preacher says as gospel truths. His words will reinforce my hypnotic influence, which would be wholly lost but for this constant reiteration."

The writer well remembers his own personal observation at one of these great revivals long years ago. The operator, usually called a revivalist, was a fine specimen of humanity, some 40 years of age, of robust form, coal black hair, sparkling black eyes, ruddy complexion, closely shaven face, a musical voice and polished manners.

His discourse ended for the evening, wherein he had depicted the great love of God in sending down his own and only dear son from heaven to earth to rescue fallen man from the depths of a bottomless pit. He dwelt upon the sufferings of that son engaged in his great task, and of his final death on the cross in terrible agony, as the closing scene. He imitated the dying groan, repeating "It is finished," proving himself a great actor. Coming down from his pulpit he visited the ladies, on many of whom he had turned his eyes when in his most pathetic moods. Looking one sharply in the eye: "Do you love Jesus?" Answered in the affirmative. "I was sure you did. You are bound for heaven. I shall meet you there. Did you ever have religion before? I thought not. You have it now," patting the dear sister on the shoulder, his eyes still in hers: "You are now one of the redeemed. The pearly gates of the New Jerusalem will open wide on your approach. Be faithful to Jesus and walk right in."

Thus in substance night after night the skilful hypnotist plied his mesmeric arts, and souls were saved by the hundred.

This is not a fancy sketch, but is truthful to the letter. The operator was charged with being a libertine as well as an evangelist. It is more of this sort, less the libertine, the churches need to-day to secure new recruits to their ranks, but it is a role educated clergymen are reluctant to occupy.

Converting the Chinaman.

When I first met him, says Poultney Bigelow in the North American Review, the Greek archimandrite had been forty years in Peking, and had never been anywhere else except for two caravan journeys to Russia. He was an elderly gentleman, with a smile like Benjamin Franklin's, and was famed at the Chinese capital for keeping the best wines and the best tobacco. He was a bachelor, and to-day I recall him when I try to fancy Epicurus in the body. He wore a Chinese pigtail and clothes to match, and people said he could give Chinese mandarins points on etiquette. He gave me, at least, many happy hours, for he talked with a frankness and facility rarely united in a Russian, least of all an archimandrite.

One day, for instance, I asked him bluntly how many converts he had made. He answered that he thought he had made one, but he did not wish to be taken as stating this positively. When I returned to China after an interval of twenty-one years, all my inquiries led me to respect the honesty of this Russian. He said, furthermore:

"I have been here forty years, and perhaps I have converted one Chinaman. When missionaries tell you that they have done more than that, do not believe them."

Omissions in Sending Remittances.

We have received $3.35 from Utica, N. Y. No letter.

Ten cents, ordering book, Marshalltown, Iowa. No name.

One dollar, Little Elm, Tex. No letter.

Sixty cents from Americus, Ind. No name.

Fifty cents, Binghamton, N. Y. No name.

Twenty-five cents, Waterloo, Wis. No name.

Fifty cents, book order, Protem, Mo. No name.

Two dollars and eighteen cents, San Bernardino, Cal, books and subscription. No name.

Please repeat your orders and they will be attended to at once.

A Mathematical Problem.

If an Annual Report of the President of the National Spiritualists' Association requires two pages and two columns of the Banner of Light, how much space would be required for his annual message if he were President of the United States?

Was It Christian?

A Miss Duow, a Chinese missionary, instead of having been massacred by the Boxers, lately arrived in San Francisco, on the way to her home in Albany, N. Y. Imbued with the spirit of revenge, she is reported to have said in an interview:

"There is no use talking settlement until we have the heads of Prince Tuan and of the empress dowager. It is foolish to think of honest peace while they are living. In my judgment they should be beheaded before negotiations for peace are entered into. That is all I have to say about the Chinese troubles in Pekin."

Others are probably better qualified than we to determine whether the missionary exhibited genuine Christianity in her desire for blood.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.

WHAT I SAW, HEARD AND DID, IN A SIX WEEKS OUTING.

Moses Hull's Account of His Trip to Nanaimo.

I think it was in May that I began to receive letters from George Campbell, the president of a small Spiritualist society at Nanaimo, British Columbia, telling me what they had suffered from the attacks and misrepresentations of one Baer, a Methodist parson with more ability as a schemer or a pettifogger than as a preacher. This man had been crowing, blowing, bragging, brow-beating and misrepresenting Spiritualism, until with the little Spartan band in Nanaimo forbearance had ceased to be a virtue.

These letters urged me to come loaded for Baer; I could, at least, show the people that this man's bite was nothing, compared to his barking. After an exchange of several letters it was decided that I should make the over three thousand miles journey, and debate, providing a debate could be arranged on anything like equitable terms. Accordingly on August 27, I started for Nanaimo, via Lake Shore, St. Paul and Great Northern railroads.

On my way I stopped and held meetings at Wheaton, Minn., and Seattle, Wash. Wheaton is a fine little town in Northern Minnesota, of perhaps two thousand inhabitants. It has a fine little Spiritualist society, of not more than fifty members. They are mostly, if not all, Scandinavians. They work together more harmoniously than do very many of our larger societies. Geo. W. Kates and his wife, I believe, organized that society; if they did not, they have at least made one or two visits and done good work here.

At Wheaton the Spiritualists own their own temple; it is a large schoolhouse, which they have bought, moved and fitted up. It is a good place for meetings. Brother I. E. Brown, an enthusiastic worker, is the president, and his wife is a true help-meet in Spiritualistic, as well as in other work.

In order to reach Wheaton I had to leave the Great Northern at Fargo, S. D., and take the St. Paul about 80 miles south. My first day at Wheaton was the first day that the law would allow of the murder of ducks and other game. The result was that Wheaton was filled with strangers, who, with blood in their eyes and murder in their hearts, had come to slaughter, and very little else could be heard or thought of. Even the most of the citizens of the little city were engaged with their horses and wagons to take hunters with their dogs and guns to the "field of blood and carnage," or they were shouldering their own shotguns, pulling on their rubber boots and marching out into the battle fields where innocent birds and beasts were doomed to be murdered for the sake of catering to civilized appetites.

Notwithstanding all this, and that the weather was unmercifully hot, we had fair audiences, and all seemed deeply interested in what was said. I was urged to come again; this I hope to do, sometime in the future.

I next pulled out via Fargo, where I left the Great Northern for Seattle; but I am a little like the very profane farmer was, when "once upon a time," he took a load of apples to market; he got along very well until just as he was entering the market town, as he had got to the top of the last hill the tailboard of his wagon came out and his apples went rolling down the hill. He stood and watched his load of apples roll out and each one of them start on a journey on its own hook to the stream of water at the foot of the hill. He watched with tightly closed lips his wealth of fruit starting off on a voyage, when a neighbor said, "Why don't you swear?" He answered that he had not the talent to do the subject justice.

This is my fix on these descriptions. Esepcially did I think this was true, as I went up and down the "switchback." I had often heard of the switchback, but I never realized what it meant until I crossed some of those immense mountains over it. We simply went sideways over the mountain. One end of the car was said to be never more than four feet higher than the other, only as we were changing from a forward to a backward movement, and vice versa. We pulled up the side of the mountain as far as we could go, then we switched off and backed up the other way until we could go no farther; after which this was repeated again and again. At one point I could distinctly see the road three times below and twice above me. The angle up and down, I was informed, was fully six percent. Some places this journey looked extremely hazardous, but I thought as others had made the journey before me I would make it without fear.

While ascending the Cascade mountains on the east side I witnessed one of the most charming thunder storms it was ever my lot to enjoy. Chain lightning apparently rushed from peak to peak, and ear-splitting thunder echoed and re-echoed until it could hardly be told where one peal left off and another began. For a few minutes only the cool refreshing rain fell, until—well, the windows of heaven seemed to be literally thrown open. I had but little fear of a deluge catching me however, for I was ascending fast enough, and I thought high enough to keep out of the way of any deluge which the God of Noah might send along.

When the summit was reached, all was calm and serene. No storm had been there; in fact it did not look as though it had ever stormed. We went down the west side by the light of a full moon; the sights were glorious beyond description.

I reached Seattle before noon on Saturday, September 8, glad to get an opportunity to rest. This I found at the residence of dear Brother and Sister Gifford. Seattle was at that time about the busiest place I ever saw. It has increased its population since I was there in 1891, from about forty thousand, to eighty-one thousand. Building are going up everywhere, and yet there is not a house to rent. All are full. When I was in Seattle, it was boasting that it had outstripped Portland, but before I got away the census report from Portland arrived, showing it to still be five thousand behind. Seattle, when it really learned that it had been a little too previous, took its medicine manfully, and doffed its hat to its larger brother.

I stated that my home while in Seattle was at the house of Brother and Sister Gifford. The name of Mrs. Lena Ingram Gifford deserves special mention. She is one of the best and most devoted workers in our ranks. While her speeches may not create the interest that many of less merit do, I assure the readers of The Progressive Thinker that they are sound in doctrine, and as well stated as the best of our speakers can do. She should surely be kept at work all of the time. She is not only a good speaker who should be kept at work, but she is a poet of rare ability. Mrs. Gifford is educated; her reputation is without blot; and taking her all together, she is just the kind of a speaker that I like to endorse and recommend to the world at large. Mrs. Gifford prepares and studies her subjects and presents them in an analytical form.

My reception at Seattle amounted almost to an ovation; it was refreshing to preach to such honest and earnest souls. Mr. Little, the president, is a retired school-teacher, and eminently qualified for the place he fills. I once before, in the city of Denver, worked under his administration. I was astonished to here meet Mr. and Mrs. J. C. Patterson, whom I knew, and with whom I occasionally dined in the city of New Orleans. They have settled in Seattle with the determination of placing their "light under a bushel," but I exposed them to a few friends, who have faithfully promised to give them no rest until they drop into their proper places and go to work.

While I was in Seattle they came at me, good and strong, to settle there; they pleaded that the east was certainly much better supplied with first-class speakers than the Pacific Coast. Now, would I come? I must come; I told them of Mrs. Watson, and of Mrs. Lillie in San Francisco; but that was too far away. Washington, Oregon, and British Columbia wanted a speaker of their own; in fact, Seattle wanted a first-class speaker all by itself.

While I cannot now think of such a thing as settling in Seattle, I did partly promise to change my plans enough to give the Pacific Coast a few weeks, or, possibly, a three months' visit before starting to Europe next fall. Wherever this announcement was made it was hailed with joy. Already we have more calls than we can fill in the time we had allotted ourselves.

I was more sorry than I can make people understand, to be compelled to decline more calls than were accepted in Oregon, Washington, and British Columbia. When the Macedonian cry comes with such earnestness, it always hurts me to be compelled to turn a deaf ear.

Nanaimo, B. C., was my objective point when I started from home, and from Seattle, I went via Victoria, directly there. At the station I found Brothers Campbell and Watters in waiting. I was piloted to Hotel Williams, where I had a good home during my almost two week's stay there.

Rev. W. W. Baer had boasted that the unexpected would happen—that he would compel me to debate with him at the time, and on the terms he wanted. He had been preaching there several years, during which he brought his big guns and his little guns to bear against Spiritualism—now I was to have no chance to have even an introduction to an audience—no opportunity to say a word until I met him in public debate. Thus, I was to be forced into public discussion, with no opportunity to remove the prejudice against me.

Our friends supposed that they had secured the opera house for me some months previous; but when they got ready to advertise the meetings, lo! and behold, Mr. Baer had played the card which he held in his sleeve; he had the opera house engaged. He would let us have it for the debate, and for no other purpose. It was now manifest to us that we were not dealing with an openhearted foe, but with a Christian trickster.

It happened that Queen's Hall, a much better place than the opera house for public meetings, and a hall that would seat as many people as could be seated on the main floor of the opera house, could be obtained, but there were no seats for it. Our friends hustled and obtained seats, and thus the Baer was defeated in the first round.

Mr. B. tried in every way to find out what the hall cost us. He went to the manager of it and wanted it very badly; but in this he failed. He boasted of a game he had for Victoria, and Vancouver; but his cards did not work there. He went to Vancouver and tried to hire the hall away from the Spiritualists; but this time the telegraph was faster than the steamboat, and he was defeated. When we learned that we were dealing with a man who knew nothing of "civilized warfare," we were prepared for any kind of game he might choose to play. He even tried to create a disturbance between the Spiritualists and myself. He reported to me certain uncomplimentary things concering the Spiritualists of Nanaimo, and in the debate told them that I had said to him certain naughty things concerning them. The worst was, that I had indeed said about what he told them in the debate, but when I re-said it after him, it sounded very different from the way he told it. He failed to create the least ripple between the Spiritualists and myself. The Spiritualists have learned to receive all that man says of Spiritualists and Spiritualism cum grano salis, so his poisoned arrows must ever after this be harmless. They do one good thing; that is, they show the animus of one specimen of the ursa horibilis.

Well, the debate came off; I think nobody was killed. Mr. Baer treated me much better than I expected. His arguments were about almost every subject except the subject supposed to be under discussion. Perhaps twenty minutes of his last speech, of one hour's length, and fifteen minutes of the speech before related to the points at issue; all the rest of his talk related to almost anything else as much as it did to the issues before the house. I liked him as an opponent better with each successive speech. He treated me well. For his treatment of the subject, I could not say so much.

The Spiritualists of Nanaimo I found to be a good and intelligent people; and I surely never met a more hospitable people. They will long be remembered, and always with feelings of gratitude and affection. They are a small band, but they are Spartans, who under all circumstances do their duty.

On Sunday morning, September 23, I went to Victoria, the capital of the Province of British Columbia; there I was to deliver three lectures. After a delightful railroad journey of something less than 100 miles through the mountains, I arrived at Victoria, in time for my noon meal. I was met by a band of workers and taken to Hotel Vernon, where I was made as much at home as one could be when three thousand miles away from home. Victoria is, perhaps, the most picturesque city in the Northwest. Good Brother Broadhurst took me in his carriage and showed me the most interesting places there were to see. A more interesting city to drive around, or to pass through I have not seen.

At Victoria we had good audiences; all listened as for dear life. They argued that I should visit the coast next year, take Mrs. Hull with me, and be sure and not forget them; I must surely stay longer next time. It takes a little time for the people to find out that they have anything worth hearing.

The society at Victoria is officered by good, intelligent men and women—men and women who have the good of the cause at heart. If some good speaker,

(Continued on page 5.)

The Hon. A. B. Richmond, the Sage of Cassadaga, Will Unite With Us Next Winter, in Making The Progressive Thinker Attractive.

The Original One Dollar Spiritualist Paper.

The Progressive Thinker.

The Original One Dollar Spiritualist Paper.

EGO ENTRANCED

By Charles Dawbarn.

When we selected the trance mediumship of Mrs. Piper as our special illustration it was because it seemed best adapted for careful analysis. The published reports of the Society for Psychical Research have been prepared with a scientific precision of detail always lacking when the amateur tries his prentice hand. Her personal honesty has long been proved to be above suspicion, and the problems involved belong altogether to the psychic side of life. The volumes of "Proceedings" of most direct interest to the student are those of February and December, 1898; and February, 1900; but are too full of monotonous detail to suit the general reader.

In our last article we pointed out the previously unnoticed fact that spirit George Pelham, while communicating, was unaware he was using the medium's hand for what is called "automatic writing." And further, the spirit who was talking did not at the time know that the hand was being so used. The legitimate inference is that the tongue was being used as automatically as the hand; and that neither spirit was making use of the medium's brain. Of course there are differences in degrees of mediumship, as well as in its phases, but one general principle applies to all alike. Thus, for the physical reasons then given, we may safely assume that no spirit knows how, or in what form his thought is finding outlet, until his attention has been called to the effect produced. Then, of course, although he is still ignorant of "how he does it," he knows, and perhaps watches the particular sense instrument that is responding to his will power.

We have thus seen that this far-famed communication between the two worlds is really nothing but an interchange of thought, which, on the mortal side is received and discharged through organs responding to certain vibrations. But scientific experience demands that both sender and receiver of thought, whether through atmosphere or wire, shall vibrate in perfect harmony. And, as this is impossible between spirit and mortal, we are still in "fog-land" until this point has been cleared up. That thought is itself a vibratory action, manifesting in ethereal waves, may be taken as proved by universal experience.

We have listened for half a century to inspired orators pouring out eloquence in hour-full profusion, and claiming that it is spirit utterance thus given to the world. We have also the inspired works of many fluent writers; some clothing their efforts in the garb of romance, whose author is said to be a spirit; and others as solemnly declaring the presence of some wise angel visitor who is uttering wisdom and experience by the folio. Such writers and talkers, when facing the fact that spirit thought can no more vibrate under our atmospheric pressure than spirit hand strike blow for mortal freedom, usually declare that sister, brother, father, friend, give absolute proof and test of their presence by narrating facts of their earth experience. This is supposed to not only settle the question but to reach much further, and become a voucher for every word of the romanced story of spirit life, and the truth and profound wisdom of spirit utterance. In our everyday life we have orators and writers, whose imaginary pictures become alive as we read or listen. The character in the tale often lives for its author, and converses with him as he writes. The orator brings us into such hypnotic harmony that the thought his brain pictures becomes our thought too. If the Spiritualist declares these are effects outwrought by returning spirits, he is only begging the question, and asserting that which remains unproved. As a matter of fact, we are unable to distinguish between the inspired and the uninspired, either with pen or voice. Nevertheless the mortal who writes and talks in the name of a spirit often produces what he calls "tests" as proofs of spirit return. Some of these tests cannot be fairly reduced to telepathy, in its generally understood meaning. Such phenomena are surely worthy of careful examination.

We notice that a returning spirit cannot directly impress any physical organ. All he can do is to discharge his thought into what Mrs. Piper's controls call "a human shell with certain light spots in or on it." These spots of light, are, they assert, a form of energy evolved by the mortal sensitive, and may accumulate on brain, or eye, or hand, or elsewhere. But it is always such a spot that is sensitive to the vibrations of spirit thought. Intelligence consists in the interpretation of vibrations by which sense tells its tale to embodied life. The medium's brain becomes entranced, that is to say, silent or normal vibrations. In this condition the subconscious self—another personation of the same Ego—can and does, amid that silence, catch more or less of the spirit's thought vibrations, and record them on the sense organs, or whatever may be the "light spots" of the medium. The very possibility of any communication between spirit and mortal depends upon the presence of Ego in another of his personalities, and that he finds conditions such that he can, to a limited extent, broaden out the normal personal consciousness of the mortal. The student reader will now begin to discern a glimmer of sunlight in this fog-land we are exploring. And he will now be ready to utilize a little more of these wonderful and instructive experiences through the sensitive Mrs. Piper.

Dr. Hodgson, who is arch-investigator, tells us that the spirit acts like a man nearly asleep, and gradually becomes more and more drowsy, till at last, thoroughly exhausted, he declares the light has failed. Then he retires, and we presume immediately takes a refreshing nap. A man who is nearly asleep is a poor kind of a witness in any court. Here is a spirit trying to come back, and perhaps sensing a telepathic call from some mortal. His effort plunges him into the dark, which I call "fog-land," and the only light he gets is from certain spots, which reflect a little surplus energy accumulated by the medium. I suppose a drowsy spirit is better than none, but we must remember we have been trying to build a mighty philosophy on the utterances of these very sleepy spirit visitors. If we were altogether subconscious, and knew a truth whether we met it in dress suit or in its everyday attire, we would be a little better off. But here in earth life Ego works by reason, and a delicately adjusted brain, which has a habit of making a fool of itself on the slightest provocation. We must remember the sitter claims to be particularly wide awake. He has taken every precaution to make sure the medium was fast asleep, but it has never occurred to him that his visitor was far too drowsy to recall much of his normal experience as a spirit. This ignorance has been most natural, for after he (or she) has come a few times the appearance of confusion usually wears off. Then it is that, at any rate for a brief hour, the spirit seems as wide awake as the sitter.

We now ask ourselves the question, what is it that has become wide awake? It cannot be the spirit, for the vibrations of earth atmosphere are as abnormal and sleepy as ever for him. That which has evidently taken place is that the medium's organism has become more and more in harmony, and therefore more sensitive to the thought flashed by the spirit. Through her organism the spirit senses more and more of earth life, and thus gains access to the brain pockets where the medium's and sitter's experiences are stored away in the shape of memory. He grows more awake to earth life, but remains, necessarily as foggy as ever to his spirit manhood. We must remember that even if the medium's Ego is for the time crowded out or asleep, everything that medium ever knew or heard becomes accessible to the spirit who is controlling her organism. And his power as one who KNOWS rather than reasons necessarily includes the sitter in a mental outlook that is startling in its power of detail. Everything the medium ever knew or experienced, and often very much of the life of the sitter will gradually become accessible to the visitor who has grown thoroughly accustomed to controlling a mortal organism. And this acquired power of sensing earth life brings back much of that control's own earth experiences that had been silent to spirit vibrations.

The hypnotized mortal will have no secrets from her hypnotizer. But the medium's power or innate mental capacity will nearly, but not quite, limit the intellectual expression of her spirit control. I say "not quite," because in the mortal vibrations will occur again and again some of his own experiences in earth life. He will feel his way to them more or less clearly, till presently they will represent something of his lost personality to that spirit visitor. But he will necessarily remain drowsy as ever to his normal spirit life, for there is nothing in mortal vibration can help him to recall them. We watch the highly educated visitor halt woefully through the uneducated medium, but give him time and experience and he will gradually work up to the utmost possibilities of the mortal he is using. That which at first was automatic, whether through tongue, hand or eye, at last vibrates direct through mortal brain, and some day the spirit feels quite at home on the earth side of life. But he remains sleepy as ever to the spirit, and continues unable to explain how he makes use of the medium's organism.

Under these more favorable conditions you may get a reflection of the spirit's earth life, to a limited extent, but usually far short of a rational identity. The grand old mandarin, who has talked wisely and well through J. J. Morse for over a quarter of a century, cannot even to-day talk Chinese, or write a sentence in that language.

Occasionally a visitor will jabber in some forgotten language of earth life through the lips of a sensitive, and even converse with a sitter in a tongue unknown to his instrument. Sometimes a spirit who has but recently cast his mortal skin can remember that he hid his door key under the mat, and perhaps use his medium's abnormal sensitiveness to gather distant facts in earth life connected with his death. These then are accepted as remarkable proofs of identity, and we hear the unprofessional sensitive declare that he—or she—has absolute proof that her loved one has not forgotten an iota of his earth's experiences.

We will now turn, once again, to the experiences of the learned investigators of the Society for Psychical Research, and learn the lesson of the facts they have so carefully gathered for us. One of the most interesting unprofessional mediums ever identified with Modern Spiritualism was the late Stainton Moses, probably better known to many of our readers as M. A. Oxon. He was a highly educated gentleman, and a clergyman of the English church. For a number of years he was also editor of Light, still published in London, and extolled by W. Stead in Border Land. This educated gentleman was a magnificent spirit instrument, having all the Piper excellence and something more, for his "spots of light" permitted physical phenomena as readily as that of the trance. His controls, or spirit visitors, were, for the most part, educated gentlemen like himself. The student reader will here recall that, no matter who or what they represent intellectually, they were as subject to the laws holding the spirit drowsy to his normal spirit life as the controls of Mrs. Piper. These guides of Mr. Moses became very wide awake on the earth side of life and talked long and learnedly, as well as often, by way of instructing mortals. Thus the various publications of M. A. Oxon (Rev. Stainton Moses) are classic literature to the educated Spiritualist.

Here, then, we have mediumship under its most favorable aspect. The utterances and teachings are flavored with righteousness, as became their clerical mouthpiece. Certain spirits claimed control of the medium and assumed responsibility for the teachings. This mediumship was never scientifically reported, analyzed and criticised, as has been that of Mrs. Piper. So we will not stop to learn its lessons, but watch the Reverend medium after he himself has become a spirit, and is invited to report through Mrs. Piper.

We now find ourselves in presence of the spirit of the experienced M. A. Oxon, whose teachings concerning spirit return have been accepted by thousands. His old controls, known as Imperator, Rector, Mentor and Doctor, are also ready to play their part in this drama of Two Worlds.

Mr. Moses, like the rest, comes sleepy and confused, misunderstanding what is said to him, and giving most irrelevant replies. He was a fine Greek scholar, but has apparently lost even the alphabet of that language. He had placed the real earth names of his controls, as given to him by them, on record in England, but cannot now recall them. Unfortunately he soon announces that he has regained his memory, and gives these names. But if he is right now he was all wrong in earth life, for the names are not the same. Yet the reader will please note that we are dealing with the real Stainton Moses, for he is guaranteed as genuine by spirit George Pelham, who has already satisfied Dr. Hodgson—the arch-investigator—of his identity. Poor Moses, like his namesake when the light was out, found himself in the dark, and cries piteously for more light. He attempts tests, and fails. On one occasion, and with the help of George Pelham, also a Greek scholar, he fails to translate a Greek sentence. Spirit Moses explains: "I could in time recall all the Greek I ever taught. It seems like awakening from a dream to call this to mind."

Medium Moses had taught clearly and distinctly certain dogmas concerning the fate of sinners in the next life. Through Mrs. Piper the drowsy George Pelham had contradicted these teachings, and now sleepy spirit Stainton Moses says George Pelham is right, and he himself was wrong, although it was so given him by spirits. Our natural question at this point would be, If a spirit has entirely forgotten the Greek he once taught, how much of his other teachings could he be expected to recall? On yet another occasion he gave one or two names correctly, but remarked, "It is very singular how the names of former friends that were in my mind, now run through my mind, just at this moment."

Such is spirit return as presented to us by the revered medium M. A. Oxon, as identified and accepted as genuine in the reported Proceedings.

We next turn to "explore" the several renowned controls of Mr. Moses, whose saintly fame has resounded through the realms of Spiritualism. These celebrated spirit teachers may have found themselves unusually drowsy when returning through Mrs. Peper, but to the unbiased onlooker they seem to play the part of dreamers of nonsense. For instance, Mentor maintains that he is Ulysses, and often sees Telemachus. He could not remember the name of his wife (Penelope) but claims she is always with him. The real names of Rector and Imperator have been lost forever in the fog, unless the English record be assumed to be correct. But it is quaintly amusing to find Rector warning Dr. Hodgson "not to rely too much on statements made by George Pelham, because G. P. is too far away from earth now to be clear in regard to tests."

It is understood that at this time Imperator, and the rest of the experienced controls of the late Mr. Moses, have assumed the entire charge of Mrs. Piper, and her mediumship, with the full consent of Dr. Hodgson. We are told they have already helped the medium physically, and in her mediumship. Their object is declared to be "to exclude earth-bound spirits from further use of "the light."

Surely it is now plain to the student reader that returning spirits leave most of their spirit experiences and memories behind them, when they come back, and have to gather up, as best they may, the old details of their earth life, when such are demanded as proofs of identity. These illustrations have been given to prove the assertions already made (1) That a returning spirit can only control by thought power. And (2) that as a narrator of other world experiences he is necessarily unreliable.

Of course, at this point, the experienced medium, and the Spiritualist of a myriad seances, will produce their several experiences, and thus endeavor to prove that Mrs. Piper's mediumship is really a most inferior article, by which returning spirits are necessarily obfuscated and perplexed. We shall hear again, as we have long heard, accounts of fluent utterances in the name of some celebrity, and be asked "do you call that spirit sleepy?" We shall have the dear friends coming back to find a lost paper, and recall a long forgotten incident. A departed relative will be returning with charming incidents of civic and private life in the "summer land," adorned with biographical details. We shall be expected to be smothered by these proofs of spirit identity, and memory of events in the spirit's earth life. And these are claimed to substantiate the spirit's fancy pictures of life in the spheres. Even the casual hunter of the dark seance will laugh at the idea of a "drowsy" spirit. And above all it is almost sacrilegious to analyse the experiences of the whole-souled mortal who claims her loved ones return, as she waits in silence for prudence and counsel. With such a sincere believer not only has the question of identity been long since settled as holy truth, but she will usually quote long teachings by such spirits, telling us how God creates and works in love to a destined end, which end is to be the happiness of his human children. The fate of other forms of life which have lived and suffered as much as man, is not recorded in "fog-land."

As a matter of prudence I positively decline to criticise even one such experience. I only present facts as discovered by the exploring student, and leave them to sprout or die according to the mortal soil in which they may find lodgment.

One such fact is the general level of the trance addresses given by platform mediums in the name of some spirit guide or control. Look back to the commencement of the career of almost any one of such speakers, and we find their early addresses equal in general ability, and instructive effort, to those delivered to-day. The spirit is usually working at the utmost normal level of the capacity of the instrument; and in some noted cases has kept his instrument from independent study, lest his own supremacy be imperiled. Surely that spirit has advantages in his present home which should enable him to startle the world with new and needed truths. I know of but one or two brilliant exceptions among our public teachers, and they are personally up-to-date students, and undoubtedly guided by spirits in full sympathy with their efforts. I suspect there is a yet deeper cause for the successful development of such public teachers. I believe they have been psychometrically presenting the right conditions for their own subconsciousness to instruct their mortal manhood. Such a teacher becomes twofold in power, because he is combining the wisdom of two of the personalities of his own Ego.

And how about the highly esteemed sensitives, with whom we are all acquainted, who declare themselves in almost daily intercourse with a loved spirit? I believe their statements to be strictly veridical. But love does not change law. The spirit who returns must plunge into "fog-land" and take the consequences. The sitter may be wide awake, but the spirit must be befogged by earth atmosphere and conditions. That spirit can only communicate by thought, and that thought will hit the most accessible "light" spot of the mortal organism. Whether that spot be tongue, or ear or hand, or some other spot, is a matter of ante-natal sensitiveness. Presently the spirit visitor grows more and more clear as to earth memories, and the use of her (his) medium's organism. She can telepath, and practice clairvoyance, if the mortal organism permits. She soon becomes "hail fellow, well met" on the mortal side. But that leaves the spirit as cloudy as ever to her own spirit experiences. This must be so, for, just as the X Ray vibrates through and through certain solid substances, so must all spirit thought moving amidst still finer vibrations utterly fail to make contact with the mortal form and its various organs. Of course, while very close to earth life, either because earth-bound, or because just passed over, the returning spirit finds such difficulties somewhat lessened. But for the growing spirit it must ever be as Rector said of George Pelham, he becomes too far away from earth to be reliable.

Let the student reader carefully note that it is out of such materials poor mortals have woven their theological systems, and built up their imaginary hereafter. The medium with a vivid imagination, and a genuine control in loved sympathy, may picture vivid scenes of spirit life. But every time, and every where, however attractive such scenes may appear, they are necessarily unveridical. This must be so because the spirit who would visit earth is necessarily befogged as to spirit experience, even if he (she) become more and more reliable when discussing his earth experiences with old-time friends.

It must now be remembered that if we are to attempt further explorations into the mysteries of "spirit return" we can only hope to be successful by making the veridical acquaintance of our own subconscious Ego. Because to seek information from a spirit visitor is to ask direction from one who is already befogged by his approach to earth life.

San Leandro, Cal.

MOSES HULL'S TRIP.

(Continued from page 4.)

one who loves the cause better than he does his salary, could be induced to go through all the places I have named, they could do a great work and would receive a fair compensation.

I suggested everywhere that Lyman C. Howe would be about the man they wanted; and I can assure Brother Howe now, that if he chooses to take a long trip through the West, it will be of advantage to himself as well as to the cause we love. If he decides to go he can call upon me to help him to an introduction to some as good Spiritualists as he ever addressed. In my debate at Nanaimo, I gave the audience to understand that it was possible that Mr. Howe might visit them. At this Brother Baer seemed to rejoice, and informed the audience that if he came to Nanaimo, he might expect him for an antagonist.

On Wednesday morning, September 5, I boarded the steamer "Islander," for Vancouver. A more delightful day, or a more delightful journey could not be imagined. A journey on the Sound, with towering mountains on either side, some of them raising their snowy peaks nearly or quite a mile in the air, is not to be had every day.

I arrived at Vancouver shortly after twelve o'clock, or as the Canadian Pacific Railroad has it, shortly before thirteen o'clock. They go on the twenty-four hour system. One minute before midnight it is with them 23.59. Brother Matthews, the president, and the secretary of the society, whose name I failed to record, and cannot now remember, met me at the landing, and took me to Hotel Commercial, where I was well entertained. The first two days after I was in Vancouver, Brother Matthews visited me often, and took me to see many interesting sights. He worked very hard, in fact left no stone unturned to make the meetings a success. I am sorry to say that after the second day he was taken with what the doctor called la grippe, and was not able to be out. When I left some thought it doubtful whether he could recover. I hope to hear that he is better; he is too good a man to be cut off from the work on this side yet.

Brother Illingsworth got a fine carriage and took his wife, Mrs. Reese, of Nanaimo, and myself to ride around Vancouver's immense park. Vancouver has a park over ten miles in circumference. It may be enumerated among the wonders of the world. In it can be found almost any kind of scenery one wishes to see. One can stand among trees ten feet in diameter, and four hundred feet high, and see boats coming in from China or Japan, or starting to the great foreign seaports of the world. Beside here are mountains and lakes, and animals and birds from almost every part of the world. In fact it is a show of which the Vancouverites may well be proud.

The next day, Mrs. Sibley and her beautiful daughter, Maggie, took me out in other directions for another drive. All seemed anxious to show off the wonders of their wonderful city.

Vancouver is the largest city in British Columbia. It has now 85,000 inhabitants, nearly all of whom have moved there within the last fourteen years. Now it is improving in every sense of the word faster than ever before. It bids fair to some day rival San Francisco. The Canadian Pacific Railroad has done much for this city. It has builded many fine buildings there, one of which is a million-dollar depot. This depot is the finest I ever saw, except the new depots in St. Louis and Boston. I believe it is called the finest depot built by a single railroad in the world.

While the people of Vancouver are generally very progressive, they are, in religious matters even behind the Canadian people in general. They are surely fifty years behind the people of Boston, Buffalo and Chicago. They may be said to be very clannish; they regard Spiritualism as a kind of Yankee invention, of which it is their duty to beware. However, my last audiences were much the largest audiences I had. The Spiritualists of Vancouver, after the first two lectures made up their minds that the meetings were too valuable to be lost by any one, so they threw the doors open and invited the public to come in without money or price. This caused the Spiritualists to have to put their hands deeply into their own pockets; they considered it money well invested, and cheerfully paid the bills, and asked for another opportunity to do the same.

I took no books with me to British Columbia; I think if I had I might have sold five hundred dollars worth. As it was I took orders for about one hundred dollars worth. I sent the books by mail paying the postage myself.

On Monday, October 1, I boarded the Canadian Pacific train for Buffalo. I had before been over every route between the East and the West. Each road has its advantages; each its scenery, but there is no scenery elsewhere in America to be compared with that which one passes the first 600 miles after he leaves Vancouver. As one passes rocks, rivers, boulders, glaciers, mountains and valleys he can only make an exclamatory O!, six hundred miles long. I shall not try to tell the readers anything about it. There is fine scenery all along the north side of Lake Superior, in-so-much that one gets surfeited in looking.

On Friday night, October 5, we pulled into the Central depot in Buffalo, on time. Mrs. Hull, grand-daughter Alfa, and several others were waiting in the depot to welcome me. The great welcome, however, was reserved for Sunday. I went to the Temple with no idea of what was to happen. I generally manage the Sunday meetings about as I think best. I was astonished to see President Albee go up on the platform, and take charge of the services. I had noticed that the Temple was most tastefully festooned; also a beautifully decorated three yards of muslin hung opposite the rostrum, with letters nearly or quite two feet long, "Welcome Home, Pastor." Even that brought tears to my eyes. Other things which by this time I began to discover, soon convinced me that I was not "in it," so I sat down and tried to behave myself. Soon the president announced a song, "written by Mrs. Hull, and printed for the occasion, by W. H. Bach." When the whole audience arose and began to sing the following song, I was surprised.

SONG OF WELCOME.

(Air: "Home, Sweet Home.")

'Mid scenes that are brightest our footsteps may roam
With those who are kindly away from our home.
But memory pictures the faces we love,
We cannot forget them wherever we rove

Chorus:—

"Home, home, sweet, sweet home,
There's no place like home,
There's no place like home."

The skies may be fair in the climes far away;
And blossoms as sweet that are strewn on our way;
Strange voices be tender to guile us with cheer,
But the soul yearns for home and its friends who are dear.

Chorus:—"Home, home," etc.

Accept now our greeting from home and from friend;
We love the dear cause you so nobly defend;
Safe from the long distance to us you have come—
We welcome you, pastor, to church and to home.

After the song an eloquent speech of welcome was delivered by Brother Albee, after which I was called on for a few "feeble remarks." I was almost beyond speaking. I gave a brief description of my journey and my work. After this the Misses Baken—two of our lyceum scholars—were called out and beautifully rendered another song of welcome, which so deftly described the work that I had been doing, that I could have guessed where it came from; but I did not give my thoughts away. The joy expressed in the song at my return, again uncorked the fountain of tears.

During my absence, Brother Victor Wyldes, late of England, officiated in the Spiritual Temple. I hear no words except those of praise concerning him and his work here. May he be as successful everywhere.

Yours in the work,
MOSES HULL.

THE SHORES OF SILENCE.

Through the dark, grim gateway of silence
There comes not an echo of sound,
And the land of the hidden hereafter
To men is an untrodden ground.
But why do I strain sight and hearing,
To catch but a fragment so small?
Oh, why should I wait for the swing of the gate,
Or hope for the future at all?

Ah, sweet in the moments of slumber
The glimpse of a happier land,
And bright is the light and the glory
That falls on the wide golden strand,
For sometimes I see the light shimmer
In fitful but glorified gleams
On the sea and the shore of a glad evermore,
The fanciful island of dreams!

Sometimes in the hours of my waking
I seem to hear music and mirth
That floats out of chaos and silence
And reaches the sin burdened earth.
But I know that the glow and sadness
Is empty as odor and air,
And the music I hear is in some other sphere,
The land of my longing and prayer.

Some time there will be ripe fruition,
And I shall be dreaming no more;
I'll give up the shadow for substance
And sail to that glorified shore.
Ah, then will I lift the dim curtain
And know e'en as I have been known;
My bondage shall break when my soul shall awake,
And my spirit shall come to its own!

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Inquiry is made at this office for the address of Mr. and Mrs. Harry F. Hill. Will some one please send a postal to this office stating where they are located.

Ben and Mattie Hayden writes from Lawrence, Kan.: "The Leavenworth County (Kansas) Camp-Meeting Association has just closed its fifteenth annual session at the home of Father T. C. Deuel, near Wallula Railroad Station. The weather could not have been finer if made to order. The attendance was good and a deep interest manifested. Perfect harmony prevailed and every one felt it was good to be there. Bro. W. E. Bonney, of Blair, Neb.; Mrs. Lull, of Lawrence, Kan., and your humble scribes were the speakers. About all phases of mediumship were represented and well patronized. Taking all in all the meeting was a grand success, and we feel sure much good will grow out of this spiritualizing influence that goes out from this nucleus of power. At the close of the meeting we came here to Lawrence, where we find quite a number of earnest and truly spiritual people who meet regularly at the home of some member each week. Thus the fires are kept lighted upon the altars. Sunday evening, the 14th, we held forth in their hall, Mrs. H. following the lecture with quite a number of tests, all of which were recognized. We hope to do a good work here. We are open for engagements to work for old societies or organize new ones on reasonable terms.

Dr. Wm. Cleveland, the veteran Spiritualist and healer, of Minneapolis, Minn., is our authorized agent to receive subscriptions for The Progressive Thinker. Dr. Cleveland is the author of a work called the Religion of Spiritualism, which has received considerable attention among thinking people. His clairvoyant powers are fine, and his tests are always recognized. He has done a most excellent work for Spiritualism and humanity.

Fred Johnson wriets from South Chicago, Ill.: "H. J. Moore gave a few trumpet seances here. The voices of the spirits could be distinctly heard and the people present were more than satisfied, some getting as many as four messages during the seance. His hands were held by some person in the room during the entire seance, so as to convince the most skeptical that it was the work of spirits. After the seance J. K. Hillis gave some very good tests."

The dedicatory exercises of the First Spiritual Church of Chicago will take place Sunday evening, October 28. Mrs. Cora L. V. Richmond will give the dedicatorial address. Dr. T. A. Bland, Mrs. Lucinda Chandler and other prominent workers will take part in the exercises. Mrs. Cooley, assisted by Mayflower, will give spirit messages. An excellent musical program will be an addition to the rest. Services at 7:45 sharp.

The Chicago Inter Ocean has the following: "Professor Francis Carlin, a former citizen of Fort Worth, Texas, and now a resident of Wyoming, tells the following story of clairvoyant prophecy concerning the Galveston horror: In June, two years ago, the professor was contemplating a removal to Galveston, and in fact had perfected all arrangements for his purposed change of residence. One day, on the streets of Fort Worth, he met an old friend, to whom he mentioned his intention of going to Galveston. The friend said: 'Before going be sure and consult Mother Ryan, the clairvoyant. She has told me some wonderful things and given me warnings which have protected me from danger, if not from death itself.' Impressed by his friend's earnestness, Professor Carlin paid a visit to Mother Ryan. The door of the woman's apartments stood ajar, and as Carlin walked up the steps he heard a voice say: 'Come in, Professor Carlin. One of the voices has just whispered to me of your coming, and I was expecting you. Do not go to Galveston. That city, within the next two years, will be submerged by the sea, and thousands will perish. The voice whispering to me has an icy breath, and you must go north, instead of south, for danger now threatens yourself and family in any clime where the frost king reigneth not.'"

L. A. Austin writes from Excelsior, Minn.: "I have received your third volume pertaining to things or aspects beyond ordinary states of consciousness. I find it very instructive, interesting and suggestive. The most promising signs of the present times are that the number of individuals are increasing quite fast, who realize that they have not cornered all of the truth."

Claude Whiteside, of Chattanooga, Tenn., has received the seven premium books and is well pleased with them.

Dr. A. A. Kemball is now located at 891 Main street, Bangor, Me.

Maud C. McClure writes: "I wish to call your attention to a mistake made in your coulmns recently in regard to the officers of the Central Iowa Spiritual Association. The vice-president, G. A. Hinton, M. D., and the secretary, Maud C. McClure, are of Oskaloosa, instead of Ottumwa, as stated. Will you please correct it in your next issue, and also state that at a recent meeting in Marshalltown of the trustees of the C. I. S. Association, it was decided to hold a midwinter meeting in Oskaloosa and employ Mr. and Mrs. Kates. The meeting is to be held in January."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Capt. L. Barney, prominent as a journalist and Spiritualist in Cincinnati, Ohio, writes: "Your journal is alert, incisive and outspoken, thoroughly edited and handsomely produced. I hope it has 100,000 prompt subscribers."

Bishop A. Beals writes from Summerland, Cal.: "I saw in your late papers a request to know if anyone had a copy of the book entitled 'Edwin Drood.' If you desire the book, I have no price to set on the copy I have, although it was a present to me under peculiar circumstances. I was in Boston the time the Banner of Light publishing company got out the book, and before I saw it. One night the spirit of Charles Dickens came to me with the book in his hand and requested me not to mention the incident as he wished to present me the book as a test of his presence with me. This was in the fall of the year 1873. I went to Brooklyn, N. Y., that same fall and remained through the following winter, speaking for the Spiritual society there. I had nearly forgotten the incident mentioned when, Christmas morning, I received the book as a present from a lady, Mrs. Rodgers, a writing medium. When I called to thank her for the present I asked her how she came to send it, and she replied that Dickens' spirit came and influenced her hand to write, requesting she send the book to me to fulfil a prophecy he had made to me. This was remarkable, as I had mentioned the matter to no living soul, and at the time of the fulfillment of the prophecy I had nearly forgotten the matter."

The Pittsburg Dispatch says: "Hypnotism is being worked to death in several lines. It figures as the ground plot of the Rice will forgery, and to-day a music teacher announced that it was aiding him in the instruction of pupils. Scientists regard this latest innovation with doubt, but both master and pupil declare it is of actual benefit. Arthur Ballard is the Svengali and Miss Bessie Burney the up-to-date Trilby. Miss Burney says she has taken three lessons under hypnotic power, and the improvement over former methods of instruction is very marked. She is put into a hypnotic sleep and then 'commanded' to execute certain movements, which both declare could not be done with equal success were she conscious all the time. As a result of the Rice forgery case a crusade may be started against so-called schools of hypnotism, where methods of application are taught for certain amounts. Its $100 course is said to have made one man so proficient that he put an aged millionaire completely in his power. It is a new problem, however, and the police are puzzled to know just where the line should be drawn."

Scribe writes from Detroit, Mich.: "G. W. Kates and wife held two very interesting meetings in Detroit, Mich., Sunday, October 14. Their services were secured by A. G. Brown, secretary of Island Lake Camp-Meeting, and one of the finest halls in the city was secured. Large audiences greeted these well-known workers; and they were people of representative character, that shows what a need exists here for a proper effort to be made. We hope to see a popular movement made here to more properly present our cause to the public. No better field of labor exists for practical Spiritualism than Detroit offers. Mr. and Mrs. Kates each gave us a splendid lecture, and the spirit descriptions were forceful and convincing.

The Chicago Times-Herald says: "Because Joseph Janus would not heed the warning of his wife, conveyed to her in a dream, he met death last evening. Thursday night Mrs. Janus dreamed that her husband was killed, and so vivid was the impression made upon her that she begged her husband as he left his home at 8709 Escanaba avenue for his day's toil at the Illinois Steel Works to spend the day at home. He laughed at her presentiment and joked about it to his fellow employes, but on the way home he was struck by an Illinois Central suburban train and was so badly hurt that he died an hour later.

Mrs. E. E. Compton (formerly Mrs. Downey, of Indianapolis, Ind.) is in the field again as a medium between the two worlds. Her address now is 322 Fourth street, N. W., Washington, D. C.

Mrs. Mary C. Von Kanzler, after a six weeks' vacation at the camp-meetings, is now located at 120 South Salina street, Syracuse, N. Y.

Mrs. Georgia Gladys Cooley is again located in Chicago, and ready to fill week-night engagements at a reasonable distance from the city.

The Philadelphia North American says: "Annabell Walker, a beautiful girl, who was born twenty-four years ago in the hills of Old Virginia, and who of late has been living at 801 Spruce street, in this city, was taken to the Pennsylvania Hospital two days ago suffering from nervousness. Her pretty Southern accent and kindly ways made friends for her of all the nurses and attendants from the start. And their kind and careful treatment has done much to improve her condition. The first night that she passed in her cozy room on the third floor of the private ward was remarkable for a vision which came to her at the midnight hour. As the clock was striking 12 she opened her eyes and saw, perched upon her bureau, a pretty little Japanese boy. The lad was dressed in the bright colored garb of his country. A little belt encircled his waist, and his skirt was bespangled with colored beadwork in the form of fiery dragons and flying birds. He was laughing and seemed to be very happy. Standing back in the shadow and towering above him like a grim pursuer, stood a tall, dark man, with a long flowing beard. He wore a skull cap and a black cloak, which enveloped him to his feet. His eyes gleamed and were fastened upon the boy, over whom he made passes with his hands. Annabell Walker sat up in bed and watched the strangers. She was not afraid in the least. She spoke to the little boy. She was attracted by his gay attire. "Little one," she whispered, "who are you?" But the child paid no attention to her. Instead, he took the hand of the man, and, still laughing as if he were pleased at the idea of going on a journey, he disappeared through the window with his guide. The next morning the stout colored woman who takes care of the rooms appeared bright and early, for the little Southern sufferer was a favorite with her. When she heard the story she rolled her eyes and trembled with negro superstition. Glancing hurriedly toward the bureau, she backed out of the room, saying: "Missie didn't dream nothin' like dat? De las' patient in dis room was dat lill' Japanese boy." The nurses and the hospital records corroborated the negro's statement. The patient who had occupied the bed just before was a Japanese boy named Okada. He was a medical patient under Dr. Packard. He got well, and his uncle, a tall, gray-bearded man, who, like a Hindoo, took him away. Laughingly, he had gone out of the hospital on the arm of his tall guide, bowing in his foreign little way to the nurses who had been kind to him. Miss Walker had never heard of or seen the child and never knew that he had been in the ward. The colored woman cannot be induced to enter the room in the evening now."

Ransom H. Randall, president of the Chicago Theosophic Society, writes: "Theosophists, Spiritualists, Metaphysicians and Occultists of all kinds are greatly interested in the promised tour of Mr. C. W. Leadbeater, of London, through the United States in the near future. Mr. Leadbeater was formerly an Episcopalian clergyman and has spent eighteen years studying, traveling and lecturing in India, Burmah, Ceylon and Europe, and is perhaps best known in America through his published writings. He may be considered as an expert authority on occult investigations in realms invisible to ordinary vision. Some results of his researches in this line are found in his books—The Astral Plane (including Purgatory), Devachan (the Heaven World), Clairvoyance, Dreams, Invisible Helpers, and in his recent articles in the Theosophical Review on Ancient Peru and Ancient Chaldea. He will arrive in New York about the 15th of October and reach Chicago November the 8th. He will make a four-month tour from New York to San Francisco and return, lecturing in various places on the following subjects: Some Misconceptions About Death, Clairvoyance, The Heaven World, Prayer, The Rationale of Ghosts, The Human Aura and cognate themes; touching upon such minor points as Psychometry, Astral Traveling and the Astral Telegraphy, Past Lives, Materializations, Haunted Houses, Planchette, etc."

Mrs. J. E. Staner writes: "The first musical, literary and card party given by the Spiritual Research, on October 11, proved a grand success. The hall was beautifully decorated with palms and flowers. All the selections were very fine, both afternoon and evening. Supper was served, and the table was filled with all kinds of good things to eat. All present expressed themselves as being well pleased, and went home feeling very happy. We intend to give one of these parties every month. The next one will be held November 8. The Spiritual Research holds meetings every Wednesday in Hall B, Van Buren Opera House, corner of Madison street and California avenue, beginning at 2 o'clock p. m."

Will J. Davis relates some excellent tests which he received through W. C. Jessup. They were about the same as usually occurs in seances for physical manifestations, and which have been related in The Progressive Thinker hundreds of times.

Mrs. E. F. Jay Bullene has been paying the friends in Chicago a visit. She has been prominent as a lecturer in days past, and will probably enter the lecture field again. Her home is in Denver, Col.

The Detroit News says: "Marguerite St. Omer Briggs is meeting with her usual good success at her Sunday evening meetings in Prismatic Hall. Her lecture on 'Where is my Wandering Girl To-night,' received rounds of applause. One old man exclaimed: 'I wish all the church members in this city could hear the lecture; it would do them good.' Another was heard to exclaim: 'That beats all the sermons I ever heard preached.'"

We have received numerous letters offering us a copy of "Edwin Drood." We have received one from J. J. Jones, of Philadelphia, to whom we are indebted for many kind acts.

Mrs. F. A. Logan, of San Francisco, holds meetings every Sunday evening at 7:30, in Caledonia Hall, 119 South Spring street, Los Angeles, Cal. She will also by invitation establish circles of harmony in the various towns adjoining, that home talent may be brought out and utilized. Keep the veteran at work, and may the angels of earth, as well as of the spheres, sustain her in it.

Mrs. M. J. Crilly has located at 14 East Stockton avenue, Allegheny, Pa. She will reopen her meetings at the hall, South and East Diamond street, October 21.

Laura B. Payne writes from Topeka, Kan.: "Mrs. L. A. Maybee and myself are now holding a series of meetings at Neosho Falls, Kan. There has never been such a thing as a Spiritualist lecture in this place before, and last Sunday when we held our first meeting all was excitement and expectation among the people. We held the meeting Sunday afternoon in a park. There was a large and attentive crowd. All the week we have been holding meetings in the opera house. Sister Maybee gives lectures from the Bible, and I for a change give them lectures upon various subjects, all of which have been very favorably received and commented upon. As there is every facility here for a good camp we are seriously contemplating organizing and holding a camp here next fall. There is a fine park here, by which flows the beautiful Neosho River. The park belongs to the public and can be had free. Neosho Falls is a beautiful little town nestling among the trees and situated on the Santa Fe and M., K. & T. railroads. There is not a more convenient nor pleasant spot in the West for a camp than this place, and there will be one I am almost sure. Our meeting here will close Sunday evening, when we will return to Topeka. Letters addressed to me at Topeka will reach me no matter where I am. I wish also to say to the public that I am now ready to make engagements for camps next year."

Henrietta Lichtig writes from Springfield, Ill.: "We feel that it is good to occasionally let the outside world know that a little life still exists in this city. Our little society here is slowly progressing and is about to become one of the children of the State Association. We have with us for the third time Mr. and Mrs. G. W. Kates, who found a little time to spend with us on their way to the National Convention. After each of their visits they leave us with new recruits added to our list through the able lectures of both and the clinching tests of Mrs. Kates. 'Tis with many regrets that we can keep them so short a time and hope we may be able to secure their services again in the near future. They have so endeared themselves to the people of this city that they will always find a warm welcome awaiting them here."

Mrs. Maggie Waite writes from Syracuse, N. Y.: "I can be addressed here until further notice. Dr. Butterfield has engaged Mrs. Elizabeth Brewer, of Belmont, N. Y., to lecture for the First Spiritualist Society during this month. Already she has won her way to the hearts of the people. The appreciation of my labors in the past are shown by the large attendance at my meetings. I wish to thank the many friends for their kind testimonials in reference to the sittings they have received through me by mail. If you do not get your replies as soon as you expect, it is not my fault, as I take each letter in turn as I receive them. I have some letters now that have got no address; some that it is impossible to make out their writing. Should those sending such letters read this, I trust they will drop me a postal, so they may receive their replies."

"Cor." writes that Dr. Hewitt delivered a splendid address on "The Evolution of Religion" before the Unity Spiritual Society of Milwaukee last Sunday evening, that was enthusiastically received. This was his second lecture, and there was a fine audience out to listen; several new faces, and many of the leading men of the city.

Mattie L. Monroe writes from Seattle, Wash.: "The annual convention of the State Spiritual Association of Washington, will be held in Tacoma, Wash., November 22 and 23, 1900; the hall for same to be decided on, and published at a later date. All parties interested are cordially invited to attend and co-operate with us at that time. Tacoma seems like home to the S. S. A. W., it having been organized there, and we look forward to a very pleasant time. Notice of details will be published later when programme is arranged."

John Lamms writes from Portland, Ore.: "I have received the premium book, and consider it worth five times the price of it. Those books are great educators, and are reaching many in this way. Verily, you will have your reward."

Mr. L. LeSieur, corresponding secretary, writes: "We had a large attendance at our Band of Harmony rooms, 608 Handel Hall building, Thursday afternoon and evening, October 18. The ladies met early, at 1:30 p. m., to sew for our coming bazaar, which will take place the first Thursday in December next. We expect everybody to come and buy Christmas presents, as we shall be sure to have just what they will want, no matter what it is. The evening exercises were especially interesting, and of varied character. Several of the little folks were present, and Ouina gave them name poems. Miss Carrie Richmond's recitation brought the house down; she was obliged to respond to an encore. The most impressive feature of the evening was the conferring upon our president and pastor, Mrs. C. L. V. Richmond, the degree of LL. D., by the American Health University of Chicago. Dr. Dutton, dean and secretary of the university, in a few well-chosen remarks, conferred the degree. Mrs. Richmond responded in a most beautiful manner, thanking him for the honor, and for his deep appreciation of her life-long work for the upliftting of humanity. She paid the doctor a glowing tribute for his long years of unselfish work, which in the coming time, she assured him would become more and more recognized. Our meetings are constantly growing in interest, and the spirit of harmony and fellowship prevails. We are quite likely to outgrow the limits of our hall. We entertained nearly one hundred at supper."

Mr. and Mrs. Geo. W. Renner, mediums for full form materialization, trumpet and light physical seances, can be addressed for the winter at 95 Industry street, Pittsburg, Pa.

Prof. J. Hilling, clairvoyant, palmist, and mystic, has removed from 81 Shawmut avenue, Boston, Mass., to 145 Pleasant street, the same city.

R. J. Williams writes from Denver, Colo.: "Your premium books came to hand in due time, and am like many others, cannot see how you can give so much for so little. I will say the books are fine, but that verdict will not do justice for the good old Progressive Thinker, as I think it is one of the best papers published, and am afraid that many Spiritualists do not realize what a good thing they are missing by not becoming rebular subscribers. Mrs. Ada Foye has been here some time, but leaves next week for Australia, to be gone a year. May the good spirits guide and protect her on her long journey, and bring her back safely."

H. E. Chase, spirit photographer, trumpet medium, lecture and test, giving full names and descriptions, has open dates for the last half of November and December. He would like to correspond with societies East or West. Adaress him at 86 Perry street, Cleveland, Ohio.

Ella M. Johnson, secretary of the Illinois State Spiritualists' Association, writes: "Friday evening, October 19, the Illinois State Spiritualists' Association ordained Mrs. Mm. Hilbert, of 183 Blue Island avenue, pastor of the Progressive Spiritual Society, at their hall, North avenue and Burling street. Dr. Geo. B. Warne, president of the Illinois State Spiritualists' Association, presided over the meeting and presented the ordination papers, after which Mrs. Hilbert thanked the I. S. S. A. and her own society for the honor bestowed upon her. Among the speakers of the evening were Mrs. Cooley, Mrs. Irene Dobson and Mrs. Summers, who gave short addresses. There was also a piano recital by Miss Pearl English, and a recitation by Miss Hattie Burmister. Supper was eserved by the members of Mrs. Hilbert's church in the hall, after which dancing was in order."

Lillian DeArgyle writes from Kansas City, Mo., that she holds public meetings at 1222 McGee street.

F. P. Wilmarth, secretary, writes: "Sunday, October 14, was the regular annual meeting of the Hovey Spiritual Society of Springfield, Mo., and as Mr. C. M. and Mrs. Josie K. Folsom have returned from their eastern trip, the latter took the rostrum and spoke for forty-five minutes, after which she gave tests. All were recognized. The meeting was then turned over to the worthy president, F. J. Underwood, who made a few remarks and then called for the election of officers for the ensuing year. Mr. Samuel Strunk was elected president; Mrs. Egbert, vice-president; F. P. Wilmarth, secretary; J. S. Crist, treasurer; trustees, Frank Buerger, F. J. Underwood and J. H. Martin. There were also seventeen names placed upon the roll of membership to the society, and by subscription there was money enough raised to pay three months rent for hall. We want all the old members and all the new members to turn out in strong numbers. We have excellent mediums in Mr. and Mrs. Folsom, and both are anxious to have all come and meet with us. Our beloved brother, John T. Shank, passed to spirit life a few weeks ago. We lose in him one of our oldest and most faithful members. We hope now that the Folsoms have returned, that we shall have some interesting meetings."

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

NEW YORK ITEMS.

Some of the Liberal Preachers, Etc.

The autumn season is upon us and those that have been fortunate enough to go away for the summer have returned to the metropolis to their winter duties and occupations. Rev. Minot J. Savage returned to his pulpit in the Church of the Messiah, on October 7, and his subject was "Back Again to work." It was an able discourse, as he alone can deliver; although it was raining in torrents, the church was crowded, which only goes to show that the general public want something more satisfying than the old worm-eaten orthodox creeds. I often think of the people west and south who read Dr. Savage's discourses, if they could only hear him deliver even one discourse, what a treat it would be to them, for sometimes when he reaches the heights of oratory in his discourses it is well worth going any distance to hear. I would like to state that Dr. Savage has regained his health during the past summer, which will be good news, I know, to his friends and well-wishers throughout the country.

Nellie Temple Brigham commenced her meetings for the season at the new hall, 713 Lexington avenue, October 7. This grand inspirational speaker is worthy of having the largest hall in New York filled to the doors every Sunday.

Rev. Henry Frank commenced his meetings, October 7, at Carnegie Lyceum, and he intends to give for the next two months a series of discourses on the recent revolutions in religion. His first subject was, "The New Thought of God." The peculiar virtue of Mr. Frank's discourses is that they are abreast of the age in scientific and philosophical lore.

For some years it has been a question whether it would not be wise to sell the Bible House in this city. In the face of keen business competition the American Bible Society and others of similar character are no longer self-supporting. The old Bible House is situated at Fourth avenue and Ninth street, its home for nearly fifty years. Business men in this city say there is no longer any money or profit of any kind in Bibles.

James O. West, a prominent New York merchant, who passed away last week, left a clause in his will which showed great foresight, and pleased me very much on reading it. He left the bulk of his estate to his widow, five sons and two daughters. Estelle Louise West, is known as Sister Mary Victorine, and is an inmate of the convent of Mount St. Joseph, at Dubuque, Iowa. For her use the will directs that $3,000 be set apart, the income of which is to be paid her in sums not to exceed five dollars at a time. The will says: "I have not made her share equal to those of my other six children for the reason that she is in a situation where money is not required for her use or maintenance,, while my other six children are to a great extent dependent on their interests in my estate for their establishment in life." This was a wise father, especially in fixing it at five dollars at a time, so that the church does not get much out of this estate.

Dr. B. F. DeCosta, who one year back left the Episcopal church and joined the Roman Catholic, has a long article the past week in the Freeman's Journal, a Roman Catholic organ of this city. He says that "the House of Bishops is divided, and criticises Bishop Potter, and resents slurs on the church. I wish to ask, why does Dr. DeCosta meddle himself now with the Episcopal church, when he has been away from it one whole year? Is he anxious to return to the Protestant church again, and has he grown weary of the Roman Catholic church?

I notice that Jesuits will have charge of the religious work in several of the Roman Catholic academies in Boston. They have just been appointed the past week.

Mrs. Thomas F. Ryan, wife of the millionaire contractor and steel railway owner, met the Red Star steamer, Westernland, one day the past week, to welcome a mother Superior and five nuns of the Order of Perpetual Adoration. The sisters were brought to this country from Brussels at the expense of Mrs. Ryan, who has just built and endowed a convent in Washington, at a cost of more than $100,000, the first one of this sisterhood to be established in this country. A novitiate is to be opened and I understand several applicants have already petitioned for the privilege (what an honor!) of entering and taking the veil. There will never be a moment when one of the nuns will not be kneeling before the blessed sacrament of the convent. The nuns will do work ordinarily done by women of the world. Is not this a terrible thing, to have a convent like this erected in the capital city of the United States, and we are upon the dawn of new century?

J. OSBORNE LUNT.

New York.

Prof. J. S. Loveland.

I was out to Sycamore Grove twice in the time of camp-meeting. Saw Professor Loveland, of Summerland, and listened to some brief remarks by him. It was not his lecture day. It is surprising to see a man of his years so youthful-looking, energetic and sprightly. He is eighty-five, and appears younger every way than many I have seen at sixty. His eyes bright, face flushed and but slightly seamed with time, with a full head of hair, and beard (not yet so very snowy), a form perfectly upright and noble in its bearing, and a step as elastic as in youth, he might well be called a "grand old man!"

His home in Summerland is beautiful, spacious and airy, and on one of the highest foothills in that section, and which doubtless he goes up and down (to the center of the town) every day of his life, although a steep and quite lengthy ascent. He has for his housekeeper a widowed niece, and a very nice woman, whom I have often seen and conversed with. I have often seen the Professor moving about on the streets as briskly and bright seemingly as any of the younger men of the town. He must surely be one of the leading, and most brilliant lights of the age in which he lives.

There is quite a number of veteran Spiritualists in Summerland besides Prof. Loveland, and enthusiastic supporters of the cause, some of them over eighty years of age; and one, whom I have often seen about town, is over ninety by several years; a former "Reverend" of the orthodox doctrine. I think his name is Davis. He was married some two years ago to a widow who is now past four score years, and is fast going down toward the happy goal which will open to her the golden gate to those blissful abodes above where time cannot blight, nor death destroy.

JULIA H. JOHNSON.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 490 pages. Price $1. For sale at this office.

NEBRASKA CONVENTION

A Record of Interesting Doings.

The seventh annual convention of the Nebraska State Association was held in Richards' Hall, 1034 O street, Lincoln, Neb., on Sunday, September 30, and Monday, October 1.

Our Sunday sessions commenced at 10:30 in the morning, with an invocation by Mrs. Mary J. Bonney. Miss Myrtle Klock, of Lincoln, acted as organist, and President Campbell gave us a fine opening address in which he reviewed the struggles of the past years in introducing the subject of Spiritualism. It was a forcible and exhaustive exposition of the needs of the people as well and full of food for thought. Brother Campbell believes in bringing the teachings of Spiritualism into practical manifestation as a means of alleviating poverty, misery and ignorance among human beings on earth.

Miss Edith Evelyn Edwards followed with some striking tests and readings.

At the afternoon session, Mr. G. S. Klock gave us a very instructive lecture on "Truth," which was appreciated by all.

Later on I gave an address on "The Benefits of Spiritualism," and Mr. Scott Bledsoe, of Lincoln, gave a very eloquent address from the standpoint of a retired minister. Mr. Bledsoe is harder on the clergy than the average spiritual lecturer; he seems to know whereof he speaks, and gives some telling blows on our side of the controversy.

Mrs. Bonney and Miss Edwards concluded the afternoon session with tests and messages.

The evening session found us with a crowded hall, the influence of the preceding sessions having gone forth and helped to rouse the Lincoln people from their lethargic condition.

We were very highly entertained by the presence during the early part of the evening of a violin quartette; unfortunately we did not get the names of the performers, but the association was highly gratified with their performance.

Dr. Madding gave us an instructive and forcible address on "The Savior," showing the need of self-culture, self-improvement and self-saving principle. Mrs. E. S. Bledsoe followed with an inspirational lecture on "The Analysis of Man." It was a grand effort, and the closing poem, referring to the convention, literally brought down the house.

After some very accurate and satisfactory tests by Miss Edwards and Mrs. Bonney, the day's services were closed.

Monday found us with rather a small attendance for business (as usual at Spiritualist meetings), nevertheless we pulled through all right.

In the absence of the secretary, Mr. Paul S. Gillette, the convention called upon me to act in that capacity. The election of officers resulted as follows: James Campbell, Havelock, Neb., president, re-elected; W. G. Washburn, of Beatrice, vice-president; W. A. Dole, Beatrice, treasurer, re-elected; W. E. Bonney, Blair, secretary; A. T. Hinshaw, of Alvo, and G. F. Staub, of Lincoln, trustees.

A committee was appointed to solicit correspondence in regard to next year's camp, and to consider the best means of securing a good location. It was the almost unanimous sentiment that a camp should be held and the committee will use their best efforts toward that end. We urgently request all Spiritualists who would like to see a permanent camp established in Eastern Nebraska to write to some of the committee, give us your ideas and suggestions and your financial support. Perhaps we may find some Spiritualist well provided with this world's goods and wealth who will generously donate a few acres for a camp-ground without further trouble. The committee on camp is as follows: James Campbell, Havelock; W. G. Washburn, Beatrice; G. F. Staub, Lincoln; or W. E. Bonney, Box 173, Blair, Neb.

W. E. BONNEY.

THE INVISIBLE.

The Microscopic Organisms.

According to the statement of the Secular Review, the presence of pus in a wound is due to a small organism which is in the atmosphere, and which, entering the wound, multiplies and causes the suppuration to commence. In the present day, since the discovery of this fact, care is taken by surgeons to get pure air during an operation, and to use solutions which at once destroy these organisms if they should come in contact with the wound. And when such precautions are used the most extensive operations frequently heal without the formation of a drop of pus, putting the chance of blood poisoning out of the question. By far the largest number of cases of blood poisoning which come to the notice of the public are those in which the victim is a physician, who has slightly wounded himself in dissecting or holding a post-mortem examination. It would seem that the greatest danger would be in working with a body in which decomposition was advanced considerably; but the fact is that these wounds are most dangerous if made while examining a body soon after death, and the danger of poisoning lessens as decomposition advances. Thus it is that physicians are frequently the subject of this disease. They examine bodies soon after death, either to gain knowledge of the cause of death in obscure cases, in coroners' cases, or by request of friends, and their lives frequently is the reward. The wound may be made by the point of a knife or the tip of a needle, and, at times, heals up without any trouble; but the first unusual activity or exercise renews the inflammation, with absorption of poisonous material following. The blood of a victim of blood poisoning is found to literally swarm with microscopical organizations mentioned above, and the bodies of those who die with it are found to decompose much sooner than usual. It seems that these organizations, which are known under the general name of bacteria, are very active, and may be taken into the system in decomposed food or by inhalation of impure air. The writer remembers a lecturer who demonstrated this action. He showed under the microscope a specimen of his blood, then a drop of water out of a glass in which had lain for several days a piece of putrid meat. The water was alive with bacteria. He then drank the water, and two days afterwards appeared, and, drawing a drop of blood from his finger, showed it full of the organisms before present in the water. He recovered after a few days of illness. It was a splendid demonstration, but one which few would care to undertake.

Microscopical organisms are ever a source of danger. If the air is impure, they are there; if the water is stagnant they are there; if fever rages they are there; in every case their presence is made known; in consumption their ravages are easily discernible. It is not to be supposed, however, that the microscope reveals them all. You never can exhaust the possibilities of minuteness. No microscope is powerful enough to accomplish that. But it is gratifying to know that there are health-producing animalculae, as well as those productive of disease. A philosopher once even imagined that an atom might be inhabited by "human" beings, of course, infinitesimally small, yet sensing as much in their short lives as the average man of earth. They may be capable of receiving hundreds, thousands, or millions of impressions while man receives only one, hence may realize in a brief life as much as he does in his three-score years and ten. All the works of God have not yet been encompassed, and much remains yet to be learned.

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consists of a critical comparison of Evangelicalism and Spiritualism. It is a most able production, and is a perfect storehouse of facts for those who wish to def

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

E. A. Palmer: Q. We have had home circles for thirty years. We want the truth, demand the truth, and consequently get nothing but the truth. Can you give further advice?

A. This is the position of all others to take, and as would be inferred this correspondent is satisfied fully with the results he has obtained. There have been no lying spirits" nor "obsession," but every seance has been marked with something gained. As he is in the right path, all that can be advised is to go right on.

R. M., Dallas, Texas: Q. Will the Texas catastrophe be repeated?

A. There is one aspect of the terrible catastrophe which has overwhelmed one of the most opulent cities of the South, which has not been presented. The city was built on a site selected for its commercial advantages, which from the beginning was known to be menaced with the very ruin which has overtaken it. The ordinary high tides reached the danger limits, and it was known that when accompanied with a tornado the streets of the city would be swept by the inrushing waves. Yet in defiance to these conditions, public buildings, palaces of commerce, and residences were erected, and the great railroad corporations built their vast warehouses along the very brink of the flood, tempting the devastation which has come. And this fearful object-lesson is not enough. The wreckage is being cleared away, and new buildings are to be erected on the foundations of those destroyed.

In the order of events, it is only a question of time when the destruction will be repeated. Vested interests and natural advantages will hold the city in its present location, but its inhabitants may feel that a repetition of this disaster may befall them at any time. The situation is such that no engineering skill is available in construction of seawalls or defenses of any kind sufficient to meet the magnitude of the requirement.

The people may console themselves that such a storm has not swept the coast for at least half a century, another half may go by, or even many centuries. Pompeii and Herculaneum were built on lava beds which had overflowed towns and country, to be in turn submerged with ashes and overspread with lava. Nearly two thousand years have passed since that time and the hamlets and vineyards over the buried cities have been unmolested.

Yet the volcano ever threatens above, and at times may send forth clouds of ashes and rivers of lava. While the probabilities are that there will be exemption in the future for as long a time as in the past, it is not certain that the city will escape for a single year.

Investigator: Q. As I greatly admire The Progressive Thinker, I ask you a few questions which will be of great value to me: What is the best way to find out if there is a life after this? What have you to say about the Mormons? What disease have I? How can I cure it? What countryman? Happy or unhappy? How many children? My age? My parents' names? Dead or living? What bad habits? Names of dead relatives? Who is my spirit guide? Who is Allen Kardec? Is he dead? If you answer these questions satisfactorily, it will come near convincing me. Please give me all the advice of value to me. If you answer in The Progressive Thinker, keep out my true name—use Investigator. Enclosed find stamp.

I present this correspondent's questions as a sample of numberless others which are received. They perhaps are not as laugh-provoking, nor do they demand as much for so little. To answer Investigator "satisfactorily," and it would be useless to do otherwise, would require many pages of writing and several hours' time. For this he magnanimously sends a two-cent stamp, and appeals to my desire to convert him as a motive. I do not know as I have a special desire to convert him. There are too many such Spiritualists already who will pay a medium a dollar to tell them how many children they have, and after listening to the most brilliant lecture, contribute a nickel! Too many such Spiritualists who can ask questions by the hour about muck, and never one of Spirituality! If I should answer all the questions "satisfactorily" it would not make this questioner a Spiritualist more than he is at present, but he would have his appetite whetted keenly for more questions and answers. I have learned this sad fact by long experience. A psychometrist might tell him all he asks for, without spirit aid, and it would be no test of spirit aid.

My advice is for "Investigatar," whose name I "keep out," for charity's sake, to strive to become more spiritual if he would receive spirit enlightenment.

Parent, Montreal: Q. A while ago an answer in the Question Department held that a child should only be trained by love. Is it not best to so subdue their will, that they will be obedient?

A. The question contains the spirit of the old idea that the will of the child is bad, and ought to be "broken," and parents set about doing so to make it yielding and obedient. On the contrary, they should make every effort to develop a strong and vigorous will. No wonder that those who have been reared in the belief that the will is the seat of moral depravity, and to be severely broken, find it powerless when most needed. A false and vicious system of theological training through countless generations, has made it a weakling.

The child whose will is "broken" has no character, and becomes the tool of the stronger willed. Such a course of training is a crime which ignorance only can excuse. The countless pliant men and women whose training began at home and was completed at school and church, you will find following after those who have not had this training and are not pliant.

By strong will is not meant violent passion, or unrestrained energy of feelings or emotions, but persistency of purpose, a measure of one's capacity, and going straight-forward to an object. Parents should regard the plans and purposes of their children with the greatest tenderness, and when proper should encourage them in their completion. When a six-year-old boy attempts to make a kite and fails, do dot discourage him by saying he cannot and ought to know he could not, and thus make him feel his infirmity, but say to him, "Of course you will fail at first, for it is difficult to balance a kite. You will soon learn the art and make a kite which will fly to the length of your string." Then explain the principles on which it is made, help him put one together, and give him the proud consciousness of success won by his own efforts.

The child may have plans which to an adult are of little interest, yet to them of vital importance. If their schemes can be carried out without detriment, they should not only be allowed, but assisted. A case in point, of a little girl eight years old, who desired to accompany her father to the village. As this was inconvenient and there was no apparent object for her going, he refused. She began to cry, and when questioned it was drawn out that she had an object—she wanted to procure some transfer pictures. You may say that was nothing. To her it was a whole world. She had saved the money and had waited a long time patiently, to go and select them. When her father knew the mind of his child, he at once placed her in the carriage and went with her for the pictures. When she came home, and failed to transfer one to her album, he told her how it must be done, and watched over her until she succeeded.

Thus, in the beginning the will should be trained—not broken—and the child made to feel that there need be no such thing as failure; that everything is possible to the strong and self-reliant mind. Not weaklings trained to be molded like clay in the hands of leaders, but leaders of themselves and those less fortunately educated. Whenever a parent attempts to "break the will" of the child by force, the victim becomes a rebel or a slave. The hot wrath of vengeance is aroused, or the yielding of the broken reed.

The perfectly educated will not only has mastery over the body, defying the pangs of hunger, the fever of thirst, the keenest arrows of pain; it treads the desires beneath its feet, and triumphs over the limitations of the physical body, which it fashions into beauty, and gives that healthfulness that the most poisonous substance, the venomous fang and sting, the malarious atmosphere, changes of temperature, and all forms of disease will be harmless against the strongest force in nature—the human will.

WELL DONE.

Spiritualists Make Generous Response.

To the Editor:—In the last issue of The Progressive Thinker is a short communication from Bro. John W. Ring thanking the donors for $27.70 contributed to the Spiritualist Society of Galveston to relieve the needs of the Spiritualists of that city who were victims of the storm. You proceed by way of comment to say: "The sum total of $27.70 to date, seems a beggarly response from the Spiritualists of our country to the sad call for aid from the Spiritualists of the stricken city of Galveston."

It seems to me that the above is calculated to create a wrong impression of the charitable disposition of Spiritualists toward suffering humanity.

I think it is safe to say that the Spiritualists of the country have contributed as much to the Galveston sufferers—according to their means—as any other class of people. I cannot answer for other societies, but my society went to work immediately the news of the disaster was received and raised fifty dollars in money, besides obtaining the donation of a large quantity of clothing, which we sent direct to Miss Clara Barton, of the Red Cross Society, for distribution, and we have her thankful letter in acknowledgment of same.

Last Sunday night a collection of $10.60 was taken to relieve the wants of a poor sufferer of that awful calamity, who was in attendance at our meeting and whose condition was called to the attention of the audience by myself.

In donating to this cause we did not stop to consider what faith or religion the sufferers professed. It was enough to know that they were fellow human beings.

This is the first instance I know of where an appeal has been made for the relief of any sect. I have seen no appeal for aid from Methodist sufferers, nor Presbyterian or Baptist sufferers, and I think it is establishing a bad precedent.

As I have already intimated, I doubt not that our people everywhere have opened their hearts and their pocketbooks as freely as any class without pausing to inquire the creed or color of those who were to be helped. I protest that $27.70 should not be set down as the measure of the charity of the Spiritualists of the country. Fraternally

St. Louis, Mo. W. F. PECK.

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A DIVINE LESSON.

Cutter Rats Raised to a Higher Plane.

The only way to introduce the millennium is for each one to lift some one who is more helpless.

A private orphan asylum is maintained by Frank F. Everitt, a Chicago street faker, says the Chicago Tribune. Though a poor man himself, he supports ten street waifs. They live together in a flat, over which he himself presides as philosopher, guide, friend, and protector.

This private refuge, or orphan asylum, is the home of ten boys who would be to-day homeless and uncared-for arabs of the street were it not for the generosity of their patron.

Mr. Everitt has gathered these boys together, one at a time, and organized a kind of club for them, furnished them with a kind of clubhouse, with three good meals a day, and all he exacts from them is the maintenance of order and discipline.

This club of ten is now domiciled in a flat of three rooms in Thirty-fifth street near State. These rooms are known as the "clubhouse," and Mr. Everitt is called the father confessor. He pays the rent of the rooms out of his own pocket, and assists the boys in supplying their larder. He expects the boys to do their share in supplying provisions and their own clothing, so that the little community may become in time self-supporting. No boy in the Everitt home is allowed to accept gratuities of food from strangers unless he has worked for it, and each one is an independent and democratic young citizen with pride and honor.

Nearly all the ten are now employed as newsboys or messengers, but if any one chances to lose his position or becomes ill he is supported and protected by his companions until his luck may turn. They are all well-dressed, well-behaved and precocious chaps, with that cleverness which the reclaimed arab invariably shows, and each one is determined to make his mark in the world.

ALL MUST STUDY.

The oldest members of this little cooperative housekeeping colony attend night school, while the others are compelled by a rule of the community to pursue a certain amount of study each day under the guidance of Everitt. Their protector has supplied school books, a large blackboard, and a set of maps, and lessons are allotted for each day. There are courses in arithmetic, algebra, spelling, reading, and grammar, and two of the eldest are now ready to enter high school.

The money which the boys earn they keep themselves, and each contributes his small mite toward buying supplies. They cook their own meals, and take turns in allotting the labor. Mr. Everitt buys their food supplies by the wholesale, and the little colony always has on hand a generous supply of meat, coffee, flour, sugar, and vegetables.

Mr. Everitt has organized a system of self-government by which the boys are in honor bound to preserve order and peace in the household. Only a few simple rules have been laid down which he insists must be followed. All boys are expected to rise at 5 o'clock in the morning and to be indoors not later than 9:30 o'clock at night. Any lad who creates a disturbance by quarreling with another member of the household is expelled on the first offense for seven days, but on the second offense is expelled for all time, or simply turned out.

PRIVATE GYMNASIUM.

Their suite of rooms is kept in an orderly, well-directed manner. There are two bathrooms, where the boys take a daily plunge. One room is used entirely as a gymnasium, and it is as well fitted up as other and more pretentious establishments. This gymnasium glories in the possession of two punching bags, two horses for leaping and vaulting, a flat board used as a rubbing-down table, a curved table for back exercises, an exerciser with weights for arm movements, and a pair of swinging rings. The boys take turns at exercising with this paraphernalia in their spare hours, and with cleanly, regular habits and plain, wholesome food, they keep themselves in an excellent, healthful condition.

The second room of the suite is used as a dormitory. It contains five beds and two large couches. Each lad controls a certain number of hooks placed along the wall, where he hangs his clothes and other possessions, and no other is permitted to infringe upon his private domain. No lad is permitted to scatter his clothes or other possessions on the floor, so that this large room is always a model of neatness and order. Housecleaning is accomplished once a week by a detailed committee of two or three, who sweep, wash windows, and place the flat in good condition. They do the family washing as well, and are provided with a washing machine. They keep their clothes mended and brushed, and each one is acquiring fast the desire for a good appearance and discovering within his heart the instincts of a gentleman.

The third room is used as a dining-room and a kitchen. Here the boys cook their own meals, and concoct dainty dishes which some good housewife might look upon with wonder. Scotty, who is "chief" of this clan, is also head cook, and each day one member is detailed to help him. They own a cooking range, a rather miscellaneous assortment of china and cooking utensils, but they manage to live in comfort, and they possess a home which many of their former street associates would envy.

A generous supply of reading material is always on hand, and the newspapers, magazines, and books are carefully guarded and classified and preserved by these boys, who read with extraordinary eagerness all literature that comes into their hands. They own five testaments, which are as popular as any lurid novel they may happen to acquire in their library.

Everitt does not seem to have any trouble in finding employment for his lads, and keeps a list of desirable "jobs" always posted in the "clubhouse," so that the unemployed may seek and consider places. Not one of the boys has the trampish appearance of the regular news peddling rounder. They are so natty in appearance that none would ever suspect that they were once mere gutter rats, sleeping in empty barrels and subsisting on chance crumbs and earning only a few pennies a day. Mr. Everitt's "ten" would fight for him in any kind of a situation. Their love and respect for him are so great that they regard him as a kind of superior being.

This world will not advance very rapidly until all have become agents in doing good. The advanced spirits are all engaged in some beneficent work, and why should mortals shirk from doing their duty. If a street faker can do so much good, why not you whose means are more ample. Some day you will have to commence doing a good work for humanity, in order to advance yourself. Selfishness cannot win in the spirit realms. SPIRITUALIST.

"LET THERE BE LIGHT."

Dr. Roberts Declares Reason to Be the Supreme God.

MAN MUST RELY ON HIMSELF—AT THE CHURCH OF THIS WORLD HE POINTS OUT FAULTS OF MISSIONARIES IN FOREIGN LANDS—THEIR ACTIONS UNREASONABLE.

"Let There Be Light" was the subject of Dr. Roberts' sermon at the Coates House Sunday night, October 7. He declared reason to be the supreme God for man in this world, and that there was nothing higher. He said:

The conflict with ignorance and superstition is as old as man. The story of the human race is the story of that conflict. All progress, all advances, all achievements of science, civilization, justice, liberty and art are but triumphs of the mind of man over ignorance and superstition; all progress that is yet to be, all the advance that is to be hoped for, believed in, struggled after and helped forward, will be through the enlargement of human intelligence and the widening of reason's benignant sway. Man began complete, but incomplete; a finished being in potentiality only. Man began his career as a poseidon; he had a brain, but did not yet know how to reason; he had moral instincts, but had not yet experienced sufficient to know the right; his mental activities were exercised under certain unescapable laws, and yet those very laws led him to wrong conclusions. Man had certain religious instincts, certain spiritual needs and aptitudes; he had vague and chaotic feelings about some power above him, or below him, certainly not in himself, but he had no adequate conception, and could form none, of what that power might be. Man became religious through abject fear; ignorant and superstitious, he did not stand so much in awe as he stood in terror; he left the imprint of his knees in the dust because he thought by expressing his humility, his spirit of servitude, his abjectness, his willingness to do anything that was commanded, he might make favorable that great power, whatever it might be.

This spirit of religious abjectness was the parent of endless injustices and crimes. Whenever any man submits himself to God without respect to the reason and the rights of man, he becomes a possible and probable criminal. He may, under that delusion and snare, enslave, oppress and kill; he is swayed now by what he believes to be the authority of an higher power and he is in virtue of that very conclusion put outside of obligation to reason, justice and the rights of others. Swayed by ignorance, possessed by superstition, man became the oppressor of man. Superstition built the cathedral and the dungeon; superstition raised the cross and nailed upon it the immortal martyr and left him to die; superstition piled the faggots around the feet of the philosopher and the scientist and lighted them with its sacred tapers; superstition put under the ban the first institution of learning that was ever founded upon the continent of Europe; superstition did those things not because men loved to inflict suffering, not because men were bad; it did those things not because men were simply ambitious or lusted for power, or loved to oppress; it did them because men were ignorant; it did them because, having subjected or degraded reason, they were following the idea that gave no account of itself to reason and justice.

MISSIONARIES ARE WELL PAID.

There is a very general superstition that the missionary that leaves home and native land and goes abroad in the name of God, is doing something wondrously beautiful and full of sacrifice. I have the honor to be personally acquainted with one of such; he is a man with a large family, his salary is $1,200 a year, with $100 additional for each child, and one servant for each member of the family, with house rent, carriage hire, and servants' hire, and traveling expenses all paid in addition. I am satisfied that this friend of mine, put down here under the flag with perfect freedom to use whatever talent the Lord gave him, could not earn an average of $50 a month. But so long had the idea been current among the people that this thing is done in the name of God and for his glory, that it would be accounted the most rank form of disloyalty for any one among the believers to say a word against the work of the foreign missionary.

It happens that just now there is an international peace congress being held at Paris; the day before yesterday the Associated Press reported a little of the conclusions that conference had reached, and some of them were these: They had resolved, not in the name of the Lord, not in the name of religion, not in the name of the church, but simply and solely in the name of peace, that the foreign missionaries in China were often intolerable; that no European power ought to back up the pretensions and pronunciamentos of the missionaries by armed force; that the nations of Europe ought not to establish a religious protectorate in China, and that there should be no annexation of land, especially that held sacred by the Chinese. And now after more than a century of active and aggressive missionary work, all well meant, all with a spirit that may be admirable, after more than a century of this aggressive work in the name of God, it is a surprising and startling fact that all China asks is that the Christian nations let her and her people alone. If our devoted missionaries had gone in the name of reason, if they had gone in the name of civilization, if they had gone in the name of peace, if they had gone in the interest of men living upon this world now and been loyal to those ideas, the result would have been far otherwise, but they went in the name of God and the trouble began at once. They did not go with the message of reason, they went with a revelation; they didn't go with an appeal to the conscience, the intelligence and the hearts of the people, but they went armed and equipped with a divine revelation; they didn't go with the story of human progress and liberty and justice, but they went with the glad tidings of great joy that all the ancestors of those people were in hell and that their descendants were liable to be. I submit to intelligent and thinking men and women that there is no egotism, no arrogance, greater; that there is no greater insolence than for one people to send another people a divine revelation that turns up side down traditions that were known before that other people as a nation were ever born.

RELIGION BACKED BY AN ARMY.

If, now, our agents and representatives in the name of God had gone and said: "You have Confucius, we have Christ; both were eminent and kindly men; let us compare, let us study them together; in our development we may have missed some of the graces of our own Christ, and in yours you may have failed of some of the excellencies of your great Confucius, but above all the differences of smaller minds, upon the summit where is light, and peace, Confucius and Christ must harmonize and be as one; great men, understood, belong together, but great men, interpreted by small and narrow minds, are in antagonism more and more." If our representatives had gone like that and rested their case upon its merits, and met those men like men, and asked for no support, no backing, expected none, from any armed power, I can see how the intermingling of mind and the comparison of ideas and the greater or less welding of fraternal ties would have been of mutual benefit to pagan China and Christian America. Would it not have been a singular thing if when this Christ was upon the world and was encountering difficulty, was being mistreated by the Pharisees, the Sadducees and the other 'sees, if he had appealed to Rome for an armed force to defend him and vindicate his rights; but that man Christ was so dilated with the divine spirit, he was so persuaded by the reason and the justice of the things he taught, he was so infatuated with the dignity and the grandeur of his mission as he conceived it, that all the armies of the world could not have added one line to his conscious dignity. Whenever a man believes in God he wants an army back of him. The more a man believes in God the more he wishes to see the sun gleam upon the bayonets, but when a man believes in himself, in the justice of the cause he pleads, in the reason that he attempts to utter, he is calm and has no fear of gods or men.

The same superstition about the name of God gets itself uttered in dignified and more or less authoritative ways. It will not be long now till the chief executive officer of the government will issue a proclamation telling about what God has done for this people. Of course he will represent God as an ardent expansionist. It was not but a little while ago that a distinguished citizen paid a visit to this city and delivered an elaborate oration. It was in the order of the events of the passing campaign, and it might not be fair to assume that all that was said was honestly believed; some things may have been uttered for political purposes only; but the fact is that the old superstition about the name of God came plentifully into the distinguished gentleman's address. Again and again it was declared that God had sent us to the Philippines; again and again it was declared that we were there to do God's service. And this is the commonest form of superstition! It can be heard or seen almost anywhere. It is God that wills so and so, and wants this and that. And it is a little surprising that God always seems to want just what man himself wants. Nobody that really shrinks from the Philippines has the least suspicion that God wants him to go there. It is, in short, I affirm, the commonest form of superstition whereby men beguile themselves into believing the things they want to believe. I stand here to say that we know nothing of what God wants; that he has no authoritative representative upon earth; that the officers of his cabinet are not here; that they do not issue pronunciamentos or proclamations, or make known his will, and the man that dare not rely upon his own convictions, backed by his own reason, when there is anything doubtful or dubious about them, but seeks to give them currency or force by appealing to the name of God, is first a coward and then a blasphemer. The supreme God for man in this world is, as always has been, and we must believe shall always continue to be, reason. There is no higher. There is no other, and that once abandoned, dark and treacherous ways await and invite the feet of man.—Kansas City Times.

MORE SUGGESTIONS.

In a Multitude of Counselors there Is Wisdom.

Believing that "in the multitude of counsels there is safety," I will make a few suggestions on the pending issue.

The Symposium in your issue of Oct. 20, contains many splendid thoughts; but the majority of the writers have overlooked the real issue, which is not whether there is a God, and by what name he shall be called; but whether there shall be any creed at all. Some of the writers claim to oppose creeds, and yet favor a "statement of principles." This is a distinction without a difference. If we undertake to state the leading principles of Spiritualism, we must at the very outset recognize Spirit, the Great First Cause, which produced the universe and its laws, yet administers them and ever will. This is exactly what the N. S. A. did, but fearing to use the orthodox term, God, substituted "Infinite Intelligence," which proved worse than "jumping out of the frying-pan into the fire," to the numberless critics, waiting to pounce on anything they might say, whenever they attempted to make a rule of faith for all Spiritualists.

The truth is, that while every man has a right to make a creed for himself, he has no right to make one for other people, and whoever attempts it will get into the trouble the N. S. A. has encountered.

One would think that after all the trouble, expense, war and bloodshed that church creeds, party platforms and national policies have inflicted on the world, reformers at least would abstain from trying to impose rules of faith on other people.

But do not understand me as opposing the N. S. A., as an organization, provided it will abstain from making a rule of faith; and give its attention to scientific and humanitarian work. The Christian and charitable work suggested by Sister Weatherford is good. It might also appoint a large and competent committee to collect psychic facts and statistics from all over the world, and properly classify them. Another committee might thoroughly investigate and report on the various phases of mediumship, and suggest the best means of properly developing each phase. Another committee might investigate fraudulent mediumship, and suggest the means for true Spiritualists to protect themselves and the public from these frauds.

In short, by working on the various lines of Truth, Progress and Humanitarian reforms, the N. S. A. can be made a wonderful agency for good.

Paris, Tex. E. L. DOHONEY.

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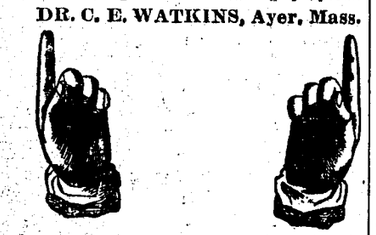
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DOWIE'S DEFEAT.

Medical Students Break Up His Meeting.

Special cable to the Chicago Tribune from London, Eng., states that Dr. Dowie, of Chicago, met with ignominious defeat there October 18. Four hundred medical students attacked his afternoon meeting at St. Martin's Town Hall, and although the healer's bouncers fought valiantly, they broke it up and drove Dowie to cover.

Dowie's lack of humor and diplomacy, together with his attacks on the London press, is responsible for the popular resentment against him. He went to London with the notion that he could not only browbeat the people into adding gold to his already well-filled coffers, but that he could run his meetings according to his own ideas.

The British people are long on precedents and are always ready to combat any interference with them. Hence, when Dowie undertook to deprive his audience of its right to heckle him he struck a snag. He declared he would allow no interruptions, and added fuel to the feeling against him by denouncing the Church of England, the Archbishop of Canterbury, the Pope, the Masonic fraternity, and the press. The newspapers could not overlook these aggressions, and ever since the healer began his meetings have not hesitated to score him. His tirades are fully reported and each article has carried more or less editorial comment, warning Londoners that Dowie's one aim was to squeeze money out of the credulous. One paper dubbed him "the prince of humbugs."

DOWIE STARTS TROUBLE.

Yesterday Dowie announced an address on faith healing. An audience of perhaps 300, mostly old women, was on hand as usual. Four hundred students from different hospitals were also present. Dowie was slow to appear, and for half an hour the students indulged in pleasantries at the healer's expense. They exhorted him to "buck up," and when not singing popular melodies were shouting.

Finally Dowie presented himself and tried to shout down the students. He might as well have attempted to check a cyclone. To the voices of the students was added the noise of trumpets, rattles and whistles.

Dowie, as usual, lost his temper, and implored some one to bring the police. Seven "bobbies" fought their way in, cut out three students, and marched them off the premises.

HEALER RUNS AWAY.

This only incited the rest to further uproar, in the midst of which one student screamed:

"What about a collection, old Money Grabby?"

Dowie replied that there would be no collection that day and declared the meeting at an end.

Having dismissed the faithful, the healer bolted through a side door. He was just in the nick of time, for with a yell, "We want Dowie," the students made a rush for the platform. At its foot fifty of Dowie's bouncers met them. Then ensued a scene of confusion. Sticks and fists were freely used on heads and faces, the furniture flung to the walls, and upon the cleared space the combatants tore and struggled in wild, fierce fighting. The police finally gained the upper hand and the students were dispersed.

The Express says it understands that the Council of Medical Defense Union met yesterday to formulate a protest against the letting of St. Martin's Town Hall to such people as Dowie. The Town Hall Committee meets in the morning, when, with representatives of Scotland Yard, the desirability of allowing further faith healing meetings will be discussed.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

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Wallula, Kansas.

I have just had the pleasure of attending the annual meeting of the Leavenworth County Association, at the home of Brother and Sister Deuel, the pioneers of Spiritualism in this section. For many successive years these worthy and estimable people have carried on a meeting and much good has resulted from their labors. This year they only held a four-day's meeting, but it was in every way a successful gathering. The workers present were Brother and Sister Hayden, of Indianapolis, who both did splendid service for the cause, Our old friend, Mrs. A. L. Lull, of Lawrence, who is always at home here and always does good work in lectures and improvisations; O. R. Dunakin, of Chanute, a very good medium for tests in circle work, and also a trumpet medium. We did not attend the trumpet seance, so cannot speak as to his powers in that phase. I came here unexpectedly and was invited to speak on Sunday morning. My subject, "The Light of the World," was well received. Since the meeting closed I have held one meeting and had a good local audience. My subject on this occasion, "Do Spirits Communicate with Mortals," was also very well received, the audience being very attentive

Mrs. Dr. Smith, of Kansas City, Kan., followed me with some descriptions and messages, but was annoyed by the levity of some young people present, and finished up by administering to them a kindly rebuke in well-chosen language.

Mr. Deuel is anxious to sell his home and go to California, but we hope if he succeeds he will sell to some enthusiastic Spiritualist who will go on with the annual meeting, and keep up the good work so ably commenced and carried on by Brother and Sister Deuel.

W. E. BONNEY.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Dr. John W. Lockhart, of Galveston, Texas, departed this life, October 5, 1900, at Chappell Hill, Texas. The interment took place October 7, Mr. John W. Ring officiating. A man of advanced years and an avowed and devoted Spiritualist, he, like a sturdy oak of the forest, succumbed to the angel of transition, knowing that Nature's law led to a higher life. CORR.

Passed to spirit life, near Colon, Mich., Andrew Stalley, aged 68 years, 7 months and 24 days. He has been a constant reader of The Progressive Thinker for many years, and a true Spiritualist. Services were conducted by the Rev. Aunks, at his late home, before a large assembly of sympathizing friends. I. H.

Albert Matteson, the youngest son of Dr. Mrs. B. H. I. Matteson, 248 Division street, Buffalo, passed away rather suddenly October 4, aged about 26 years.

Although Albert never tried to crowd his views on others, he was born a Spiritualist, and passed away fully in that belief. Mrs. Matteson being a medium and his father in spirit life, he frequently used his mother's mediumship to get messages from his father. The last motion he made on earth was to reach out to the, to him, visible spirit friends and tell them he was coming.

Certain environments caused his domestic life to be somewhat unhappy. On this and other accounts his mother and some of his other best friends look upon his death as a real release, on which they congratulated rather than mourned for him.

The funeral was largely attended. Words of consolation were spoken by the writer. MOSES HULL.

Stephen Cushman, of Breedsville, Mich., passed to higher life, October 3, after an illness of many weeks. He was one who had lived a pure spiritual life for over forty years. Although to some he may have seemed hard to understand, yet one whose life leaves a lasting influence for good. Funeral services were conducted Friday, October 5, by Mrs. Lucy J. Williams, of Paw Paw, who presented the truths of Spiritualism, taking for her subject, "Life." SUBSCRIBER.

Mrs. Jennie Cummings, wife of Capt. C. H. Cummings, passed to spirit life, in Genoa, Ohio, October 8. She was a member of the Spiritualist society, and was a persistent and faithful worker. She was a member of the Eastern Star, and Rebekah Lodge. The funeral was held at her late home, and the costly casket and flowers were beautiful. Many friends assembled to pay their last respects, and the lodges attended in a body. Mrs. Webster, of Ashtabula, delivered the funeral service, and Mrs. Else, of Galion, Ohio, sang. The concluding ceremonies were in charge of the Rebekah Lodge, at the grave. MRS. HATTIE WARD.

Passed to spirit life, from her late residence, at Chattanooga, Tenn., Sept. 15, 1900, Mrs. Blanch E. Ralph. She leaves a husband and one son who have the assurance that it is well with her soul. She beheld the spirit forms of the dear ones, and knows that because they lived she should live also. Services conducted by Rev. McAllister. F. H. RALPH.

Passed to spirit life, Mrs. Francis C. Stinehart, of Dubuque, Iowa, aged 55 years. She was a woman of more than ordinary intelligence, with many lovable traits of character; a confirmed Spiritualist, a philosophical thinker, a true and noble woman and a sister to the noted medium of old, Mrs. Ollie Blodgett. She passed out of the body, October 5. Her earth body was transferred to Davenport cemetery, and was reduced by incineration to ashes, on October 17, 1900. In memory of her transition, Harrison D. Barrett, of Boston, Mass., delivered a beautiful sermon at Odd Fellows Hall, opposite the postoffice, on Sunday, October 21. DR. O. G. W. ADAMS.

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Sunday Spiritualist Meetings in Chicago.

The First Spiritual Church of Chicago, Mrs. Georgia Gladys Cooley, pastor, holds services in Oakland Club Hall, corner Oakwood and Ellis avenues, every Sunday at 7:30 p. m. Lecture and spirit messages at all services. Take Cottage Grove car to 39th street.

Prof. John McLane holds meetings each Sunday at Van Buren Hall, corner of California avenue and Madison street, at 2:30 and 7: 30 p. m.

Church of the Spirit, Van Buren Opera House, Madison street, and California avenue. Mrs. Dr. Edwards, pastor. Meetings every Sunday at 3 and 8 p. m. Lecture, tests and phenomena. Mediums invited to assist. Good music.

The Swedish Church of Psychology holds services every Sunday at 2 p. m., at Phoenix Hall, 324 E. Division street, near Sedgwick street. Dr. E. I. Jacobson, pastor; Mrs. M. Summers, medium. Visiting mediums always invited.

Beacon Light Church, 675 Larrabee street, near Garfield. Services every Wednesday at 8 p. m. G. F. Perkins and Mrs. E. Perkins, lecturers. Tests and messages at every session. Other mediums invited. All are welcome.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services in Handel Hall, 40 Randolph street, every Sunday at 11 a. m. Seats free.

The Sunflower Social Club, auxiliary to the First Spiritual Church of Chicago, meets at Oakland Club Hall, corner Oakwood and Ellis avenues, the second and fourth Friday of each month, beginning at 3 p. m. The ladies bring refreshments which are served at 6 o'clock. Evening session opens at 7:45. Questions presented by the audience are answered by the guides of Mrs. Cooley, followed by literary and musical program; also offerings from other workers. All invited.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Church, G. V. Cordingley, pastor, 6th floor Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m. Take elevator afternoon and evening.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by J. K. Hallowell; tests by H. F. Coates and others. All are invited. Good music and seats free.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Will C. Hodge in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Spiritualistic Church of the Students of Nature holds services every Sunday evening at Nathan's hall, 1565 Milwaukee avenue, corner Western avenue, at 7:30. Mrs. M. Summers, pastor.

The Independent Spiritual Society, G. N. Kinkead, president, will meet each Sunday evening at 8 p. m., at 77 Thirty-first street, (Auditorium) hall. Good speakers and test mediums have been engaged.

The Spiritual Research will hold meetings every Wednesday at Van Buren Opera House, Hall B, corner of Madison street and California avenue. Beginning at 2 o'clock.

The Progressive Spiritual Society will hold a meeting each Sunday at North avenue and Burling street, at 3 p. m. German and English speaking. Mrs. Hilbert assisted by Mr. Bernhart.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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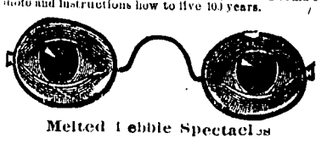
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CAUSTIC REMARKS

Touching the Missionaries.

As never in all the course of my life, says the New York Journal, had I heard of a missionary making a sensible remark, the following statement, clipped from a newspaper in which we all have faith, made a deep impression upon me:

Miss Douw, a missionary, whose home is in Albany, N. Y., said: "There is no use talking settlement until we have the heads of Prince Tuan and of the Empress Dowager. It is foolish to think of honest peace while they are living. In my judgment they should be beheaded before negotiations for peace are entered into."

This is so very sensible, practical and real a remark that one wonders that its maker ever committed the dull impertinence of being a missionary at all, and we would suggest that instead of returning to the land of the enlightened Confucian she begin at once a campaign among her own tribe at home and persuade them to stay where they belong and teach Christianity to Christians.

I have no stone to throw at the Christian religion; with all its faults it serves its purpose among Europeans as far south as Turkey, because it happens to suit the needs. Let them live in it and die in it to their sentiment's content, but in heaven's name let them likewise practice the sensible adage, "Live and let live." That, throughout the rapid progress of the new-religion, Mohammedism, Buddhism and Confucianism have refused to tremble on their immemorial pillars, is sufficient proof that Christianity has shouldered to its nethermost borders and must hereafter be content with a third of the habitable globe. So far as my knowledge of all religions go Christianity is superior to the others in one thing only—the stunning quality of its egoism. Each of these other creeds, made as impersonal as profound by the weight of their centuries, is wisely content with the soil which has nourished it richly since the seeds burst. It neither cares nor would it be guilty of the rudeness of attempting to murder another creed. It is only the Christian, in all the fussiness of his plebeianism, who would displace that which his brain is not capable of understanding for the crudities of the country Sunday-school. He reminds me of Senator Beveridge, intoxicated with his rhetoric and the applause of the matinee girls in the Senate gallery, shaking his fist in Senator Allison's face and thundering—in effect, I cannot remember his precise words: "You old fogies have got to listen to and be guided by me—me vox populi!"

Are there any men of high intelligence missionaries? I was quite sincere in my first lines in asserting that I knew of none; and all my life I have read of them, met their friends, and even heard them lecture. Six years ago I went to a church in Yonkers one evening with an evangelical acquaintance to listen to two young Scotchmen on their way to India. They were good-looking, strapping young men, who ought to have been soldiers of the Queen, and they were educated well out of illiteracy. But they did not have a fourth-rate brain between them. They did not make a remark that was not contemptible. They were silly, bathostical sentimentalists, and if they vented the phrase "the sweet old story" once they vented it twenty-five times. No man ever made such an ass of himself in his first love letters, and I felt so ashamed for them that I was uncomfortable and finally got up and walked out. And these young fools were going over to squirt Christianity at Buddha's thumb.

A man I know has just returned from Japan and traveled with a number of missionaries who had escaped the just wrath of the Confucians. On Sunday mornings they held divine service, and my informant, who is by no means a scoffer, but a good deal of a Puritan, said that their want of intelligence, their feeble sentimentalism, made him blush for his country. It was all twaddle, all pathos, never an appeal to the intelligence, to the reasoning powers of educated, thinking man.

This summer, while I was in the Adirondacks, I went to the village church to hear a traveling evangel of some repute. My curiosity took me, for the evangel was a woman, and I wondered what her tactics would be. Perhaps, in spite of a former experience, which I will relate in a moment, I thought that woman might shine in a calling unworthy of an able-bodied man. The first view was encouraging, for she was an intelligent-looking young woman, dressed with a certain taste that indicated common sense. But her discourse was quite the worst I ever heard. She talked for an hour, and she did not make a remark that was not flat and brainless, despite her really pitiful earnestness. I was extremely interested, because she prefaced her address with a long supplication, whose sincerity no one could question, to the Almighty to put the right words in her mouth to move her hearers and fill them with the spirit of holiness. But her appeal left them quite unmoved, those simple mountain people; try as hard as she might she could not "hit them in the right spot." The Almighty had no use for her. He thought her a poor fool, who was going about making an ass of herself, and he would do nothing to encourage her. Otherwise he would have granted her prayer.

I crossed the ocean once with a young woman from some small Western town, who was on her way to India to teach the Buddhists Christianity with a Chicago accent. She threatened to bore me a good deal so I diverted her mind by warning her that if she were not careful India would ruin her complexion, which was her only beauty. This so alarmed and interested her that she spent the lucid moments of her voyage writing down all the complexion recipes the passengers could remember or invent, and if she thought on her mission—for which she was as well fitted as the others I have mentioned—we were not aware of the fact.

How the gods above must grin.

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It Is the Ruin of Nations.

THE VIEWS OF N. V. RUTHVEN, AN EX-PRIEST, IN THE ISLE OF WIGHT GUARDIAN.

When Ferdinand and Isabella ruled, second to none of the great nationalities of the west was Spain. Her commerce was vast, her colonies numerous, her culture rare, her art glorious, her power almost supreme. How came the fall from the heights of her ancient splendor to the gutter of her present decrepitude? But one answer is there. Because of Rome. Romish priests have ruled and ruined Spain; and standing midst the mental decadence, the moral decay, the political ruin, the military ineptitude, the religious degradation, the utter ruin, of the nation, the priests might truthfully, when asked to show the outcome of their power and their influence, answer, "look around." When she entered on her late disastrous war with the United States, Crispi, Italy's great statesman, on being asked his opinion answered, "It is the end of Spain. The Spaniards have shown themselves cruel, barbarous, and utterly incapable of governing the Pearl of the Antilles. The prime cause of all this is the general state of ignorance in the upper as well as the lower classes. It is the priesthood, absolutely sovereign, which has led that fine country into ruin."

Well and truly did Crispi speak, and with the full assurance of absolute knowledge, knowledge forced upon him by the condition of abject misery to which the priesthood had reduced his own country and his own countrymen, until, at last, Cavour and Garibaldi and Victor Emmanuel rose up and drove before them, at bayonet point and cannon mouth, the vampire host which for ten dark and sorrow-laden centuries had feasted on the life-blood of the people. Tersely but fully did Garibaldi sum the situation up when, surveying the ignorance, the poverty, the brutal depravity, and the crime-encrusted lives of the Italian people, he sorrowfully exclaimed, "the priesthood has been the cancer of Italy." And as of Italy, so of Spain, so of Portugal, so of every nation which bows down before and is led to ruin by that most miserable of all fetiches, a man-made priesthood.

Examine, even in the most cursory manner, the world's map, and whenever you find ignorance, lack of commercial enterprise, crime run rampant, political decadence, mental stagnation, there you find the priesthood battening on the life-blood of the people, and, as a very cancer eating into the vitals of their industry, their wealth, their possessions, their possibilities for great and good and noble undertakings. Look at the Celtic south and west of Ireland, look at the cantons of Switzerland peopled by the Latins; look at the southern provinces of Luther's land, where Luther's work was not at all, or only partly done; look at Spain and Italy and France and Austria and Portugal; look at Mexico and the turmoil-tossed republics of Central and South America; and in them you see every unlovely attribute of humanity magnified and distorted and made more unlovely still; in them you see ignorance settled as a pall upon the masses of the people; in them you see grinding poverty; in them you see bloodshed and riot, blackguardism, and illegitimacy, and in them also you see, hovering over and blasting all who fell beneath its black, pest-laden shadow, the priesthood.

But light is flowing in upon the darkness; the light of mental liberty, which is gradually driving the shadows of superstition from this old world of ours; the light of liberty, by the glimmer of whose early dawn the hammer of common sense is being lifted up to smite and break in pieces the stony-hearted destroyers of the people, the priests, aye, and many of the preachers, too, who have long been weighed in the balance of the world's patience and forbearance; weighed, only at last to be found wanting, wanting in every attribute of truth and honor and honesty, wanting in pity for the weakly, in mercy for the hopeless, in common justice between man and man. To this increeping of light of liberty, dissipation of the mists of superstition, many things bear witness. In the daily papers of April 25, 1899, we read the following Reuter's telegram:

"Corrunna.—An anti-clerical meeting was held here to-day, attended by 300 people. Violent discourses were delivered against the clergy, the evils affecting the country being attributed to the Jesuits and the monks."

"Barcelona.—Violent speeches were made to-day at a meeting of Freethinkers here. One orator bitterly attacked the Jesuits and said the Philippines had been lost to Spain by the monks."

An that this orator spoke but simple truth witness a cablegram published in the American newspapers of May 1, last. The subject is "The Situation in the Philippines," and he said the situation is summed up as follows: "The friars are a menace and a danger to the introduction of civilization."

In France the exodus from Rome is growing, and the republic has, by a timely discovery, been awakened to the dangers of allowing vast wealth to be accumulated by the servants of the "true church," who play upon the credulity of the living, the terrors of the dying. Quite recently the "House of the Assumptionist Fathers" in Paris was searched by order of the government. In the cell of one holy "brother," vowed of course, to poverty, was found in notes, gold, and securities the tidy little sum of £72,000. And now France contemplates important changes in the law governing religious bequests and the holding of property by religious communities.

In Austria the popular movement from Rome has assumed proportions which are described by Romish authorities as "alarming."

And so the dawn is stealing quietly, yet surely, over the nations of the earth, giving light to the understanding, freedom to the will, and strength to the heart of all mankind. And not from Rome alone are men seeking to be free. Too long and too much have they been vexed by a pseudo-Christianity which, preaching charity, has practiced selfishness. Trading on the names of mighty men who feared not death and persecution, we have to-day "Protestants" who make a living by their protestantism, but who have long ceased to protest. Therefore do we find the churches practically deserted, and by their benches, two-thirds empty, one-third filled with women and with their children, testifying that men have grown weary and heart-sick of the attenuated platitudes preached in the name of the Galilean teacher, who tore the veil of humbug and hypocrisy from off the faces of deceivers of the people.

A HEATHEN'S VIEW

Of the Christian Missionaries in China.

To the Editor:—We have all been told that the missionaries in the Orient are honest, guileless, self-sacrificing creatures who have two purposes in life, viz., to save souls and to follow the example and teachings of Jesus. Worldliness and unselfishness are supposed to be their crowning virtues and the "Sermon on the Mount" the inspiration of their daily lives.

A correspondent of the New York Sun, in a letter from Pekin, China, printed to-day, describes the conditions prevalent in that city immediately after the siege. After telling what the foreigners did, after comparative quiet had been restored, he says:

"The Rev. W. S. Ament, who is at the head of the American Board Missions in Pekin, remembered a certain nobleman's residence from which all sorts of Boxer troubles emanated. While the Chinese were fleeing from the city with the soldiers of the foreign nations at their heels he sought out this place and entered to find it deserted. So recently had it been occupied that food was still cooking on the fire. The Boxer patron's furniture, fine china, winter furs, and even his jewelry and valuables were intact. He had evidently never dreamed of the foreign armies entering Pekin, and had therefore failed to pack up before leaving. Mr. Ament returned for his Chinese followers and a few Congregational missionaries and took possession of the place. He considered himself quite justified in seizing the house, for there was evidence that it had been occupied by a Boxer band in the days of the siege. Several rifles were found in the various buildings about the compound, a number of banners, and all the paraphernalia used in Boxer rites.

"Mr. Ament considered that the Chinese owed him and his converts anything they had, so he took possession of the palace and settled down to make himself comfortable with what he found around him. In the store-rooms he found rice and grain, and in the stables riding ponies, mules and carts. Some 200 Chinese Christians, converts of the Congregationalists, have settled about the place and a small co-operative colony is in operation there. The girls' school has resumed studies in one of the buildings, under the direction of Miss Sheffield. One of the houses has been cleared of furniture, fitted with seats, and is being used as a chapel, where morning prayers are held every day, and regular services every Sunday.

"The other missionaries have sought homes for themselves like the American Board people. The Congregationalists from Tung Chow, headed by the Rev. Mr. Tewksbury, are comfortably stationed in the Yu Wang Fu, the palace of Prince Yu, one of the descendants of the robber chieftain who captured Pekin 250 years ago. This place is a marvel of buildings, courts, passageways and gardens.

"The Yu Wang palace was captured by Mr. Tewksbury and his people in much the same manner as Pei Le Fu was taken by the Rev. Mr. Ament, but after the soldiers of four nations and the Chinese had taken turns at looting it. There was an astonishing lot of treasures left for the missionaries to gather up. Yu Wang Fu has now been a famous place for several days among the foreign element, because its spoils are being sold off to all persons who wish them and the money is being applied to a fund for the indemnifying of Christian Chinese who lost their worldly goods during the siege. Prince Yu, could he be present, would probably cry out in dismay at the ruthless distribution of his treasure, his scores of fur robes, fine sables and wolf skins, richly embroidered garments of every description, household ornaments, fine chinaware and porcelain and even the family jewels which were left behind.

"For several days after finding all this plunder it was a problem to the missionaries to know what to do with it. They considered it unrighteous to appropriate it to themselves, and somebody was certain to take it. The Russians, for instance, under whose control this part of the city had been placed, would have no scruples. So they finally adopted the expedient of selling the spoils and applying the proceeds to the needs of the Chinese converts. So the headquarters of this mission has been the scene of commercial activity for several days. Army officers and civilians, bent on acquiring souvenirs of the campaign, have gone to the Yu Wang Fu with their money and come away laden with genuine relics of rich Pekin. These persons are perhaps sorting over their stock of loot purchased or acquired otherwise, and wondering how much of it they will be able to transport or to pay duty on for returning home."

Verily, while these innocent emissaries of the "meek and lowly Prince of Peace" were looting the homes of unfortunate Chinamen they were crying aloud to the credulous people of America to send "more contributions" to "relieve the sufferings of the Chinese converts" in Pekin. If the "head of the American Board of Missions" led in the looting, what may we expect from the humbler member of the profession?

ONE OF THE HEATHENS.

ECHOES

Of the N. S. A. Convention at Cleveland.

It is a fact that among Spiritualists there are those who are opposed to organization, while there are many others (and their numbers are growing) who see in organization the only solution to the vexing problems which have confronted us as a people. Many Spiritualists have come out of the various creedal denominations, and remembering their struggles in the effort to throw off the yoke of ecclesiastical tyranny, are fearing the formulating of still other creeds that may bind the conscience and prevent freedom of thought, and such have been and are still content to drift along an unorganized and aimless body, with the idea that the dear angels will take care of their own cause without organized effort on our part.

That Spiritualism has made wonderful strides without organization is true, but there are many thoughtful persons who realize that in organized effort much more could have been accomplished. The N. S. A. has now had an existence of seven years, and while mistakes have been made and doubtless will continue to be made, the fact remains that to-day we have a standing before the world not hitherto attained. There have been abuses in the presentation of our phenomena and philosophy which have caused the blush of shame to mantle the cheeks of many Spiritualists, and which could not be remedied under the old order of go-as-you-please, and no one responsible.

We have been powerless to cope with the fake element, the dishonest, the licentious and the intemperate, and have been compelled to bear the sneers of the ignorant multitude when rated as a conglomerate mass without definite aim or purpose, and have lost the co-operation of many excellent men and women, because of our entire lack of common sense methods.

Undoubtedly there are sincere and well-meaning persons who will continue to oppose the N. S. A., but it seems to the writer that had they been upon the floor of the late convention at Cleveland, they would withhold their criticisms and cease their opposition, at least to the extent of giving the association a still further trial before condemning it. Could they have been present and heard the reports of splendid work already accomplished, could they have seen the bright faces and witnessed the earnest manner of every delegate there assembled, each and every one with a sole determination to cast aside all personal differences, and with an earnest purpose to work for what they deemed the best good of all concerned, they would at least have given due credit for integrity of purpose however much they might differ in opinion.

Delegates, men and women of brains, were assembled from every important state in the Union, and if there were any axes to grind it was not apparent upon the surface.

Never has it been my lot to meet the friends in convention assembled where there was so much harmony and so little friction manifested.

It is my belief that all delegates returned to their homes possessed with a feeling of enthusiasm which augurs well for the future of the N. S. A., and for Spiritualism.

We were royally treated by the citizens, by the press, and by the gentlemen comprising the Business League of Cleveland, and accorded every privilege given to any other body of delegates of whatsoever name or nature.

The generous and whole-souled treasurer of the N. S. A., T. J. Mayer, was about the happiest man in the convention as he tendered to President Barrett the deed of our new home. He has a splendid physique and his heart is as large as his body, and I believe every delegate present will echo the sentiment, "May his shadow never grow less."

In addition to a beautiful home as headquarters of the association, there is an endowment fund of over fourteen thousand dollars in the treasury, to be used as the wisdom of the board shall direct. The board is composed of thorough business men who have the welfare of Spiritualism at heart, and who can be depended upon to carry out the will of the delegates, and who feel to acquiesce in the proposition of Mr. Mayer, namely: "Trust us for one year to carry out your expressed wishes, and then if you don't like us, put us out."

It is worthy of note that the railroad officials treated us with marked consideration and said to President Barrett: "You are fully entitled to every privilege accorded to any other body, and if you do not get what belongs to you it will be because you do not ask for it."

With a 25-cent admission at the door, our evening audiences taxed the seating capacity of the hall, and were composed of the best people of the city, all of whom paid the closest attention to the various speakers and to the demonstrators of the phenomena.

Several clergymen were present, and two of them received convincing proof of the continuity of life, which they promptly acknowledged.

Now that we have a local habitation and a name and standing in the esteem of the public on a par with other bodies (all of which is due to organization), does it not behoove every earnest worker, medium and speaker alike, as well as all true Spiritualists, to stand by the N. S. A. and perfect an organization that shall prove a credit and a blessing to Spiritualists and to Spiritualism?

WILL C. HODGE.

Voltaire lived long before the modern style of writing history was in vogue, and he was of the opinion that history is little else than a picture of human crimes and misfortunes.

There are people in this world so constituted that they go looking for vice with a telescope and can't see virtue with a magnifying glass.

No rock is so hard but that a little wave may beat admission in a thousand years.—Tennyson.

RECEIVED A SHOCK.

It Cured Him of Agnosticism and Materialism.

I notice in a number of papers within the last few weeks that "I had an attack of paralysis which was at the time considered serious." I have received a number of letters of condolence from distant friends, and thinking that a few of the readers of your paper may desire to know the truth of these reports, I write this communication. It is all a mistake. I never had a stroke of paralysis that affected my physical system, and I never enjoyed better health than I do at present. In fact I never was sick two consecutive days in my life.

It is true in 1889 I did receive a paralytic stroke which was both severe and decided, but it only affected my agnosticism or infidelity. My scientific studies led me into materialism and disbelief in a future existence beyond the grave. With me death closed the drama of human life. There was no future of conscious existence, only a long eternity of annihilation or nothingness. I visited Lily Dale and the second day of my tarrying there, through the agency of two mediums, Dr. Watkins and Mr. Keeler, I did receive a shock to my agnosticism that was fatal to it, and opened my mental vision to the radiant sunlight of Spiritualism. There could be no mistake; I found that I was surrounded by a number of unseen intelligences that had all the characteristics of friends that had long since passed over the mystic river of death. Their identity was as certainly manifested as that of any of my numerous clients and business correspondents.

Four long weary years I had wandered in doubt and uncertainty. Like a wanderer in the dreary wastes of Sahara's terrible sands and solitudes, I saw nothing around me but an uninhabited boundless area of desolation, with no vista beyond the range of my clouded vision. In a few moments' time there was revealed to me the beautiful oasis of the spirit life; with joy unspeakable I visited it and there amid a wealth of summer verdure of trees and flowers I found a spring of living water. The joy of that moment was unspeakable, and future investigation has shown me that it was not a mirage or a phantom of the atmosphere but a living fact, as clearly proven by the logic of experience and the philosophy of our beautiful religion as any physical force in nature's broad domain.

I care very little for the discussion of the existence or non-existence of an infinite intelligence. To my mind there are three immortal or eternal existences—matter, force and intelligence.

It matters not which name we give to this intelligence. That it exists is evident to every thinking mind. It is as useless for conventions to try to argue out of existence this intelligence as to annihilate matter and force by mental ratiocination. A construction of two different physical forms like the sexes in both animal and vegetable life to produce the phenomena of future procreation is unmistakable evidence of a design which could not exist without intelligence commensurate with the object to be accomplished.

But I wander from my subject; at present I am in excellent health; I am actively employed in the practice of my profession, and growing stronger every year in the convictions of a future for man, and an increasing knowledge of a force that permits a communication with an unseen world.

I am aware of the fact that I am rapidly approaching the boundaries of this life—that in the language of the accompanying poem, by an unknown author, I am growing old; yet with the investigation of passing years I am more and more convinced that there is a life beyond the grave, and that we can and do communicate with those who have preceded us in the pathway of human destiny.

GROWING OLD.

A little more gray in the lessening hair
Each day as the years go by;
A little more stooping to the form,
A little more dim the eye.
A little more faltering of the step
As we tread life's pathway o'er,
But a little nearer every day
To the ones who have gone before.

A little more halting of the gait,
And a dullness of the ear;
A growing weariness of the frame
With each swift passing year,
A fading of hopes, and ambitions, too,
A faltering in life's quest;
But a little nearer every day
To a sweet and peaceful rest.

A little more loneliness in life
As the dear ones pass away;
A bigger claim on the spirit land
With every passing day.
A little further from toil and care,
A little less way to roam;
A drawing near to a peaceful voyage
And a happy welcome home.

A. B. RICHMOND.

LOVE IS LEADER.

Listen to the music swelling,
Hearken how its surges roll,
Grander grows the anthem telling
Of the mysteries of the soul.

Singing through the silent spaces—
Spaces known alone to thee,
Rhythmic ringing from pure places,
Fall the tones in melody.

Life is love, and love eternal—
Legions form themselves in line,
Joyous are the hosts supernal,
Moving on toward heights divine.

Where the air is clearer, purer,
Where the gentle graces grow,
Where the steps are stronger, surer,
Mounting upward, as they go.

Listen to the tone-bells falling,
Softly on the inner ear—
Hearken! They are gladly calling,
Love is leader! God is near!

Austin Sta., Ill. ELLA DARE.

TRANSFERENCE.

System of Telepathy Among Dogs.

As a breed, perhaps, the St. Bernard may be said to be the telepathist among dogs. We speak of instinct in animals; we call this or that dog intelligent, and characterize the one or other related incident as wonderful or impossible. Telepathy is the most possible explanation, says the New York Sun. In the instance of a St. Bernard owned by a gentleman at Prague we have a case of telepathy. How else can the story be explained or accepted? During the evening of a day on which there had been a heavy fall of snow, and while snow was still falling, the gentleman, sitting alone by the fire with his dog, noticed him growing uneasy and restless in manner. Presently the dog got up and whines for the door of the room to be opened. Thinking he wanted to go to the kitchen for food, his owner opened the door and let the dog out, but the animal returned and seemed to expect something further of him. Going out into the hall after the dog, he found him making the same signs of uneasiness before the hall door. His owner, therefore, took down hat and coat, and thought the usual evening exercise was what the dog wanted. On his opening the door, the dog, contrary to his usual custom, turned to the left, and made straight off in a certain direction. Following him at a run, the owner lost sight of him. Whistling and calling did not bring the dog back. He was able to track the animal's footsteps and found him in the act of removing the snow from a wretched waif, a man still living, who from hunger and exposure had fainted and was half-frozen. This was some half-mile from the house.

A gentleman personally known to me recounted the following experience: "When I lived at Rustchuk-on-the-Danube I had a very clever pointer. The dog was not used greatly for sport, but was chiefly the companion of my children. I was in the habit of taking journeys of several days' duration and uncertain length. Usually I was not able to inform my family of the day of my return. Sometimes the difficulties of traveling made it impossible for me to judge myself when I might return. My dog always knew I used to return home by steamer from the other side of the river. My wife always knew from which steamer I should land by the dog's manner. Shortly before the steamer on which I was about to cross was timed to leave the station on the opposite river bank, the pointer became restless and excited and would go out into the garden to watch the steamer come across to our landing stage. My wife used to say to the children: 'Papa is on the steamer.' The dog never made a mistake, although I might have come by any of the steamers leaving during the day. There was no hazard or guesswork in the dog's proceedings. Simply he knew the moment his master set foot on the steamer, and showed that he knew it. Were the other steps of the journey all a blank to him, or was he, we wonder, through the same means, conscious of his master's doings?"

A dachshund, the friend of the children, acknowledged only one grown up—the children's father. He would lie curled up in the nursery armchair, snoring, certainly sound asleep, until half an hour before the arrival of the dogcart. Then he would go down into the hall and sit in a certain spot. Sometimes his owner arrived at midday, sometimes in the afternoon, sometimes only for 7 o'clock dinner. Certainly the servants knew, and some commotion existed in the house when the return was after a few days' or a week's absence, but nothing disturbed the quiet of the nursery, and carts from the stables might be sent out to fetch provisions or parcels from the station, five miles away, at any hour. The dog knew which cart went for his master, and, what is still more wonderful, if he failed to take that train, a telegram at the station sometimes bade the coachman wait; but never was the dog found waiting any but the last half-hour before the arrival at the house door. This was the stock story of the servants and any one of them would have vouched for it with his or her character, as I heard many times. The dog had fretted greatly at the absence of his master for a year and a half while he was in South America, and this wonderful knowledge of his owner's proceedings showed itself after his return on the resumption of the usual family life of the household.—Pittsburg Times.

LET ME HEAR YOUR VOICES.

Let me hear your voices,
Angels ever near;
Let me hear your music,
Sweetly soft and clear;
Inwardly I listen
For your silent word—
To the spirit spoken,
By the spirit heard.

Let me hear your voices
When the morning calls,
When the noontide gladdens,
When the twilight falls,
In the hour of labor,
In the hour of rest,
By your silent message,
Be my spirit blest.

Let me hear your voices,
When my heart is sad;
In the midst of sorrow,
Let my soul be glad.
Sing your song of beauty,
Hope and strength and cheer,
Till my soul shall answer:
Angels e'er are near.

Let me hear your voices
Breathing sweetest song:
All my soul responsive
Shall the strains prolong—
Sweetest strains of music
Float from heaven's door—
In my inmost being
Echo evermore.

JAS. C. UNDERHILL.

Hammond, Ind.

THE GREAT VICTORY.

Death Portrayed as a Blessing.

THE VIEWS OF THE EDITOR OF THE NEW YORK HERALD.

"Jesus saith unto her, I am the resurrection and the life."—John 2:25.

It is a mistake to suppose that we enter the eternal life after death. It began at our birth. An insignificant part of this eternal life is spent on earth, where we learn our first lessons, like children in a primary school who grasp the simplest rudiments of education, unconscious of the possibilities of the future. And as children enter schools of a higher grade when they have outgrown the lower, so are we transferred by death to other realms, where larger opportunities and duties will greet us.

When that change comes into our experience it will be like opening a door from a dark room to a room brilliantly lighted. Death cannot entail in anywise a loss, but is always an advantage. It robs us of nothing which is valuable, of neither memory or affection, nor in any degree of our personality. The things which seemed necessary to our earthly comfort, our wealth, for example, will be left behind because they will be of no use in the new environment, but all the furnishings of the soul will resist death as pure gold resists the testing acid. Character is indestructible and can be changed only as we ourselves, through some inward motive, voluntarily change it.

The other side, therefore, is far preferable to this side. Life will be more worth living there than here. We are now hampered by circumstances, but there we shall have uninterrupted freedom to follow our noblest impulses and to become our best selves. Heaven is not a place of rest simply, but rather of divine activity. The angels are as busy as we are. God's work must be done by those who remain for yet a little while. The only things that are different are the conditions under which the work is to be done, and these conditions are more favorable than any which prevail here.

If all this be true we should dismiss the ghastly dread with which we regard the change called death. Instead of fearing we should welcome it at the time appointed. Undimmed faith in the future casts a ray of glorious sunshine on the tomb which dispels its darkness. Death is not an entrance into night, but a journey through lesser light into the greater. Our loved ones do not die. They are born again. They do not leave us, for in very truth they may be nearer to us than ever before. Our mutual love is no more destroyed than when they go to some distant land for a season. I even dare to say that when a dear one goes to heaven there ought to be congratulations mingled with our condolence. Perfect faith casts out all fear, and beneath our sorrow at the loss of the visible presence is the glorious consciousness that the departed are awaiting our coming in a land that is fairer than this.

That all conquering faith is sometimes met. It is the normal condition of a thoroughly devoted soul. It is the result of a religion which has stood the test of experience and made us victorious, of a practical religion which towers above the ambitions and avarice of this present time as a mountain towers above the plain.

I sat not long since by the deathbed of a man who had held these views for many years. He was not simply resigned to his fate, he was glad that the change was about to occur. There was no unnatural exaltation of mind, no abnormal ecstasy. His mental faculties were as clear as the daylight, and his heart was as quiet as a summer lake. He knew that he was God's child and that the Father would care for him. This life had many an allurement, but when told that the end was not far off he bade us all good-by as one who goes on a journey, assuring us that we should meet again after a little. It seemed to him the simplest thing in the world to die and the most natural. The other life had a divine attraction and he was almost eager to enter into it.

I came away with the feeling that the religion which can produce such a result must have the indorsement of the Almighty and is the most desirable possession that we can pray for. It makes one strong to bear the ills of life, because they are stepping stones to higher things. It is so practical that it seems like a giant who walks by your side, invisible, but always there and always ready to lift you over the hard places. He who has it is already living within the confines of heaven.

We must recover from some of our blind prejudices concerning death. It is not an enemy, it is a messenger of God, and such a messenger can never be other than kindly. To Christ it must have been an infinite relief, and to us who follow in his footsteps it is the inn in which we sleep on the last night before we reach home. In the morning when we wake from slumber we find ourselves on the brighter shore in the presence of the loved who have gone before. Such faith makes us peaceful, contented and happy, glad to live as long as we may and glad to go when the Father summons us.

GEORGE H. HEPWORTH.

MOTHER LOVE.

There's no love like a mother's
So lasting, deep and true.
No matter what her children,
May think, or say or do,
She holds them ever dearer
Than any words can tell,
And though they wander from her,
She loves them just as well.

If any road is taken
Which leads them into wrong,
Her love it never lessens,
But grows more deep and strong.
A mother's love is sacred,
Her heart is always true—
Her tender sweet affection,
Forever fresh and new.

JULIA H. JOHNSON.

Los Angeles, Cal.

VARIOUS VIEWS OF THE N. S. A.

A Condensed Resume of The Progressive Thinker's Symposium.

Briefly stated, the various views of the N. S. A., and of its creed, as expressed in The Progressive Thinker of October 20, are as follows:

1. So far it has not been a success. Between $25,000 and $30,000 have been expended. The chartered societies are financially weak and unable to contribute but a mere pittance to the parent body. Altogether the fund has been barely sufficient for running expenses. Of the 600 societies, only about 30 are able to maintain meetings throughout the season.

2. "Infinite Intelligence" must be fully aware of what the association is doing. Why not get an expression of its views on the matter? Let a committee be apointed for that purpose with the Rev. Moses Hull as chairman, and give them a year to report thereon.

3. The religious world has been run on Divine Revelations. If the N. S. A. hopes to command respect, let it rest upon Man and not upon God.

4. Substitute "Divine" for "Infinite" Intelligence. What do we know of the Infinite?

5. Gods are of man's creation. Infinite Intelligence is abstruse. Let us deal only with things knowable.

6. Infinite Intelligence in the declaration of principles is not qualified by the word "an." Why not say "Infinite Spirit?"

7. The present declaration is defective. Finite intelligence cannot postulate infinite intelligence without accepting the theory of design—hence personality.

8. Infinite Intelligence in the declaration does not mean a new Deity. It is the same as the Great Positive Mind of A. J. Davis, or the Supreme Mind of A. R. Wallace, or the Our Father and Our Mother, Too, of Theodore Parker. Spiritual organizations have been characterized as Godless, Christless, religionless, prayerless. If there can be a better definition than Infinite Intelligence, I shall be among the first to accept it.

9. Substitute God in place of Infinite Intelligence.

10. Infinite Intelligence is entirely speculative; it is beyond my comprehension. I can conceive of no intelligence which was not developed through the processes of nature. Public prayer is a mere formality. Prayer cannot change nature's laws.

11. Infinite Intelligence is the same old personal God of the church, or it is a new one made up for a special use, or it means Pantheism in its broadest sense. So far the N. S. A. is a sectarian organization. Let it expunge its present creed and substitute a simple one with no expression of belief about God. The Unity of Humanity might form its basis.

12. The Christian world has buried its Devil and now seems preparing the obsequies of the God of olden time. No straight-jacket creed for me.

13. We don't want a high priest or pope at Washington. Gods are all man-made. We don't want any creeds or churches. Missionary work is a mistake. Let Spiritualism become the Leader and Interpreter of the world's philosophy.

14. This new God, this neuter entity which you term Infinite Intelligence, I would rather call infinite folly. I am content with the God we have. I believe in a personal God, in the divinity of Christ, in the Apostles' Creed, and the substantial authenticity of the Bible.

15. Let Spiritualists amuse themselves with creed-making. The N. S. A. is yet a baby.

16. I have never been in favor of formulating a creed. The attempt to do so will be as futile as that of the various Christian sects. The sum total of a declaration of principles should be what we know about man, and not what we believe about God. Science can deal only with phenomena. Spiritualism cannot be both a science and a religion. Let Infinite Intelligence alone and let religion alone. I do not want another church instituted.

17. My objection to the N. S. A. is that it is not strong enough, and if it were stronger I should more strongly obbject. Thus far it has been little more than a mass-meeting. Not one Spiritualist in a thousand is a member of the N. S. A. I protest against any attempt to force a statement of belief. What has the N. S. A. given for the money it has received? Its strength must come from the local societies. Churches send out missionaries to propagate belief. Wouldn't it be queer to send them out to preach belief in astronomy or mathematics? Do we want to imitate the churches? After all that Spiritualists have said about the "fraud" of granting passes on railroads to the clergy, shall we send out lecturers dubbed "Rev." to beg for half-fare tickets?

18. The N. S. A. seems to have discovered the image of a new God. Let it be placed in the Pantheon of images. Babylon's king dreamed of a great image with a head of gold, and feet of iron mixed with clay. I wonder which is the ruling word of Infinite Intelligence—the adjective or the noun! If it is the latter, then I see the feet of iron mixed with clay. I want no such base material to stand for God. The occult power which the Aryan named "Od," and which we have Anglicized and named God, is Immortal Man. God is a personification of the highest spirit or motive of life as man incarnate or excarnate.

19. Instead of knowledge old religions have given to the world beliefs, dogmas, superstitions and speculations. Do we believe in Infinite Intelligence? So did Pope Innocent III., Torquemada and John Calvin. Let the N. S. A. leave creed-making to the adepts of that art, and disseminate high-born truths, facts and philosophy.

20. Fifty years ago a few unwise spirits whispered to some thoughtless mortals that Spiritualist were never to be organized. Now we have about 100,000 avowed Spiritualists, 200 well known public workers, 1,000 located physical and test media, and at least 1,000 slick swindlers passing under the name medium. And it is claimed by some that there are 9,800,000 other Spiritualists who never acknowledge it to the census enumerators. Let the N. S. A. confer upon mediums and lecturers the title "Medium or Lecturer for the N. S. A." Infinite Intelligence is a term I should not choose, but it is better than nothing. Better have a God which is a little too pretentious than none at all. Cosmic Soul would, to me, be far preferable.

21. Instead of creeds, the cultured Spiritualist would have a scientific statement of principles. Instead of a religion founded on mere faith and tradition, he would have a religion of spiritual aspiration which is sustained by soul-cheering facts. We need to send eloquent missionaries and mediums over the whole country, but to do this the N. S. A. needs to be made powerful with means to foot the bills.

22. The N. S. A. in the first two years brought Spiritualists and societies all over the land into touch with each other and united them as they could not otherwise have been. It has obtained a hearing in the United States courts. Even this is something, but it is only a small part accomplished up to 1895. Since then it has been steadily going forward. It has shown that organization is a necessity and that a central association is needed. Some ten or twenty writers have ventilated their objections and criticisms through the Spiritual press. Do their personal opinions express the views of the majority of true Spiritualists? The N. S. A. has established before the law Spiritualism as a religion. It has brought the great railroad companies to recognize its teachers and preachers by granting special rates of fare. If Infinite Intelligence is an offensive term to the majority of the delegates let it be stricken out. But the great need is more missionary work, and the association has been handicapped for want of funds. Thanks to T. J. Mayer and other liberal friends it is now in a better shape to carry on its good work than ever. It has a library of over 500 volumes, and it is frequented by people from all parts of the country, seeking light on Spiritualism.

23. The N. S. A. is no mean factor in the propagation of Spiritualism. It makes but little difference what name or title we give to the Supreme Power. For brevity I prefer God, but perhaps Great Spirit would be more appropriate for a Spiritual society. I have the strongest conviction that the evolution of Spiritualism will eventually find him out.

24. If there is an Infinite Intelligence that intelligence will be glad to see us helping deluded mortals out of the quagmire of superstition and every form of human misery. If God is immanent in everything, then we have to love everything to love God.

25. The dead and decaying theologies are repulsive to those who are quickened by advanced thought and are reaching after higher truths. Leave the question of new titles and names for the Supreme Power to those who have not outgrown the need of the old theologies.

26. Modern Spiritualism has no more exact knowledge of the Deity than has any other cult. Hence all effort to formulate such a Deity is but the old-time effort to establish a priesthood. If Spiritualism is not science it is nothing.

27. To affirm the existence of God is to assume definite knowledge of what must necessarily remain unknowable. A declaration of principles should not go beyond what can be satisfactorily demonstrated.

28. The N.S.A. is yet a child. Is it a necessity? I think it is. Does it need a creed? I think it does—not an ironclad creed but an elastic one. Infinite Intelligence may not be the fittest expression, but I fail to see the alarming tendency of such a declaration. Why choke the child to death with a Godphobia gag? Let it grow; let it secure a home and a sinking fund. Let us aim to conserve all that is valuable in religion.

29. Any other name than Infinite Intelligence would not improve the situation. The N. S. A. is a necessity if we expect to be recognized as a power for good.

30. All religious creeds have been clogs to freedom of thought and deadlock to progress. The large majority of our population are non-Christian. Wherein does the attempt to formulate a creed for Spiritualists differ, in principle, from the attempt to put God in the Constitution? Liberty is life; a fossized creed is a synonym of stagnation and death. Witness the painful throes of the Presbyterians to reform their creed. Organization may be desirable, but a creed is not necessary. Spiritualism is the philosophy and science of Being or Life. Such a declaration, as a matter of fact or knowledge, would doubtless be accepted by all Spiritualists.

31. Man is a gregarious animal, and association is necessary to his activities. Organization is not a synonym of Association. The latter begets harmony, the former means authority and rule. Let the N. S. A. drop its creeds. Let Spiritualists unite on the common ground of a knowledge of continuous life from the evidence given by our departed friends. A salaried priesthood will mark a decline in Spiritualism.

32. The N. S. A. of last year did not give science a slap in the face, as alleged by Prof. Loveland. There is no parallel between its action and the adoption of the Nicene creed. Faith is a well known principle in human nature. True faith is as surely scientific as a rule in metaphysics. Superstition is the exercise of faith without the light of reason. Coeval with infinite space is infinite spirit. Infinite intelligence in the Declaration comes short of full truth, inasmuch as infinite goodness and infinite power are not mentioned. All three principles constitute infinite spirit. Do you say we know nothing about them? What do we know about infinite progression?

33. To demand unanimity of belief is a curtailment of liberty. This unanimity cannot be enforced. We can have no conception of the infinite. Let Infinite Intelligence be eliminated from the declaration. Positive knowledge only should be affirmed.

34. Let the N. S. A. affirm a belief in and reverence for the Supreme Power designated as God. Let it also declare that the continuity of life can be practically demonstrated.

35. The N. S. A. has failed to meet the requirements of Spiritualism in a great measure. Let the God question be ignored. I have no evidence of a personal or impersonal God. Positive tangible evidence should be the basis of a declaration of principles.

36. It is a mistake to affirm a belief in Infinite Intelligence. Intelligence has three distinct meanings, the last of which is "A spiritual being." This, I apprehend, was what the N. S. A. intended to express. To my mind, the sun-worshiper is on a higher plane than one who worships an anthropomorphic being. Pantheism is as far above anthropomorphism as knowledge is above ignorance, truth above error. I am a Pantheistic Spiritualist.

37. Gods have no more power than those that produce them. Buddha's god originated in his own mind. When Spiritualism came to the front it was believed that all the gods had had their day. The God question was the main thing that brought the angels to the earth to help settle it. They came in 1848. Will not the God in nature suffice? He requires no high-sounding words of praise. When the love element prevails on the earth there will never be any more war in heaven.

38. With thinking people creeds have become things of the past. Spiritualism came when the age was ready for it. It has come to stay. The work will go on whether the N. S. A. exists or not. I regard the association as an important factor, even if it should continue to reaffirm Infinite Intelligence.

39. I think the declaration of principles can be improved and made to suit all Spiritualists. Let Infinite Intelligence be eliminated in the interest of harmony. I am not partial to it myself. Let the N. S. A. be sustained.

40. The N. S. A. has discovered a special and particular God and has named IT Infinite Intelligence—a seven-syllabled word, hoodooing all our spirit power by its anaconda-like uncoiling. It is paralyzing. W. H. BURR.

Washington, D. C.

WARLIKE CHRISTIANS.

Judging the Tree by Its Fruits.

There is not a more uncertain word in our language than the word Christian, which is made to mean everything claimed or done in that name. Some are for war and some for peace (even if they have to fight for it). Their gospel says: "I come not to bring peace on earth, but a sword. Except a man hate his own family and kindred he cannot be my disciple." We do not believe Jesus ever taught such a principle nor uttered such language; but if he did, he was a bad man and responsible for the consequences of war and division.

Measured by that gospel, can we find a sane Christian who, if smitten on one cheek will turn the other also? who, if his coat be taken, will give up his cloak? who, if compelled to go a mile will go two? who gives to all who ask and never turns the borrower away? who loves his enemies? who takes no thought of his life or what he shall eat, drink and wear? Can you find one willing to be tested by the rule: "If they drink any deadly thing it shall not hurt them?" No. 'Tis folly. We do not like these precepts, but Christians profess to accept and approve them sentimentally, although practically they "are weighed in the balance and found wanting."

Christianity is about played out and has little resemblance to the original. We do not say there is nothing good in it. Jesus taught some things that were good and true, but not original with him. He taught things that he said were "of the law and the prophets," and things which we learn from history were taught by Confucius, Buddha, Zoroaster and other great reformers who lived before his time. We can reasonably approve facts and true principles wherever we find them, without holding anything especially sacred because a certain person uttered it.

I remember in childhood of seeing the picture in a school book representing a Hindoo woman casting her babe to a crocodile in the Ganges river, to appease the wrath of her god. People thought that was perfectly horrible; yet, in the same book they were taught that the God of the Jews sent his only son for the purpose of being slain to appease his own wrath against the people. They did not consider that horrible, for they said everything this God did was all right. The Jews had to appease his wrath by shedding the blood of sheep, goats and cattle in sacrifice; and they committed many horrible crimes in his name. It is not surprising that people partake of the nature and attributes of the God they worship. With the root of their religion founded on a story of blood and murder, is it wonderful that they were of a warlike disposition, and that Christian nations are always ready and willing for war?

We do not want to be Christianized and do not blame the Chinese for resistance to the encroachments of missionaries in their country. For more than twenty-five years European nations have been planning a war with China, and they made no secret of it. They have got it at last, and now they will probably enforce their mixed religion of Orthodoxy and Catholicism upon an unwilling people.

The Methodist Bishop, E. Cranston, struck the true key-note of Christians and Christian nations when he said: "It is worth any cost in money and blood, if we can make the millions of Chinese true Christians." This is decidedly a bloodthirsty sentiment. They are going to Christianize the Chinese "in the holy name of religion." Missionaries have gone there in advance of armies and acted the part of spies. Sooner or later the sword follows the Bible and the missionary fraud.

Will the Chinese be any better by being Christianized? We say No, if we may judge by Christians in America. It is no credit or honor to a man here, and it is less so in China. It would have been much more commendable if the vast sums of missionary money had been used to relieve suffering Americans instead of paving the way for war. It is not for the love of religion nor of the Chinese that their conversion is sought; because this great nation, to show its intense hatred of that race, has, by its law, excluded them from entrance upon its soil, while it welcomes people of other nations. They have such love for the heathen as the cat has for the mouse, as the millionaire for the tramp.

Rev. Cranston now rises to explain: "When I said that the Christianizing of China would be worth any cost in money and life, I was speaking of voluntary missionary sacrifice upon the part of the church. I abhor the idea of making Christians by the force of arms." His explanation does not help him any. It is a square contradiction of his declaration that "it is worth any cost in blood and treasure, to make the Chinese true Christians." It would relieve him of his embarrassing situation if he will disavow one or the other of these statements.

In his explanation Mr. Cranston is in trouble about the propaganda business—wants the open door for Christianity—wants the civil powers to open it—complains of "our people shut up in Peking" and "the insignificant number of Americans in the relief column"—scolds about "the diplomatic hesitation at Washington as to the use of the troops," and says he "would cut all the red tape in the world and set aside the treaty with China in order to place America in the fore front with England." All this looks like war for propagandism, at a cost of blood and treasure: yet he "abhors the idea of making Christians by force of arms."

Mr. Cranston speaks "of voluntary missionary sacrifice on the part of the church." How much of sacrifice is it for a missionary to go on a free passport to China with a full purse for expenses, dress in fine clothing, live in luxury and draw a large salary? Thousands of church members would gladly embrace the opportunity to make such "voluntary sacrifices." The love of money, which is "the root of evil," is the ruling incentive in such cases. They trust in the Dollar—the Golden Calf, which is their god.

Christians or church members, only, should be the soldiers to fight out this war with China and show the true inwardness of their religion. But—no; it is their province to open the way and depend on the national powers to do the fighting. The God of the Jews commanded them to war against nations and kill them, which was done, and millions of lives lost. They had wars from the beginning to the end of their rule, when the Romans broke them up. Some Christian writers say religion has been the cause of many wars since that time. To what extent will it not go to conquer in its interests?

War, with its principles and effects, are incompatible with the moral principles that churches profess. This is hypocrisy. If they would practice their moral principles there would be no wars, and they would be better prepared to teach the heathens. The churches have become so divided and corrupted that the name Christian gives no weight or value to one's character, but is rather a thing of reproach; nothing in it to commend it to the heathen.

In view of all these conditions and causes, let us apologize for the warlike Christians. They can't help being what their religion makes them—they were educated that way—their doctrine of blood atonement, founded on a tale of murder, together with the horrid narrations of their Bible and church history, all have a great influence in moulding their character. The attributes of malice, revenge, envy, hatred are incompatible with true moral principle, but entirely consistent with popular religion. In view of all the mitigating circumstances we will not condemn the Christians too severely for their bigotry, intolerance, prejudice, combativeness, etc., yet it all goes to show what Christianity is in substance and effect. It will be a great advantage to all the world when Christians shall "See themselves as others see them." We judge the tree by its fruits—good for nothing.

A. H. NICHOLAS.

Summerland, Cal.

A Letter from Wellington, New Zealand.

To the Editor: I do what I can to spread The Progressive Thinker. I hoard mine up for a few months and then give them away at our meetings, with a few words of praise. Our society here, which has been in operation for eighteen years, is taking a step forward. Last year we registered under Act of Parliament, and this year we have decided to build a new hall worthy of the cause and empire city of New Zealand. The ground is freehold and we hope to establish a fine hall for the Spiritualists of the colony who may visit the capital from time to time.

I think when our new hall is opened, January 1, 1901, we may increase our numbers. It will be a very pretty building, circular ceiling, electric light, nice locality, and freehold property. Of course we are accepting a heavy responsibility, but our committees always work harmoniously and we pull the one way. I have been president for eighteen years, and we had very hard work. I have done a good deal of platform work in connection with our progressive legislation, and was in the house when we passed the woman's franchise, the land bill, shop and factory act, the land for settlement and cheap money, the government takes large estates, cuts them up and leases at 4 to 4½ per cent for 999 years. We also lend money to farmers and others at 4½ per cent. However, politics and Spiritualism do not run together. All the creeds run against me, but I don't mind. I can do as much good out as in. With kindest regards and best wishes, yours sincerely,

WILLIAM McLEAN.

THERE COMES A TIME.

There comes a time to every mortal being,
Whate'er his station or his lot in life,
When his sad soul yearns for the final freeing,
From all this jarring and unceasing strife.

There comes a time, when, having lost its savor,
The salt of wealth is worthless; when the mind
Grows wearied with the world's capricious favor,
And sighs for something that it cannot find.

There comes a time, when, though kind friends are thronging
About our pathway with sweet acts of grace,
We feel a vast and overwhelming longing
For something that we cannot name or place.

There comes a time, when, with earth's best love by us,
To feed the heart's great hunger and desire,
We find not even this can satisfy us;
The soul within us cries for something higher.

What greater proof need we that we inherit
A life immortal in another sphere?
It is the homesick longing of the spirit
That cannot find its satisfaction here.

—Ella Wheeler Wilcox.

UNDER THE STARLIGHT.

If any little word of ours
Can make one life the brighter,
If any little song of ours
Can make one heart the lighter,
God help us speak that little word
And take our bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little love of ours
Can make one life the sweeter,
If any little care of ours
Can make one step the fleeter,
If any little help may ease
The burden of another,
God give us love and care and strength
To help along each other.

If any watchful thought of ours
Can make the work the stronger,
If any cheery smile of ours
Can make its brightness longer,
Then let us speak that thought to-day
With tender eyes a-glowing,
So God may grant some weary one
Shall reap from our glad sowing.

—Ex.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENG.

CONDITIONS—MEDIUMSHIP.

The necessity for pure conditions in the development and manifestation of mediumistic powers can never be too strenuously urged upon Spiritualists.

In many cases there is an entire lack of knowledge concerning the requirements of the medium in this matter, with the inevitable consequence that much valuable time is wasted and many mediums spoilt. It is only necessary to look at the psychologist in his laboratory, and to study his methods, to discover how great an importance he attaches to conditions.

In order that he may test the power of the individual to detect sound and light waves he has a special chamber built, to which no unregulated waves from the outer world can penetrate. No effort, no expense, is spared to attain this end; and the peculiar care, the application of every known method, to attain his end is a brilliant object-lesson.

If in the study of the effect of light and sound on the recognized senses such great precautions are taken, how much more need is there for extreme care in dealing with those forces which are more subtle, and of a far finer nature than the ordinary waves of light and sound?

The ancients knew much of the laws which govern psychic manifestations, and they in turn used every means which lay in their power to give the best possible conditions to their media.

The vestals of ancient temples were kept pure and untainted within the precincts of the sacred edifices, and thus in a state of constant meditation, and shut off from the grosser affairs of the world, they were surrounded by the necessary atmosphere for revelation, which was often of the most startling character.

The scientist when he wishes to be accurate in detail encloses his scales in an air-tight chamber, and adjusts his balances to such a delicate point that a speck of dust will affect his calculations. His instruments are protected from injury by the most ingenious devices, and no one is permitted to enter that holy-of-holies—his laboratory—during working hours, unless he be a brother worker, an initiate into the mysteries of his special science.

What are Spiritualists doing in this direction?

It is true that Spiritualism is more of a religion than a science among its general adherents. It is a fact that really scientific investigation is rarely discovered among the rank and file of the movement; but this is no reason why the beautiful instruments which act as receivers for messages from the beyond should be neglected or so treated as to be irremediably injured.

Take the Edison-Bell phonograph as a simple illustration. All our readers know how carefully the wax record cylinders have to be guarded from harm. Wrapped about by wadding or tissue paper, they are shielded from the slightest scratch or rough handling. With care the cylinder will last a considerable time, and, being costly, caution is usually observed.

Suppose, however, a careless owner of a phonograph allows his cylinders to lie about without protection; to be handled by the ignorant and the children; the record is soon destroyed, and instead of the beautiful rendering of a concerted piece, the ear is tortured by a succession of grinding squeaks.

The medium's organism is more sensitive than the cylinder of a phonograph; he needs more care than any record yet made for a "talking machine," and if caution is required in handling the cylinder of wax, then far more elaborate precaution is necessary in the protection of a medium from injury at the hands of the ignorant and undeveloped.

What, however, is the case? How are mediums usually treated?

In the case of the trance or inspirational speaker, the medium often steps onto the platform amid the buzz of conversation, which scarcely ceases before the singing of the first hymn.

Frequently whispering is indulged in during the progress of the meeting, and at times, where there is a choir, the choristers are busily engaged in finding the last hymn while the control is endeavoring to obtain complete rapport between himself and his instrument.

All these elements are of a disturbing nature; but when, during the invocation, some individuals enter the hall, and even during the address people enter and leave, all conditions are broken up, and the medium has to endure mental torture, which cannot be comprehended save by those who have had to pass through the torture-fire.

Again, in circles conditions are frequently lacking.

"Order is the first law of nature," and surely it should be the first law of the circle; but often in its place disorder reigns, and the medium, racked by the movement, the inharmony, the lack of sympathy which often exists, is injured instead of helped; and where there should be a flow of spiritual benedictions there is but the wheezing, halting, ear-splitting sounds which come from an organ worn out or out of tune.

Protect your mediums as you care for your musical instruments. Surround them by loving, thoughtful influences, and you will get the best from them they can give, while they will be benefited.

Neglect them, and as an instrument placed in the open in the rain and the wind, whose strings will rust, and whose wooden parts will warp and stretch and lose their use, their spiritual powers will be lost, their music will vanish, and you will be disappointed that they have not developed as you expected.

Make your developing circle holy; let its atmosphere be as the breath of heaven; cultivate the angelic in its midst that it may be the trysting place with angels "from on high." Then the medium, feeling that the circle is a haven of rest after the turmoil of life, will come to it as to a "Bethel," and amid the brightest, calmest, purest conditions the noble spirits, the just and good from the beyond, shall use the organism prepared for them, and Spiritualists shall again receive, as they obtained in the past, the Pentecostal blessing, and the sweetest and most eloquent of heaven's benedictions.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

The Melbourne Age of August 1 contains a somewhat remarkable article on

THE CONTAGION OF CRIME.

It is not in its originality that the remarkability consists, but in the indication the whole tenor of it presents of the remarkable change that has taken place during the past ten or fifteen years in the attitude of the press, guided no doubt by the trend of public opinion, towards psychic or spiritual subjects. The article referred to (which is a sub-leader) bears on the apparently epidemic nature of individual crime and more extensive collective manifestations of the same kind, such as are now causing so much consternation in China. It admits the fact that "these horrible crimes break out in great batches over the face of the polluted earth, just as do physical diseases," and "that these repeated facts are leading men to look for a similar origin in the cases of moral and physical morbidities." Then, taking Sir Wm. Crookes and Camille Flammarion for authorities, it admits that the latter has compiled a very striking concatenation of links between the "Borderland" of Mr. Stead and the ordinary mundane existence. Flammarion's theory is that these sporadic outbreaks of violence have their

ORIGIN IN "BORDERLAND,"

the lower planes of spirit life, and are communicated telepathically or by suggestion by minds on that plane; and this is clearly recognized by the writer, who concludes the article, after referring to our present knowledge of poison germs of infection "that in some mysterious way fill the air," and so infect our bodies with disease, suggests that "it may be established some day that the unseen world of suggestion is the real author of all crime."

Comparing the foregoing with what was written about spiritualistic and psychic theories even ten years since, those who are familiar with such subjects will recognize the immense stride that has been taken towards them in the interim: then it was the effort of the press to find in the physical organism, or on the material plane, a solution of all phenomena of an occult nature; the societies for Physical Research in the main co-operating with the press in this direction: but the truly scientific men among the latter who would allow no bias to divert them from the straight path of investigation, followed that path beyond the limits of recognized matter to the verge of the borderland, and there found the connecting link between the material and the spiritual. The theories of "telepathy" and "suggestion" are now established facts as between one human being and another, and few would have the hardihood to affirm that the thought or suggestion transmitted was material in the ordinary acceptation of the term. From a metaphysical point of view it might be recognized as "spiritual substance," but this still leaves the effect a spiritual manifestation, one embodied spirit communicating with another; and if embodied spirits have this power, why not disembodied ones? Assuming the correctness of the thesis that crimes and moral commotions are instigated by suggestions from the spirit world, by undeveloped and discordant entities who implant their immoral and poisonous germs into the minds of mortals, we must realize that these germs would only fructify in congenial soil. Disease germs will not affect a healthy body, neither will immoral suggestions poison a morally healthy mind. If bands of these misguided beings roam over the earth's surface, scattering broadcast their explosive and destructive crime germs, they only find conditions for their manifestation in minds that are morbid and deficient in moral stamina, whilst those who have the latter are impervious to their contagion, though they may be indirectly sufferers from their effects. This, viewed from a pessimistic aspect, might have a disturbing influence on the minds of the community did we not present the other side of the picture. If we admit the power of the undeveloped spirits to sow unwholesome seed and scatter immoral germs, we cannot logically deny to the developed and benevolent ones the power to sow good seed and introduce moral germs into the minds of men, and we may rest assured that their superior wisdom will enable them to do their work more extensively and successfully. We cannot go so far as some Spiritualists, who affirm that all man's actions are instigated by suggestion from the spirit world; but that each and all are influenced more or less powerfully by the mental sphere of both the spirit and the mundane world, we have good reason to believe. The thoughts we cultivate place us en rapport with corresponding spheres or planes of thought, and the man or woman who habitually lives on a good moral plane is impervious to the intrusion of mischievous and immoral influences from either the borderland or the mortal plane.

Letter from Sturgis, Mich.

To the Editor: I want to tell you about a circumstance which amused me highly. One Sunday recently I met a gentleman friend on the street; he was returning home after church; he attends Episcopal services, and his family are all members of that society. We conversed as usual and after a while he remarked:

"Well, H., I read that Chicago paper you gave me."

"How did you like it?" said I.

"It interested me very much," he said, and added, "the ideas there were quite new to me; the fact is, there is not much sense to the religions going, and, from what I have read in that paper, it seems to me that Spiritualism has more commonsense to it than any other religion extant."

"You ought to read more about it, and post yourself," said I.

"I suppose I ought," he replied, and after a while he added: "Do you know I have a great mind to take that paper?"

"All right," said I, "fork over a dollar and I'll send it to you." And he did, and is reading The Progressive Thinker every week since. T. H.

Sturgis, Mich.

Married.

Aroy O. Bradshaw and Flora B. Hamilton, both of Scotts, Mich., were united in marriage last Sunday, by the writer. The ceremony was witnessed by about forty of the relatives and friends. REV. C. E. DENT.

Vicksburg, Mich.

Married at our house, near Evansville, Ind., Miss Nettie Schmitt to Mr. John Elikofer. Both have been Spiritualists for many years.

FRANK L. SCHMITT.

Evansville, Ind.

KEEP YOUR EYE ON OUR MAIN PREMIUMS.

Volume 3 of the Encyclopedia of Death, and Life in the Spirit World will be our main Premium until further notice, and it is the only book sent out to our subscribers for 25 cents, which is far less than actual cost to us. The price of each one of the other six Premium Books when ordered alone is 50 cents. Any two of the other six Premium Books you may select, are sent out for 90 cents. Note the prices carefully when remitting.

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The aggregate price of these seven books to the trade is $10.75. In order to assist in forming a Spiritual and Occult Library in every Spiritualist's home, these seven valuable books are furnished to our subscribers for $2.35, which is less by far than their actual cost. The authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. The publisher receives not a single cent for the great expense he was to, hundreds of dollars being paid out in putting them in type, and electrotyping the pages, and making them ready for the printer. That is why you are getting these intensely interesting books for almost nothing. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of Spiritualists who take no Spiritualist paper, and this inducement is offered, in order that they may commence forming at once a Spiritual and Occult Library, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 85 cents, hence you are almost receiving them as an absolute gift.

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"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price $1.

OUR ECLECTIC MAGAZINE

THE HYPNOTIC EYE.

The Strange, Weird Power It Possesses.

DANGER OF ITS USE BY EVIL DOERS.

It is a strange, weird doctrine that L. W. de Laurence, the hypnotist, whose demonstrations during the past week have raised such a storm of protest from the medical fraternity, preaches. It is the doctrine of the "power of mind over matter" without the theological phrase which is part of the Christian Science belief. Professor de Laurence declares with the emphasis of deep conviction, that "all that we are is the result of thought," meaning that disease yields to the power of the mind, that suggestive therapeutics furnish a panacea for most all the ills to which flesh is heir.

Physicians claim that hypnotism is a too dangerous science to place in lay hands and argue that its practice should be restricted to the medical fraternity. Though denying their contention in the abstract, Professor de Laurence tacitly admits the danger to society from an indiscriminate dissemination of hypnotic power, for he says:

"To set one person against another and cause him to hate the other, induce deep hypnosis in the regular way and suggest to him that Mr. B. has done him a great wrong or injury, and that when you wake him he will hate and despise Mr. B. When he wakes up he will have no knowledge of what you have done with him or how you have changed his condition of mind toward Mr. B., but he will have no friendship for Mr. B., that can be depended upon. Take a drunkard or a cigarette fiend and give him suggestions that when you wake him up the sight or smell of whiskey or cigarettes will make him deathly sick and that if he tries to take a drink of liquor or smoke a cigarette he will get so sick that he cannot stand up, then awaken him and have someone offer him a drink or a cigarette and he will refuse, giving as the only reason that the sight of them makes him sick. The writer has cured some of the worst cigarette fiends by this method when nothing else would cure or affect them. The hypnotist can by this method and strange hypnotic power change the personality of an individual, and mold his character to suit his wishes, but he should hesitate in employing it for purposes otherwise than beneficial, as he is liable to place the subject in a very unhappy position, and of course be responsible for evil results."

There are various stages of hypnosis, the cataleptic or rigid state, or the lethargic or independent state, both of which, the hypnotist says, are dangerous. Speaking of the lethargic state he expressed the belief that Bishop, the renowned mind reader, who died some years ago while giving an exhibition, was not dead when the physicians cut him up at the autopsy.

"The lethargic state," he says, "is an independent condition next to death, in which the subject ceases to have any connection with the operator, having passed out of his control. It is caused by the operator letting his subject sit inactive too long after he has induced somnambulism or trance. This is a very dangerous state and the operator should guard against it by keeping the subject interested and doing something, for if left to himself and preoccupied he is very liable to pass into this state.

"If you have more than one under control at the same time, keep them all busy doing something to engage their attention. If you cannot use them all, wake some of them up before they pass into this apparently lifeless condition.

"There is no doubt but that Bishop, the mind reader, was in this condition when the autopsy was performed upon his supposed dead body, as his heart and other vitals gave unmistakable signs of life."

On the subject of clairvoyance or second sight, which the greater Bishop claimed, Professor de Laurence said:

"Clairvoyance, or seeing at a distance, whereby a person can be put into a trance so that they can locate lost, hidden, or stolen articles, ferret out murderers, thieves, etc., is possible when this condition is properly induced and a good clairvoyant subject used.

"While in this condition the human mind has the ability to extend its faculties of conception far into space. The condition consists of an absolute suspension of the physical organs, the body appearing almost lifeless, or as if in a deep sleep. The ordinary way of perceiving through the sense organs is for the time interrupted and an independent action of the soul or mind takes place. This action is an immediate perceiving of things, conditions, and persons as they actually and really exist in their very nature, and not as they appear to us, often hypercritically through mediating sense organs, as clairvoyance is finer and farther reaching than the sight of our dull eyes. The mind of a good clairvoyant subject can be made to leave the body, so to speak, and be directed to any given locality anywhere in space, and can give an intelligent and accurate account of things being done at this particular place. It matters not whether it is in the same room, or a mile, or 1,000 miles away, the mind will find the spot. Distance makes no difference because the human mind or the psychic organism of man does not recognize space."

On the subject of self-hypnotization, the Professor says the subject is no longer open to discussion. He says: "It most certainly is a wise provision of nature for anyone to be able voluntarily to place himself in the hypnotic state. He who can by an effort of his will enter the hypnotic condition is complete master over his own mind or soul.

"'He that ruleth his soul is mightier than he that taketh a city.'—Prov. 16:32.

"'He that hath no rule over his own spirit is like a city that is broken down and without walls.'—Prov. 25:27.

"These powers lie dormant in all mankind, and can be easily developed by the proper application of the will, or what is known as auto or self-suggestion, combined with concentration. I have often self-induced this condition, and by auto-suggestion am able to remain asleep any desired length of time or make any part of my body insensible to pain. I have repeatedly removed pain from different parts of my body by concentrating my mind upon the affected parts with the absolute determination and desire of removing the pain.

"This psychological fact demonstrates the power and effect of suggestion, either auto or spoken, on disease and pain, for when by the proper suggestions we place the psychic forces on the defensive against pain, disease and death, with the intention of driving them out of our body, we invite and receive in their place health and strength. But when these lines of life forces are weakened by adverse suggestions, disease enters the body at that point where exists the greatest deficiency of vital force.

"To be able properly to induce this condition, the psychic powers must be developed in the following manner: The beginner should go into a quiet room and lie down in a comfortable position, and with the concentration of the mind and sight upon some small article or object in the room, let the body become perfectly relaxed. Take in slow regular breaths, holding the thought and idea in the mind (exclusive of all other thoughts) that every breath you draw is putting you sound asleep, and that you are becoming totally unconscious of your surroundings.

"It is absolutely necessary that you concentrate the mind and whole attention as well as the eyes upon the object and think only of going sound asleep, and that you will remain sound asleep for an hour, two hours, or any reasonable length of time desired.

"When self-inducing the hypnotic sleep, a certain time or hour to wake up should be decided upon, when at its expiration you will surely wake up."

The Professor talks entertainingly on all phases of hypnotism, and is able to fence in admirable style with skilled skeptics.—Pittsburg Dispatch.

PECULIAR VISION.

Saw His Chum in a Vision.

HAD SIX ARROWS IN HIS CHEST—ATTACKED BY INDIANS HE FIRST SLEW HIS HORSES, THEN DEFENDED HIMSELF.

"No, I can't say I go much on superstition and that sort o' thing, but I'd like some o' these wise chaps to explain a little incident that happened to me down in the Pecos valley, in New Mexico, a few years ago."

Grizzled Bob Morrow, veteran cowboy, ranchman, globe trotter and philosopher, took another pull at his cigar as he sat in the Hoffman House cafe, says the New York Mail and Express. A thoughtful look came over his face and his companions at the table awaited in silence his further utterances. After a pause Bob continued:

"We were 'sign' riding, Lee Wells and I. Know what 'sign' riding is? An imaginary line is drawn on the prairie. Two men, one stationed at each end, ride toward each other at a given hour. Any cattle that have crossed that line are rounded up and driven back. The idea is to keep the cattle together as much as possible during the winter.

"Our line was about ten miles long. Lee and I used to meet half way every day, and if no cattle had crossed we'd sit down and smoke and chat a bit. Sometimes we'd visit each other's 'dobes and generally chum together so far as men can when ten miles apart. We each had six horses, the pick of the herd, and mighty proud we were, too, of 'em.

"'Bout that time the Indians were rather troublesome. They generally went in small bands and occasionally the loss of a bunch of horses would be reported by ranchmen thereabouts. Lee and I didn't fear 'em much. They carried only bows and arrows, and if it came to a chase our horses could easily outrun theirs. The greatest danger we had to fear was the loss of our horses. "Lee and I had talked frequently about the Indians and both were of the same mind—if attacked, kill the horses rather than let the marauding thieves get 'em.

"I left Lee at the halfway mark as usual one day, got back to my 'dobe and after eating dinner turned in. I hadn't been asleep very long, when I was awakened by a sort of feeling that there was somebody in the room. I groped under the pillow for my gun, turning over as I did so, and there in the doorway stood Lee Wells. The feathered shafts of six arrows were sticking from his breast and his face in the moonlight looked drawn and ghastly. There was a smile of satisfaction on his face, though, as he said, quietly:

"'Well, they got me, Bob, but they didn't get the horses.'

"I was out of bed in an instant. The minute my feet touched the floor Lee vanished. The door was shut and locked just as I left it when I went to bed. Pondering over the realistic 'dream,' or whatever it was, I turned in again, but it was a long time before I got to sleep again.

"A second time I was awakened by the same vision. There stood Lee in the doorway and again he pointed to the arrow shafts and said:

"'They got me, Bob, but they didn't get the horses.'

"No more sleep for me that night. I looked around the 'dobe thinking perhaps Lee was playing me a trick. I went out to the coral. The horses were all right and no signs of anybody having been around. I sat up and smoked and thought a whole lot until daybreak, then I mounted and set off for the halfway mark. Lee wasn't there, and no sign of his coming, so I rode on to his 'dobe.

"There at the gate of the corral was Lee's body, with six arrows in his chest, just as I had seen them in the vision. Inside the corral lay the bodies of his horses, all killed with bullets.

"It was plain to me that, seeing the Indians coming, Lee had deliberately killed the horses before turning his attention to the thieves. Judging from the hoof prints, there must have been about twenty Indians in the bunch. Lee must have damaged them some before he fell, judging from the cartridge shells lying around. They took his Winchester, of course, and looted the 'dobe. They didn't get much for their trouble, though.

"But what I want to know is: Was that a dream or did Lee Wells really appear before me in some sort of form?"

His hearers could not explain.—Pittsburg Press.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price postpaid, $5. It is a wonderful work and you will be delighted with it.

PSYCHOLOGICAL PROBLEM DISCUSSED

Prof. Lockwood Attacks the Physiological Basis of Prof. T. J. Hudson's System of Psychology.

[Note.—At a banquet given by the Medico Legal Society of New York, at St. Andrews Hotel, in honor to Prof. T. J. Hudson, who read a paper entitled "Psychological Problems Relating to Confessions of Innocent Persons," Prof. Lockwood received an invitation to attend and be one of the respondents to the paper read. The following is a revise of his argument]:

Mr. Chairman, Ladies and Gentlemen of the Medico Legal Fraternity:

To widen the channels of charity and justice, to mitigate human pain and suffering, and to extend the boundaries of knowledge, have ever been considered the noblest virtues of individual effort, or of sociological bodies of men in the promotion of civilization. From the time of the earliest traditions and inception of history, until the present, the savant and philosopher who have made noble effort for the advancement of human welfare in any of these avenues, have rightly merited the approval and esteem of succeeding generations, and reared for themselves an enduring monument of respect on the page of history.

We have met here to-night to honor a gentleman of letters and thought, who calls our attention to a matter of the greatest importance, especially to members of the legal fraternity, regarding "the confessions of crime on the part of innocent persons," while under the psychological influence of accusers, or the short-sighted judgment of would-be friends. These facts appearing in the transactions of criminal courts, are of such gravity in their relation to human justice, as to be a menace to public welfare and morals, and to merit the combined wisdom of jurist and the careful consideration of the physician in mental pathology. Hence, the guest of the evening honors mankind in the general spirit of his paper, since it has for its object the extension of the horizon of human charity and justice for humanity at large, and the possible modification of all laws and enactments that condemn the accused who confesses guilt under the powerful psychic influence of public opinion. It is then eminently fitting that our guest should be banqueted, and his views and opinions on this important problem in mental phenomena be properly discussed by the able jurists and practical students in medical art here assembled.

While this banquet hall is not the place for hasty criticism, or the occasion one to be marred by the combative differences of individual opinion, as to the special merits or demerits of the essay under consideration, I trust that a brief review of the fundamental postulates upon which he rears his hypothesis of "Subjective and Objective Mind," and a careful survey of some physiological data involved in hypnotic phenomena, will not be construed as a criticism upon the moral and humane idea so timely presented in the general mental trend of his paper—thus enabling me by this exchange of thought, to honor our guest and his effort, and the occasion.

Before proceeding, however, allow me publicly to thank my friend Judge Daily for the pleasure of being here this evening, and Mr. Bell, your corresponding secretary, for the courtesy of being one of the respondents to Prof. Hudson's paper.

The employment of the terms "Objective and Subjective Mind," as fundamental postulates in Prof. Hudson's system of psychology, I suggest, confuses rather than makes clear the basis of the concept, upon which his superstructure is built, for the following reasons:

Since the time of Plato it has become popular to look upon objective nature as an expression of "Divine Mind," so Plato taught; and there are to-day many cults insisting that the physical world that we see and sense is only the mind of God in expression, since he is credited with having spoken it into existence. Now whenever this term "Objective Mind" is used, the popular unthinking element of society—and they comprise a vast majority of the public, instinctively reach the conclusion that this theistic idea is what is meant by the use of the term. While it is true that Prof. Hudson has defined in well set words what he means by the term, yet I must confess that from the plane of the physicist and physiologist, I am led into deeper confusion than before. He says, "Objective mind being the mind of ordinary waking consciousness, it takes cognizance of the five objective senses."

What does he mean? Has the vista of mountains we see in Colorado got mind? Is a rock or a tree imbued with mind? Are these factors of objective nature possessed of a thinker that has comparison, reasoning faculties and judgment? Most certainly not. Men have mind—that is to say some men—the congress of people here assembled have mind, because possessed of a thinker which is capable of comparison of reason and judgment, but these attributes of consciousness and faculties of the intellect are not the possessions of objective nature in the general application of the term. How then can objective nature be said to be "Objective Mind?"

But Prof. Hudson does not say this or imply it in his definition of the term, yet the criticism applies to the commonly received meaning of the phrase. But our friend does say that "the mind of ordinary waking consciousness takes cognizance of the objective world exclusively by means of the five objective senses." The question arises, is man possed or five, or even one objective sense! Let us inquire into this assumption. The word "objective" in its physiological application means "beyond," "apart" or "outside" of the physical organism. Man has no sense or avenue of sensation outside of his physical vascular anatomy. The point I raise here involves the science of cerebral mentology. Physicists, anatomists and physiologists recognize in the ganglionic structure of the sensory system of man, avenues through which sensations are evoked. If these tracts are only avenues that lead to centers of sensation, what is this something that has sensation? The ancients called it "the soul of man"—"his life principle." The modern physiologist calls it "consciousness," "the sentient state of life"—an attribute of the soul. If, then, these avenues are only highly tensioned tracts that center in the citadel of consciousness, it will follow as a logical sequence that man has no sensations, hence no mind or thought until his conscious principle has been impressed. Science speaks of these impressions as being molecular in character and operative only as invisible modes of motion—that is to say, that certain color motions transmitted through space and the optic tract by etheric vibrations, impress our consciousness and evoke a sensation which we call "red." Another color motion evokes a sensation we call "blue," and so on. Analogously, a motion of sound pulsates through the auditory tract, and impressing consciousness evokes a sensation, which we call the human voice, another the ring of a bell. In all sensations evoked through these sensory avenues, consciousness is the factor impressed, before sensation can occur; and these processes are all subjective, since man can have no sensation from objective nature, or from the reactions occurring within his own vascular system, in which consciousness is not involved. Therefore we submit, that the term "Objective Mind" is not sufficiently definite and scientific to express the subjective relations occurring in mental processes. It will be seen that the view we have presented is thoroughly in harmony with the science of cerebral mentology, and it accords with the postulate that "mind is an evolution of man's conscious ego; which view makes thought and mind the result of impressions, and not the entity impressed; hence it cannot be both objective and subjective.

Prof. Hudson's definition of "Subjective Mind" also harbors difficulties of physiological analytical character. He affirms that, "The Subjective Mind is the intelligence manifested in subjective states, conditions and activities, as in hypnotism, trance, etc."

In this statement we are uncertain whether by the term "intelligence," he means the intelligence of the individual in the hypnotic trance, or the intelligence of the operator. It would seem he means the latter, for a little later on he says, "The Subjective Mind * * by virtue of the fundamental law of its own being is compelled to accept and believe, and it does accept and believe and act upon and carry to its legitimate conclusions, every statement, expressed or implied, that is made to it." This statement seems to imply that the hypnotized subject is a mere mental respondent to the mental control and volition of a dominating influence in the person of the operator; and responds to him in a manner analogous to that of a telegraphic sounder responding to the raps of the telegraphic key; or, as a stringed and highly tensioned instrument responds to the vibrations of another instrument tensioned to the same tone.

In what way this reflex expression of the operator's mentality can be called "The Subjective Mind" of the subject per se, we fail to comprehend; and our mental dilemma increases with this additional affirmation.

He says that, "Under the supreme potency of suggestion, a subject may be made to believe himself to be a dog or a devil, demon or an angel, the spirit of a deceased person or a living personality other than his own," and that "he will carry every suggestion to its logical conclusion so far as it is physically possible." Strange phenomena, we grant, but more strange that it can be classified as the subject's mind.

Referring to the mental characteristics of this psychologised state, Prof. Hudson says:

"Reason is dethroned, experience counts for nothing, the evidence of the senses is impeached, the center of control over the dual mental organism is displaced; and as long as the subjective state continues, or as often as it is renewed, the subject is dominated by the central idea embraced in the suggestion."

And yet this induced mental action with its varying phenomena of inconsistent, incongruous, irrational and abnormal ideas—this reflex of the mind or thought of the operator, is one of the dual minds of the subject, in Prof. Hudson's system of psychology.

Let us amplify this point. If I hypnotize Judge Daily (I do not like that term in this connection, since it means "self-induced sleep," and is not a proper term to use in this association of operator and subject)—if I psychologize the Judge, and his mental fiber becomes magnetized to that point where it responds to my mental volition, and carries out all that is expressed or implied by me, the phenomenon of this transfer of my mentality upon Judge Daily's brain, Prof. Hudson, strangely enough, calls Judge Daily's "Subjective Mind."

Now I submit, Mr. Chairman, as you lawyers say, that if in a psychological state on the part of the Judge, I suggest to him ideas that impeach reason and dethrone judgment, to affirm that such mental state is the Judge's "Subjective Mind," presents a questionable commentary on the duality of mind; and were I to affirm that these irregular mental phenomena were a normal expression of Bro. Dailey's mind, he could justly inaugurate proceedings against me for criminal libel, which thought leads me to conclude, that the term "Subjective Mind" in Bro. Hudson's system of psychology, only applies to those in hypnotic or trance states.

The term "Suggestion," as employed in connection with mental phenomena of psychological character, is not, according to my way of thinking, a proper term, since it does not carry the full concept of the allied mental processes. The term "Inductive," in the sense of "tending to induce or cause, is a better and more comprehensive term. And may I add that the phenomena of thought transference by telephone, demonstrates the inductive principle, as is witnessed in the induced action upon the consciousness of the receiver of the message. Eventually it will be seen that the transference of thought, whether the operator be near or remote, will be found to be in keeping with principles of mental polar states. Inductively co-related to each other. An analysis of the principles of wireless telegraphy demonstrates the principles of electro induction, whether expressed in physical nature, or relating consciousness to consciousness. I have in former years psychologized a subject—a boy fifteen years old, as far as I could see him; and the same subject would repeat aloud while standing twenty feet away, my unspoken mental thought. It is such phenomena as these that demonstrate something more subtle in this relation of operator and subject, than can be expressed by mere verbal suggestion. The phenomena of mental polar states, can be studied here with advantage.

One more point of divergent thought from the paper of the evening I will mention, and leave the discussion to others. I refer to the following statement in Prof. Hudson's essay. He says: "It may be set down as axiomatic that Nature is ever kind to the victim of the inevitable. And this is true, whether it is inevitable death, or an inevitable surgical operation. Where the two conditions of immanence and inevitability are present, the rule is inevitable. It is Nature's compensation for the prodigality of life, and the universality of death made necessary by the process of organic evolution."

I fail to recognize this statement as an axiomatic truth in the formula of relentless nature. If is were true, it would make principles of nature more kind than civilizations of men. If this axiom were invariably true, it would rob Calvary and the Cross of its pathos and sentiment. It would deprive Christianity of the story of the pangs of crucifixion, by drying up its fountains of sympathy upon which it has built for two thousand years. It would take away from ecclesiasticism the dogma of vicarious atonement. It would rob God himself of "the plan of salvation." since Christ would be made to appear in the garb of a hypnotic only, who did not suffer very much after all, for the sins of the world.

No sir! I cannot accept this axiom; for in defiance of the monkish mob, Bruno submitted to the torture of burning at the stake—he refused to be hypnotized by priestly dogmatism, or yield up his individual manhood, although tortured by fire. Michael Servetus hurled back into the teeth of Calvin the verbal sentence that despot tried in vain to hypnotize him into saying. Fire and fagot and the horrors of mortal agony did not lose to him his manhood—he defied Calvin and his system of suggestive therapeutics. The heroes of martyrdom would be lost to sight, and heroism itself a morbid expression of human zeal, if Nature interfered with a hypnosis of the "Subjective Mind" at the time of execution. Yet, Mr. Chairman, there is much in the paper of the evening that I can heartily endorse. That the accused are frequently so menaced by the accuser, whether the accuser be an individual or the State, as to confess crime when it appears inevitable upon circumstantial evidence, being in hopes thereby to merit lenient toleration at the hands of the court. I believe this to be a very common occurrence. That all such are psychologized by the dominating mentality of the accuser, or led to confessions of crime by the advice of friends, I do not believe to be true. The case of Socrates is one in evidence. He was accused by the Athenians "of denying the gods recognized by the State, and introducing new divinities, and of corrupting the young." Now the Athenians had a law that when the accused was convicted of guilt, he had a right to name the penalty, providing the penalty named was in keeping with the character of the crime. His crime was punishable with death. But Socrates declared "that for the services which he had rendered to the city, he deserved not punishment, but the reward of a public benefactor, and his maintenance in the Prytaneum at the cost of the State, but to mollify his accusers, he offered to pay a fine of one mina." His friends importuned him to offer thirty minas. He objected, affirming that he had committed no crime. The Judge, exasperated by his calmness and fearlessness, sentenced him to self-destruction by drinking a decoction of hemlock. Circumstances of national religious character, sent him to prison for thirty days. During this time he was offered escape by his personal friend Crito. He refused. That immortal genius that had braved the theology of polytheism, and laid the foundations of inductive reasoning as the basis of truth, that undaunted intellect before whose quiet powers of reasoning, the religious and political oligarchies trembled, was not afraid of death—his clear philosophic vision saw no occasion for mental perjury; to him the realm of reasoned truth was the summum bonum of human greatness, and in this greatness he stood firm and undismayed to the end.

And may I say in this connection, that we of to-day are as fully under the ban of psychological influences as were those of ancient Greece. Its formula comprise the basic effort of political aggrandizement and religious zeal. Its propagandism permeates church and state. Its unsheathed sword is still drawn and wielded to make slaves of men's intellects and to secure the fruitage of their toil. But these efforts of the past and present to enslave mankind will go down to oblivion before the rising tide of human intelligence. The dawn of a new era is upon us—the era of scientific analysis and inductive demonstration. Psychological influences upon the human race will be weighed in the balance of human justice, and its injustice to the temporal and moral welfare of the individual will be seen in all of its hideous selfishness. Hence the effort of our friend to check the continuance of wrong upon the human susceptible to hypnotic environment and tendencies, is a move in the right direction—the direction of moral equity. And the historian of the future, who writes on the page of time the aspirations and virtues of men, will write in letters of immortal light, the name of our guest, who has to-night made public record against the baneful effects of crime confessed by those under hypnotic or psychological influence. Let us see to it, that this phenomenon of mental character and this problem in social and civil jurisprudence, receive a thorough and just consideration at our hands.

A Slate-Writing Test.

I noticed an excerpt from the pen of Mr. Ed D. Lunt, Los Angeles, Cal., touching the so-called independent slate-writing and other phenomena. If he is endeavoring to expose fraud and trickery, he is doing a good and praiseworthy work. If he intends to be understood as claiming all such phenomena are bogus, he is in error, as every faithful, fair investigator knows. Independent slate-writing by some invisible intelligence is a fact. In proof of this positive statement I will give one illustration. I purchased a pair of slates one hundred miles from San Francisco, Cal., washed them with soap and water, securely fastened them together with screws driven through the frames. At no time did any one handle them but myself. I carried them one hundred miles, went to a medium whom I had never seen nor heard of before my arrival in San Francisco, and while alone with the medium in an up-stairs rooms, the slates all the time being fastened together as above stated and held securely by myself, I received messages thereon, said messages being signed by departed wife and relatives, of whom the medium could not possibly have any knowledge. The medium to this day has not seen the messages. If anything is impossible, it was impossible for the medium to have written those messages, equally as impossible for any mortal save myself to have done it, and if anyone can believe that I paid $2 to perform such a silly act, he has my warmest sympathies and congratulations that he is outside of a mad-house. Who will undertake to explain how this was done, if he denies supermundane agencies?

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SATURDAY, NOVEMBER 3, 1900.

The Corrector Corrected.

Our friend E. Woodward, of Tucson, Arizona, some weeks ago attempted to correct us in the use of the word "canteen," but he is laboring under a slight error.

The canteen to which we referred is the one described in Chamber's Cyclopedia as follows:

"In the British army the canteen is a wooden vessel, holding about three pints, painted blue, and inscribed with the number or designation of the regiment, battalion, and company to which the soldier belongs. * * It is used by soldiers to contain whatever beverage may be obtainable on the march or in the field."

Webster defines the word "Canteen—A vessel used by soldiers for carrying liquor to drink."

This liquor was not necessarily spirituous, for the word signifies "Any liquid or fluid substance, as water, milk, blood, sap, juice, and the like."

The writer remembers how sacredly a canteen was treasured in his father's family in which his grandfather carried water in his long marches while in the army of the Revolution. It was made of staves scarcely 2½ inches in length. The heads were probably 8 inches in diameter. It was bound by two iron hoops and iron rings were attached for a strap to sling it over the shoulder. It was painted blue.

If those warring on the canteen are directing their labors against the Spanish "cantena," which means a saloon, they had better use its English equivalent, then they will be understood, and we will all join in the fight.

Where Is the Thing to End?

Again the orthodox world is shocked at a new suggestion of science. The assistant at the Greenwich Observatory has just published a book entitled "The Oldest Picture Book of All." That book presents the midnight sky with its constellations, as divided by the ancients, and mapped by the astronomers of the early ages of civilization, as that Picture Book. The author shows from these constellations that the story of Adam's fall was an ancient myth a thousand years before creation, as revealed in Genesis. He shows that these constellations, or divisions of the heavenly bodies into groups, each named after some animal, was intended to symbolize and enshrine legends and stories which even in those ancient days were included in the sacred history of the race. He finds the story of the deluge preserved in these newly deciphered records.

Is this discovery by an able astronomer another weapon to aid in demolishing that silly fiction of ignorance, the gods, who built a little 7x9 world less than 6,000 years ago, and had a host of trouble with the incorrigible wretches with which he peopled it, and was almost deprived of its government by his arch enemy whom he kicked out of heaven?

Expulsion of Tolstoi.

Count Leo Tolstoi, the well-known and greatly admired novelist and social reformer, has been excommunicated from the Greek church. The Count's offence consisted in an exposure of Christian orthodoxy, in his work entitled "Resurrection." He showed that he despised Christianity, as ordinarily interpreted. He was severe on "the meaningless much speaking," and "the blasphemous incantation over bread and wine."

It seems for three years and over Count Tolstoi's expulsion has been pending, but final action was delayed because he was a favorite with the people, and skepticism has made large inroads into the higher, and especially into the intellectual classes of Russia, and it was feared it would add to the disaffection by his excommunication.

It is not in America nor in England only where skepticism prevails, but it is everywhere among thinkers.

A Glorious Trinity.

Rev. J. E. Roberts, of Kansas City, struck a key-note the other Sunday in one of his magnificent discourses when he said:

"If another conception of divinity is to be given the world, and in the form of a trinity, I believe in this: "God the father, God the mother, and God the child." He concluded by adding: "And every home where love sheds its beatific light will be a sanctuary, the dwelling place of all divine, and service will be the only worship, and love the only priest."

All honor to such noble sentiments, and hasten the time when such preaching and teaching shall become universal.

That Missionary Business.

The Methodist Times, an English church organ, replying to the assertion of the Catholic Times, denying that Roman missions in China had done anything to stir up strife, rejoined:

"It is sadly true that ever since the Jesuits went to China they have been political fire-brands there, and have mischievously interfered with China politics. After the last war the French (who are ultramontane abroad and Atheists at home) compelled the Chinese Government to give the Romanists one of the finest sites in Peking for a great cathedral. Quite recently the Romanists have been scheming to secure for their priests the status and authority of mandarins."

Chas. Denby, in the Forum, advocating the interests of the missionaries, and evidently closely allied to them, kindly takes his readers behind the scenes where the wires are manipulated, and tells facts and purposes which are very interesting in this connection. We quote from the "Forum:"

"In the beginning we must recognize the undoubted fact that the Catholic powers—the Pope, Spain, Italy, and especially France—will never consent that the Catholic missionaries shall be driven out of China. Their interests there are immense. There are twenty-eight Catholic Bishops in the empire, of whom three are in the province of Chihli. There are vast establishments over the country with schools, colleges, and asylums. Curiously, the Catholics have not gone into medical or surgical work, but they fill all other fields, covering industrial schools, carpenter and other shops, and all the forms of labor. The great Cathedral at Peking was built mostly by the native Christians. The wealth of the church is enormous. The chief religious societies, the Jesuits, Benedictines, Augustines, Christian Brothers, Lazarists, and Franciscans are found at many places. You cannot turn the dial of progress back. You cannot revoke all the treaties. You cannot undo the work of three centuries. If the continental Catholic remains in China his Protestant colleague will go thither. It is not human nature to stand back and see others occupying fields of danger or of venture, and it is not in Christian nature to disregard the divine command to go into the world and teach all nations."

It is universally conceded that the Catholics gained all their treaty rights in China by shameless frauds. Provisions were made in treaties at their dictation, which the Chinese government did not understand, and to which the people were determined they would not submit. Protestants availed themselves of the advantages of these treaties, and became like their associates, the Catholics, a controlling power in many parts of the great empire.

We are all pained beyond the power of expression at the cruelties—barbarities, in fact, which the Chinese inflicted on the missionaries; but when we recall the outrages practiced by enlightened Americans on the negro, and on persons entertaining adverse opinions to the dominant religion, we do not wonder at these foreign outrages. It is gross ignorance, both at home and abroad, angered by prejudice, and the ranting of demagogues, that causes all these wrongs.

Concede to all others the rights and immunities we claim for ourselves, and no people would go very far wrong. If a person is overreached in a bargain, if he cannot gain redress one way he is very liable to take it another way. And this, it seems, is what the Boxers did.

But note the conclusion of Mr. Denby's: "It is not Christian nature to disregard the divine command, to go into the world and teach all nations." Here we have a "Thus saith the Lord" directing all this missionary work, and it is not surprising that it is met with an occasional "Thus saith the people," as was the case in the American Revolution. Till then all kings claimed authority by "divine right." Thomas Paine controverted this claim in his great state papers, "Common Sense" and "The Crisis." The Continental Congress confirmed his logic by the Declaration of Independence; and each new Republic punctuates Paine's position, as do the people everywhere when exercising their elective franchise. The "Thus saith the Lord" does not control in American politics, nor in American legislation. It has no authority in China, and it is a usurpation when applied there in trying to establish missionary rule among that people.

They Acted Wisely.

The Chicago Board of Education, by the decisive vote of 13 to 6, voted down the proposition to use Bible Readings in the schools of the city. Trustee Keating, voicing the sentiment of the majority, said:

"Once admit the Bible in the schools and the doors will be opened to endless religious discussions. I, for one, would not be in favor of putting the Old Testament into the hands of young children, and these selections would lead them to seek out that book. The Old Testament is not for children."

The Trustee was right. And he need not have limited his objections to children. Presented as the Word of God, with a diminutive conception of the Spirit of Nature, of its deceptive representations in regard to science, and its barbaric history and morals, it has no proper place other than with mythological literature. There, possibly, it would be servicable. And the New Testament is by no means exempt from serious objections as a school book independent of sectarianism.

Foolish Zeal.

"The American Bible Society publishes a list of the Protestant missionaries killed or missing in China. The total is 178, of whom 66 are men, 73 women and 39 children. In this total are 69 Americans, 25 men, 24 women (16 married and 8 single), and 20 children."—Ex.

It would be supposed such a waste of life in the promulgation of a creed would satisfy an ordinary ambition, but the Missionary Boards are calling for volunteers to take the place of the slaughtered. Our sympathies go out to the unfortunate natives who will be misled, and will fall victims a few years hence to another uprising of the people.

The Method of Savages.

Some four weeks ago a German convoy was fired on from a Chinese village through which it was passing. An expedition was sent out from the German headquarters to punish the offenders. The village was burned and 300 men, women and children were killed. Says the report: "No attempt was made to discriminate between the innocent and the guilty." The practices of North American savages seem to be employed by brave Christian warriors in their treatment of the Chinese.

The Progressive Thinker—Its Present Status.

There is a wonderful diversity of opinion manifested among mankind generally. There are no two blades of grass exactly alike. No two flowers have exactly the same tint. No two persons resemble each other so closely that one, on careful examination, cannot be distinguished from the other. See how the various races differ throughout the globe. The dwarfs of Africa stand forth very diminutively when placed by the side of our native Indians.

Difference exists everywhere—exact counterparts and unison nowhere.

We have the apparently infinitely small, and the apparently infinitely large.

The diatom cannot be seen with the ordinary microscope; but one that magnifies 10,000 diameters is able to bring it forth, resembling an ellipse with a straight line passing through its center. Two millions of these diatoms, it is said, can be placed on the head of a pin. There is a wonderful diversity in a homogenous mass, and even in a collection of atoms. Throughout the infinitude of space, in every department of life, no one object is an exact duplicate of anything in its class.

In the human family this diversity is equally as great. No two brains are exactly alike; no two have the same number of cells, nor are the brain centers in any two attuned alike. No two persons have from a mental-microscopical standpoint exactly the same shades of belief, or think in precisely the same channels, hence there are really as many religious cults in the world as there are individuals.

The difference in shades of opinions is no less marked and distinct among Spiritualists. While all believe in spiritual communion, the belief of each one is more or less modified by his experience and drift of thoughts, hence no two think exactly along the same lines.

This fact confronted us when we first commenced the publication of The Progressive Thinker, and we knew then with absolute certainty what to expect. To please all would be impossible with an archangel, or even with a God himself, and much less with man. Hence, commencing with the very first issue of The Progressive Thinker, we displeased some, made some angry, and aroused open hostility in others, and from time to time came the message, "Stop my paper." The reasons therefor have been multifarious, ranging from the sedate down to the ridiculous; in fact they have been as diversified as blades of grass—no two exactly alike, presenting a wonderful kaleidoscopic view of human nature. Notwithstanding this, The Progressive Thinker has flourished—flourished financially as no other paper ever did in the whole history of Spiritualism. The peevish order, "Stop my paper," is followed by the cordial impressive commendation of others that act as a most gentle invigorating tonic against the bad effects of angry ebullitions.

The substantial fact that The Progressive Thinker has prospered in a measure that has had no precedent at any time in our ranks in the years gone by, is sufficient encouragement to us, and when we stop and consider the grand work consummated through its instrumentality, it in a great measure gives us that complacency of spirit that always comes to one when he has reason to believe that his labors are highly appreciated by those who are on the higher planes of spiritual thought and unfoldment.

There is nothing that succeeds so well as success itself; that is a most excellent measure of one's status and standing. Of course there are little dogs here and there that bark, disturbing one's rest at night; so there are little minds in the ranks of Spiritualism who set up a dismal howl against The Progressive Thinker simply because they cannot control it, at an expense to them of the miserable pittance of two cents each week, or nothing at all, while we are compelled to pay out hundreds of dollars, assuming all the responsibility. Such a person who pays two cents per week, and desires The Progressive Thinker to conform to his own exclusive ways of thinking, is an exceedingly small specimen of humanity; and not worth noticing, though he howl and shriek, and gesticulate against us. We always take great pleasure in being boycotted by such dismal specimens of humanity, for it is evidence that the driftwood is going where it belongs.

Thus it is that under these circumstances The Progressive Thinker has risen, has prospered, and is now surging ahead at one dollar per year. Bear in mind, please, as set forth by O. S. Marden, that "man's success in life is usually in proportion to his confidence in himself and the energy and persistence with which he pursues his aim. In this competing age there is little hope for the man who does not thoroughly believe in himself. The man who can be easily discouraged or turned aside from his purpose, the man who has no iron in his blood, will never win. Half the giant's strength is in the conviction that he is a giant. The strength of a muscle is enhanced a hundredfold by the will power. The same muscle, when removed from the giant's arm, when divorced from the force of the mighty will, can sustain but a fraction of the weight it did a moment before it was disconnected. O, what miracles confidence has wrought! What impossible deeds it has helped to perform! It took Napoleon over the Alps in midwinter; it took Farragut and Dewey past the cannons, torpedoes and mines of the enemy; it led Nelson and Grant to victory; it has been the great tonic in the world of discovery, invention, and art; it has helped to win the thousand triumphs in war and science which were deemed impossible. The man without self-confidence and an iron will is the plaything of chance, the puppet of his environment, the slave of circumstances. With these he is king, ever master of the situation."

From the start we have had undiminished faith and confidence in ourself to make a change for good in the status of Spiritualism. We have worked faithfully with that end in view. We now have the only first-class dollar Spiritualist paper in the United States, and we repeat again it is prosperous, for it works on the Divine Plan, a portion of the profits of the office returning in one continual stream to its subscribers. By this means we are able to distribute about 20,000 valuable books among them each year at a nominal cost, thus establishing the nucleus of a grand library in nearly every section of the United States. The fact is, that more books probably enter the mails and express from this office each year than from any other liberal office and book store in the world. Now is the time to awaken, and send in an additional subscriber for our winter campaign.

Sunday-Schools.

The Sunday School system was devised by Robert Raikes, of England, in 1782. It was designed to supply an elementary education to the laboring classes, who until then had been shamefully neglected by the government, the church claiming it was the special prerogative of ecclesiastics to educate the people. Raikes' project met with violent opposition, though the Bible was used as one of his principal text books. It was denounced as sacrilegious, a desecration of God's holy Sabbath to worldly affairs. "Such abuse of the sacred day," they said, "will bring swift destruction to all connected with it, to teachers, to pupils, and to parents who encourage it, or allow their children to attend school."

It was soon discovered the system could be made auxiliary to the church; then war was made on those who desired to limit the teaching to the rudiments of knowledge. It was then determined to use the schools solely in the interests of creeds.

The first Sunday School in America was opened in Philadelphia in 1791. Other societies were formed, but the American Sunday School Union, which swallowed all others, was organized in 1824.

We showed by statistics awhile ago that in some localities at least in America these schools had fallen into disfavor. An English journal before us as we write, giving as authority for its statement "The Sunday-School Union," says:

"Taking the figures as they are presented, we find that during the past year the Wesleyan Methodist Church shows a decrease [in Great Britain] of 5,400 scholars; the Baptists chronicle a decrease of 7,000; Calvinistic Methodists, 4,200; United Free Methodists, 3,000; Presbyterians, 1,400; the Free Church of Scotland, 4,300; and the established Church 7,000. Altogether these seven churches show a substantial decrease of 32,300 scholars in a single year."

Then the paper goes on to say:

"The above figures represent an actual decrease in the number of scholars on the registers of Sunday-Schools, but their significance is increased enormously by two considerations. The first is, as the population increases about 300,000 per year, the loss is really far greater than appears at first sight. Secondly: The register includes a third more than the actual attendance."

The writer then shows from the official statistics that the loss of pupils is from those over 14 years of age.

In every department of church work, in all the Protestant denominations, and in all countries where they exist, there seems a falling away of church workers, and attendance on church services. Men first lead the way out of the church and the women follow. The preachers have occasion to be sensitive on this subject, but vexation won't save them.

A D.D. Who Thinks.

Rev. Francis E. Clark, D. D., president of the United Society of Christian Endeavors, with the subject, "Losses and Gains from the Chinese Uprising," at the Congregational ministers' meeting in Boston, on October 1, is reported by the Associated Press to have said:

"The dragon's teeth of war and massacre were sown by the foreigners, who had come in a spirit of commercial greed to push their conquests. Turn the tables for a moment and imagine China forcing her goods upon us at the point of the sword. Sending her opium here to debauch our youth, compelling us to buy it, seizing the whole State of Massachusetts because two Chinamen were murdered by a mob, and we can imagine some of the feelings which animated the Boxers or the more intelligent powers behind the Boxers."

If missionary societies would profit by experience, turn their attention homeward, and inculcate a true morality among the degraded and criminal classes of our own country, and give less attention to the matter of belief among foreign tribes and nations, they would do well. Creeds are not reformatory. Nearly or quite all the great criminals in America have sympathized with some one of the orthodox churches. The wretch on the gallows, the rope about his neck, frequently rejoices that in a few moments he will be in Paradise, sharing with the thief who died on the cross, the bliss of heaven, because of his belief.

Preachers should learn to teach common sense at home before they engage in teaching distant peoples, foreign to our modes of thought.

As the Catholic Sees It.

A Catholic paper published at Columbus, Ohio, says Protestant colony-founding is a great failure. It claims there were sixteen millions of Indians within the present United States four hudred years ago, and not half a million are left; that the few who remain owe their preservation to the Catholics. It claims "Protestant civilization can be erected only on the ruins of what preceded it." It quotes a Hawaiian as saying to Protestant missionaries:

"You have taught us to lift our hands to heaven, and while we did this, you stole the land from under our feet."

It is difficult to prove that the Catholics are not guilty of the same crushing vices which the editor says characterized the Protestants.

Why Not?

A Mr. John Merwin Hubbard, of West Haven, Conn., has come to the front with a new fad, or, rather, the revival of an old one for Sunday services, which should be promptly adopted by all churchmen, because it is the reputed costume of the ancient Jewish priests. It is a flowing robe, with a golden girdle and a bonnet of ye olden time. Hats and trousers are out of fashion with our reformer. He is organizing a society, to be known as S. O. G. G., which being interpreted means Sunday Order of Gowns and Girdles. The motto is "A Heavenly Sabbath." Membership is open to all. The founder expects to see the new costume adopted by all churchmen who respect the Word of God, and why not?

Power of the Pen.

Warriors brave, listen: "More steel is used in the manufacture of pens than in all the sword and gun factories in the world." So says a well-posted exchange.

Those pens are silent in their action, but they are doing thousands of times more in revolutionizing the world and inaugurating an era of peace, prosperity and contentment than has all the armies in all the ages past.

Was Christ a Commercial Traveler?

All theologians tacitly admit that the whereabouts of Christ from the age of 12 until he entered upon the ministry, at the age of 30, is unknown. Recent researches among the sacred books of Hindostan show a great similarity between many of the phrases and parables of Christ and those of the Hindoo sages who lived centuries prior to the Christian era. The inference is that our Lord traveled extensively in the regions of the far East. It is presumed that, his precociousness having excited the wrath of the Jewish priesthood, it was found advisable to leave the country for a time, and that he joined one of the numerous caravans trading between Egypt and the Indies. Rome, at that period, the proud mistress of the world, had entered upon a period of costly splendor and of lavish display. The whole known world was ransacked to furnish luxuries to gratify the pampered taste of her extravagant emperors and proud patricians. Innumerable caravans were required to meet the demand, and there is not a shadow of a doubt that the leading merchants of those days were the Jews and the Greeks, who were largely engaged in this traffic. The old Romans, those stern masters of the world, considered trade to be infra dig., and, with a grim sarcasm as to the fitness of things, constituted Mercury the god of merchants and—thieves. It is supposed, on the best of grounds, that Christ took part in this business for eighteen years, and made frequent trips between Alexandria, where the goods were brought to Rome, and the Indies.

It is but natural to suppose that one of his extraordinary mental endowments would be an earnest student of the theological literature of the east, to which he could have abundant access. Edwin Arnold, in his "Light of Asia," shows that portions of the Lord's prayer and the Beatitudes came verbatim from Hindoo teachers who lived prior to Christ. A recent publication also shows that there is much similarity in the lives of Chrishnu and Christ. Chrishnu or Christnu was born many years before Christ. He was one of the Trinity of the Hindoos occupying the more central part of India. He came from Vishnu, became incarnate, was considered a savior of royal origin, born lowly, saluted by Divine songs from angels, surrounded by shepherds. Nada, the father, and Deva Maia, the Divine mother, were compelled to flee by night into a remote country for fear of a tyrant who had ordered all the male children to be slain. Chrishnu, by his wisdom at an early age, astonished the elders. He had a forerunner in his brother Rom. He is claimed to have washed the feet of Brahmins, cured lepers, raised the dead, was crucified, descended into hades, ascended into heaven, and sat beside Vishnu, the first person of the Hindoo Deity. The more erudite German theologians admit the astonishing similarity in the Asiatic savior Chrishnu and Christ. This similarity accounts in a great measure for the prevalence of German rationalism.

No less an authority than the Rev. Dr. Proudfoot, of London, Eng., who, in early youth, was trained in mercantile pursuits, has been cited to show that Christ himself, all through his proverbs and other parts of the Gospels, evinces a business training, and that he must have been familiar with the commercial methods in vogue in those days, and much more so than if he had merely followed the carpenter's trade of his father. Dr. Proudfoot is also of opinion that he traveled in India and was engaged in commercial pursuits as an attache of a caravan.

The above, written by James Seymour and published in the American Commercial Traveler, illustrates in a marked degree the declaration that there is no end of conjectures—no limit to theories! The Savior has been a fruitful theme for discussion ever since he commenced to act an important part on this terrestrial sphere. Sects—almost numberless—have been founded on the incidents connected with his conception, birth, life and various utterances. Histories of his life by various celebrities who have a world-wide reputation, have been written, and sermons without number preached from gilded pulpits with reference to him and his varied career, and verily the end is not yet.

As a culmination of the various histories commencing with Renan and ending with Beecher, the above statement by a commercial traveler is most fitting, and is entitled to as much credit as anything previously written with regard to the career of this remarkable character.

We regard Jesus as having been a most remarkable man; a moral philosopher; an iconoclast; a thorough and comprehensive reconstructionist; a remarkable magnetic healer; a medium of wonderful powers; and a seer such as the world had not previously seen. As a reconstructionist, the hundreds of sects in the world point to him exclusively as the cause of their existence, and though, looking from his supernal home he deplores their innate lack of spirituality, yet he recognizes the fact that his life and sayings brought them into existence. If a commercial traveler, he was undoubtedly a great success, and possessed none of the subtle characteristics of those of modern times, whose stories, ingenious prevarications, skilful subterfuges, and weird adventures mark them as a distinct race of mankind, that it would not be well to perpetuate into the far distant future. What will next be assigned to the Savior as a profession, remains yet to be seen, for there is no end to conjectures—no limit to theories!

Did More Harm than Good.

Mrs. J. F. Adams, of Syracuse, N. Y., who was in China during the last six months, and has just reached home, was interviewed by a Syracuse Herald reporter, to whom she said:

"The cause of the uprising was laid to the Russians by the English in Shanghai. It was believed that their purpose was to stir up dissension and then crawl in through the breach. But I think the missionaries were as much at fault as anybody. They had the best intentions, of course, but they did more harm than good."

A Popular Delusion.

Friday has been reputed the unlucky day of the week, a survival of medievalism, priest taught, but by careful observations in Germany, of near 10,000 weekly accidents, it was found Monday led the list; that Friday showed an equal number of accidents with Saturday and no more.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

HON. A. B. RICHMOND.

About the first of December we shall commence a most remarkable narrative, by the Hon. A. B. Richmond, of Meadville, Pa. Mr. Richmond is widely known as the Sage of Cassadaga. Our Winter Campaign will be especially brilliant. Send in your subscriptions now, and enjoy the feast of good things.

The Progressive Thinker Travels.

The poem, "October," by Thos. Harding, of Sturgis, Mich., which appeared in The Progressive Thinker, the first week of that month, seems to be going the rounds of the press; it appeared last week in the "Republican," of Breckenridge, Colo., the highest city in the Rocky Mountains.

Passed to Spirit Life.

T. D. Kaynor, prominent as a Spiritualist, passed to spirit life, at his home, 8736 South Wood street, Chicago, last week. He leaves a wife, Mrs. Isa Wilson-Kaynor, to mourn his loss. Will C. Hodge officiated at the funeral.

AN ANSWER.

What Good Does Spiritualism Do?

Having just closed a month's work in Williamsport, Pa., some items may be useful, if not interesting. The work of Mrs. R. W. Barton and Mrs. Demorest has made a strong impression upon many. Mrs. Helen Taylor is also credited with a liberal share of the interest awakened. Her prophecy of the discovery of oil and gas, that would be the chief business enterprise in Williamsport, to take the place of lumber now rapidly disappearing, has already began to show up a few miles out of the city. Her prophecy was on record before any outward sign of oil had appeared.

Mrs. Demorest made many friends in Williamsport, and is regarded as one of the best test mediums that has visited the city. A goodly number of church people were attracted, and became thoroughly converted, and one of them, Mrs. Lowry, is a rather remarkable medium and has had many startling experiences in the six months since her conversion. Thus the ranks depleted by death and hypnotic delusions are being recruited by fresh and reliable mediums, whose modesty and merit are in refreshing contrast with some of the egotistic vanity that gets lost in the clouds of romance, and fancies it is above mediumship. Mrs. Barton was over a year in Williamsport, as speaker and test medium.

Mrs. L. W. Dimick, 625 First avenue, thirty-five years a member of the Presbyterian church, was twenty-five years an invalid. Anyone that reads the Presbyterian confession of faith, might wonder that she was not an invalid from the first, and dead before the end of the first decade. If she really understood and appreciated that document, how could she be well? How can anyone contemplate it seriously and thoroughly believe it, and smile? How can a sane person eat and sleep, with such an infinite horror before him? No wonder Mrs. Dimick was sick, albeit she did not attribute her malady to the creed she thought she believed. She suffered terribly from general neuralgia. Her whole nervous system was involved. Not a nerve that did not ache continually, unless deadened with opiates. Physicians could not help her. She was to them a hopeless invalid and a nervous wreck, a pitiful sight to behold—a walking, trembling suffering skeleton. She went to one of Mrs. Barton's seances. Her parents came and gave satisfactory proof of their identity. They told her she could be cured. It seemed too good to be true. Next she had a private sitting with Mrs. Barton. The medium knew nothing of her history, but told her "all she ever did," all about her ailments, taking morphine, etc., and said she could be cured. She told her to throw away all medicines. After a time she suffered from the absence of the usual morphine, sent for Mrs. Barton who gave her a treatment which relieved her. She took six treatments in all, took no medicine or morphine after Mrs. B. took the case, and she is now a robust woman, blooming with health and freshness, and joy unspeakable at her wonderful deliverance. She was reduced to one hundred pounds. Now she weighs 150, and is a picture of buoyant health.

"What good does Spiritualism do?" This is one of millions of cases where it has cured the sick, consoled and comforted the sorrowing, lifted the burden from the oppressed, and given sunshine and gladness to those who had suffered for years, if not a lifetime, from oppression. This case is well known in Williamsport, and no one attempts to deny or explain, except Spiritualists, who understand the workings of the spiritual agencies, and know to whom we are indebted for such blessings. I realize that there are many remarkable cures performed by Christian Scientists and others, who do not acknowledge the help of excarnate souls; and of course the same law is operative in both classes. But it is my private opinion, publicly expressed, that nearly or quite all of the healing performed by any of these are indebted to the co-operation of excarnate souls. But this is no reason for ignoring or neglecting the use of our own powers for good in whatever capacity we may. But to ignore, or discredit the help of spirit friends, is to weaken their helpfulness, and impair our own instrumentality for good. LYMAN C. HOWE.

CHERISHED TREASURES.

Oh, those dear old friendly faces
That once brightly round us beamed,
Have departed, and their places
Are so empty, yet esteemed.

With those faces e'er before us,
In the pictures on the wall,
Comes a charming angel chorus,
And a cheer to one and all.

Here the easels hold the features,
While the months go passing on,
Of those little tender creatures
Whose sweet faces now are gone.

They are painted true as nature
Can embellish ev'ry grace,
And we see the form and stature
In the picture of the face.

Who can aught more deeply cherish
Than the face of one they love,
When the mortal form shall perish
And the soul ascends above.

DR. T. WILKINS.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

AUTUMN DAYS.

A Sentimental and Spiritual Discursion.

Who does not love and admire the woods in autumn? Everywhere they are rioting in floods of gorgeous color, telling of the recent visits of Jack Frost, with his icy breath.

We sigh sometimes at the thught of parting with the lovely flowers of summer, and the pleasant rambles under the cool, green branches, and wish for a home in the Sunny South, where frosts never come.

But they who live in those summer latitudes, with their orange groves and roses, know nothing of the glorious beauty, and the wine-like balm of an autumn day in the northern states. Here in northern California, among the foot-hills of the Sierras, the views are especially grand and sublime.

To one unaccustomed to climbing, the sight of these hills, perhaps a thousand feet in height, might dampen considerably the ardor of his first attempt. But we will go up along a winding pathway, that curves in and out, among the great boulders, and groups of pine, gaining gently upon the height, until after many halts by the way, to get firm hold upon our breath, we emerge at last, among the very highest crags of its summit.

Now we have time to look about us, and the view almost sends us into spasms of delight. Below us is the valley we have left, with the little stream, like a silver ribbon, glinting here and there, from beneath the oaks and alders that line its brink. They still hold their summer greenness, with here and there a hint of change. But look along the ridges of the opposite slope, and the mountains that rise beyond, their pinnacled summits crowned with clusters of the yellow pine, at this distance having much the effect of a tuft of plumes in the head-gear of an Indian chief.

The oaks along the plateaus are mingling their warm, russet browns with the scarlet and gold of maples and poplars, among which the green of the yellow pine, and the delicate blue green of the digger pine sets in, like islands in a sea of color.

How they rise, terrace above terrace, in mottled and waving beauty, until the needle-like tops of the pines, seem to pierce the very clouds. And you almost feel that you could unfold spirit wings, and float away across the chasm into that dreamy distance of enchantment. It is worth the climb, is it not, to feel the joy of it, and you are thankful now for the change from summer's greenness, to the glory of frosty autumn.

I sometimes think, as I look through the glimmering, sunlit spaces, if our vision could be opened to spiritual things, what might we not behold in these seemingly isolated, and lonely valleys.

Radiant forms, perhaps, passing to and fro, on errands of love; silvery, magnetic trails lying here and there across the gorges, and beautiful homes above that lovely grove on the mountain side, might be a spiritual village. It seems an ideal site for one in our estimation, and the atmosphere would be pure and free from unlovely thought images, such as may come from more thickly settled countries. The very idea comes as an inspiration, and a sort of recompense for the many privileges of society, which we are forced to forego.

We cannot attend the lectures, the musical seances, and other reunions of kindred souls. But who would regret that fact, if he could consciously entertain visitors from that celestial village over the way, and drink in the inspiring truths which they could give him?

It only remains for us to aspire and labor with all diligence to arrive at that state of spiritual being when we can enter into consciousness of all that surrounds us, and greet our spiritual visitors as we do those on the mortal plane. No place, however isolated, would be lonely then, and all souls could partake of the water of life, as it comes, fresh and sparkling from its glorious source.

MRS. S. E. MACKLEY.

Inwood, Cal.

N. S. A. Amendment Proposed.

I introduced at the late convention of the N. S. A. an amendment to the article 6 of the Constitution, relating to membership, or primary units.

The intention is to make its auxiliary bodies only state, national or provincial. At present, local societies are represented. These should not be directly members, but gain their allegiance through the state associations, or as national bodies, such as the Y. P. S. U., or the N. S. L. A.

It is true that many states are not yet organized, and that would bar out the local societies of those states. Is it not clearly the duty of these separate states to organize? They can each do so. With employed N. S. A. missionaries, these states can be developed this year—or at least the next, before this amendment will be in force; for it cannot be adopted until in 1901 and be in action in 1902. We should be ready by that time. It has been the intention to make the N. S. A. a delegate body for the state associations. And such it should be. We have a confusion of interests otherwise.

Let us place our organization upon a proper business basis, if we are to have our cause organized. Local societies have jurisdiction in their separate localities, and are allied with the state association which has their commonwealth as special territory. The N. S. A., made up of the states, occupies the nation. The representation will be more thoroughly realized and equally distributed by having the delegations from states.

The state associations will more carefully select representatives, and will be able to pay their expenses to attend. Local societies can claim a delegate from their state association, occasionally, or every year if so numerically entitled.

A more dignified body will result and the proxy representation be solved. Then will cease the present conflict of proper representation, and the work of the N. S. A. be upon a stable footing.

The state associations will be strengthened and the public cause move forward with a more firm spirit of co-operation.

I present this issue now to call out thought and to urge the state and local organizations to candidly consider the proposition. This must result soon; but the question is now, will we be ready for it in 1902? G. W. KATES.

Minneapolis, Minn.

"'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. Price $1. For sale at this office.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

Spirits Antedate Scientists' Theories. By Sar'gis.

To the Editor:—One of the advantages of the impersonal signature is to hear your ideas discussed without the embarrassment of the discussors being aware of the writer's presence.

It was such an opportunity presented the other day to Sar'gis that is responsible for this infliction on the readers of The Progressive Thinker. The criticism was directed to the statement that the progress and new discoveries in modern science were confirmatory of spirit statement made in many cases years ago. The assertion was disputed by some, but as a rule was treated as not proved. But the talk suggested that possibly an article on the subject might not be amiss, as the parties to the conversation were intelligent and far above the average in every respect—and all sincere Spiritualists. But to attempt such a thing did not take shape until after reading in the press a number of papers treating of Life, its origin, its duration on the planet, as well as the earth's age and its continuance. It seems that this is now the one problem preeminent in the discussions of our civilization—or as the politicians would say, the paramount issue. But not even then was it undertaken until the appearance of the article in The Progressive Thinker by "Jus Tice" as to Prof. Loeb's hatching sea urchin eggs at the experiment station at Wood's Holl without the male fertilizing. Or as the scientists say, that parthenogenesis is true—not only as to marine life but to mammals as well. Hence immaculate conception is to become a "scientific" as well as a theological dogma. This Wood's Holl—"holl" being a "narrow ditch"—is a place on the Barnstable coast in Massachusetts that is used as an experiment station by the United States Fish Commission, and a working station for scientists generally in such lines of study.

Parthenogenesis is only a learned form of saying spontaneous generation, and while neither affirming or denying any theory, the design here is to show that spirit theory antedates Prof. Loeb and Wood's Holl on that subject. In what may be said, no statement as to spirit authority will be made that is not of record through mediumship, but the story will not be confused by parenthetical quotation, foot notes, credit by author's names inserted, or other like breaks upon continuity. The writer has no theories, dogmas or personal hobbies to air, and at the outset advises that all herein given is borrowed. This disclaimer is at once to remove any color of egotism from what is said.

In newspapers and magazines was found a reported symposium from several professors of eminence in our own Naval Observatory. Also an address of the retiring president of the American Association for the Advancement of Science, all referring to this question of "perennial interest." And why this perennial question? Is it not because science itself, outside this, is simply a congeries of hypotheses, about which there is no absolute knowledge? Science, orthodox science, deals only with phenomena. The very boast that science is progressive emphasizes this fact. What have been the steps of this progress?

The first cosmogony upon which the modern world's thought was based is that of the creation as given in Genesis—the first book of our Bible. So firmly and so universally was this so, that poor Hugh Miller lost his reason in consequence of the contradiction between that authority and the testimony of the rocks, which his trade of stone-cutting compelled him to notice. And it is not too much to say that while the six-day period is no longer regarded, the idea of a "creation" colors the thinking of modern science in all planetary theories, as a rule. And so we read that man has been so many years on the earth, and can only stay so many more. Again, life is limited by some to the calculated supply of oxygen in the earth's atmosphere, while the destruction of forests and coal is hastening the exhaustion of the stored supply of the ages.

Prof. See obviates this by the prediction of the storage of the sun's heat to supply our demands for what is now supplied by coal and other motor agencies. Now, here is the first coincidence between science and spirits: One of the marked features of several annual discourses by Mrs. Richmond has been this very prediction of the time when solar heat would be utilized as a motor power through invention. And so often has this been so, that were it not for the high character accorded scientific men, the charge of plagiarism would lie at their doors in this regard. Were the medium to have thus accorded with science the imputation would be promptly thrown in her face by bigotry—but the years of priority estop this.

Another theory of science ends life by the earth's gradual absorption of the oceans into its interior and becoming like the moon a dead planet. Next, the theories as to being struck by a comet or from a disturbance of the pull of gravity running off the orbital track and colliding with another body, or dropping into the sun. All this adolescent guessing goes by the name of scientific hypothesis. As to the origin of life science has no other theory than that it began after the earth had cooled sufficiently to permit its existence. And this pre-supposes it at one time an incandescent sphere—a burning orb. Stick a pin here.

Astronomers, or the mathematicians, and the geologists differ widely as to the age of the earth, and its duration both. The former will not allow more than twenty million years at most for the life-bearing period of the planet, while the geologist contends for a much greater antiquity. Next come the biologists with whom evolution is a controlling factor, and they incline more to the geologists than to the mathematicians. But as in the case of the others, whose basic concepts are but hypotheses, the evolutionist, after forty years since Darwin opened the way by his Origin of Species for the doctrine, is compelled to admit that its evidence is still indirect—almost if not quite wholly so.

To put the question of human knowledge as represented by science to-day, it stands upon the same ground as does that of theology in its domain—pure hypothesis. Aside from the fact that invention and discovery, aided by mathematics, have superseded a flat earth with sun, moon and star accompaniment for day and night utilities, all are saturated with the old "creation" ideal, and allow it, unconsciously of course, to color their thinking. Neither has a basis of absolute evidence. Even mathematics is found to be but a relation to hypothesis, not a solvent—dependent for its answer always upon the premise—the X. In a former article it was shown that gravity; the cause of light and heat from the sun; the problem of life, its origin, development and duration, as applied to the planet, are all in the nebulous hypothetical condition. What then have we about which these philosophers so wisely discourse—of the Absolute? The situation as described is the answer.

But what does the fact teach? No one for a moment will attempt to belittle the wonderful advance made in the scientific world—the marvels in astronomic discovery; in chemistry; in applied electricity; in mechanics; in sanitary knowledge. These conditions are patent, if not to the comprehension, to the feeling of the race. But here it stops for the present at least, and the student has to admit that as yet science is forever shifting its ground, the hypothesis of yesterday accepted or rejected as the theory of to-day.

As Spiritualists we claim to have answered one of the questions, one asked for ages, the one basic fact of all the rest: "If a man die shall he live again?" To this we claim to say—Yes. It is, as yet, the one categorical answer in human knowledge. And how do we prove it? By the same evidence that we prove anything else, the evidence in kind that science accepts for its hypotheses; the evidence that is accepted by courts in all matters affecting human life and rights—that which appeals to the human senses weighed by human reason and experience. And it ill becomes the man who deals in the hypothetic to reject our direct evidence because it may seem beyond his hypothesis to explain. That is the practical situation to-day and all of it. His position was that of the Psychical Research Society thirteen years ago and last year. But to-day it says as we say—yes. So much then for all these and that.

It has been said that scientific research, experiment and discovery were as a rule but finding facts anticipated by spirit suggestion, often years in advance of the results of the laboratory—and we ought to be able to show evidence for the assertion. And it can be shown that all these questions have been discussed and spirit hypotheses given along the whole field of what we call physical, astronomic or biologic science, with the of course added fact of continuous or after-death life. But it may as well be said at the outset that this spirit outgiving is not dogmatic, but after the scientific method—left to rest for acceptance on the reason and judgment of the student. Did it do otherwise its superior knowledge, if we so concede it, would at once be questioned and questionable—for the primal teaching as to continued life is that it is human in all respects and therefore of limited or finite capacity for knowing. One cardinal principle of spirit philosophy is, that the thing cannot know or comprehend the power behind its being. Hence the scientific knowledge of spirits is as the Keplers, the Newtons, the Franklins or the Darwins in that life may look at its facts and the facts that were theirs in this part of their life. With this in mind the question of the origin of worlds, of life upon our own planet and the forces underlying the primal life—that of the planet itself—may be entered on intelligently and pursued with growing knowledge and satisfaction. There are but two ways open; The one suggested, of investigation and research; or the other, to go back to the six days' creation and the phenomena of nature dependent on the everyday caprice of a personal general manager.

It seems almost a justifiable assumption, that the spirit people who have gone out from us had anticipated the present demand and prepared for it. Hence the work of Swedenborg, of Andrew Jackson Davis, of Maria King, of Hudson Tuttle, Oahspe, and the scores of less elaborate essays. It may be mentioned that the discourses of Mrs. Richmond, from a child of a dozen years to the present, on scientific problems, given her by the most eminent men in Europe and this country, could to-day be studied as profitable by the men engaged upon these "unsolved problems of the coming century." There is not an unscientific sentence in one of them. And so of Edwin D. Babbitt and Prof. Lockwood.

In a former article it was shown how in summing up the work of science the results of laboratory investigation had reached the borderland where spirit could only answer the resulting question. Already in Prof. Lockwood, it seems we have found the pioneer pilot, who takes the first step across the line between material science and spirit, as the solution of the problem. He is certainly purely a scientist in his conceptions and methods, and he is as surely a Spiritualist in his conclusions. No student can go behind his premises or his methods, and his conclusions are as unassailable as mathematical demonstration. Some day the initialed orders will be compelled to call upon him for his assistance in the solution of the next century questions.

But a few years ago it was the theory that space was a void, that the heat and light came from the sun by radiation as from a furnace, the sun being a fire fed by cosmic or meteoric fuel. And the learned professors seemed oblivious to the paradox how this solid fuel could come in such supply from a void? The same forgetful conditions obtain to-day in some of the hypotheses of science, but when it comes to life, its origin and persistence, it is all guess and confusion—and theology is left to the Genesis theory almost unchallenged, while endowed science shrugs its shoulders and says it is not in its department—or as Talleyrand said—"that is left to my confessor."

Andrew Jackson Davis has given us a principia in which these questions are treated with as clear statement, as logical as any hypothesis of orthodox science, and as amenable to intellectual analysis and scholastic rules as any system of the schools. Admit it is hypothesis—that by confession is all that are the others. And why should science refuse to consider his theories any more than Tesla's? This name is used because his discoveries come nearer spirit as their solution than most of his contemporaries. In these spirit discoveries referred to will be found the beginning of the rejection of this void space theory, the idea of the sun as a base-burner heater, and other things growing out of that basic thought. Even the hell of theology had to go when science let go these. Now as to where you stuck the pin:

As an illustration of spirit theory apropos of these Wood's Holl experiments, let us take that of life and its advent on the planet. A quotation would make it too long for a newspaper article, and it will be given as briefly as plainness will allow:

Contrary to the assumption of science as held by Tyndall, that there is no such thing as spontaneous generation, the inference is that there was no other. For example: Given a pool of still water in the hot weather of dog-days and it soon becomes covered with green scum. In a few days put this under a strong lens and it is a forest of plant life. The wind, a stone thrown into it, or a frog leaping in, breaks it up and it floats to the shore, takes root, grows and dies, but in the spring comes into life and is persistent in form. No seed was there, but there is organic life developed and unfolded. It is a sign, so to speak, as to the origin of all life. Now as to the theory of life as we have it on the planet, or for illustration, mammal life:

Simply stated it is this: The normal temperature of the human body, say, is 98 degrees Fahrenheit. A few degrees below or above this, say 94 degrees or 102 degrees, continued for a brief time without change is death. It is at this normal temperature that all life is propagated and incubated, in the womb or in the shell. Is it illogical to claim that it was at this temperature that life made its advent on our earth? If it was first a hot sun and cooled as now, taking millions of years to do so, must it not at one time have been at this temperature and for a long period? It could not come otherwise from the fact that it so comes now and cannot otherwise stay.

The next theory is that space is not void but world matter in solution, and of differing densities, as the nebula we can see illustrates. The solar system travels in an immense orbit through this space and its worlds are fed and fertilized by this matter in solution, or the space conditions passed through. At the time our earth was fitted by changes ready for the advent of life upon it, it entered for a cycle, say two or three thousand years, a region of a density to produce this normal temperature, and the green scum-like conditions obtain for all that period—would it not furnish for life's advent exactly those that exist to-day for its propagation and maintenance? The case is simply put without comment, only to ask, has science or theology ever presented a more rational or a more scientific one? Yet this is a spirit theory. It is not the purpose here to argue this theory as to its bearing on the creation hypothesis or on evolution. It is given as an answer to the charge that Spiritualism never reaches the higher realms of thinking. In this matter it has one merit over its detractors or opposers: It is a theory consistent with itself and with facts as they are in nature—thus giving evidence of logical thought. But at the end it has the frankness to say that though we may account for how life came upon the earth, yet life itself to man is unfathomable.

The whole range of scientific hypotheses are traversed with equal directness—as to gravity, the tides, the formation of rain, hail, snow, meteors and "dead worlds." One of the marked theories of some modern astronomers is as to these dead worlds, invisible but responsive to mathematics. Spirit theory not only recognizes them but so-called dead nebula as well. It also regards oxygen, hydrogen, nitrogen, etc., as of this world matter, and when as transparent nebula they lie in immense fields millions of miles in extent between the earth and sun our spectroscope observers sometimes mistake them as being in the sun itself or in its atmosphere. Suppose this to be fact, what a revolution it portends in astronomic research.

Science is now discussing the theory as to whether nebula, the fire-mist, etc., is the true one, or that space is absolute cold and dead worlds frozen or not. They contend that the moon is dead, yet insist that it controls the tides by attraction—as if a dead thing can exert power of any sort. Spirit theory makes the earth the manufacturer, so to speak, of its own light and heat, from the power of its own atmosphere as a lens. Space, like the stick of carbon, conducts the force from the sun without visibility, but the atmospheric lens, like the air space between the sticks of carbon, is not equal to that office and light and heat result from that fact. If the earth were a dead planet it could not do this, nor could it sustain life on it. Science is at last beginning to see that a dead thing cannot produce life. So long as our earth can keep its normal conditions at 98 degrees, it will continue to carry its atmosphere, propagate life-forms and produce the light and heat necessary to these ends. But let the temperature go down to a normal of even 94 degrees and life would cease to propagate and the earth soon be a dead planet and invisible to observers on other worlds.

There is no need here of more illustration for the purpose in view—not to exploit or contend for any theory or hypothesis—only to show that what was said in other articles is true: That in the fields of scientific investigation, experiment and hypothesis, spirit was on record with its theories and their exposition, covering and antedating the most important problems of science to-day.



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CONSCIENCE: AN INFALLIBLE STANDARD

I do not propose to tell you what conscience is, for I am not sure that I know. I only hope to point out a few significant facts bearing on the question. We state a series of propositions.

1. Right and wrong exist. Some things and actions are good while others are evil.

2. There is a way—a law—a method of some kind by which to determine what is good and what is evil. A standard of right, either absolutely true or only relatively so, also exists.

3. Conscience is that attribute of our being, either inherent or acquired, which approves the right and condemns the wrong. Conscience, in the soul of man, also exists.

We have then to deal with the following trinity: (1) Right. (2) A Law of right. (3) A Something (conscience) which, when enlightened by the law, approves the right. I believe these statements faithfully present the entire field in which conscience plays a part.

First. Right exists, and wrong is its negative or perversion. Anything not right is wrong. One thing is right, many may be wrong. Only one thing is true in a given case, but there may be a thousand lies in regard to the same matter. But let us understand that there is always a right, a good, and that any variation from it is wrong. Two and two added together make four, or just double the first number. This is absolute truth. Any variation, such as saying two and two make five, is absolute falsehood. Sweet and sour stand opposite: day and night are opposite: up and down express diametrically contrary directions. So in the realm of morals there is good and evil. There is that which is right, absolutely right, eternally right. And any variation from that right is wrong—any failure to do it is sin.

A pseudo-science, arising in later times, says all is good and there is no evil. "Whatever is, is right." But human experience of pain, oppression, injustice, neglect, falsehood, gives the lie to this most irrational theory. He that denies the existence of evil is either suffering a mental aberration or else is himself guilty of a fondness for some form of vice. He that denies the existence of evil justifies every sin and injustice that wrongs and degrades the race.

The sense of sin is well-nigh universal. The doctrine of evolution is possible only because man can be uplifted. Whether one believes in the "fall of Adam" or not, it is a fact that man has been down, and that through the ages he has been rising. In order to rise, to become better, he had to cleave to some things and to reject others. Some things hindered, others helped. Some actions secured happiness and concord, while others produced only misery and discord. So he learned to discriminate good and evil, to distinguish between different lines of conduct. The same necessity that compelled him to distinguish day from night, up from down, pleasure from pain, also forced him to make moral distinctions, and to catalogue one class of actions and results as evil and another class of actions and consequences as good. He would be a fool who should say, "All is day, there is no night;" or, "All is sweet, there is no sour:" but not more a fool than the so-called (by himself) "scientist" who chatters his inanity to the wind, "There is only good: evil is an imagination."

But I waste space in this work. The sane, enlightened portion of the race perceive that good and evil both actually exist, and that they are forever at war touching the best interests of humanity.

2. A Law of Right. How shall we know the right? how discern evil? Said the tempter to Eve. "Ye shall become as gods, knowing good and evil." He was right. "There is no religion higher than the truth." To know good from evil—to infallibly decide between right and wrong—that is god-like. A god can do no more, perhaps only a God can do as much. Certainly man has only been able thus far to approximate a perfect distinction between them.

Is there a law of right? if so, where? The first possible reply is: God's Word. A Revelation is proposed. The serpent said to Eve: "God doth know." Of course. If there is a God, he knows. He understands the finest distinctions possible, and can make a line of absolute demarcation between good and evil. It is certain that if there is an infinite and eternal God he is capable of defining finally, and with absolute precision, just what is right and what is wrong. The devil was right—"God doth know."

Moreover, let those who revel in a belief of "Infinite Intelligence" consider this fact: A God who knows is sure to tell. See how different intelligences strive to communicate. We study the languages that we may correspond with other races. Prof. Garner is even trying to master the language of apes. Spirits seek to hold communion with mortals. And God, if so be he exists, will have broken down every barrier and established intercommunion with man. If there is a God, there is also a revelation. "God hath spoken" is as sure as "God is." Deism is the most illogical ism, or conception of things, ever presented, because it assumes the existence of God while denying the existence of a revelation of his will. No: he that will have a God must also have a revelation. To suppose the existence of an "Infinite Intelligence" who refuses to communicate with other intelligences is to suppose an absurdity. A parent who knows good from evil is blamable if he fails to teach the difference to his children, providing for their safety in this way. Likewise God, who "doth know," has provided a Law of right for his children. Where is it? Briefly, in the Golden Rule: more explicitly, in the Decalogue, Sermon on the Mount, and the entire moral content of apostles' and prophets' writing.

The foregoing is the Christian conception of a standard of right and wrong. There is another view held by many. It ignores God and Revelation altogether. According to this our ideas of wrong are simply the conclusions of human experience. In developing by evolution out of savage and ignorant conditions the race has gained by experience all it knows of good and evil. Our wisdom is not the ready-made maxims of a God-given revelation, but the slowly acquired lessons of ages of human experience. We know a thing is good, not because God said so, but because we found it out by trying. We hold certain things to be evil, not because God thundered against them from a contemptible rock in a far-away desert, but because centuries of human experience has convicted the race of their harmful results and tendencies. And so on. The standard thus presented is getting better. We are not perfect but going on to perfection. We learn by experience instead of being enlightened by a superhuman and supernatural revelation.

Here are two plans presented as to how we gain a standard of right. I do not care which you adopt as a theory: practically they come to the same thing. If by revelation, here is the Golden Rule, Ten Commandments, etc. If you say we reach a standard of right and wrong by experience, then human experience can point to nothing more excellent than the Golden Rule, Decalogue, etc. I know there have been some who profess to find flaws in the Decalogue and weakness in the Golden Rule, but such individuals are properly either objects of derision or subjects of silent contempt. Men who criticise the Sermon on the Mount or the Ten Commandments do not expect to be taken seriously—they can hope for no recognition in the common way and hence secure a little cheap notoriety by making faces. That is all. I refuse to believe there is a human being so destitute of moral perception as to really believe these things (Ten Commandments, etc.) are imperfect.

By whatever method we may adopt we reach the same position at last. I incline to the theory that human experience has resulted in production of our moral standard, and that the conclusions are embraced in the Golden Rule and other ethical instruction contained in the New Testament. Here is the Law of Right.

3. Conscience does not decide what is right or wrong. That is settled by the law, by precepts and teaching which we accept as a standard of conduct. "By the law is the knowledge of sin."—Paul. Having accepted a certain line of action as right, or, as Paul says, "I consent unto the law that is good," my conscience approves when I obey that law and condemns when I disobey. Conscience is not a guide, for it allows one man to do things without a qualm and lashes another unmercifully for doing the same thing. One man plays a social game at cards or makes a picnic of Sunday and feels no condemnation: another would be horrified at the bare suggestion that he should do such a thing. It is all a question of how they have been taught. Conscience is a creature of education. As near as I can tell, conscience is only the action of the mind in approving what it has been taught to be right, or disapproving what it believes to be wrong.

Now the sum of the matter is this: We need a standard of human conduct. We need an exact measure of morals. We need to be just what the Devil suggested, "as gods, knowing good from evil." This is absolutely the greatest question before us at the present moment. By what law, or book, or rule of discipline, shall we develop our characters and shape our actions? Shall every man be a "law unto himself?" Shall public opinion, which shifts like the wind, be our only guide? Shall we have no recognized standard of conduct? no clear, comprehensive statement of principles, no collection of moral precepts and maxims to which we may turn confidently as to an authority in all matters of human action?

Brother Spiritualists, I pray you, consider. This is the paramount issue. Christians have such a law, an accepted standard of conduct, a guide in character building. It is the New Testament. Honestly now I do not see how it can be improved: but if it can, by all means let it be done at once. To this supreme end every energy of the N. S. A. convention should be directed. Either officially adopt the entire New Testament, or choice, carefully selected portions of it, or else promulgate something else better to take its place. But do something. As an outsider, as a friendly critic, I declare to you this is your crying need. You must present to the world a standard of morals as your rule of conduct, or else those who believe in good conduct and in being amenable to moral law simply will not desert the churches to flock to your ranks. Without adopting and enforcing such a standard you will continue a disorganized, incapable body of good people, possessing a great truth, but falling short of your duty and opportunities.

You admit right and wrong: you have conscience: but you are without a recognized, authoritative Law of Right and Wrong.

ELD. H. W. B. MYRICK.

Gentryville, Mo.

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1. I take a trinity of non-substantial infinitudes, viz., Space, Time, Law.

2. A trinity of substantial infinitudes, viz.: Matter, Spirit, Life.

Matter the positive pole of space,
Spirit the positive pole of time,
Life the positive pole of law.

Now combine these infinitudes in the relation that we find them combined in nature and we have a very respectable Deity—Pantheos.

A Deity that is not engaged in formulating any special privileges or providencies, or in enacting laws beneficial to the few, and detrimental to the many.

I dislike very much a Deity who has special privileges to grant; who has a chosen people, and who favors that people to the great disadvantage of other peoples.

Special laws and special providences are abhorrent to me. I detest special laws and favoritism in our state and national affairs, and when carried into nature's affairs they become still more hateful and detestable.

It strikes me that intelligence is a faculty of personality and, inasmuch as you cannot have a personality without a limit, an Infinite Intelligence, becomes an absurdity.

Law, Nature's law, is an infinitude, a universal, it rises above and overrides intelligence; it is the Absolute. It does not, like a person, hate and love, regret and rejoice, be merciful and revengeful, or jealous and forgiving.

Like space, time, matter, spirit and life, it simply is, was, and will be, without beginning and without end, impersonal and impartial, involving and evolving, building in and building out, in one continuous, consecutive and unbroken round.

Space exists everywhere, the negative pole of matter, its correlation; one could not exist without the other, nor the other without the one; both are infinitudes, universals.

Time moves ever on, ever has, ever will; it is the negative pole of spirit, that sublimated substance commonly called energy. Time and energy are the opposite poles of the same universal magnet. They are infinitudes and correlations, and in harmony with space and matter. They are mobile.

Law is the negative pole of the sublimated flame substance of life, its correlation—the existence of the one is inimical to the non-existence of the other.

Through the manifold and mysterious involutions and evolutions of these infinitudes that correlate and are harmonious, all the varied material, spiritual, and life phenomena of cosmos are formulated, produced, and carried forward. To their energies and potentiality personality is incidental. Intelligence, love, justice and many other functions, faculties, and attributes are incidental to personality.

All these working together in one harmonious whole constitute a bird's-eye view of the great infinitude of the universe—without center or circumference—without beginning or end.

B. F. SLITER.

Grand Rapids, Mich.

Co-operation.

Men have ever been trying to find a way to make men good all at once. Sheep men in our country build a large vat, one side perpendicular, the other side slanting; in this they put a solution of lime, sulphur and salt, and when the sheep get the scab they drive them up to the top of the steep side and dump them, head and tail in, and let them scramble out the other side. So the world has been looking for a solution to dump the wicked in and have them scramble out, "washed whiter than snow." So far they have followed a blind lead, the fact is they are lost in the woods, and are not following any trail. Human experience and human wisdom show that "as the twig is bent the tree inclines." I never knew a man to become a drunkard all at once, neither did I ever know a man to become good or bad all at once, looks all right at first reading, if you are in a hurry and don't think, but when you analyze it with the light of reason and experience, its a cullender and won't hold water.

Why, then, not have an economic system of co-operation that will destroy the incentive to selfishness and greed? Every human soul knows, who has analyzed his life, that in the fortress of each and every character, there is one weak wall. I think it is devilish and inhuman to have a system like the present competitive system that is continually subjecting the sons and daughters of men to every known temptation to do wrong for money's sake. Under a system of economic equality the environment would be good, the incentives would be good; such a system would not pay a premium on crime, as the present one does.

E. A. BONINE.

Lamanda, Los Angeles, Cal.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper 50 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Mrs. Jennie C. Titus, of 822 High street, Williamsport, Pa., secretary, writes: "Lyman C. Howe just closed a very successful engagement with the First Congregation of Spiritualists of this city on the 21st of October, and from here he goes to Olean, N. Y. The public as well as the society was sorry to see him leave, as his lectures were very inspiring as well as interesting. The society would like to engage a good lecturer and test medium. Our society is chartered and has moved into new quarters for the winter, having rented the Reno Post Rooms on West Third street, near Pine, one of the finest halls in the city. It has just elected a new set of officers and will be ready for the winter's work as soon as it gets a medium. The following are the officers: David L. Hess, president; Mrs. L. W. Dimmock, vice-president; Mrs. Jennie C. Titus, secretary; Mr. T. G. Lowery, treasurer."

David Winegarden writes from Pierce, Ala.: "I am still in the work of healing the sick, and I give the angel world due credit for their assistance. I feel like doing some more missionary work. I have now an unlimited supply of 'Biggest Story in the Bible' to give away. To anyone sending a stamp to pay postage I will send a copy free. They are a good thing to hand to your orthodox friend. Let us all push the good work, and resolve that we, one and all, will get at least one new subscriber for The Progressive Thinker. I received the seven premium books. I am well pleased with them. I do not see how you can give all those books for the paltry sum of $2.35."

Eli Link writes from Battle Creek, Mich.: "Mrs. L. N. Claman gave the First Spiritual Society of Battle Creek a rare treat consisting of two lectures. The subject of the morning lecture was 'The New Thought of Immortality,' and the evening, 'Evolution.' Both were handed in from the audience. Her descriptive readings were of such a convincing nature as to place her in the foremost rank of platform test mediums. She has a rare magnetic personality."

Mrs. Emogene York writes from Vicksburg, Mich.: "The First Society of Spiritualists here have been highly entertained by an earnest worker in the cause of Spiritualism, Mrs. Nellie S. Baade, of Detroit. The Society here was well pleased with her discourses, and hope to have her among us again soon."

Mary L. Stillwell writes: "Bankson's Lake Spiritual Association (Mich.) is of new growth, having been organized last year, with a list of fifty members. The association held a camp-meeting the past summer, from June 3 to 17 inclusive, with Mrs. Marion Carpenter, of Detroit, Mrs. Amanda Coffman, of Grand Rapids, and Mrs. Jennie Hagan Brown, of Fort Worth, Texas, as speakers. Although the association ran behind some, yet on the whole it did fairly well for a beginning. There is now a paid-up membership of forty members. At the annual meeting, held September 23, the following officers were elected: President, George H. Prentice, Lawton; vice-president, John Stillwell, Lawton; secretary, Mrs. Hattie Nesbitt, Schoolcraft; corresponding secretary, Mrs. S. T. Beam, Lawton; treasurer, Mr. S. R. Munger, Lawton. Directors—T. Wyman, Lawton; T. H. Nesbitt, Schoolcraft; John Dewey, Marcellus, and S. Beam, Lawton."

Will C. Hodge, who is still engaged for Sunday work with the Englewood Spiritual Union, is open for week night lectures in any locality within one hundred miles of Chicago. He will make very reasonable terms with parties desiring such lectures. Who will be first to respond? Address him at 40 Loomis street, Chicago, Ill.

The Church of the Spirit Communion will give a ball at Kenwood Hall, 4308-10 Cottage Grove avenue, Hallowe'en night, October 31. The best of music has been engaged and a good time is promised all. Admission 25 cents.

G. H. Brooks is lecturing to appreciative audiences at Allegheny, Mich. He can be reached by telegram or letter at 909 Sandusky street. He will respond to calls for funerals.

Rev. Harry J. Moore and wife, Bertha Sheneman Moore, would like to correspond with societies wishing to engage speakers and test mediums. Would also be pleased to correspond for camp engagements for summer of 1901. Address, 336 East 55 street, Chicago, Ill.

Mrs. F. A. Logan will hold meetings at 10:30 a. m. and 7:30 p. m. in Caledonia Hall, Los Angeles, Cal., South Spring street, every Sunday. All are welcome to participate. Admission 10 cents.

J. M. White is in Topeka, Kansas. He served the Church of Spiritualism at Lincoln Post G. A. R. hall, on the night of October 28. Parties desiring his services can address him at General Delivery, Topeka, Kans. After November 1, mail will reach him addressed to Box 97 Alvo, Neb.

Mr. G. W. Way, trance, test and business medium of Wheeling, W. Va., has located for the winter at Washington, D. C., and can be addressed at No. 7 N street, N. W. He writes: "I enjoy reading your most valuable paper, and it has been an educator to me in my psychic development."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Trinity Spiritual Society will hold their regular meeting on Wednesday, October 31, at Van Buren Opera House, Hall A. Mrs. Nixon president. All invited.

Mrs. Lee Nora Claman writes: "Last April I came from Louisville, Ky., to Michigan to work for the First Spiritualist Church of Grand Rapids. My work was a grand success. From there I went to Lansing for May, and then visited the different camps, where I was employed, and my work was so satisfactory my services were again engaged for another year. I have done a great deal of missionary work in the State. I have lectured in almost all denominated churches, even the Catholic, speaking the truth and demonstrating spirit return. On last Saturday night I lectured in the Methodist church at Constantine, and the minister, the Rev. Wilson, wanted me to fill his pulpit for him on Sunday night. I told him I must decline as I was booked to lecture for the Spiritualists of Battle Creek. I find more Spiritualists and more societies in Michigan than any State I have ever worked in. Since coming here I have officiated at five funerals. The Spiritualists have a fine organization and the oldest church in America, and the work they are doing is indeed beautiful. I will be with them for two weeks. I send greeting to all the societies and workers in Michigan, and hope to be able to come back here in the spring and take up my work again."

Mrs. Carrie F. Weatherford writes from Louisville, Ky.: "Essie and I leave Louisville for Flint, Ind., soon, and will remain there two Sundays unless called home. We find it necessary to get nearer home on account of my mother's health. Several Michigan people asked me to notify them of my first open dates in the State, but I have lost their addresses. Will they kindly write me at once? I especially want to request that all good workers coming this way should stop off and aid the People's Spiritual Church. They have several very fine workers here, prominent among whom are Mr. Heinzon and Mrs. Mann; the former a reputable business man and fine lecturer; the latter an unusually good test and trumpet medium. While appreciating home workers, outside talent is still appreciated also. This society stands for honor and integrity in mediumship, as do the workers above mentioned; and were it not for such as they we should have no cause left. For a long time I have tried to find an orthodox minister who would discuss the question of spiritual gifts. In going to Flint, such a one will either debate or back out. My first announcement hereafter from all rostrums to which I may be called, and also through the secular press, will be this: 'We are among you to aid in proving to a certainty that the primitive Christian "Gifts of the Spirit" are possessed today by modern psychics, and we also aver that these gifts, like the physical gifts, are from God. In order to aid scientific investigation into these claims we offer our services gratis to any committee of business men, lawyers, editors, doctors, merchants or clergymen who will form a psychic research association, providing a competent stenographer is employed to give the full reports of said research to the public. In the course of said scientific investigation I shall tell people all (or many things at least) that they ever did; demonstrate that we have "discernment of spirits;" that we speak in "unknown tongues" (unknown to ourselves) and that I "give prophecy." I shall give histories of people from photographs, from sound of voice, and from the touch of the hand while I am securely blindfolded; and shall also deliver messages of identification from spirits to their mortal friends.' Societies desiring my services for such an aggressive campaign against materialism can address me at Alaska, Mich."

W. E. Bonney writes from Kansas City, Mo.: "The cause of Spiritualism at Kansas City has for its representatives Mrs. Carrie L. Bean and Miss Edith E. Edwards, two talented ladies whose psychic powers are of a high order and worthy of the support of Kansas City Spiritualists and investigators. These two worthy workers have succeeded in organizing a Society of Spiritual Truth, which holds services every Sunday evening at Arlington Hall, corner of Tenth and Walnut. On Sunday, October 14, I attended their meeting and assisted in the program by giving a lecture on the subject, 'Do Spirits Return to Earth.' The hall was well filled by an appreciative audience. The following Wednesday evening a benefit seance was given at Mrs. Bean's rooms, 611 East Eighth street, which brought out a good crowd. The manifestations consisted of an independent voice through Miss Edwards' mediumship, also inspirational music on the piano and tests by both ladies. Kansas City is not the best field in the world for mediums, as many good workers can testify from experience, and it takes nerve and indomitable energy as well as good psychic power, to take chances in building up a society in this city. One of the principal reasons for this being a poor field for spiritual mediums, arises from the fact of Dr. Roberts' popularity as a liberal speaker. His meetings at the Coates Opera House are always well attended and he is exerting a widespread influence for good. Many Spiritualists are regular attendants at his meetings and contribute liberally to his support. This, however, ought not to cause them to neglect their own meetings where earnest speakers and mediums are endeavoring to give to the world evidence of a continuous existence, a matter which is neglected at the popular Church of This World, as Dr. Roberts' church is called. I assisted again at the Arlington Hall meeting last Sunday, October 21. On this occasion my subject was 'The Religion of Humanity,' which closes my work here now. My permanent address is Box 173, Blair, Neb."

George Campbell writes from Nanaimo, B. C.: "The Hull-Baer debate created considerable discussion on Spiritualism all over this Province, and the result of it will redound to the advancement of Spiritualism. Bro. Hull delivered only three lectures in Victoria, B. C. As a result of his work during his short visit the society in that city gained eight members. I did not hear of any gain in the Vancouver society, but I hear that they charged a high admission fee, which scared away the people. I think it a mistake to charge an admission fee. We should work as nearly in line with the churches as possible. The public do not take kindly to sudden changes. When the doors of the churches are open and a free entrance, it is not wisdom on our part to charge an admission fee. Our little band of workers here are nobly holding out against the strong opposition of the foes of Spiritualism. As soon as we can recover from our financial loss incurred by the debate, we will again engage a good test medium and draw their fire again."

Mrs. Maggie Waite writes from Syracuse, N. Y.: "Again I have returned to Syracuse, N. Y. I am kept busy all the day, not able to attend to all who come, the people here preferring to visit a medium privately rather than attend meetings. A word about my mail sittings. So great has the increase in my mail become that I have got a little behind, but if the friends will have patience they will get their readings in due time. I want to thank the many friends for their kind and unsolicited testimonials which I have received. I have received letters with no address; some I cannot make out. If the friends reading this, who have not received their letters, will write me, I can forward them."

Virgine Barrett writes from Marquette, Mich.: "I am here for a time, and shall be pleased to hear from societies in Michigan. Terms reasonable. Address me for the present, General Delivery, Marquette, Mich."

Dr. W. S. Eldridge, of Saginaw, Michigan, was in the city last week. He has been lecturing at Saginaw and healing the sick.

Mrs. Emmliss Blake, who resides at 369 South Division street, Grand Rapids, Mich., is open for engagement to lecture and give tests.

G. W. Kates and wife held successful meetings in Winona, Minn., October 21-29, excepting the 26th, when they had an interesting session in Minnesota City. The state association intends to hold a series of meetings in Minneapolis this winter, and Mr. and Mrs. Kates to be in charge. A campaign of spiritual conquest is inaugurated, from which there shall be no turning back. Address these workers at 58 Royalston avenue, Minneapolis, Minn.

Mrs. C. H. Mullins writes: "Mrs. Cora L. V. Richmond will speak Sunday, Nov. 4, at 3 p. m., at the Auditorium, People's Institute, corner Van Buren and Leavitt streets."

E. J. Bowtell has been engaged by the Olneyville Spiritualist Society, Olneyville, R. I., for the present season, with liberty to accept occasional calls from other societies within reasonable distance. Can arrange with camp-meeting associations for season of 1901. Address 29 Home avenue, Providence, R. I.

Ed R. Kelley writes: "I do not believe in the divine authenticity of the Bible, but I do believe that there is a great creative power, call him Good or what you will. Now the question is with me, does a man live after this existence in another or spirit world. I want to read your paper and see what Spiritualists generally say upon the subject. I am told that almost every one who attempts to investigate the subject fairly will almost invariably become Spiritualists."

Polly Burrows writes: "A pleasant surprise was given Dr. Burrows, pastor of the Central Spiritual Union of Detroit, Mich., the occasion being the first social given by the Ladies' Spirituelle, when the Doctor was made the happy recipient of an elegant gold mounted umbrella. Mr. John D. Boyle made the presentation speech which was responded to by the Doctor. It was late when the company parted."

F. P. Baker writes from Topeka, Kansas, that Mrs. Maud Lord Drake's address is Angels Camp, Cavalaras Co., California.

The Sunflower Social Club held its first social of the season at Oakland Club Hall, corner Oakwood and Ellis avenues, last Friday evening. Supper was served at 6 o'clock, the table being abundantly filled with delicacies and good things donated by the ladies and greatly enjoyed by all who partook of them. Several remarked that the sociability manifested was worth the price of supper, saying nothing of the excellent coffee and eatables. An interesting program followed, Mr. Byron Stillman, Mr. and Miss Hoffman, Mr. Brewster, Mrs. Cooley and others taking part. The answering of questions by the guides of Mrs. Cooley, as well as the messages by Mayflower, was very much appreciated by all present. The socials will be held the second and fourth Friday of each month.

G. F. Perkins writes: "I am constantly hearing reports to the effect that I am not holding Sunday meetings in Chicago, which is misleading the public. I certainly am, speaking, singing, and giving every Sunday evening, assisted by Mrs. Perkins, at 884 W. Madison street, also every Wednesday, at 675 Larrabee street, reports to the contrary notwithstanding. If the attendants of Spiritualist meetings would read The Progressive Thinker, they could easily locate the reputable mediums and meetings."

The Sunflower Social Club will give a dance in the Oakland Club Dance Hall, cor of 39th and Ellis avenue, Friday evening, Nov. 2. This dance hall is pronounced by lovers of the terpsichorean art to be the best in the city. The elegant reception room will also be at the disposal of the visitors, and no pains or expense spared by the committee to make this affair a marked success. The finest music obtainable has been secured. Card playing by those who do not care to dance. Admission 25 cents.

Mrs. James Alexander writes from Howard City, Mich.: "The Spiritualists Association of this town are highly elated with the five days' work of Mrs. N. M. Russell, of Grand Ledge. Unfortunately we have entertained two fraudulent mediums, hence the people were slow to believe when we told them we had as good a medium as we knew. With test seances she set them thinking. We feel that she has really aroused the people more than anyone we have had to advocate this grand truth."

L. D. Beatty writes from Allegheny, Pa.: "Mrs. M. J. Crilly re-opened her meetings in the rooms of the G. A. R., corner South and East Diamond streets, Sunday, October 21, with quite a large attendance. The audience was held for a time listening to the eloquent lecture delivered by Mr. G. R. Day. Mrs. M. J. Crilly then followed by giving tests. All were recognized. She is a medium that never fails to give satisfaction, both in public and private."

E. W. Sprague and Mrs. C. A. Sprague, missionaries for Indiana, write: "The National Spiritualist Association is now putting forth great efforts to help the Spiritualists of this country to do more effectual work in the cause of Spiritualism, and having been commissioned to work in its interest for the coming year, we will devote our entire time to the work of building up the cause by visiting weak societies, organizing and chartering new ones, and helping in every way possible to spread the gospel of Spiritualism. We wish to hear at once from every town and village in the state of Indiana when we can do good work for the cause of organization. We are both speakers and platform test mediums, and will do our part to help any community to organize. When the state is well organized, circuits may be formed and speakers and mediums can go the rounds in good old-fashioned Methodist style, or three or four societies, if weak, may engage a speaker together, and have meetings once in three or four weeks, if no oftener. In this way we can carry our beautiful philosophy into the thousands of sorrowing homes. Sister and brother Spiritualists, will you do your part. Write to us at once, addressing us at No. 99 Maumee avenue, Fort Wayne, Ind."

Isaac Perry writes from Electra, Florida: "I have a beautiful location containing 76 acres, fronting on the south side of Lake Bryant, which I will give to those who would like to live in a co-operative society of Spiritualists. The land is good sandy soil; no mud or water to wade in after a rain, and as healthy as any place in the United States. Only those meaning business need apply. Address me with stamp, for particulars."

MICHIGAN.

Work of the State Missionary.

To the Editor:—Knowing you are interested in the welfare of true Spiritualism and interested in disseminating the grand truths of our philosophy, I thought it would be of interest to your readers to know that the State Association of Michigan is putting forth every effort to advocate and build up our cause upon a solid foundation.

As it was decided by the board that it was essential to send some one as missionary of the gospel of Spiritualism, to represent the State Association of Michigan, I was selected to do this work, and have been busily engaged, having lectured at Lansing, Vicksburg and Sturgis. Sunday, October 28, at Burr Oak, the opera house having been secured for that purpose. November is all taken. I am to speak at Owosso, Sunday, November 4 and 11; Mecosta, 18; West Bay City, 25. I have calls for other societies, but dates not arranged.

Now one word to the public: You who are interested in the building up of our societies, if you will do your part I will come to you and aid you in the work of organizing new and re-organizing the old. We must work with united effort if Spiritualism ever attains that power for good we all so much desire.

The Spiritualists are composed of people of differences of opinion; some do not believe in organization, also do not believe in an ordained ministry, are opposed to the title of "Rev.," the thought of a Supreme Intelligence seems to greatly distress them; all of these technical points disturb them so much that they have but little time except to find fault with those who differ with them, and seemingly forget that all should have the privilege of giving expression to their highest conception of spiritual things.

For one I am glad that the State Association of Michigan has made it possible for us to obtain clergymen's rates, not because we consider ourselves better but because it makes it possible for us to go out into the highways and by-ways, and at least endeavor to sow the seeds of Spiritual truth, that hearts may be made to rejoice, souls comforted and our cause built up. How many desire spiritual consolation when the life angel removes their friends, and they refuse to be comforted with creeds and dogmas. At such times they cry out in agony of soul for light, more light; and having reduced rates our speakers have been enabled to reach rich and poor without respect of persons, and for one I hope the time will come when Spiritualists will agree to disagree and each one cultivate the latent forces within, that we individually and collectively may realize that the greatest study of mankind is man, and that we have within us the germ of all good. Let us cultivate our spiritual gifts, prove all things and hold fast to the good.

Anyone desiring my services, to officiate at funerals, perform the marriage ceremony, or do any work in our line, will please direct all communications, by letter or otherwise, to my permanent address 411 13th street, Detroit, Mich.

NELLIE S. BAADE.

LAKE HELEN CAMP.

Second Excursion to Florida.

My second excursion by water, will leave New York in a fine, large steamer, on November 16. The hotel at the camp will be ready for guests on the arrival of this party. The Apartment house for light house-keeping, and Brigham Hall, for lodgings, will also be ready.

There is much inquiry about the camp, and the prospect is good for a larger attendance this season.

Persons desiring to visit any part of Florida can join our party and get the benefit of the low rate for first-class passage, which is much below the price asked by any other route.

Write for information, circulars, etc., enclosing 4 cents in stamps for postage.

H. A. BUDINGTON.

91 Sherman St., Springfield, Mass.

A Prayer.

Oh, Thou, who ever hast been, and ever will be, we come asking for Divine ministry; asking that Thou wilt lift us nearer and nearer Thee. Asking that Thou wilt teach us of the Divine unfoldment, ours to have if we but open up the windows of our souls, and flood our understanding with Divine love, through desire to do thy will.

Teach us so to live, so do and dare, that each day may find us nearer the Divine Good. Fill us with desire (Oh, ye glad messengers from the realms of light) to do our duty to our fellowmen.

Make us to feel that no greater mission can be ours, than that of uplifting those who need our help.

Teach us to feel that we all are as one family, and children of the one God, who is spirit.

Lead us, wise and loving messengers, into the valley of peace.

Flood our souls with understanding of Thy presence, and teach us to know that Thy presence is for our benefit.

That Thy mission to us is to elevate, to bless and guide and guard us, insofar as the law between the seen and the unseen, or the physical and the spiritual, will permit. Teach us to know of the realities of the spiritual realms, and of immortality.

Create within us a desire to know more concerning the evoluting forces of spirit, that we may grow in knowledge of the laws of being, and the uses thereof.

Bring to our hearth-stones those of our loved ones, we pray, who are with you, and teach them to manifest their presence unto us, that the sting of separation, may be healed, and we may feel truly blest. Amen.

MRS. F. A. PROSSER.

Olean, N. Y.

TO THE UNKNOWN GOD

Some Reflections on Spirit Manifestations.

To the Editor:—A poet erected a monument on the Rocky Mountains "To the Unknown God." Unknown powers, forces, spiritual beings, and the laws which govern them, are being discovered. The unknown is now known. Spirits throw their thoughts upon the sensitive brains of mediums and tell about the wonderful land of the dead in God's great country beyond the stormy gates of death. Thoughts are real material things and have been photo-engraved. Clear minded people can project, or send out, thought substances which can be caught on sensitive paper in the various designs desired by the thinker. Mental healers, Christian scientists, mediums and doctors may cure the sick by sending out strong, healthy "thought-pills" of invisible atoms. Draughtsmen, etc., may think of triangles, houses, etc., and their thoughts may be photographed under fine conditions. Thoughts may be sent thousands of miles, without any wires or apparatus, similar to wireless telegraphy. Mediums can often read persons' thoughts at great distances. Of course, this is devilish, because some of the clergy don't understand it. Rev. Charles Sheldon says, in a late story: "Were Christ here to-day, the pastor of any wealthy congregation, they would crucify him again, even after the lapse of 2,000 years of historical Christianity." Neither spiritual nor material things are understood by the general public. At seances solid matter can be passed through solid matter by dematerialization of the atoms. Ayer says he has seen spirits have a solid cane put through a solid board door, to look as if it grew there, and afterwards removed, leaving no traces of a hole, or injury to the cane. Mediums have been partly, or even fully, dissolved or dematerialized, while spirits gathered the atoms about their invisible bodies and were both recognized, identified by friends and even photographed by the camera. The angel in Christ's tomb was probably made visible by this divine process, and doubtless they utilized atoms from the Savior's body. Christ would to-day be classified as a materializing medium. Indian wizards, conjurers and witches performed many spirit manifestations, even when America was first discovered. Good Father De Smet tells about "Religious opinions of the Assiniboinee," under date of 1854, that "the belief in ghosts is very profound and common in all these Western tribes. Indians have told me seriously that they had met, seen and conversed with them, and that they may be heard almost every night in the place where the dead are buried. They say they spoke in kind of a whistling tone." Secret Indian pow-wows have some similar spiritual manifestations to what may be seen and felt in modern seances. The East India Theosophist-Diakka are of the same class; so are the heathen Chinese. Spirits for science prove that these residents of the next world appear to all races, only under different names and diverse conditions. At New Canton, Ill., with Oscar Ward, spirits have music without instruments, messages on paper, written in the air; voices talk for one or two hours by spirit vocal chords, and often several at once. Raps, bell-ringing and table movements also occur. At E. F. Rice's, of Kalamazoo, Mich., with the medium, Mrs. Amy Buchanan, of Jacksonville, Fla., slates were written on when held ten feet from the medium, mental questions were answered by the spirits; a question in the Holland language was answered in English, etc. Voices spoke through trumpets to friends. G. E. LOTHROP, JR.

Boston, Mass.

NEBRASKA.

Meetings Are Held at Lincoln.

The work in this city is slowly progressing. For the last eight weeks a meeting has been held in Richards' Hall, on O street, between Tenth and Eleventh streets. The first five Sundays I assisted in the building up of the meeting, which at first was very small, but has gradually increased. I gave five lectures, and on each occasion Mrs. Bonney gave psychometric readings and tests. Her reading were very accurate and gave general satisfaction. We were ably assisted by Mrs. Etta S. Bledsoe, who is a fine inspirational instrument and an attractive speaker.

Mr. Scott Bledsoe also took an interest in the meetings.

Since I left Lincoln Mrs. Bledsoe and Mrs. Bonney have been continuing the meetings, and they hope to receive the support of all true friends of Spiritualism in Lincoln. Mr. and Mrs. Bledsoe have purchased a home in Lincoln, and expect to remain there. They may possibly take a trip to Kentucky for a few weeks; should they do so, the meeting will be carried on by Mrs. Bonney and other friends.

We see no reason why Lincoln Spiritualists should not come to the front and assist the few active workers to build up a good, strong permanent organization. This can easily be done if they will sink all little differences of opinion and personal grievances and work together with a determination to succeed. The time is ripe for better organization of Spiritualists all over Nebraska and we earnestly hope those interested in our grand philosophy will see to it that nothing shall stand in the way of united effort.

I expect to work out of the State for a time, yet I do not intend to neglect any duties which may devolve upon me as secretary of the State Association. I hope the time will come some day when societies will be formed all over the state and speakers be able to find plenty of employment. At present such is not the case. Our teachings are needed by the masses of the people, why not organize in such a way that they can be reached? Nebraska is very well supplied with good, honest, capable home talent, but organization is sadly neglected. This should be rectified without delay. Letters of inquiry regarding speakers and mediums should contain a stamp for reply. Address

W. E. BONNEY.

Box 173, Blair, Neb.

Sycamore Grove Camp, Cal.

It is very gratifying to report that this meeting was an unqualified success. The ability and fitness of the lectures as a whole was conceded by the people in attendance; and the satisfaction given by the mediumistic fraternity was shown in the immense patronage given them. To name all the workers in these lines would occupy too much space, and to mention a few would be invidious; and also offensive to some, as all have individual preferences.

A Southern Camp-meeting Association has been formed and regular annual meetings are now expected. The present meeting paid all expenses and left over fifty-six dollars in the treasury for next year. It is hoped that a permanent place may be purchased before next meeting, so that cottages and other permanent improvements may be put upon the grounds.

This camp-meeting is an illustration of what one person can accomplish. Last year, the entire money responsibility was assumed by one person. The meeting was a success. Every bill was paid, and the camp-meeting association partly organized. And the same persistent energy urged the meeting just closed so successfully. To Mrs. Nettie Howell we are indebted for the business push which has given us two camp-meetings, and the good promise for more in the future. The hope is that the officers of the association will be earnest workers in carrying out the work needed for future success.

J. S. LOVELAND.

Summerland, Cal.

Spiritualistic Time-Servers.

For some years past, Light has been looked upon as one of the principal Spiritualistic periodicals in England. Of late, however, it has assumed an attitude in regard to the churches, which cannot be considered as fairly representing the opinions of the majority of intelligent Spiritualists.

It is only too apparent to all readers of Light that week after week it is bidding for clerical support. It is lamentable to think of a representative Spiritualist journal stooping to such a course of action, degrading thus Spiritualistic investigation. What would be thought of say, an astronomer who went around to the clergy cap in hand to beg of them to preach approval of his facts from their pulpits. In Spiritualism there is room for all religions, but no religion is large enough to contain Spiritualism. Light, July 14, published an article, "The New Church-woman," in which a strong desire is shown to try to trim our truths to suit a Christian theology of some description, as it were, clothe our disreputable facts in a reputable and orthodox garb. And although the writer would appear to differ considerably with the "Church-woman," on fundamental points of doctrine, yet he fences with the real question in this way, "So far as we know, Spiritualists have not, as a rule, concluded that the new thought is inconsistent with the old; and we certainly are not aware that they have cast away the old faith for the new, without enquiring whether the two can be reconciled. But we will pursue this no farther. We prefer to join hands and agree."

Agree! About what? Agree to differ! Of what use crying peace, peace, when there is no peace? Why make a pretense of agreeing with what we well know to be false? We are told at the conclusion of the same article, Miss Whiting is welcomed and rejoiced over, as a good church-woman! "We are glad of it, and only wish that all churchwomen were as rational, as generous, as spiritual, and as ready with a welcome for all our modern guests at the father's table."

Light is overjoyed at having a churchwoman on its side, but does not make quite clear, why a churchwoman (Church of England presumably) should be considered as such a very important convert, after all. It might have been supposed by an uninstructed observer, that a philosophical thinker, a scientific skeptic, would have been a greater gain to the cause than any credulous believer in bygone myths. If the tactics adopted by certain Spiritualists should prove to be successful and Spiritualism be converted into a sect, then all philosophical and rational enquirers who have been hitherto content to be called Spiritualists will be compelled to adopt another name, to separate themselves entirely from those who prefer psalm-singing to investigation, and place preaching before knowledge. Perhaps the title of Scientific and Secular Spiritualists might serve the purpose.

On July 28 the leading article in Light was entitled, "The Church Awaiting," and commences: "We offer our respectful congratulations to the Church Times. Its article on Spiritualism, on July 6th is almost perfect in tone. For gravity, fairness, knowledge, and good taste, we hardly remember anything better, if as good, from what we hope without offense, we may call an outsider." Why should so apologetic, so deferential a tone, be assumed by the Editor of one paper towards another? Why should Light, "thus bending low, and in a bondsman key, with whispering humbleness" address the Church Times? Ecclesiasticism is only a tyrant to the slaves who choose to bend beneath its sway. It is almost incredible that a Spiritualistic paper of the standing of Light could so far forget its responsibilities, as to cringe before the clerical party. Towards the end of the article, though, this admission is made by the writer: "We do not say that the Church Times is with us. In fact in parting (as in its introductory article) it gives us the usual slap in the face for safety, but we do say that its admission leads straight to our conclusion and we are quite content to wait, in the assurance that the right inference will assert itself." Thus it will be seen that Light not only receives rebuke from her sectarian contemporary with becoming humility, also accepts with the utmost meekness two slaps in the face in one day, and will no doubt come up smiling again next week to offer the other cheek, and then sit down submissively until acknowledged by the Church Times and the rest of the theological quibblers. Such Christian forbearance can only be compared to the conduct of the gentleman, who, having been twice kicked out the door and twice thrown out of the window, still found an entrance down the chimney. W. H. SIMPSON.

Grahamstown, S. Africa.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Thirza Boyd: The successful way to do a thing is to do it, and if you feel strong enough to bear whatever small discomforts the exercise of your mediumship may bring, the only way for you is to place your light in public and stand by the consequences. It is the true and only cause to bring out your latent faculties.

Mencella Goodspeed: The passage from Peterslea, on materializations, perhaps is too strong in its denunciation, and should not be interpreted as denying the existence of such manifestations. It is a protest against the mercenary spirit which has converted mediumship into a handmaid of greed, and by fraud and deception brought obloquy and disgrace on the cause.

H. D. McCoy: Q. I am always conscious when friends are writing me, and often sit down and write them at the same hour. How is this to be explained?

A. It is a constant attendant of the sensitive state, and has received the name of telepathy, or thought transference. The proceedings of the Psychic Research Society contain a great number of instances, enough to demonstrate the theory.

C. W. Jackson. Q. I find that the spirits disagree on many things, for instance some say there are animals in spirit world, others that there are none. Why cannot these contradictory spirits be got together in the same seance and have them explain things they report so differently?

A. It would be impracticable, by the well known laws of spirit-manifestations to bring those as conflicting into the same seance in debate, and if this were possible there would follow the same unsupported spirit testimony. The causes which have produced these contradictory reports have been discussed in this department several times in the past year and the correspondent is referred to these numbers of The Progressive Thinker.

The causes which lead in general to contradictions, and make communications unreliable, may be briefly stated. All communications depend on three elements: The spirit, the medium, the circle or surroundings.

The spirit may be unreliable, as a majority of those in the physical life, being ignorant, or deceiving. They may assume well-known names of friends, or of historic fame, and communicate anything they know will please or excite.

Even well-meaning spirits may in their ignorance communicate what they believe to be true, but which is entirely erroneous.

The circle may be the strongest force and the plastic medium fail partially or completely under its influence. It may act as a whole on the medium, as hypnotic operator on his subject, and the communications which it receives will then be only a reflection, or echo of its thoughts.

J. R. M.: Q. I have the key to the natural and spiritual scenes, and am preparing four lectures on these, and Latin, Greek and Hebrew languages. With this key there is no question conceived in the mind of man which I cannot answer. My lectures will not only be a school, but a court with the audience for witnesses, the Bible my support. I know what the seven seals, the seven angels, the seven trumps and the marriage of the bride and bridegroom means. The seventh trump has not blown, but it will soon, and I am a poor man, working in the ——— shops at $1.40 a day to support my wife and five children, and laying by the means to bear my expenses to the mountains of Missouri, that I may fulfill the prophecy of Isaiah and John to have the ensigns lifted on the mountain tops, and stand with the angels on one of the four corners of the earth. What I want to know is, when the trumpet of the breaking of the seventh seal blows, what are you going to do about it?

A. I have no doubt the readers will smile as they read this medley, and wonder why it is admitted into this column, but it has a meaning, a terrible meaning, in that it strikingly shows the far-reaching influence of a belief in the inspiration of the Bible. One must laugh over the strange infatuation which places implicit faith in the wailings of an unknown "prophet," and the incoherent utterances of Revelations, and persuaded that the time is at hand, saves a few dollars from the hard-earned wages of an iron-worker, that he may get to the nearest mountain-top and wave his red banner, and blow his tin horn amidst the final wreck and ruin of created things. Yet this man is only one of untold millions who have been dwarfed and distorted, and made, like hypnotic subjects, to dance to the beck of superstition. He is not an object to awaken laughter, but the saddest of all sad things, a wrecked human soul, at which angels may pityingly weep. I hold him up as an object lesson, and call the old beliefs, and the Bible which has made them current, to account before the bar of eternal justice and humanity.

What am I going to do about it? To offer this advice; that as any key you may find to unlock the Bible, is like a key to a trunk, which when opened contains mummies and dust. The cure of the wife you have vowed to cherish, of the children, pledges of her love, is of more consequence than flaunting red banners on every mountain-top of the world, or blaring a trumpet at the crack of doom. If St. John made a prophecy, let him see to its fulfilling, for surely an honest worker who has all he can stagger under is not called to prevent his becoming a false prophet.

Do not go out with those four lectures, for they are entirely beyond the comprehension of common people, who have heard the seven angels, seven trumps, seven seals, and the four and twenty elders talked about, and hashed and warmed over by theologues little and big until they call for a rest. Let the seals be smashed and the trumpets blare, and at the final hour when you are called to account, which in ordinary human, common sense justice will be most acceptable, the man who deserts his family to run to a mountain-top with a banner, that he may get with the four angels, or he who abides his burdens, and stands up with his wife on one side and his children on the other and bravely says: "We have done our best, with the poor chances that were ours, but where one goes all must go?"

For two thousand years the world has been scared by the bugaboo of the seals and the trumpets and Gabriel's blast to arouse the dead, and Christians have placed the coffins with heads all one way so that the resurrected might rise facing the east, where the white throne of the despot god would be seen blazing like the sun. Constantly the wail of prophets, howling war, pestilence and ruin, and the last day and the era of all things. The ignorant have quaked at the awful predictions, and there are ignorant people yet. But it is time this rubbish be brushed away and no more gibber in the light of day.

Farther, what will I do about it?

If the angel breaks the seventh seal, and all goes on as depicted by the gloating church-member, who believes he is elected while the majority are damned, and the goats are divided from the sheep, the elect from the sinners, my voice will be raised strong enough to reach the throne in thanks to be with the goats, the sinners not saved, rather than with that little band of pecksniffs who go up to glory, because so mean they allow another to suffer for the sins which so richly merit condemnation. If all the great men of antiquity, sages, poets, historians of the world's earlier pre-Christian ages, and all the leading thinkers since that time, and all who do not bow the knee of the hypocrite and say they believe what it is impossible for the human reason to believe, are cast to perdition, there would I go also. The dreariest punishment for me would be to sit forever with the elders, singing to the sound of harps praises to the glory of a tyrant who could have saved but would not, the flower, beauty and perfection of mankind.

LAKE HELEN, FLA.

Land of Pines, Song Birds and Palmetto.

The storm clouds of winter are hovering on the horizon. Now is the time for the sensitive and the invalid to make up the mind to seek the genial resort of Lake Helen Camp, Florida. Winter will soon be here. The cold north wind brings his harvest of death. The sweet birds are saying, "let us go to the warm south-lands and continue our song to the flowers and the sun."

Let us imitate the birds. Sometimes, instinct has the wisdom of divinity. The sick and the old need the better conditions of life afforded by the winter season of Florida.

This season the camp will open about the middle of January and extend its meetings till the end of March. The intellect will be fed at the same time that nature is carefully nursing the vitality of the body.

One year ago I went to Lake Helen, very sick and not expected to live out the winter, but the effects of that country and the magnetism of its spiritual conditions have put me into a good, I may say, a perfect state of health. I speak of Lake Helen with pride and enthusiasm, because it did so much for me.

Lake Helen is located on the highest point of land in Florida. Beautiful lakes abound in its neighborhood. The pine trees are ever giving off their health-giving powers.

The camp-grounds are on a gentle slope running down to Colby Lake, as fine a sheet of pure water as the eye of man ever looked upon. There is a good hotel on the grounds, well suited to the needs of people who want the comforts of home. There are cottages scattered about the grounds, of sweet design and comfort. The auditorium is a good and comfortable building. There will be lectures every day, good music, tests from the platform, entertainments in the evenings, seances; reliable mediums have been engaged, and nothing but the best of time is anticipated.

Mr. Webster's Sanitarium, a beautiful structure, stands just outside the grounds. It has a magnificent location and patients can be well cared for at that delightful spot. Dr. Webster is a skillful physician and is well equipped for the great work undertaken at that place. I hope that he will meet with abundant success.

On the grounds will be our gracious president, Dr. Brigham, who will give the best care to the ailing and sick.

Mrs. Huff is now on the grounds and will gladly give all information about the camp, the way to get there, and the lodgment and hotel conveniences—any needed information she can give the public.

Close to the grounds is the home of George Colby, the lecturer and medium. I understand that he will be home before the camp opens its meetings. I believe him to be a good medium.

Mr. Budington, of Springfield, Mass., will be on the ground in good season to do what he can to make all things go well. Mr. Palmer and wife will as usual be there to enjoy their beautiful cottage.

A great many people have promised to come this year who were never there before.

Mrs. Carrie Twing, one of the most entertaining of lecturers will be at the camp the whole time of the meeting.

I shall hold my Spiritual and Psychical school for the second year this season and hope for a goodly number of attendants.

This camp is destined to be a great success. The more Florida becomes known to the people of the North, the more successful it will be. The railroads are doing much for the state in opening it up to home-seekers.

Come, then, to our camp in the land of pines, song-birds, and the palmetto.

J. CLEGG WRIGHT.

"Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy." By Hudson Tuttle. A spiritual text-book of rich and inspired thought. An excellent work. Finely bound in scarlet and gold. Price $1.50. For sale at this office.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

RESURRECTED TO ETERNAL LIFE

A Discourse Delivered at the Funeral of Samuel Fish, Milan, Ohio, by Hudson Tuttle.

I come before you to speak some words of comfort; to bring if possible a balm for your suffering hearts; to give assurance that beyond the broken shard, the body tenderly placed in the casket, overlaid, and embowered with flowers, there is an endless existence, where the shattered strands of this life will be united. I did not realize how hard this service would be until I came to the door and missed the warm greeting I always received, and it was said that "Father is dead!"

My friend is dead! Nay, not dead, but resurrected to eternal life! I know not what other word to use, for I cannot say "departed," for I do not think he has gone away; I cannot repeat "dead," for he is more alive than ever before.

This life is the complement of what is called death, to which all must come at last.

Whether we mourn or rejoice at his approach depends on the manner in which we regard the future. If we are disturbed by fear of endless punishment and the legends of creeds, the very thought of dying is agony. If on the other hand we believe the future to be a continuance of this life, in the same direction, with the same capabilities, faculties and culture carried forward to a new sphere of existence, death becomes no more than a journey to another country. No adamantine walls shut down between the world of spirits and the world of men, and we are conscious of the living presence of the dear friends who have passed from our sight into the shadows.

Standing here to-day on the shores of the dark ocean of eternity, its waves laving our feet, we gaze into the thickly gathering mists and ask the questions which have been repeated by countless generations, Whence? Wherefore? Whither? and we feel that our happiness depends on the answers. There is the infinite past, the infinite future, between which we stand the central fact.

Your father and my friend has ceased to feel the discords of this life and has obtained answers to these questions. In fact he needed not this experience, for he has received assurance on these great problems, and in his knowledge he had wonderful peace of soul.

We have all thought along the same path, although we may not have recognized the drift, and necessary conclusions to which he came.

If we exist in the next state as individuals and retain our emotions and feelings, we shall desire to come closer to those we leave, and whisper to them of our celestial life. If you accept the Bible as the foundation of faith, you will find it a history of spirit visitations from the beginning to the time of the apostles. Their appearance at critical times shows that they knew what was passing on earth, and retained an interest therein even centuries after their death.

It is said of Paul that in a spiritual trance he was taken to the other world and saw things not lawful for him to utter; in other words, like many a modern subject of trance, he found it impossible for him to describe what he had seen. But it begot in him a longing to return, to leave the barren scenes of this life, and as he expressed it, "depart and be with Christ."

In the writings attributed to him this question is answered in a manner clearly and perfectly. What is death? was asked by a follower. This mortal or "terrestrial" body cannot inherit eternal life. There are two bodies, the terrestrial or physical, and the celestial or spiritual. These are united in this life, and their separation is death. Then the silver cord which unites them is severed, and the celestial or spiritual being continues existence the same.

The belief in future existence is common to mankind from immemorial time. Go where you will, to China, to Hindustan, the Mohammedan countries, or the isles of the Pacific seas, and most prominent, often it is true, horribly distorted, it dominates all other beliefs. It is held by the most barbarous, and the highest cultured people. The great religious leaders have held it dear, and often believed they were especially favored with angelic presence. Wesley taught it, Swedenborg extended to greater length, and the sermons of nearly all ministers are pervaded by this belief. We were taught it in the prayer we lisped at our mother's knee, for angels to guard us while we slept, and that grand Christian hymn which has been sung around the world, murmured through the lips of a dying bishop:

"Bright angels have from glory come,
They are 'round my bed, they are in my room,
They wait to waft my spirit home,
All is well! All is well!"

Death unlocked his perceptions and allowed him to catch a glimpse of the beauties of that future world while he retained partial control of his body.

Bishop Bowman gives his own wonderful experience when supposed to be dying. He says that instead of becoming unconscious, he fell into an ecstasy, and a daughter who had died twenty years before, in infancy, came and told him she was there to meet him, and asked: "Do you not think I have grown, papa?" She was glorious as light, and he said further, that he believed it was his daughter, who had grown from an infant, in spirit life, and that she would meet him at last, and conduct him over the dark waters of death.

The spiritual realm is not seen by physical eyes, but by the spiritual, and it is thought that when we approach the boundary between the two worlds, with the casting aside of the physical senses, the spiritual are quickened. It is a beneficent provision that at the hour of death, the spirit becomes clairvoyant and sees the coming of its departed friends. At this supreme moment, when the wonders and beauties of the future burst on the vision, the spirit reflects on the face of the body it is leaving, its surprise and delight, and the features retain the expression after the spirit has gone. How blessed the reality to him when he first caught glimpses of the eternal life, of his children and beloved wife and friends, and knew that his belief in the spiritual philosophy which for so many years had been his testament of life was true! Days and weeks and months of pain; sleepless night, and weariness, all forgotten in the new delight! How wonderful to feel the restoring touch of the silent messenger and conscious of a sweet and quiet rest which is itself a joy! How exquisite the pulsations of the new atmosphere soft as light, and the refreshing coolness, contrasting with the fever heat of earth. Spirit friends not only meet and welcome, they will conduct his wandering spirit, startled by the strange scenes on every hand, to their own bright sphere. Then others will greet him, and friends of long ago, and new friends even more in sympathy, and the broken ties and shattered promises of this life be united and gathered, and love and affection here be found to be prophecies of boundless joys in the hereafter.

Blessed reunion! father and mother, sister and brother, children and friends gathered by bonds of sympathy in groups fraternal and enjoying the delights of an existence over which hangs no cruel cloud of change; across whose bright landscape blow no blighting winds, or winter frosts.

More than anything else do I like to take for my text a well-ordered life, for a righteous life is an epitome of the universe. Long years of intimate acquaintance urges me to say what I know, no one present will for a moment gainsay, that such a life was that of the man, to whom to-day we pay our last homage. It was not for him to stand on the greater arena of the world and have his deeds blazoned on the scroll of fame. Few there are who have this opportunity, but he was none the less a hero; for true heroism is devotion to right and duty, and however narrow its sphere it comes from the same source and should receive our admiration. He was honest, an honesty and integrity which went into the smallest details of his business and he was not satisfied until his work brought perfect results. If the larger field, the blazing arena is not ours, the sphere of lesser duties is for all, and unless these are faithfully performed we are not prepared for the world-wide should they come. He was a loving, tender husband, a kind father, a faithful friend, a generous neighbor, a public spirited citizen.

Early in life he became an ardent believer in Spiritualism, and was a student of that science till his latest movements. I hold up his character as an example of the result of that system outwrought in character. He never hid his light nor compromised, and yet he did not press his belief. If the question be asked of the Recording Angel, what he has done, it may be said in reply, He did his duty. In that short sentence, all is contained. He felt as with the strength of knowledge that he was heir of the infinite heritage of eternal life, and that he was in its beginning setting out on an endless journey.

To the friends who mourn, the children and grandchildren, his belief offers the balm more precious than that of Gilead. The broken body is given to the elements from which it came, and the grass on the meadows will grow greener, the rose blush and send forth sweeter perfume, but his spirit will overshadow those he loved in this life.

Shall we call him back? To return to the shattered body, from which he departed because he could no longer retain it? It would be selfish for us to do so. He has met the great transition, and entered a new sphere of activity. We with our mortal eyes and mental perception see only the cold and moveless body, the pall, the grave. We whisper his name as we bend over his marble face, and there comes no answer. We confound the spirit with the lifeless clay, and weep. Tears are the offering of undying love, pearls from the heart of affection. Yet if we look through the rifts of the clouds of grief, we shall see that this is only the confining cage that is left us, from which he has escaped, and after weeping, which is human, there will be rejoicing which is divine.

On occasions like this, I am in doubt which to do; mingle my tears with the friends who mourn, or in gladness join my voice with the angels on the other side that another spirit has ascended.

He is safe with those he loved. No more pain, but the joyousness of perfect rest. He is one of the host whose influence falls on us like a blessed benediction, inspiring us to good deeds and faithful endeavor.

And when this life is finished and we approach the immortal shore, these guardian angels will welcome us with soul-greeting as angels only can bestow. Then shall we find that we live that we may die, and we die, because death is the gateway to life eternal, where our vague and unsatisfied longings for ideal excellence will be realized. Until that time we say to all that is mortal of our friend, good-bye, to his spirit, with the angels: "Welcome Home!"

BOOK REVIEW.

As It Is To Be. By Cora Linn Daniels.

This is a decidedly unique book. The author states as a matter of fact, that since she was about twenty years old, she has occasionally heard "Voices" speaking to her, distinct to her consciousness as a human voice, yet making no sound. This book is the result of questions asked by her and answers given by the "Voices." It is spiritualizing in tone and influence; and may be read with profit, even though not all Spiritualists may accept all of its teachings. The influence it gives forth is spiritual and good in a high sense. Price $1.00

Eros and Psyche. A Fairy Tale of Ancient Greece. Re-told after Apuleius, by Paul Carus. Illustrations by Paul Thumann.

Dr. Carus has a special penchant and aptitude for delving in the mines of ancient mythologic lore, and making his "finds" presentable to modern minds and tastes.

As stated in the Preface, the story of Eros and Psyche reflects the religious life of classic antiquity more strongly than any other book, poem, or epic, not excepting the works of Hesiod and Homer.

Dr. Carus has done his work admirably well, and the book will be found well worthy the study of all interested in the problem of life and the mystery of death.

The Mystic Self. Uncommon Sense versus Common Sense! By Rayon.

A beautiful brochure, in "white and gold"—which may aptly characterize the thoughts set forth therein.

The contents are along the spiritual lines of the "New Thought" of to-day. It deals with the higher forces of the mind, especially as related to self-knowledge, self-healing, and the utilization of mental potencies. Price 35 cents. For sale at this office.

"Words That Burn." A Psychic Novel, by Lida Briggs Browne. This work, progressive, humanitarian, realistic. Descriptions of scenery and home life in both England and the United States. It is a large 12mo, 366 pages, neatly bound in cloth; has portrait of writer as frontispiece. Price, $1.50. To introduce it will sell from this office until further notice for $1.25. Postage free.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments). By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

HYPNOTISM--SUGGESTION.

Spiritualists, Study Hypnotism Thoroughly.

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PROF. LETSCHE SAYS HE HAS SUCCEEDED WITH HYPNOTISM—CALLS IT MOST HUMANE—SAYS AS A HOUSEHOLD PHYSICIAN THAT HYPNOSIS IS WITHOUT A RIVAL.

The remarkable demonstration made by Prof. Letsche, of Jersey City, recently before some of the leading officials of that municipality has attracted such world-wide attention that we present to our readers this week a signed article by the latest conspicuous demonstrator of the mysterious science which has recently come so remarkably to the front. Prof. Letsche assumes no mystery in the matter and does not surround himself with any of the theatrical glare of the Delphic cave, but says that all parents should familiarize themselves with the science as it would be of the greatest service to humanity to have it generally understood.

Jersey City, September 20.—Having come to prominence recently, on account of having my children vaccinated under the influence of hypnosis for the mere purpose of saving them pain, and being certain that the lymph would do its work successfully in both instances, you asked me to write a short treatise on hypnotism. For the sake of science and to convert thousands of skeptics who are afraid of touching this treatment I freely respond to your request.

Instead of being afraid of hypnotism everybody should study the science. Fathers and mothers should be practical operators and teach hypnotism to their children; teachers should know it; it is indispensable for doctors, dentists and nurses, if they would practice hypnotism, they would not ruin thousands of persons every year with morphine, cocaine, chloroform and other poisons. The lawyer, clergyman, and other business men ought to be familiar with its mysteries in order to be successful.

However, I will confine myself to the use of hypnotism in the family circle. As hypnotism takes the place of opiates it should be applied and practiced in every household, as hypnosis will not and does not leave any bad effects on the human system like the above mentioned poisons, while the coveted rest, and the relief from pain are so thorough that one wonders how it is there are people afraid of its subtle influence.

As an educator hypnosis is bearing fruit and the desired result is gained without any apparent effort on the part of the child. Its memory is getting strengthened, the nerves are getting strong and steady, disease, bashfulness, nervousness, etc., are banished from the system of the child, and it ripens to manhood and womanhood far more easily than its playmate who has not the advantage of being treated physically and mentally by the powerful influence of hypnotic suggestions.

Parents can scold their children, yell at them, whip them, cuff them, despise them, etc.; yet with all these kinds of punishments the child does not improve. It is getting dull, it learns to hate its father and mother on account of their cruelty, but, please, parents, stop your punishments, learn the science of hypnotism, you will save time and anger, for if you are acquainted with hypnotism it takes you less than half a minute to have your child in the deepest trance. You speak to its subconscious mind or to its subliminal self, show it how vulgar it is to be naughty, point out the way it should be, and as the clock strikes twelve your child, unconsciously, will do what you suggested, and will form a different habit. "Well," says some critic, "you can't put your child to sleep so often or it will ruin its nervous system," but, allow me to say you need to treat your children more than once a day. Again, there is no such thing as a nervous disorder in children or adults resulting from being put under hypnosis. Moreover a six months babe could not suffer from oversleeping as it normally sleeps about 16 hours out of the 24. Every time you put your children under hypnosis and give them the proper suggestions they will feel better after it and thoroughly rested.

As a household physician hypnosis stands without a rival. How many ills is a child heir to! Every little while it is indisposed. Summer complaint, scarlet fever, functional derangement and a host of other ills. The little one hurts itself by a fall or in play. Often mother suggests that the child have a doctor and he has to come. Mamma says my child is sick, yet the doctor knows that it is really mamma who needs a nerve tonic, but he was not called in to give mamma a tonic, only to give the child some poisonous drug to make it sleep or to kill the pain, never thinking that by killing the pain by poisonous drugs the child will also be killed; and before that child reaches maturity it is a dyspeptic or has some other chronic ailment. Now why not leave the doctor in the shade of his office, enjoying himself at his case full of poisons, and you yourself be your child's own doctor, using hypnosis and suggestion, which are more effective than all the drugs on the market, while the child is getting cured instead of ruined.

Of course I am a professional hypnotist, having adopted this science as a means of earning a livelihood, and perhaps there are some who will say that I uphold hypnotism from a financial standpoint, yet allow me to say that I urge every father and mother to learn it, and I do not expect to teach everybody who might happen to read this, but all the same I say: "For humanity's sake, fathers and mothers, become practical hypnotists. It will be money saved for you; your children will thank you in later years. Get instructions from some practical operator and you never will feel sorry for it. By using hypnosis while your offspring is in childhood you can define its destiny, mold its character and be its guiding angel. It is far easier to prevent a child from falling into vice and bad habits than to reform it and cure it.

JOHN M. LETSCHE.

The above gives a bird's eye view, as it were, of the wonderful results that will flow from a proper use of hypnotism in "child culture." The articles we have heretofore published on the same subject contain a great deal of valuable information, which should have been carefully treasured by every reader. Hypnotism should never be practiced for "the fun it may impart," but to promote health, to alleviate pain, to change the current of evil thoughts and intentions, and to create high and noble aspirations. Such a prominent factor has hypnotism become in the world to-day, that "schools" here, there, and everywhere almost have arisen which teach its mysteries, its methods, etc., for an exorbitant price. Dr. W. X. Sudduth, a reputable physician of this city, charged Lutellus Smith $100 for imparting instruction in Hypnotism. According to the Chicago Chronicle, Dr. Sudduth had promised Mr. Smith that by receiving instruction from him, he, Smith, could cure his epileptic son. He failed, however, to do it, and Dr. Sudduth sued him for $100. The jury, However, before whom the case was tried, refused to order payment to Dr. Sudduth. Such an exorbitant charge for teaching hypnotism is not in harmony with humanitarian work. As well pay a hundred dollars for teaching the alphabet or multiplication table to one who wishes to learn the rudiments of knowledge. In order to protect our own subscribers from those who are making exorbitant charges for teaching hypnotism indifferently, we have grouped together all the really valuable books on the subject. These books will teach you all about hypnotism, and if you study them carefully, you can be instrumental in doing a great deal of good in the world.

Mental and Moral Culture.

1. Hypnotism in Mental and Moral Culture. By John Duncan Quackenbos, Fellow of the New York Academy of Medicine, Member of the New York Academy of Sciences, Fellow of the New Hampshire Medical Society, Member of the American Association for the Advancement of Science. Bear in mind, please, that this book treats of Hypnotism in Mental and Moral Culture. It should be in every family. Price. $1.25.

A Complete System.

2. Hypnotism, a Complete System of Method, Application and Use, including all that is known in the art and practice of mesmerism and mental healing, prepared for the self-instruction of beginners, as well as for the use of advanced students and practitioners. By L. W. D. Laurence. A good work for anyone to read. Price $1. Paper, 50 cents.

The Field of Hypnotism.

3. Hypnotism, by Albert Moll. The author says: "Various recent researches in the field of hypnotism have rendered it necessary to remodel in part the earlier edition of the work. I have brought the history of hypnotism down to the present, and have throughout, I trust, presented the subject in its present state. In accordance with a wish which has been expressed by many, I have especially developed a chapter on the medical aspects of Hypnotism." This is a work of over 400 pages, and is certainly very valuable. Price $1.50.

4. Hypnotism, by Dr. Foveau De Courmelles. Translated by Laura Ensor. Illustrated with 42 vignettes. This is a translation from the French, and is full of valuable suggestions that will enrich the mind of the student. Price $1.50.

Hypnotism—Its Uses and Dangers.

5. Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cocke, M. D. Dr. Cocke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price $1.50.

Its History and Present Development.

Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M. D., Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cents.

The Theory and Practice.

7. The Theory and Practice of Human Magnetism. Translated from the French of H. Durville. The preface by the publishers is as follows: "In these days when Magnetic Healers of positive and negative ability are inflicting their courses of instructions upon the public at prices ranging from $5 to $100, courses of instructions which are neither more nor less than 'rot' from cover to cover, there is a real need for a popular work bearing upon the subject of Magnetic Healing in all its branches, from the hand of one who is at least a scholar and a master of his profession." Price $1.00.

Its Facts and Theories.

8. Hypnotism, Its Facts, Theories and Related Phenomena. Illustrated with numerous original engravings. By Carl Sextus. This work is replete with valuable suggestions, and will be found of great utility by every student of the hypnotic phenomena. A single chapter will be found worth the price of the book, which is $2.00.

Mind and Body, Hypnotism and Suggestion.

9. Mind and Body, Hypnotism and Suggestion Applied in Therapeutics and Education. By Alvan C. Halphide, M. D., Professor of the Theory and Practice of Medicine in Hahnemann Medical College. Illustrated. This work treats of the Antecedents of Hypnotism; the Development of Hypnotism; the Methods of Hypnotizing; the Phenomena of Hypnosis; the Theory of Suggestion; Suggestion in the Waking State; Treatment in Natural Sleep; Clinical Hypnotism; Suggestion and Education; Danger in the use of Suggestion; Criminal Suggestion. Really, the work is very valuable. Price $1.00.

Rationale of Mesmerism.

10. The Rationale of Mesmerism, by A. P. Sinnett. This work, too, is worthy of great praise as it contains the results of the labors of a master mind. It treats of Old and New Theories; the Mesmeric Force; the Real Literature of Mesmerism; Side Lights on Mesmeric Phenomena; Curative Mesmerism; Anesthetic Effects and Rigidity; the Nature of Sensitiveness; Clairvoyance and Mesmeric Practice. Price $1.25.

Suggestion—A Gold Mine.

11. Now we present a work of marvelous utility, one that should be carefully studied. It contains a mine of valuable information. Its title is as follows: Treatment by Hypnotism and Suggestion; or Psycho Therapeutics. By C. Lloyd Tuckey, M. D. In this work, the new method, "Treatment by Suggestion," is exhaustively considered. Every branch of the subject is discussed in a masterly manner. Every healer should have it. Every physician will find it invaluable. Every one who wishes to become proficient in hypnotism will find it a valuable auxiliary in the work. Price $3.00.

Mental Suggestion From the French.

12. Mental Suggestion, by Dr. J. Ochorowicz, Professor of Psychology and Nature Philosophy in the University of Lemberg. Translated from the French. The ablest work, probably, ever published in France on the above subject. It is certainly very valuable, and no one can read it without having his knowledge vastly increased. The author says: "Hypnotism is henceforth part and parcel of Science, and Suggestion, which produces most of its wonders, no longer surprises us." Price $2.

An Experimental Study.

13. An Experimental Study in the Domain of Hypnotism. By Dr. R. von Kraft-Ebing, Professor of Psychiatry and Nervous Diseases in the Royal University of Graz, Austria. Translated from the German. This book gives the best German thought on Hypnotism. It will prove valuable in every library. Price $1.25.

If you wish to have a complete library on Hypnotism and kindred subjects, purchase the thirteen books above mentioned. Indeed a single one of the volumes above named will prove of great value to every reflective mind. For sale at this office.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.



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The Physician can only be the servant or handmaid of Nature in the cure of

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Performs the cure, and therefore we lay it down as a fundamental maxim in medicine that all a Physician can do is to act as a

Servant to Nature.

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ROBERT OWEN.

"Book of the New Moral World."

(Continued from No. 567.)

"Has a slight glimpse been yet obtained of the never-ending, all-important consequences that will arise to the eternal family of man, from the knowledge that the character of each is formed for, and not by the individual?

"No! Not a human being has ever yet been competent to receive the idea, follow it, step by step, to all its legitimate and most certain consequences. The discovery of the general law of gravity has been considered a most important addition to human knowledge, and so undoubtedly it is, as are the discoveries of all previously unknown general laws of nature; but what is the importance of this material law, in comparison with the mental law of the principle, by which the internal organization, and external character of man are formed, and the means by which both may hereafter be well formed, and thereby the permanent progressive happiness of humanity be secured, as long as humanity itself shall exist?

"What is the rule, and where are the figures, by which the difference can be calculated, and its full value be estimated?

"Man is irrational and miserable without this knowledge; rational, progressively improving and always happy with it.

"In what words, or by what means, shall this difference be expressed?

"It is the difference between an earthly pandemonium, inhabited by insane demons, whose delight has been to oppose, traduce, vilify, rob, and murder each other for the love of God; and an earthly paradise, in which no one of those insanities will exist, but in which all will earnestly and affectionately endeavor to increase the well-being and promote the happiness of each; and in which charity, kindness, love, and truth, will be alone known and be ever united actively to advance all in every kind of excellence and knowledge, until the earth shall be filled with goodness and wisdom and man shall truly rejoice in his lengthened existence. Here, then, in this new course, will the path be opened in which will be found the germs of that "sublime and pure charity for the convictions, feelings, and conduct of the human race, which will dispose them"—nay, compel them, through the laws of necessity—"to be kind to all that have life, seeing that this varied life is formed by the same Incomprehensible Power that has organized human nature, and given man his peculiar faculties."

"With the knowledge accurately ascertained, and received without doubt into the mind, that the internal organization of man is created for him, without his consent, knowledge, or control, and that his external character is formed for him by the society and external circumstances which surround him from birth—that he is compelled to entertain the impressions which force upon him his convictions and his feelings, and that his conduct necessarily emanates from his convictions or his feelings, when opposed to each other, or from both when united—how could motives to falsehood, the bane of human existence, ever arise, or anger, ill-will, violence, wars, plunder and murder, jealousy, revenge, contest, or competition, avarice, or any desire for individual possessions, privileges or advantages?"

"These as well as all the other unenumerated evils of past and present society, have, one and all, arisen immediately or more remotely from the insane idea, that man formed his own character, and was responsible to the causes which created and formed it, for what these causes irresistibly compelled it to become. Hence the endless and senseless superstitions of the human race in its infancy of ignorance, as to all the fixed laws of its nature; hence the reign of insanity for so many thousand years over the earth; hence the bloodshed of man, and the worse than childish contention of nation against nation, and the universal deception and falsehood by which each nation now strives to obtain advantages over other nations."

"Hence the rank insanity at this day [1844] of England and America, and other nations, contending for territory, and wealth and power, when they know not how, advantageously, to use the enormous territory and wealth and power, which they possess, while unconscious that they possess the most ample, nay, illimitable means, to increase wealth and power beyond the utmost limits of all rational desires."

"Let men but renounce the ignorant notion that they form themselves, and are responsible for that formation, and the world will immediately become religious in the only sense in which the word can have any rational signification; for by this same conduct all would speedily become good, wise, and happy, and to become so would be the essence of all true religion; when all would speak the language of truth only, and act, in every instance, in accordance with the principles of the most extended, most enlightened and purest charity." O. H. MATHEWS.

New Philadelphia, Ohio.

(To be continued.)

THE STONE CUTTER.

[A Japanese Legend.]

Despised, oppressed, dejected, and obscure,
His back with age and toilsome labor bent,
There lived a man both ignorant and poor,
Whose heavy heart was full of discontent.

Long had he prayed the gods for restful ease,
But each successive morning brought as great
A burden as the last; when earth did freeze
One day he thus deplored his wretched fate;

"Ah! were I only rich enough to rest
On soft straw matting, wrapt in raiment fine."
An angel heard his prayer. "At thy behest,
All that thou shalt desire at once is thine."

But as he lay upon the matting soft,
Wrapt in fine robes, the Emperor passed by
In silk and gold, his banners waved aloft,
And round him rode his numerous cavalry.

"Alas!" cried he, "what good is it to rest
On soft straw matting, wrapt in raiment fine?
To be a powerful Emperor is best;
Oh! were I such, for nothing could I pine."

"Be it according to thy heart's desire,"
The angel said, and Emperor was he.
His banner waved aloft in golden fire,
In state he rode amidst his cavalry.

But as he passed, the envious sun waxed hot,
No pleasant shade the Emperor could descry:
"Ah, wretched that I am," he moaned; "is not
The sun by far more powerful than I?"

"Be then the sun," once more the angel spake;
And now his beams fell on the fertile earth,
Save where, from storm-clouds, watery floods outbrake,
And, spreading, caused a universal dearth.

Unhappy still, he wished himself a cloud—
And in this form he floated far and wide,
Over the plains, wher'er the winds allowed,
Or drifted slowly round the mountain side.

Yet now it seemed to him a barren rock
The strongest thing in all the world must be;
Heedless of sun and storm, and of the shock
Of all the fury of the seething sea.

"Have thou thy will," the angel said, and so
A cliff he stood, of granite hard and fast;
Against its base the waves dashed to and fro,
And vainly howled above the pitiless blast.

As thus he stood, a quarryman obscure,
With chisel sharp the fragments flying sent,
Although he seemed both ignorant and poor,
His back with age and toilsome labor bent.

"Then let me be a man once more," said he;
Once more the angel graciously replied;
And ever after this contentedly
And peacefully he lived, until he died.

VIATOR.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

On October 18, 1900, at the home of her son, near Rochester, Minn., Mrs. Eliza S. Dodge was born into the higher department of life, having faithfully served the body for 77 years. Kidney disease and other complications severed the tie. Sister Dodge had good medial powers, and was a Spiritualist for many years, yet her oft-repeated wish to have a Spiritualist speak at her funeral was not granted.

FLORA W. FOX.

Rochester, Minn.

Passed to spirit life, October 14, Maggie, only daughter of Thos. and Mary Hardy, aged 17 years and four months. Modest and retiring in disposition, she had won the love and esteem of a large circle of friends, whose sympathy goes out to the parents and brothers in their trial. George Campbell, president of the Nanaimo Spiritualist Association, conducted the burial service.

ELIZABETH M. CAMPBELL.

Mrs. Dr. Catherine S. Scott passed to spirit life, October 22, 1900, at 11:20 p. m., from her late residence, Francisco Terrace, Chicago. Mrs. Scott has many friends in Chicago, having for many years been a physician, healing the sick and effecting cures where others failed. She had many rare qualities as a medium, and made many friends wherever she resided. She was a true friend, and one that could be relied upon. May the blessing of God and the angels be with her evermore.

"Poems of Progress," By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price, $1.

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The First Spiritual Church of Chicago, Mrs. Georgia Gladys Cooley, pastor, holds services in Oakland Club Hall, corner Oakwood and Ellis avenues, every Sunday at 7:30 p. m. Lecture and spirit messages at all services. Take Cottage Grove car to 39th street.

Prof. John McLane holds meetings each Sunday at Van Buren Hall, corner of California avenue and Madison street, at 2:30 and 7: 30 p. m.

Church of the Spirit, Van Buren Opera House, Madison street, and California avenue. Mrs. Dr. Edwards, pastor. Meetings every Sunday at 3 and 8 p. m. Lecture, tests and phenomena. Mediums invited to assist. Good music.

The Swedish Church of Psychology holds services every Sunday at 2 p. m., at Phoenix Hall, 324 E. Division street, near Sedgwick street. Dr. E. I. Jacobson, pastor; Mrs. M. Summers, medium. Visiting mediums always invited.

Beacon Light Church, 675 Larrabee street, near Garfield. Services every Wednesday at 8 p. m. G. F. Perkins and Mrs. E. Perkins, lecturers. Tests and messages at every session. Other mediums invited. All are welcome.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services in Handel Hall, 40 Randolph street, every Sunday at 11 a. m. Seats free.

The Sunflower Social Club, auxiliary to the First Spiritual Church of Chicago, meets at Oakland Club Hall, corner Oakwood and Ellis avenues, the second and fourth Friday of each month, beginning at 3 p. m. The ladies bring refreshments which are served at 6 o'clock. Evening session opens at 7:45. Questions presented by the audience are answered by the guides of Mrs. Cooley, followed by literary and musical program; also offerings from other workers. All invited.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Church, G. V. Cordingley, pastor, 6th floor Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m. Take elevator afternoon and evening.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Will C. Hodge in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

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The Spiritualistic Church of the Students of Nature holds services every Sunday evening at Nathan's hall, 1565 Milwaukee avenue, corner Western avenue, at 7:30. Mrs. M. Summers, pastor.

The Independent Spiritual Society, G. N. Kinkend, president, will meet each Sunday evening at 8 p. m., at 77 Thirty-first street. (Auditorium) hall. Good speakers and test mediums have been engaged.

The Spiritual Research will hold meetings every Wednesday at Van Buren Opera House, Hall B, corner of Madison street and California avenue. Beginning at 2 o'clock.

The Progressive Spiritual Society will hold a meeting each Sunday at North avenue and Burling street, at 3 p. m. German and English speaking. Mrs. Hilbert assisted by Mr. Bernhart.

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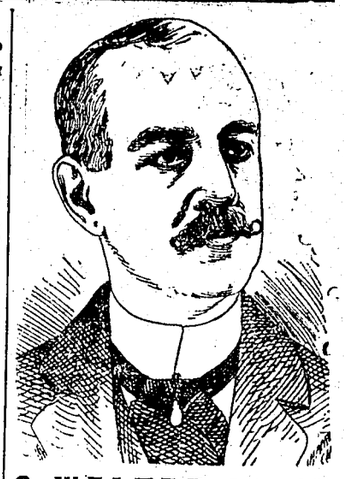
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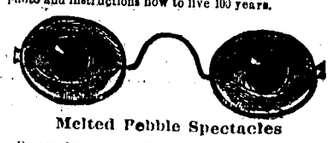
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The Diakka and Their Earthly Victims, by the Seer, A. J. Davis, is a very interesting and suggestive work. It is an explan

SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

The Progressive Thinker

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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OUR MEDIUMISTIC GIFTS.

An Address Delivered by Mr. H. Taylor, in the Odd Fellows Hall, Melbourne, Australia.

Ever since my inception to Spiritualism I think those who have guided my thoughts have made it pretty evident that they desire me to be recognized as a fearless advocate of the "grand philosophy" in its highest aspect, as also a fearless denouncer of all that tends to place man's spiritual existence on the lowest planes of thought and make everything in connection therewith antagonistic to reason and the best interest of God and the spirit world.

"Peace at any price" has ever been foreign to my nature, but "peace with honor" has always been in harmony with my desires. I do not, therefore, intend to divert from these principles in giving to you the thoughts which have been transmittted to me by unseen forces, in connection with that most priceless (if properly used) gift, "Spiritual Mediumship," but should my plain speaking beget enemies (as it ever has done), I would ask them to remember that all I say is conscientiously in the best interests, according to the light given me, of true Spiritualism and true mediumship, and if all who profess to be Spiritualists, would only demand from those claiming to be mediums, that everything in connection with their work should bear the light of day and the world's scrutiny, instead of, as many do, pandering to half-developed mercenary rogues and swindlers, ever ready to hush up and gloss over any little discrepancies, to use a mild term, because they, perchance, at times receive a "test" from these degraded beings; then would mediumship and those few, so very few, in proportion, honest mediums who are striving to convince the unconvinced millions of the world's inhabitants of the continuity of existence after the material body has served its purpose, then, I say, would those few, well-meaning, well-living earthly servants of the heavenly messengers of "peace, good will to all," have some hope of succeeding in what now seems to be such an arduous, if not altogether hopeless task.

And what is the cause of these conditions?

It lies in the fact that so many striving to develop mediumistic abilities, they perhaps [illegible] not, even in the slightest degree, po[illegible], without either considering or ca[illegible] to know the great responsibilities [illegible]y take upon themselves when decl[illegible]ng to become subservient (I use the word advisedly) to the influence of any denizen of the spirit planes who may come along and whio, perchance, may have no more spiritual enlightenment than themselves, and who, when on earth, had the one object in view: a greed of gain for the purpose of gratifying their selfish aims. And so these much-to-be-pitied and condemned individuals place themselves in the hands of those on the other side who pander to their vanity and whose ideas are congenial with their own, caring nought for anything but the amount of shillings, half-crowns or pounds such earth-bound guides, in conjunction with themselves, can extract from the pockets of their dupes, as the reward of a few haphazard "tests," which, no matter of how little real value of a material and none of a spiritual nature, make them only the more anxious; their continual cry, as they hover around, like the moth in the seeming charmed circle of the candle light, being, more tests! more tests! until, like the poor insect, their wings get scorched, and instead of taking the lesson to heart and profiting thereby, they make all sorts of foolish excuses "for the poor persecuted creature," as they choose to style him or her who has been preying upon their feelings and their pockets, and the unrest that is created in their minds, through the rotten foundations they are working upon, causes them to renew the attack on the delusive light, fearful, lest it is only, after all, a "Will-o'-the-Wisp" they have been fluttering after, and must, therefore, further satisfy themselves with more useless, because not thoroughly convincing tests.

And so the cardsharper, the fortune-teller, and the undeveloped medium, mixed up together under the cloak of Spiritualism, continue to thrive at the expense of the true sensitive and deal out their wares to those who place the greatest value on "I am very pleased to see you," when coming from some one they possibly knew, or fancied they did, in earth life; or, if it comes from someone claiming a big name, the greater the name the greater the satisfaction. And greater value still is placed on any information telling them to do this, that or the other thing, and they will reap so many more golden guineas thereby; or if they take a certain journey they will be benefited by it.

Anything which tends to worldly aggrandizement is swallowed with the greatest respect and faith, and acted upon, until the, too often, fallacy of it is exposed. And yet a bright message of reasonable advice of a really spiritual nature is taken as being of no importance and oft-times with contempt, or with "this-sort-of-thing-can-wait" style, no matter from whom it may come.

And so the unspiritual Spiritualists continue to be wrapt up in test-hunting as the only means of quieting their restless spirits, and often guilty consciences; putting off the great day of reckoning with themselves, which they will so surely have to undergo, and ignorant of the fact that if they only approach the spirit world for truly spiritual upliftment, those in spirit life are ever ready to communicate all they can see necessary for them to know in order to keep above material want, without having to be continually catechised for nothing but selfish purposes.

Some may say this picture is too harshly drawn, but can the truth of one stroke of it be challenged? If so, then those who have guided me to sketch it have deceived me for the first time.

No, friends, it is only too well and truly known that there are so many ever ready to take advantage of the opportunities offered, and to be made, for practicing deceit and lying in connection with mediumship for the sake of what material profit can be made out of it, and the only way to improve the situation is for all, no matter under what "ism" they live, to fearlessly denounce these blasphemers of the Infinite Spirit of the Universe, and shield from the cold blasts that arise from the wrong-doings of others, those few priceless workers for the uplifting of the people, the "true medium."

Test and try well all mediums coming before the public as workers for the public benefit. Those found wanting, advise them for their good. Those who are found to be a credit to their calling, encourage and support with your sympathy and assistance (for I fully recognize the necessities of their material existence), and give them such a passport as will guard them against the hypocrite and deceiver who bespatter them with mud; a passport that will act as an incentive to their ever trying to go on and on, upward and higher in their own progression, and thereby taking with them all who listen to and take heed of their spiritual outpourings. Such as these are only fit instruments for the use of the spirit world, and they alone understand the cares and responsibilities of what mediumship really means. And if the mediums themselves could only see, as I can, the necessity for their not only living in harmony together, but for forming themselves into a strong body for their own mutual protection and advancement, then would they quickly see the ranks of the "wolves in sheep's clothing" become so disorganized and depleted that they need fear no more onslaughts on their spiritually guarded pastures, nor any more interruptions to their work of gathering the vast flocks of the world's stray sheep into their morally and intellectually strengthened folds.

Everyone has a gift of some sort, which, however, takes longer to develop in some than others, whilst many go to their graves with the talents given them by God, unused through having neglected or been unable, on account of their surroundings, to expand them.

It is according to the opportunities given and taken that we succeed in the expansion of our powers, which, no matter of what description they be, all tend towards the uplifting of our spiritual natures if conscientiously carried out.

Some are ordained by God—mind—by God, not man (as the licensed priest and doctor are), to take up the work of oratory, known to us as inspirational or trance-speaking; others, the work of healing, magnetic or otherwise. Then again there are others gifted with the power of seeing into the beyond, commonly called clairvoyance; others have the power of hearing messages from our spirit entities; this is classed as clairaudience; and again there are those who spend their lives in developing the gifts of music, drawing, painting, modeling, experimenting (chemically or otherwise). Also those who pry into the secrets of nature, its causes and effects, such as geologists, astronomers, and other scientists.

All of these are mediumistic gifts when properly understood.

And last, though by no means least, I would draw your attention to the sublime gift of authorship: they who are responsible for formulating all the various ideas of themselves and others, which, by their facile manner of expressing them in writing, those who wield the pen, place before the world that which becomes man's ruling power. Some, no doubt, place the gift of inspirational writing at the bottom of all the other generally accepted phases of mediumship. Many do not even class it in the category of spirit communion, unmindful of the fact that the pen is indisputably mightier than the sword, and becomes the moulder of man's destiny, both spiritual and material, and the arbiter of the world's progression, and it should command more attention than it does from the mediumistic standpoint. The utility of this, to me, much undervalued and neglected phase of spirit power amongst Spiritualists, I wish to impress indelibly upon all young minds. Not that I would advise those who have other gifts to neglect them for the purpose of trying to write, but that they who have any taste for writing should strive to develop it in preference to attempting to force on a power they think might be more useful to them from a worldly-minded view, bearing in mind that the good we do in this life, although "oft interred with our bones," only remains so for a short time and is quickly resurrected with all the glorious surroundings we are told were attendant upon the resurrection of Christ; but, alas! all too often, the good deeds of the departed are only resuscitated for a brief existence and then forgotten in the whirligig of time, but anything of value which is written can ever live, while the very best of outspoken extempore thoughts or ideas fade out of the memories of the most retentive minds, and thus are lost to the world many, many pearls of great price, through never having been committed to paper.

This loss is most keenly felt in connection with our trance and inspirational speakers, whose best emanations, in most instances, quietly glide into the forgotten past, unhonored and unsung, instead of becoming revolving beacon lights for all spiritually wrecked mariners who have been buffeted about upon the seas of this benighted world's troubles.

Had I had the opportunities and teachings in my youth which are the happy lot of the child of Spiritualism to-day, I venture to assert for the benefit of all who take any interest in mediumistic possibilities, that my pen by this time would very likely have chronicled matters from such high planes of thought, that I should now be standing before you as great a power in the land as your one-time honored leader and co-workers, Junor Brown and Alfred Deakin, instead of being one of those unfortunates who can only look back with the deepest regret upon lost opportunities and strive all in my power to make amends during the short time which still remains for me here. I do not say this boastfully, but claiming it as a right and a duty to hold myself up as an example of what might have been, if I had not for the best part of my life been in total ignorance of the latent gift within, and which has, to my own mind at any rate, developed so rapidly, that experience teaches me it is outside the knowledge of anyone to conceive to what state of perfection they can develop the special phase of mediumship with which they may be gifted, if they honestly strive to do so without forcing it on for the purpose of turning it to a solely selfish account, that is, for using a divine gift as merely a commercial speculation, as so many do.

To those who are instructing our young (and here comes in another most important phase of spiritual power) the power to teach, which so few, comparatively speaking, possess, to them I would point out the necessity of laying a sure foundation for pure unalloyed mediumship, in the minds of their pupils, by teaching them first of all to try to know themselves by knowing something of the power and love of God, who has given to their guidance all the beautifully intricate, illimitable, never-changing laws of nature, the breaking of the least of which will retard their mediumistic progression in the future. And ever keep in their view the simple plain laws laid down by Christ (the great medium of Nazareth), as being necessary to evolve the Kingdom of Heaven, which is the Kingdom of the Spirit of their divine father, God, within them, and of which he, Christ, was such a wonderful prototype, a state gained by exercising a life of self-denial, and all those who wish to become worthy the name of medium must strive as far as lies in their power to follow his steps.

We heal the sick, the hungry feed:
The lame we make to walk;
The blind we help whene'er they need;
We make the dumb to talk.

All those thought dead we raise to life,
Help weaklings to progress;
We free all souls from earthly strife:
From this dark wilderness.

Which one of us can Amen say
To such great acts as these?
Is there one here can lead the way
And thus the angels please?

Or boldly say, my faith I'll prove
By deeds like those of old,
And show how by a life of love,
God's gift I can unfold.

Be always tender, true and just:
Do all the good I can,
And on each stony heart try thrust
The love for fellow man.

That mighty strength may come anew,
Sent from the great Unseen,
And give me power like deeds to do
As Christ, the Nazarene.

Other forms of mediumship in painting, modeling, music, etc., which are not looked upon by the generality of people as being the outcome of spirit guidance and which do not receive the attention they should from the mediumistic standpoint, by those who are in touch with the spirit world, can by careful consideration and close investigation be proved to be foreign to the evenly balanced nature and powers of the individual in their normal condition.

Place the work of the true artist side by side with that of the one, who, failing the necessary mediumistic gift, paints his picture in a methodical, harsh, angular, though withal, perhaps, a perfectly correct style, only wanting what is termed the "fire in it" to make it a success.

Watch the two at work and compare their efforts.

Mark the very soul-force of the true artist depicted in his work and as he ever and anon recedes from his picture to study the result of, perhaps, only one little touch of the brush, note how his face lights up and his limbs tremble with delight under the control of the spirit which has enabled him to obtain the desired effect, and which, of his own weak self, he was unable to accomplish.

Truly this one's soul lives in heaven for the time being.

Never a thought has such a one for the amount of sordid wealth his great masterpiece is to bring him, his only wish, his very life being wrapt up in the desire to produce his ideal of what a picture should be, in order to touch the fine chords in the nature of every human mind, and make them reverberate in harmonious response to each touch of the brush that has produced such a pleasing, uplifting, soul-elevating feeling in the breasts of all who gaze upon its every detail so true to nature's handiwork. Such results as these are only obtainable by the spiritual artist, who, given the necessary conditions, stamps his name indelibly on the scroll of fame and lives in touch with the spirit influences which tend so greatly to his success and which make his work his everlasting prayer, and his life's absorption in it, his heaven.

What more harmonious existence can anyone wish for on this earth than the knowledge of being able, with the assistance received from the unseen world, to reproduce a counterpart of nature's beauties and God's handiwork, sufficiently inspiring to make all who gaze upon such a wonderful creation of man's ideas, feel the better for it.

Now take the case of the one who is trying, for mercenary motives alone, to force on a gift they do not sufficiently possess, and what do we find. A sordid-minded, ambitious individual, being unable and not altogether willing to give the necessary conditions, striving in a laborious kind of way to produce a great picture, a great name, and a greater fortune for himself, before he has, perhaps, learnt how to properly mix his paints. His work is irksome to him and he toils wearily on, with no real eye for the beautiful, with no aspirations of the soul to elevate the thoughts of others by his work, with but the one object before him, to get his task finished and sold to the highest bidder so that he can indulge his fancy in something else more congenial to his nature, and which, if he made it his ideal, he might also make it a success and thereby find that life was worth the living when its right use is discovered and properly developed. And so do hundreds and thousands waste their mediumistic powers in attempting to accomplish, in a half-hearted manner, that which they are unfitted for.

I, and others, might as well expect to excel in trance or test mediumship, with the same chance of success as anyone of either of these denominations would have in trying to wrest the laurel wreath from a properly developed healing or writing medium. And it is for this reason I would impress upon all the desirability of being thankful and contented with whatever form of mediumship they discover they are possessed.

Never mind if you find those who are more prosperous than yourself in their use, or may be abuse, of some other form of spiritual power, stick to that for which you are fitted and consequently ordained by God to make use of, and strive to develop it honestly and truthfully for the benefit of others as much, or more than for your own worldly aggrandizement; for it is by this means alone you can excel, and all your endeavors for development, either at home with others, or wasting time continually seeking advice from man instead of God, through his messengers, will profit you nothing, if you have ulterior motives in view, other than the uplifting of humanity out of the mystifying nightmares with which those in authority are ever surrounding it.

If you wish to become true mediums, working for God and humanity, follow as near as you are able in the footsteps of that great medium of Nazareth who developed his gifts by living as near to God as he possibly could, thereby evolving the divinity within, to such an extent he was able to penetrate with his spiritual eye all the worldly ambitions and the cloaks of deceit and self-righteousness of the material man, and show how transient and worthless such things were when compared with the power to benefit the world by healing the sick, spiritually strengthening those in need of upliftment from the conscience-stricken remorse which was continually sinking them lower and lower in the whirlpools of iniquity, and foretell to them what was deemed necessary by an all-wise providence to be beneficial for their future guidance in raising the material to the greater knowledge of the spiritual existence.

This is what mediumship is intended for—to spiritually help mankind to a better knowledge of the life to come, and how to prepare for it by leading unselfish lives of progression here, and helping others to do likewise, so that "the peace of God which passeth all understanding," may reign on earth as it does in heaven for ever and ever.

See to it, mediums, that you cultivate spirituality as your stronghold against the wiles of evil spirits.

See to it, sitters, that you extend your untiring sympathy and love to those worthy the name of medium, who elect for the honor and glory of God, to battle with the contumely and scorn ever to be met with in a world as whimsical as a fickle babe. Ever be ready with your strongest condemnation for all unprincipled, undeveloped, or wrongly developed beings, who set God and his laws at defiance by daring to practice, behind the shield of spiritualistic mediumship, avarice, and deception of the vilest description to satisfy their greed for material wealth, forgetting, that without a clear conscience, all the gold brought to light, together with that which still lies deep in the bowels of the earth, is powerless to bring one moment's real happiness.

Thy gifts, O, God! are freely strewn as
sand upon the shore
For all to cultivate and use, as did the
Christ of yore;
To use, in honor of thy name, as means
of doing good:
To make thy wondrous ways by all
much better understood.

Not for the sake of sordid gain should
be thy children's bent,
But the one aim of doing good should
be their sole intent
In cultivating heavenly gifts inspired
by thee in all,
So, that in rising to the light they pilot
those who fall.

If mediums would study to develop on these lines they could create a new era of Christianity that would become such a motive power in man's spiritual, and thereby material progression, that soon would the object so vainly looked forward to now, be obtained, and the ray of light which is only fitfully flickering, would develop to such an extent, and so quickly, that from a streak it would become a bright beam, and yet again a dazzling sun overpowering the sight of all who refused to purify themselves sufficiently to make their spiritual aura as bright and piercing as the rays of the great orb of day shining in all its glorious majesty with the pure magnetism of its creator, God, around and in it. It rests with all who claim the name of Spiritualist to see to it that we protect ourselves as far as possible against fraud and deceptions, and it rests, in a great measure, with our public mediums to determine the time when Spiritualism is to take its proper place in the annals of thought, science, and the world's history. For as they choose to use or abuse their God-given opportunities, so will they decide the amount of credence mankind at large will place in the demonstrable facts of the eternal continuity of the spirit and so will they strengthen the minds of those already believers or shake their faith in the honesty of purpose of all those professing to be anxious to know more of the great beyond.

Spiritualists, pray for your mediums, and mediums, pray for yourselves and one another to be always progressing whilst on earth, so that if the time should ever come in which you are required to yield up this mortal life at the hands of your persecutors, you will be able to do so with the same calm, self-assuring knowledge of the glorious hereafter, as did the Christ, who, in his last moments contentedly said: "It is finished," and took his way to live still nearer to God in spirit life.

AUDI ALTERAM PARTEM.

Agitation of Thought Is the Beginning of Wisdom.

Any system which does not practice as well as teach that maxim, is doomed. The church is slowly dying, in spite of its wealth and popularity, as an orthodox institution. Instead of its converting the world to its dogmas, the world is converting the church to its common sense. The world has always practiced free discussion. The church only to a limited extent. Spiritualism to a greater extent. The human mind has always loved freedom for itself, even when it denied it to its neighbor. As it grew larger, stronger, clearer, better, it accorded the right of freedom to the other side. Its growing love of justice prompted it to say, "Let us hear the other side," until its voice echoed down the ages through the lips of the Roman ruler, Agrippa, to Paul, "Thou art permitted to speak for thyself." Is this not the right of every human being?

I never knew more of this freedom of debate than is exhibited through the columns of The Progressive Thinker. It is exhilarating to read, week after week, pages of sharp criticisms by Spiritualists themselves about themselves and their convictions, and let it be said, to their credit, that, for the most part, kindness, urbanity, good will rule.

I notice, however, that one gentleman, for whom I have great regard, declares on page 2 of number 569, "The spiritistic iconoclast with hammer for pounding, torch for burning, and lips for spitting spite at the churches, has had his day. He is a back number. The polemic period has largely past."

Why, that grand old young man, who carries his eighty years so gracefully, can scarcely write a line or preach a sermon which does not fairly bristle with polemics. It is this which makes him so interesting. Not many of his keen words go unread. As an ardent admirer of Jesus, how could he be anything else? Jesus, whose example our brother thinks and says is good, began his "polemical" career when but twelve years of age, "sitting in the midst of the doctors, both hearing them, and asking them questions,—the very marrow of debate. The Rev. Dr. Buck makes special mention of this polemical peculiarity of Jesus. He said: "The ministry of our Lord was a perpetual controversy," and he added that the apostles followed in his polemical footsteps so faithfully that they "came at the truth by much disputing." This is the grand object of debate, tersely told. Paul disputed for days, weeks, months in the market places. He was called a "babbler," "a setter forth of strange gods;" "some mocked," but the earnest Paul "encountered" his opponents, Jews, Epicureans, Stoics; "disputed" with them, "reasoned with them." With the example of Jesus and his disciples it is not surprising that Rev. Dr. Storrs exclaims: "I never was afraid of discussion. We can better get at the roots of things."

If any "Spiritistic" advocate, as we are soberly informed, is guilty of carrying a "torch for burning," and "lips for spitting spite," that is discourteous. But better all the abuses of controversy, than one iota less of mental liberty. Better an occasional cyclone, than a dead calm. Better let loose the winds of controversy to lash into foam the sea of ignorance, than stagnation. As your own A. J. Davis says: "The agitation of thought is the beginning of wisdom."

When Spiritualism turns its back upon the principle of free discussion it will become a mere sect. I have sometimes thought that your great movement is drifting onto a sectarian shore; for where are the Spiritualistic platforms to be found which are as free, as broad, as liberal as The Progressive Thinker? Nowhere! Am I mistaken? When I obtain the proof I will make the correction.

Two years ago I sent courteous invitations to twenty-five Spiritualistic societies for joint debate on Materialism and the "Evidences" of Spiritualism. I received several kindly replies, explaining that arrangements were made for the season. I tried for a year in advance; but no acceptance of my brotherly invitation to this hour.

The conviction is forced upon me that Spiritualists are afraid of debate. If they have the eternal truth on the question of future conscious existence, why should they unanimously shun debate with one who is as gentlemanly as any Spiritualist in the land, and more so than any "spiritist," according to report.

W. F. JAMIESON.

Grand Rapids, Mich.

THE VOICE OF A PHOTO.

You can take me, you can print me,
You can true to nature tint me,
But you cannot paint the pleasure
that I give;
I'm the likeness of your mother,
Of your father, sister, brother,
And long after they are buried I will
live.

You can wash me, you can soak me,
And then with your brushes stroke me,
When the substance I resemble has
decayed;
But you cannot paint my nearness,
Or obliterate my dearness,
For the virtue of my being cannot
fade.

DR. T. WILKINS.

SLEEP AND DREAMS.

Their Nature, Uses and Significance.

This is a subject that is always interesting, because it comes to all of us, and to which there are no exceptions, and around which hang all the mysteries of all the ages. Into this mystic sphere the keenest intellects have sought to penetrate. All things sleep. the world cares not what it is, so it can sleep when nature demands it, and it is but few who ask, What is sleep?

To dream in sleep has always been considered the most fictitious and unreliable of all things, but some of the most important events in human life have been foretold in dreams; and if we assent to the records, the Christian religion itself is founded on a dream.

But what really is the most important of all the phenomena of nature, without which nothing can exist? True it is tired nature's grand restorer, but it is something more than simply rest. Rest never can take the place of sleep. People have dropped off to sleep in various attitudes, riding on horseback, on steam engines, in places of great danger, even under torture in the days of the horrible Inquisition, and for the time got a new lease of life to bear their trials; so there is something in sleep far greater than physical rest.

Why should we not ask the question and desire to penetrate its mysteries? From my limited reading I have failed to find this true answer to my inquiry. I cannot say that it has never been answered, and yet it seems to me that it should be better understood, for within it lies the undying nature of the essences or spirit of all nature. Nothing can die that can sleep, and all things sleep, from the granite rock to the celestial angels; not even a spirit can exist without sleep. This vibration to and from the self-existent infinite is a necessity of existence in everything that we can have any cognizance of.

Simply to rest, doesn't answer the question why do all things sleep? We all know that all organic bodies, vegetable and animal, require a periodical influx of material substance that is used to mantain physical existence, and we also know that if a living form is not present in the physical, the material influx cannot take place; and we also know that no finite is self-existent, therefore the living form which gives all its qualities to the ultimate life must derive its support from some higher source capable of giving life to its finite receptacle; therefore every finite life is a vessel so formed that it necessarily must receive life from its original source, and as that conscious ultimate life cannot possibly approach or take cognizance of the infinite, it must receive its existence in an unconscious state; therefore sleep—and it is why all things sleep. The self-existent source of life is so hidden that no finite can perceive or approach it, and yet, unconsciously to its finite receptacles is life given, that the life of each finite appears to be its own.

The individual spiritual being which gives life to each material form is as much dependent on its source of life as is the material form on an influx of material substance. The body turns in regular periods, according to its life, into the state of unconsciousness to live, hence the importance of sleep is greater than material food.

We breathe the spiritual atmosphere in sleep, hence the modification of breathing in sleep; and it is of the utmost importance that during this state the natural atmosphere should be of the greatest purity, because we are not conscious of impurity during sleep, and the body may die while the spirit is actually renewing its life, but as the vessel itself is of spiritual substance, its finite form is indestructible.

Sleep has been called the twin sister of death, merely because of its material unconsciousness, when really it is a daily or nightly renewal of life. The self-existent life is so present in all things, that escape from it is necessarily impossible, and every conception of it is just as impossible, and all previous attempts to finite it into form are a childish absurdity. The body is a necessary continent for spiritual substance to be finited into form and have conscious existence, and no form can exist otherwise in the spiritual world—no more that a thought can have a form until it has an ultimate expression; therefore the self-existent life itself is only conscious of its existence in its endless, interminable, finite expressions.

The higher the development of animal life, the greater is the necessity of sleep, especially in the infancy of its existence, because the spiritual vessel, like its body, required a more constant influx of life to support its material existence.

That mysterious realm we must all inhabit we can have but little knowledge of during our natural lives; without doubt this is an absolute necessity, an order of nature we call infinite wisdom. That the spiritual vessel is opened to a living influx in sleep, from the spiritual atmosphere which pervades every atom in the boundless universe, must be admitted, for how else could all things live? and for what other purpose could sleep exist?

"Now I lay me down to sleep" is a constant acknowledgment of dependence on supreme power, whether by the just or the unjust.

In sleep come dreams, and what are they? One of the unfathomable mysteries of life, and one in which every individual is intensely interested. Dreams, so far as we can penetrate, seem to be instantaneous impressions on the brain (that is all that we are able to take cognizance of), while the spirit is returning to its waking state. Though the impression may seem to pass through long periods of time, to our waking senses, this is the appearance to the dreamer; but time is nothing in the realm of spirits, and these impressions are more frequently in symbolical figures than in the language of the dreamer, which we often find it difficult to understand in our waking senses, and very many seem to be extremely ridiculous, yet they may mean something we can't understand.

What we call trance or somnambulism is not real sleep, that opens the spiritual vessel to influx from the spiritual atmosphere, but an opening of the spiritual senses, bringing the individual in rapport with the denizens of the spiritual world, for short periods of time only, because in that state they do not breathe the atmosphere adapted to spirits.

Disturbed and diseased physical states are by necessity noticed by the spirit in sleep, and disagreeable symbols are left on the brain at the instant of waking; and all such dreams have a warning significance, that is worthy of notice.

In the most healthy condition of the system sleep is seldom disturbed with dreams, but when it is, the dream is sure to have some purpose impressed on the dreamer by spirit influence.

Life is real, and dreams are a part of the reality of life, but not understanding and classifying them has led to a world of superstitious notions.

Since writing this short dissertation, I see a work has been published advocating the same views—that all space is filled with an interminable, exhaustless multitude of spiritual beings, breathing a living, spiritual atmosphere which we necessarily breathe in sleep, and which is all times beyond time giving life to this boundless universe.

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AFTERMATH.

The N. S. A. and the Declaration of Principles.

As I was not in your symposium of N. S. A. expression preliminary to the convention, I present a few thoughts. I do this in a saddened mood. Spiritualism to me is the embodiment of truth, justice and right action. It is discouraging when a brother or sister shows even the semblance of making might right, in place of the great lesson of kindness which is ever and always given us from the angel world.

The demand for a declaration of our principles was legitimate. In this it was not expected we should pose as one of the many branches of a universal religious belief. We had enough of these; but it was very desirable that we could be estimated by what we knew that the rest did not know. As to our being a religious body, we needed no claim to worship that which all conceded we could not comprehend, while we could honestly worship truth—the good, the beautiful and true—all that lifted man above and away from the savage and toward the angelic state. Was it not unkind, to say the least, to thus represent one, with devotion to high spiritual ideals, with aspiration for an exalted spirituality, by presenting as a first factor that which from earliest history is known to have filled the world with woe and drenched its soil with human blood?

And what is the real difference between the godwise and the godless? Ask the most cultured Unitarian and the ablest atheist, and both unite in the belief that there is a cause of all causes beyond human comprehension.

Then the query rests, what have we as Spiritualists in a declaration of principles to do with that which we do not know and as a body of honest investigators have not proven? We certainly know much not known in our religious environment, and it is this the world is demanding of us to place our signatures to.

I will not unkindly judge of the motives of those who have placed us where we now stand; but it is disappointing after the promises of amendment so freely made by the supporters of the declaration to see these in the convention just closed entirely ignore all criticism and proceed in the power of might, as if to say: We have things our own way now, and are indifferent as to how you like it. This might be expected in politics, but not where a religion is sought to be recognized.

It will not be denied that a recognition of Atheism in such a declaration would be an outrage on Spiritualism, and its adherents. Why a recognition of its opposite is not equally so, I cannot see. It is of no account as to which is the correct belief—this is not the question—it is what we as a body of people claiming to be religious know. If we are to present the old beliefs as ours, why formulate new? Why not remain with and strengthen the old?

No one who has truly accepted the angelic lesson would unnecessarily injure the feelings of any person whose worship was of God in any form, nor would he grieve over one who ignores such worship. But whether he does or does not, the subject has no place in what should have been worded: A declaration of what we have proved to be true.

H. W. BOOZER.

Grand Rapids, Mich.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the office returning to them. Just think of the Seven Premium Books being sent out to our subscribers for $2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is $1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

SPIRITUAL CONVENTIONS

E. W. Could Offers Some Reflections and Practical Suggestions.

The eighth and last annual convention has just closed its sessions at Cleveland, Ohio.

As there were great expectations and predictions as to the result of this convention, it may be interesting to many, especially to some who were prevented by adverse circumstances from attending the convention, to spend a few moments in glancing over the proceedings of that body of delegates. Although of course it can only be a glance, as it would require volumes to report in detail the proceedings of a four days' convention, under the direction and management of that indomitable worker and superior presiding officer, President Barrett.

And it may not be improper for me at this point to say, as many of the friends of the cause know, I have for several years used the little influence I possess in these conventions, to defeat the re-election of President Barrett, and it is hardly necessary for me to add that my opposition to his re-election is not predicated upon his inability to act as a presiding officer, or an earnest, energetic lecturer.

Although I gladly admit that his physical endurance has far surpassed my anticipations, and I am prepared to accept his most sanguine expectations that his spirit friends are supporting him, "and encourage him to undertake the phenomenal amount of labor he performs." In fact it is not two months since, while sitting in a private seance, in San Francisco, that the spirit of our venerable Brother Colby, of the Banner of Light, urged me to attend the convention, but admonished me not to oppose the re-election of Bro. Barrett, as he would undoubtedly be the choice of the delegates, although Bro. John Day, the former assistant editor of the Banner of Light, at the same sitting, urged me to go early to the convention, and to do all I could to defeat the re-election of his more successful rival.

I mention this as a mere incident in this connection, as others may know more and feel a greater interest in these interviews than I do.

My principal object is, and always has been, to preserve the life and health of President Barrett, for the great value his ability and devotion to the cause of Spiritualism seems so admirably adapted, and so much appreciated by many.

But to resume my narrative.

I think this was the largest convention of Spiritualists ever held, except that of 1893. That being at Chicago in the year of the great World's Fair, accounts for the larger attendance. As I have not the record before me I cannot say whether all the States that have heretofore been represented by delegates were represented at this meeting. I missed the presence of many that usually have attended, and some were present for the first time.

I think there was more harmony, more disposition to yield contested points, than I have ever before observed, which is an encouraging symptom to those who have confidence in these large conventions, and feel that only through harmony and a compromising spirit, can any organization advance profitably. The place of holding the convention was well selected, and the building in which the meeting was held, the Chamber of Commerce Hall, was all that could be desired.

And had there not been a resort to a little sharp practice on the part of those having that building in charge, everything on the part of the citizens of Cleveland would have been very courteous and very agreeable. That city had been selected at a previous convention, held at Chicago, and an offer of the use of the Chamber of Commerce building was accepted, as one of the inducements for the convention to be held at Cleveland, and it was with no little surprise that the officers of the convention were notified, after their arrival at Cleveland, that the gratuitous use of the hall would only be extended to the daylight meetings.

If it was used in the evenings a charge of seventy-five dollars for each evening would be made. And as the program had been made up, there was nothing left for the management to do but to accept.

The only apology or explanation that was made for this breach of contract and extortion, was that "a new secretary had been elected who would not recognize the acts of his predecessor."

This was a dodge the convention thought the great and beautiful city of Cleveland would not countenance.

Washington, the home and headquarters of the National organization, was, I think, erroneously selected, as the meeting place of the next convention. The liberality of the treasurer, Brother T. J. Mayer, was fresh in the minds of the delegates, as he had just conveyed a title to the N. S. A. of their present headquarters, overcame the earnest applications and eloquent appeals of several representatives present from a number of eligible cities, occupying central positions, which it seemed to me, entitled them to consideration, one of which should have been selected. But the convention thought differently by a very large majority.

I am afraid this decision will reduce the number of delegates at the next annual meeting, as it will add to the expense of a large number of delegates who are less able to pay transportation expenses than are our more fortunate brethren of the East.

Besides, we have made all the converts at Washington that are probably to be made at present, while we have wide fields for missionary labor in many eligible locations for conventions.

The difficult question of proxies was intelligently discussed and a step taken towards a more consistent rule in the future. It is beginning to be understood that the rule governing proxies is a very important one, and should be more fully comprehended.

There were a large number of States unrepresented in this convention, showing a lamentable lack of interest in the National organization, which is or should be the leader, the guiding star of all practical progressive Spiritualism. I apprehend, however, there was a greater lack of money than interest, that kept them from this convention, and unless there is a disposition on the part of our Eastern friends to hold our conventions nearer the center of the N. S. A., I am of the opinion that the lack of money and interest combined, will suffice to confirm the assertion sometimes now made, that this is an organization in the interest of Eastern Spiritualists exclusively.

To overcome this suspicion or jealousy, it is necessary that every practical effort should be made by the N. S. A. to extend to distant points all possible advantages, to keep them in as close touch and sympathy with the N. S. A. as possible.

I am and always have been doubtful of the polity of organizing State societies. While recognizing the good they may do, I fear that it is done at the expense of the National, inasmuch as it separates the N. S. A., partially at least, from the local societies, from which the life blood of our cause should be derived.

This convention recognized for the first time for some years the importance and value of local societies, and although late, it is hoped they may be saved by wiser counsels and the fostering care of the N. S. A.

Two important subjects that have furnished themes of unusual interest in many discussions, in the last year, and were supposed to be prominent factors in the discussions of this convention, were wisely passed over. I refer to the "declaration of principles" that were adopted at the previous convention, after a heated discussion, and the question of separating the philosophy from the phenomena, upon the public platform, especially on Sundays.

The discussion of both these subjects will for some years yet probably create inharmony and perhaps ill feeling, and should be deferred, as no important results are involved and inharmony should be avoided in discussing important issues.

The "Mayer fund," that had been drawing its slow length along for twelve months, was completed, and a title to the property was handed to the president by Brother Mayer, who received deserved applause.

The financial question received due consideration at the hands of a very competent committee.

Their efforts resulted in the collection of a very generous sum of money, which, added to the amount collected through the efforts of the secretary, in behalf of the Mayer fund, during the year, aggregated several thousand dollars, and placed the N. S. A. in position to enter upon a line of work they have never before been able to embark in to any considerable extent.

While the convention enjoined no definite instructions upon the trustees, as to the disposition or use of the money in the treasury, it was evident from the discussions and reports presented by the missionaries employed in that work, that it was in that field of labor the delegates felt and expected much of the surplus funds to be expended.

And it is to be hoped that the wisdom and the observation of the trustees will enable them to see in many of the feeble local societies good missionary fields worthy of their assistance.

The limited number of missionaries to be placed in the field seems to me entirely inadequate to the harvest now ready for the husbandman.

The appointment of President Barrett to go into the missionary field, as generalissimo, and to devote his entire time to that work, after the first of December, seemed an excellent step on the part of the convention, although I voted against the appointment, believing it was adding more upon him than his physical faculties could endure, although as he accepted the position with thanks, I felt that as long as he could endure the fatigue we should have an efficient officer and a faithful missionary, whatever may become of the Banner of Light and its many readers.

A very comprehensive and able report was read by the secretary of the Lyceum Association, and a small collection made for its benefit, but entirely inadequate for the purpose of so important an auxiliary. Many important matters were referred to the incoming board for further action.

It occurs to me that the next convention should take up this lyceum question, and if possible instill into the minds of the delegates, and through them into the minds of the people, some enthusiasm, some more practical methods by which they may comprehend the great importance of the lyceum to their children, and to the cause of Spiritualism. The lyceum is to us what the Sunday-Schools are to most other denominations. If any one is wise enough to tell why they are not so accepted, let them rise and explain.

The election of officers, always one of some interest, resulted satisfactorily I think, although but one female member was honored with a position on the board of trustees. Why this omission, this slight, I do not understand, as our female members are always the first to respond when any important work is to be done, money to be raised, or acts of benevolence performed.

The efficiency and politeness always manifest in our secretary, should encourage delegates to feel that we have many other female members equally competent and worthy of positions on the board, and I trust another convention will see this injustice corrected.

With two exceptions, the old board was re-elected, and confidence and general satisfaction was expressed towards the entire board for the faithful performance of the duties entrusted to them.

The amendments to the constitution and by-laws proposed were almost unanimously voted down, although the apprehension that was manifest, that someone might secure membership through the use of too much money, I think was ill conceived, and until our people show more inclination to attend Spiritual conventions, we have no reason to apprehend unfair voting by individual membership. The use of money to the N. S. A. will overcome all fear of unfair voting in convention, for some years to come, in my judgment.

Any legitimate thing that can be done to induce Spiritualists to send delegates to the annual conventions, will be a step in the right direction.

And it is hoped and believed that wise counsels, moderate and judicious legislation, will soon encourage many sincere Spiritualists, that have never yet attended a Spiritual convention, to lend their presence and counsels in promoting the great cause of Spiritualism through the agency of annual conventions.

E. W. GOULD.

Mt. Vernon, N. Y.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

SPIRITUALISM THE PARAMOUNT ISSUE, AND A STRENUOUS LIFE ITS SALVATION.

Lecture Prepared for the N. S. A. Convention in Cleveland, Ohio, October, 1900, by Dr. A. B. Spinney.

Words are soul thoughts clothed. Once spoken they cannot be returned to us again. Each word is a power to either lift up, cheer and bless, or cast down, fetter and oppress.

Spiritualism. What does this word mean? To me it means a new idea of life, its origin, nature and destiny. It means a new idea of death and the after life. If phenomena proves spirit communion, from this phenomena proving spirit communion comes to us a new religion, based on the science and philosophy of Spiritualism, excelling all religions of the past or present.

Before us to-day are two prominent men, each a man of unswerving integrity, sterling character, and honest in his opinions, although differing radically from the other.

One word occurs again and again in every speech or written article characteristic of the man who utters it—W. J. Bryan. What could you expect of the man who never acknowledged defeat but that the key word of his intensely earnest utterances would be "paramount." Let us study this word in all its shades of meaning.

Paramount, superior in form; having the higher or chief jurisdiction. Superior to or above all others; pre-eminent.

The other, with equal frequency rings through every speech and finds an echo in every manly heart.

Strenuous, eagerly pressing or urgent; zealous; ardent.

"The strenuous life." A phrase characteristic of Theodore Roosevelt.

Now to you as a National body assembled, I wish to say that the hope of Spiritualism, the hope of this N. S. A., is in making Spiritualism, as a science, philosophy and religion founded upon its phenomena, the "paramount issue," and with a "strenuous life" to work for its highest good, greatest success, and future glory, that it may bless the unborn generations of mankind. How can this best be done?

First of all, by each person who knows these truths, admits these facts, and who is a member of this association, being true to their own souls, to their highest convictions of right, truth and justice.

Yet with all that spiritual phenomena has brought to the world, with all the proof it has given us of the truth of spirit communion, with all the mighty efforts put forth for organization and protection of this cause, this grand ship, this craft of Spiritualism has impediments, barnacles and dead weights clinging to it that endanger and may sink it.

The greatest, most imminent danger, is the misuse of spiritual gifts. Spiritualism is founded in and depends upon mediumship, which is a divine gift. The gift of mediator between two worlds.

Mediums are human, subject to the temptations of the senses, appetites and passions, hence the danger exists for these instruments to at times and under great pressure prove untrue to their gifts.

How shall we remedy this? How shall we aid the weak and strengthen the tempted.

Last year in Chicago at your National gathering I took the position that public tests, spiritual phenomena upon our rostrum, had come to stay and to walk hand in hand with our teachers, preachers and lecturers.

I still hold that opinion, and I find many who were opposed to me then have conceded I was right, and have been obliged to put our mediums upon the rostrum or have their conventions, camp-meetings and gatherings failures.

Still farther, I took the position that the Master's words were true, that the wheat and the tares must needs grow together, and that you nor I could uproot the tares without destroying the wheat.

Since that time it has come to me over and over again from speakers and Spiritualists, that many mediums, and some of our best and old-time workers, are using "stock tests," which means, I believe, that there is a regularly organized association having a record of events, accidents, deaths, etc., in almost every locality. These are issued to members of the association, so that as test mediums they may give convincing evidence of their wonderful powers, thus securing greater influence and notoriety. I have no proof that this is true. I hope it is not, but if it is I pity most of all those mediums who will thus paralyze conscience, crush out all honor, and sacrifice their spiritual gifts upon the altar of mammon.

The cause is not injured as much as the mediums, for these tests, "stock tests" though they may be, often convince, cheer and comfort those who receive them.

It has made my heart sick to hear the criticism and bitter condemnation of some, in fact nearly all, our public mediums upon these points.

These charges have not been made to them, nor have they come from skeptics, but from their professed friends under strict secresy. If not guilty, have you any conception of what this means to those sensitive mediums, those instruments of the angel world, who have laid upon the altar of Spiritualism home and social life, forsaking all of pleasure the world can give that they may fulfill their divine mission?

If guilty, your duty and mine is to go to them and tell them what the old, tried, devoted Spiritualists are charging against them and their work, letting our words be spoken plainly but kindly to them and to all.

Our second danger is wasting so much energy over little things and leaving the paramount issue untouched and unheeded. If our worthy brothers and sisters who have been so clamorous for a better declaration of principles, one just in keeping with their own ideas, would realize the fact that the effort of that committee on principles and of the convention which endorsed the same, was as far as possible to make them broad enough and in keeping with what the majority would and could endorse, and to put our organization in condition to be called a religious body and to hold property legally.

Had these energies been put forth to uplift humanity, to bless the world, how much could and would have been done. Where are our homes for the fallen, our rescue missions, our hospitals, or even a resting place for our tired, worn-out workers?

Where are our endowment funds to establish such charities? We can turn to the Catholic and Protestant churches, or the Salvation Army, and find that on every hand they are lifting up, blessing and saving the weak, erring ones of earth.

If Spiritualism ever arises above phenomena, if it ever becomes a power for good in the world, it must learn these minor things, stop wasting its energies or splitting hairs over words, creeds and dogmas, and go forth to bless, unfold and redeem humanity.

Our third danger is the jealousy, selfishness and strife among its workers. There is scarcely a local or state society, and I fear it is even so in the National, but has manifestations of this evil. Differences of opinion should not make bitter or personal feelings. Neither should success of friend or brother breed jealousy or enmity in our hearts. Never can success come to our cause, in way of organization or power, until we rise into the realm of spirituality, love and forgiveness. The hope, the salvation of the N. S. A. is in the spiritually minded, earnest, unselfish workers, controlled by progressive and progressive spirits.

May this become to you all the paramount issue, and with a strenuous life put forth all your energies for the success, glory and good of our cause and the safety of our craft.

THE SECOND COMING.

If Christ Came to Chicago, How Would He Come?

The Christ so far has been specially pictured to us in the god-man, Jesus of Nazareth, who walked the earth as the ideal Spiritualist of his time, 1900 years ago. After a short ministry of spiritual teachings, accompanied by remarkable spiritual gifts of healing, etc., he closed a remarkable career by his final transfiguration on the mount in the presence of a few chosen disciples.

The Christian world looks for him to come again that the work begun so long ago may be completed in those "latter days," now so generally recognized as already with us.

The Bible tells us that he will come again in the same manner that he departed; also that he will come in the clouds of heaven.

His departure was along spiritual lines and a spiritual manifestation, therefore his return will be in like manner, and naturally within the ranks of the only radical spiritual movement embodying spiritual facts of phenomena and teachings identical with those of his first coming.

Whether he will ever manifest to the world again as a divine spiritual materialization after the manner of his reappearance to his disciples in the upper chamber, upon the sea shore, or upon the mount, I leave for time to prove, as it does all things and promised events.

It is more with the coming of a fresh personality that I have to deal, one who knows that he is to represent in this age the second coming of Christ, and though the mind and will that has brought him thus far on his weary pilgrimage is impersonal, yet this other name so endeared to and revered by the Christian world seems associated with him and his work.

Mediumship we know is the doorway between the two worlds, the method by which God and the angel world bear messages of love and wisdom to mankind on the mundane sphere of life, and it is but natural and wise that among so many who are termed mediums there should be some few who have a more special office to fill than the regular rank and file of mediumistic workers.

That this was true in the first century we can see full well, and that it should prove true at the second manifestation of spiritual truth in this latter age should also hold good. Besides those twelve disciples in the olden time there was the one central figure, Jesus—Christ, Messiah, Master; and in this age, and growing up in our own movement of Spiritualism, there will be another central figure only possible to understand at first in his interior unfoldment and life, by such few persons—male and female—as who nearest approach him in his unfoldment and severe discipline.

This idea is farther carried out in the number of claimants for the messiahship, who are crying throughout the land, "Lo, here; lo, there; I am the Christ," as was promised long ago it would be.

I am not speaking idle words when I say another personal advent is at hand and knocking at our very doors for admittance, or that others are read to bear him company as co-workers in the great work. But I know as well that our people take little on mere belief and will want proof for such statements. Well, I can afford to wait for the proof myself, and know they will have to as well.

In an age like this, where all is turmoil and strife amid the contending statements of truth, social, religious and political, one might naturally ask what is Truth? What is the true way of Life? What is really God's will amidst such contending elements and warring social conditions and corruptions?

And the answer would come through the recognition of another raised up to be a divine messenger of God and Truth to the world; one set within an organization national, state and local, struggling still in part over the question as to whether Spiritualism is a Religion or merely a Philosophy and Science.

He comes "in the clouds of heaven" only figuratively in the sense of the differences, doubts and contentions existing in the ranks of modern spiritual and religious thought.

He comes at an opportune time to clear away the mists of doubt and skepticism that the light of Truth may shine the clearer upon a darkened world, and mankind come to realize the true meaning of the second coming of Christ in all its spiritual and mundane reality.

W. J. CUSHING.

Brooklyn, N. Y.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE DAWN, CALCUTTA, INDIA

HINDU RELIGIOUS INSTITUTIONS

India is pre-eminently the land of religious institutions and religious endowments. In founding these institutions, our ancestors must have been vastly influenced by Buddhistic teachings and Buddhistic examples.

Asceticism found a prominent place in the Buddhistic creed. It was the necessary offshoot of the doctrine of Renunciation preached and practiced by Gautama Buddha himself. Buddhism enjoined the performance of Karma for the attainment of Nirvana—that transcendental peace which knows not the elation of Hope or the depression of Despair. To relieve humanity of its load of sorrows and ills was one of the glorious objects of Buddha's life, to which that life was a standing witness. For the propagation of the great Religion of Self-Denial it was necessary on the part of his disciples to take the three vows of celibacy, poverty and obedience. They shaved their heads; wore the friar's robe, tied round the waist with a rope; and begged from house to house, carrying their wooden bowls for boiled rice. They lived in stupas or monasteries, practicing austerities for the purpose of self-denial and self-control. The example of the apostolic fraternity was followed by new converts to the creed. They gloried under the appellation of Bhikshus and Bhikshunis, on whose breasts shone the proud Star of Poverty.

The Buddhistic monastery was generally a rock-cut edifice. We had the pleasure of visiting some of them at Khandagiri and Udaigiri, twenty miles off Cuttack. The country in which they are situated is charming all round. Khandagiri and Udaigiri are two little beautiful hills on either side of the road from Bhuvanesvara, meeting the old Ganjam road. In them you find the gumphas or cells where the Buddhistic monks lived and died. They were cut out of the solid rock and looked commodious enough for human habitation. In the Udaigiri we found a regular barrack of these caves. Buddha's known figure is there in rude sculpture—though others from the Hindu Pantheon were subsequently interpolated. Some of the caves have small apertures for entrance, wide enough for a man to creep into the hollow. In the Khandagiri, there are two reservoirs which also must have been cut out of the solid rock. One cannot restrain his tears at the sight of these places—a sight which recalls to the mind the glory of human self-denial and self-renunciation. O noble souls, ye who died in these caves in the midst of your meditations, teach us those glorious virtues that we may have Nirvana, our soul's final beatitude!

On the summit of the Khandagiri, a Jain temple has been quite recently erected. It houses the Jain god, and a Babaji is seen there to perform the daily worship.

Buddhistic monasticism was supplanted by Hindu asceticism. All the Buddhistic abbeys fell into the hands of the Hindu revivalists.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE PERISPIRIT.

In an ably written essay on the researches of Reichenbach, considered in the light of modern science, M. Gabriel Delanne, editor of the Revue Scientifique at Morale du Spiritisme, we meet with the subjoined serviceable definition of the aura or perispirit, which surrounds every human body: "The perispirit is the envelope of the soul. It is formed by matter under its primordial form. Therefore it is in a condition of extreme rarefaction, which renders it invisible and imponderable by our instruments. It is the ideal model, the fluidic mould, upon which the body is constructed, and it is because it does not renew itself, like the fleshy matter, that it is enabled to maintain the physical type of the organism, while directing the harmony of its functions. This fluidic body is moved, during life, in order to bring its physiological mechanism into action, by a special force to which has been given the name of vital energy. This force is a finite quantity which goes on diminishing, from birth until death. And it is because the vital energy is not constant, that all living beings evolve; that is to say, they pass through the phases of childhood, maturity and old age, to arrive finally at death, when that energy is completely exhausted. It is a potential force which each being receives at birth, and of which it can make a more or less judicious use, but it necessarily exhausts it by the functioning and maintenance of the organism."

A GOOD TEST.

To the same Revue, M. Orgaz contributes an account of an incident which occurred one evening when his wife, himself, and a young lady who is an excellent medium for writing automatically, were sitting, in Paris, for spiritual manifestations. After receiving various communications, M. Orgaz mentally asked the following question of the controlling spirit (the grandfather of the young lady): "Could you not, the better to convince me, cause your granddaughter to write a few words in Spanish?" Scarcely thirty seconds elapsed before the hand of the medium began to write. When stopped I took up the sheet of paper, and was not a little surprised to read some words of Spanish, which I could not entirely decipher until next morning. The words were these: El tiempo. Los campos son verdes. Buena noche, Senor. (The time. The fields are green. Good night, Sir.) I have preserved this communication. What I found particularly interesting in this experiment, was that the medium did not know a word of Spanish; that I expressed my wish mentally; that neither the phrases nor any word were in my mind, and that I, myself, knew very little of that language."

A MAGNETIC CURE.

M. Francois Brudieux, contractor, of No. 57 Terrasson, Bordeau, also addressing himself to the same Revue, writes: "I had completely lost the sight of my right eye, in the month of January, 1899. I was obliged to enter the hospital, where I remained for a fortnight, and they extracted the nasal nerve in order to save the left eye; for my right eye was in a state of decomposition, as was shown by the matter issuing from it. The doctors who attended to me, called it a case of Glaucomatasis Neoplasm. They asserted that I had a tumor inside the eye, and that its complete extraction was indispensable to prevent its reaching the brain. I consulted another specialist, who told me the same thing. I then went to see Mme. Agullana, rue Gratiolet, No. 4, who had attended my wife several times; and who, by means of magnetism, caused the tumor to disappear and stopped the suppuration. I presented myself a fortnight later to the doctors who had treated me. They were very much surprised that the so-called tumor had disappeared, but I took care to be silent as to the remedy I had had recourse to. If I have still my natural eye, I owe its preservation to the good offices of Mme. Agullana. I do not regret the time occupied in the cure; for the pains bestowed upon me by that lady have been quite disinterested and entirely gratuitous."

SPIRITUALISM IN SWEDEN.

We translate from Le Progres Spirite (Paris), the following letter written by Dr. A. E. Tornebohm, who is, we believe, a medical practitioner in Stockholm: "During the last days of the year just ended, Spiritualism has taken a new departure in the Swedish capital. For some years past it has gained considerable ground here, but very slowly, the work being prosecuted for the most part in domestic privacy. Now it has suddenly become a matter of general interest, owing to the appearance of a very remarkable little volume, entitled Mot Ljuset (Towards the Light), by a well-known lady, the Princess Mary Karadja, a native of Sweden. 'Towards the Light,' is a poem written mediumistically by the Princess herself, as she energetically declares in the preface. It contains the autobiography of a man who, having plunged into every earthly pleasure, becomes disgusted with life and blows his brains out. But, to his immense astonishment, he discovers that he has only killed his body, his thinking entity being just as vital as heretofore. The narrative of his painful experiences in spirit life, and of how, in the end, he is lifted up 'towards the light,' by the awakening of love within him, through the instrumentality of a child, possesses a touching interest, and is particularly well adapted to produce an impression upon the general public. The work, in fact, has occasioned a real sensation, so that, in the course of a few weeks, nearly 4,000 copies have been sold, which is a great deal for any publication in our small country, and is something entirely unprecedented in our Spiritualistic literature. The consequence has been an awakening of interest in Spiritualism in many quarters where it was least expected."

No doubt it is the case in Sweden, as it is in Great Britain and in Australia, multitudes of people never think for themselves—perhaps never think at all—on the most momentous subjects that can engage the attention of the human mind; but they are always prepared to follow the lead of any person of rank and distinction; and when a princess has the courage to own herself a medium, and to publish a poem written under impression and inspiration, "Society" will be equally ready to aver that "It always thought there must be something in Spiritualism, don't-you-know; and now that dear Princess has composed a poem under spiritual direction, we are quite certain of it, don't-you-know."

SPIRITUALISM IN HUNGARY.

We have received from Buda Pesth two numbers of the fourth volume of a weekly Spiritualistic paper, containing sixteen pages of letter press royal quarto, and entitled Rejtelames Vilag Spiritualis Hetl Folyorret. It is issued weekly from No. 18 Jozsef Kornt, in the capital of Hungary, and is edited by Baron Mikos Janos. We regret that our complete ignorance of the Magyar language prevents us from giving our readers any analysis of the contents of our contemporary. Those who speak the tongue of Kossuth boast that it is a virgin language, without mother, and without daughter; and this is perfectly true, for it contains words not to be found in any other European language. It is remarkable for its simplicity, inasmuch as it abounds in monosyllables; while it is also rich in monomatopoetic words; that is to say in those which express by their sound the meaning of the thing they describe. Its Eastern origin is indicated by the fact that its vocabulary is rich in words analogous to those found in Sanscrit, Hebrew and Persian.

That the truths of Spiritualism should find ready acceptance with a people so largely imbued with a passion for poetry and music, and possessing so noble and copious a literature, as the Hungarians are and do, is only natural. Materialism cannot take root in minds like theirs. Art and letters, poesy and song, lofty aspirations, patriotic instincts and spiritual ideals thrive luxuriantly in such a soil; and we may infer from the fact of such a publication as the Rejtelames Vilag, making its appearance every week in Buda Pesth, that the science and philosophy, of which it is an exponent, must number very many disciples in Hungary.

A NOTE FROM ITALY.

In a letter to Il Vessillo Spiritista (Vercelli), Professor Vespasiani mentions that certain Roman Catholics who presented themselves at the confessional last Easter, were denied absolution by the priests on account of their having interested themselves in Spiritualism; while others who had been guilty of the same terrible sin were freely absolved. And he asks why should there be two weights and two measures? Why, indeed! But apart from the arrogant presumption of any clerical daring to usurp functions which belong to God alone; one is astonished at the amazing want of logic exhibited by all such persons. For, if to converse with spirits be a practice so evil as to be altogether unpardonable (for this is what the denial of absolution implies), it follows that Jesus of Nazareth, and his chief disciples, Mary, his mother, Abraham, Jacob, and most of the patriarchs and prophets of the Old Testament, were equally sinful and ought to fall under the ban of the church. For all of them held spiritual communion. So, in later times, did a good many so-called "Saints," as also Joan of Arc. It is true she was burnt alive, with the full approval of the leading ecclesiastics of the period; but by way of atonement there is some talk of whitewashing "the witch," by canonizing her. What! make a saint of a female medium, who was both clairvoyant and clairaudient; and at the same time punish modern Spiritualists who are Roman Catholics, by refusing to absolve them from their sins? Surely the preposterous inconsistency and absurdity of such a procedure must be palpable even to the most ignorant hedge-priest in Italy.

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OUR ECLECTIC MAGAZINE

GHOST IN VOLK'S HOME.

Sculptor's Residence Said to Be Haunted.

WALKS AT TWILIGHT—SPECTER EXAMINES BROKEN CASTS IN THE DESERTED STUDIO—TWO FRIENDS WHO VISIT RUINED COTTAGE HAVE STARTLING EXPERIENCE WITH STRANGE APPARITION.

Osceola, Wis., Oct. 26.—A ghost that has been seen by many persons is haunting the house once owned and occupied by Leonard Volk, the famous sculptor, who died about four years ago. The house is situated on a high bluff just north of Osceola, and commands a beautiful view of the St. Croix river. It is an old-fashioned cottage that was once an ideal place for artistic work. From its oak-latticed porch the sculptor was accustomed to watch the placid stream and study the changing colors of the sky at sunset. Here he welcomed many of the leading statesmen and artists of his time.

The old house is now falling into ruins. The many-paned windows are broken, the doors swing on dislocated hinges, and the foundation stones are crumbling. Still, in the great living-room, once used as a studio, there are many traces of the man who made more than national fame for himself. The huge brick fire-place, once the delight of the sculptor, has been untouched by the vandals. The charred back log is just as it was left when the house was deserted. Several benches are drawn up before it, and the round, upholstered settee, eight feet in diameter, stands in the center of the room. the high oaken mantelpiece and on the shelves that run around the marred walls, stand plaster-of-paris models, while the floor is strewn with clay and plaster figures and busts that have been ruthlessly broken by tramps and mischievous boys.

For the first year or two after the sculptor's death many visitors went to the house so closely associated with one of the country's great men, but recently the place has been almost forgotten, except by a few of Mr. Volk's old friends, who were accustomed to spend pleasant evenings smoking before the great fire place or talking out on the little porch. Last week two of these old friends went up to the deserted house. It was one of the pleasant autumn evenings that was conducive to memories of the past. The two friends walked up the hill, and, pausing on the porch, recalled the times they had been welcomed by the man who had gone out of life after leaving in stone and marble many splendid works so closely connected with the history of his time that they must be always a precious legacy to the nation.

ENTERED HOUSE AT TWILIGHT.

They pushed open the front door and went inside. The quick twilight of fall had come, and they saw the benches and the broken models but indistinctly. They went to the old fireplace. One of the men felt on the high mantelpiece to see whether a pipe might not be in its accustomed place. An exclamation from his companion caused him to turn.

In the middle of the room, near the round settee, stood the figure of a man. It was too dark to see the face, but the strange apparition began to move noiselessly about the room. Stooping, the specter lifted from the floor a broken cast of the famous bust of Lincoln, executed in 1860, when the sculptor had but just won fame by his statue of Stephen A. Douglas. The figure bent its head sadly and then dropped the broken cast and advanced to the fireplace. The two visitors shrank away, and the silent form stopped on the worn hearthstone. With bent head the ghost appeared to be looking into the fire long ago burnt out. Then the arms were lifted up, folded, and rested against the mantel in a pose familiar to the friends of the sculptor. There was a movement that made the hair rise on the two unbidden guests. Speechless, they stood watching the specter, which appeared to be unconscious of their presence. Before either man could gain courage to speak the ghost had vanished.

It was in 1855 that Stephen A. Douglas, who was connected with the sculptor by marriage, aided Mr. Volk to go to Italy to study. Two years later he returned to Chicago. The Douglas monument, which is one of his best-known works, was modeled with a spirit of loving gratitude to the man who aided him at a time when he most needed help. Residents of Osceola declare that the spirits of Douglas and Lincoln some times accompany Volk's ghost when it visits the old house. It was whispered that the spirits of these two statesmen often came to the sculptor, who so long survived his great friends. Even before the sculptor's death the old house was avoided by the superstitious, who dislike to pass it after nightfall. It has been suggested that the building be restored and dedicated to some public use, but its distance from the town is an objection to all plans for the preservation and utilization of a place that should not be neglected.

OLD SOLDIERS VISITED COTTAGE

Volk's great soldier monuments endeared him to the Grand Army, and many veterans have visited the house in which the sculptor worked when he ran away from the city for a little while. At the time of the encampment in Chicago a number of old soldiers made a pilgrimage to the cottage. It was reported that one of these veterans saw two ghosts one night while he was sitting on the steps of the old porch, but little attention was paid to the story. The visit last week of the two friends of Volk convinces the residents of Osceola that the town has a haunted house of more than usual interest.—Inter Ocean.

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THE OCCULT.

How It Feels to Be Hypnotized.

HARRY A. HARTOGS DESCRIBES HIS PECULIAR EXPERIENCE—SKIN GRAFTING A SUCCESS—WOUNDS ARE BEING HEALED BY POST HYPNOTIC SUGGESTION.

Harry A. Hartogs, who allowed himself to be hypnotized while tattoo marks were being removed from his right arm and skin cut from his left leg grafted over the wounds, on the third floor of 447 Smithfield street, Friday night, described his experience to a "Post" reporter yesterday. He declares that he is still under the hypnotic influence of the operator, Prof. L. W. DeLaurence, and that his mind has been directed so that inflammation cannot occur in the wounds made by the surgeon's knife.

Hartogs says he is a native of Holland. He is the master of seven languages and is a fluent French speaker. He says he came from a highly respectable family, and that the one bane of his life has been the unsightly tattoo figures on his arm. He always dreaded the operating table, having years ago been under the influence of chloroform while his eye was being treated. After he recovered from the anaesthetic, he says he suffered from a sickly sensation, his mind became affected and his stomach was disordered for several weeks.

"Under the influence of hypnotism I was unconscious of what was going on about me," said he. "I seemed to enjoy a pleasant sensation and when I was finally aroused from my sleep I was astonished to find my right arm in bandages and to learn that the operation was over. No, I felt no pain in the arm and did not know that skin had been removed from my leg until they told me."

"How did you feel immediately before you were overcome by the hypnotic influence?" he was asked.

"I felt at first like resisting the will of the hypnotist. It is a peculiar sensation to know that your mind is to be controlled by another man; that he can compel you to do as he wills. Then I realized that it was for my own good, and succumbed. I could feel the influence immediately. His eyes seemed to take possession of me and I became conscious that his mind had full possession of mine. When he told me I was growing drowsy I really commenced to feel such a sensation. Then, when he positively asserted that I would fall into a sleep, a deep, deep sleep, I seemed to descend deeper into oblivion. All the while I had the vague idea that while asleep I was still possessed by the irresistible power.

"Afterward all consciousness left me. When I awoke I had no recollection that anything had occurred in the room or that I had accomplished any of the musical feats attributed to me. The next day I felt exceedingly well. At one time during the afternoon I commenced to feel weary, but at 4 o'clock my mind became possessed with a delightful sensation. I laid down on a couch and slept; later I arose and read part of a novel. This is rather unusual for me, and contrary to my usual afternoon habits."

Prof. DeLaurence says that by reading and sleeping, his subject merely followed out what he directed to do by post-hypnotic suggestion, and when under his mesmeric spell. He declares that when the mind of the subject is once under control of the operator that it is the simplest thing to make him do anything upon awakening, or at any time to be specified in the future. He continued:

"If I would say to Hartogs: 'At 10 o'clock on April 2, 1901, you will write me a letter, or go to a certain place, he would do as directed, no matter at what occupation he is in or under what circumstances surround him at the time. You can order him to telephone to you or make him perform any feat within reason, and he will obey without actually knowing why he is doing it, and perfectly ignorant that he is following out a suggestion made while he was hypnotized.'

"Of the physicians who were present at the peculiar experiment made last Friday night many declared that the teaching of hypnotism was a dangerous business; that it bordered on criminal for an operator to spread his knowledge among all persons desirous of learning the science. It was argued that hypnotism might be used for criminal purposes; also, they suggested that only medical men should be permitted to use the power under any circumstances. They should understand physiology and the science of medicine in order to attend to their subject should any unexpected change occur.

"The mistake members of the medical fraternity have made and are making is that they have made an exhaustive and scientific study of the physical or material part of the human organism, but not of the immaterial part; they analyze and dissect the physical body, but seem to have no realization or knowledge of the non-physical part, or soul of man. The mind controls the physical body, the body being merely a register or an indicator of mental conditions of the mind; therefore, it is essential that every physician should have a thorough knowledge of psychology, which includes hypnotism and mesmerism, as well as physiology. Psychology is a scientific knowledge of the nature, possibilities, susceptibilities of the human mind, its relations to and influence over the physical body in both health and disease.

"By hypnotism and suggestion I propose to heal the wounds of Hartogs. By suggestion no inflammation can set in and the cure will be effected much quicker than were drugs and the usual remedies applied. I have arranged for him to visit me each day and undergo treatment. The physicians who performed the surgical operation will also appear and watch the progress of my work."—Pittsburg (Pa.) Post.

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KINGDOM OF HEAVEN.

Various Spiritual Analogies.

VIEWS GIVEN FROM A CHRISTIAN STANDPOINT AND KNOWLEDGE.

The kingdom of heaven is the greatest fact with which men are ever called to deal. But it is a subtle, mysterious power or system, eluding analysis while it rewards study. It is more than an influence, and yet it is as evasive as an influence. It has visible effects and substantial results, and yet it itself is like the wind, unnoted in its breezing, or like the light, inscrutable while familiar. The central principle of this kingdom, we may say, is life, understanding by that term a spiritual energizing which works in harmony with the righteous reality of things, for the glory of God and the good of men. This life from on high manifests itself in innumerable forms, and by its fruits is known to a certain extent, and yet, as is the case with the animal life, defies definition and escapes from analysis. Let the chemist probe with his tests, and heat his retorts, and adjust his lenses, still he will not find the secret of life, nor grow so wise as to be able to write out in an ingenious formula the activities of spiritual grace.

But while that principle of life or of grace which is the inspiration, the constructive principle, of the kingdom of heaven, cannot be analyzed with mathematical exactness, cannot be precisely comprehended in a logical proposition, while it eludes the vocabularies and defeats definition, yet it is always possible for the intelligent Christian mind, illuminated by God's spirit, to approximate more or less to a true idea of heavenly realities. Because we may not completely understand those spiritual realities, we need not be agnostics. The direction of a moving point, we learn from the mathematicians, is at each instant a tangent to its path, if the path be a curve. So we may say of the action of an inquiring Christian mind, that it is continually running tangentially to the great sphere of spiritual mystery, always near it, never wholly encompassing it. The true distinction is given in the discrimination made by Paul between comprehending and apprehending. Paul feared to say that he, even though an inspired apostle, had comprehended, that is, had apprehended, many a precious truth.

An encouragement to an intelligent inquiry after spiritual truth, joined with a clear condemnation of the feeble failure of the agnostic who says that we cannot know aught of supernatural mysteries, was afforded by the Master's teaching when, in the seven parables of the thirteenth chapter of Matthew, he declared that the kingdom of Heaven is "like unto" this and that. By tracing an analogy between earthly things and heavenly, the great teacher showed that men could approximate to a satisfactory knowledge of the mysteries of heaven, sufficiently at any rate to fit them for an intelligent discharge of the practical duties of life.

We would do well to keep this distinction clearly in mind. While we may not go to the extremes of a Swedenborg, who fancifully and arbitrarily assumed analogies and "correspondences" in almost everything in heaven and earth, thus, despite his evident sincerity, exposing himself to the charge of seeking to be over wise in things inrespect to which it behooves men to be silent, or at least humbly hesitant, yet we may to a certain extent, and in a thoughtful, guarded way, profitably employ various earthly facts and figures to make clearer to our minds the meaning of spiritual realities, imitating cautiously the method pursued by the Savior in his parable or story-sermons, in which he drew certain parallelisms between things earthly and heavenly. Jesus, it is true, enjoyed the advantage of omniscience, and we shall be safe in our deductions and interpretations only so far as we closely follow His wise leading as He utilized the seed, the bird, the flower, the coin, the barley loaf, or a mess of fishes, to symbolize and illustrate the facts of the kingdom of Heaven which otherwise might remain to men an utterly dark mystery.

It should be carefully borne in mind, however, that spiritual analogies are after all only analogies. At best they serve but as tentative interpretations of the great indefinable mysteries. While Christ compared the kingdom of God to this or that earthly interest or possession He did not identify the kingdom with material things, or worldly ambitions. This is a distinction which men are all the while slurring over in their thought. The kingdom of heaven, we are told by the Master, is "like unto" a field, a coin, a seed, a loaf or barley bread, yet it is not itself a field, a coin, a seed, or a barley loaf. Still many men about us talk and act as though it were. They assume that the kingdom of God is meat and drink, is the loaves and fishes, is houses and flocks and herds, or in modern phrase, that Christianity is bonds and stocks, and fine sanctuaries and political power and social prestige and culture and civilization. Yet Christianity is not all these, though it is like unto these as symbols, and in many cases may bring or induce these things literally. It is always seeking comparison with the things of this present life, but it infinitely transcends them.

At the same time, while it is not to be identified with material things (which was the mistake of the self-seeking Jews, who thought that Jesus had come to set up a brilliant political regime, a newer and mightier Caesardom), yet it has a relation to all present interests, it is like unto them, it is suggested by them, it may use them. That kingdom is far away, and yet it is near. It is in heaven, and yet on earth. It relates itself closely and inquiringly and lovingly with the lives that men about us are living with such joy or such sorrow at the present day. It is an interest for two worlds, and all spheres of existence, now and hereafter.—The Observer, New York.

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EVIL SPIRITS.

Indians Have a Battle With Them.

An Indian rite more spectacular than the famous snake dance of the Mokis, but which is known to but few white people in America, is that of the Jocarilla Apaches of New Mexico.

It is the "Battle with Evil Spirits" which these Indians repeat every three or five years. It occurs only when a new moon appears between the 20th and 25th of September. That these Indians are able to make such a nice calculation in astronomy and dates speaks well for their mathematical ability.

September of this year the new moon appeared on the 23d day of the month. The Indians had prepared for their great dance or battle against the powers of evil. Mr. C. E. Ward, of Denver, Col., was a witness of the extrordinary scene.

"The celebration," he says, "which extended over a period of ten days, or rather nights, began at sundown on the first day of the new moon and continued until sunrise the next morning. It was repeated in this order throughout the period.

"As the sun sinks behind the western horizon the grand march of the celebrants begins. The men file in at the west gate and the women at the east, each turning to the right, and, after marching half way around the arena, halt, facing one another in a semi-circle, then retire under the roofed portion of the enclosure around the sides.

"In the centre of the arena is a small pile of brush, upon which a goodly supply of grease and oil has been poured, and at this juncture in strides the medicine woman in all the pride and glory of her barbarous attire.

"The Jicarilla Apaches have no medicine man, as is customary with other tribes. Stepping forward she applies an ignited brand to the pile, and as the fumes of sacred incense are wafted upward to the Great Spirit, the men and women give vent to their feelings by chanting to the solemn and doleful strains of tom-toms.

"After the medicine woman retires, twelve men step to the centre, where a larger and fiercer fire has been kindled, and while they beat the tom-toms the others in successive turns step forward and, forming a semi-circle about ten feet from the fire, go through their fantastic contortions. A weird spectacle they form, these simple children of the desert, clothed in their gorgeous blankets and other barbarous array—their straight, black hair unbraided and flowing in all directions, while their black, beady eyes emit sharp flashes of fanatical enthusiasm.

"After a while twelve evil spirits enter through the east gate and with grimacing faces and diabolical grins advance, while the dancers, panic-stricken and fearful, cease their dancing and rush for cover. It is futile, however, for the evil ones follow and submit their victims to all sorts of punishments until the braves, in their fury and indignation, rise in their might, and grasping their mighty war clubs, drive their tormentors out of the west gate. About 100 women and men are then selected to continue the performance until daybreak, while the rest retire.

"The grand finale occurs on the night of the tenth and the morning of the eleventh day. This night nobody sleeps, but all arrange themselves around the large fire, dancing and shouting all night to the ceaseless beating of the tom-toms.

"In the morning just at dawn, they rush out and place themselves in line along the banks of a little stream that empties into the lake, the women on the east, and the men on the west bank.

"Then the medicine woman again makes her appearance, this time with a large basket upon her arm, the inside of which is separated into compartments, each compartment containing some unction or healing salve.

"If one complains of a headache she dives down into one compartment and, bringing forth the necessary remedy, rubs some of it on the throbbing brow. Another complains of rheumatism, or possibly is suffering with toothache; in fact, every affliction known to Indian kind has its remedy in that mysterious basket and the obliging medicine woman applies it with solemn dignity and fitting ceremony.

"This action is supposed to drive the evil spirits in terror across the horizon, no more to return until the celebration of the next medicine dance, and leave the Indian immune from every ill. It is a sight worth going a thousand miles to witness."—Chicago American.

HEARD GHOSTS.

Comes to Minneapolis to Recover from Shock.

A SENSATIONAL STORY FROM COON CREEK, ANOKA COUNTY.

Mrs. Albert Nelson, the young wife of Albert Nelson, a farmer of Coon Creek, Anoka county, is in Minneapolis, suffering from broken health caused by peculiar circumstances surrounding the house which she and her husband occupy.

About a year ago the couple were married and settled on the farm of 400 acres. The house and buildings had been fitted up in first-class shape for them, to earn a livelihood.

A few nights after their marriage a most extraordinary and unexplainable event occurred, followed later by others of a similar nature, until the young bride had been forced to leave her home.

The first night they were awakened from their sleep by peculiar noises, and on awaking they felt their bed being lifted bodily into the air until it went high enough to allow the castors to drop out.

The chairs scraped across the floors, other pieces of furniture moved and all the movements were accompanied by the most unearthly noises. A thorough search of the house revealed nothing. While at the time he did not believe in ghosts, he was, as he admits, thoroughly frightened. This was the first of the curious occurrences.

Shortly after that they were awakened another night by the peculiar noises. The furniture took to moving in a most unaccountable way. Chairs were lifted from the floor and set down again. Tables slipped from one side of the room to the other, and everything pointed to the only solution, that unseen spirits were at work.

One night there was singing heard in the upper part of the house. By this time Nelson had become accustomed to the antics, and they were growing monotonous. He plucked up his courage and went to the room where the vocal selections were in progress and asked the ghosts in polite but emphatic tones to desist. He explained that he and his wife would like to go to sleep, and that such a thing was out of the question while the concert was going on. He received no answer, nor did he see a sign of anything, spiritual or otherwise.

The young wife at last could stand it no longer, and consulted the family physician. He was a matter-of-fact, gruff man, and they dared not tell him the real cause of her illness, for fear of ridicule. He announced that the only way he could diagnose her case was that the young woman had been terribly frightened. He prescribed for her, but the medicine failed to help her, and at times she was unconscious, she was so ill.

A brother was told of the mysterious night revels, and he slept at the house. Not a sound was heard, and he went away, divided between a belief in ghosts and the length and breadth of his brother's imagination.

Chris Moore a farmer living about a mile away, was invited to spend a night at the house, and the spooks got up a special concert and chair moving performance for his benefit. The two men made a search, but it availed them nothing.

Mr. Moore, although they did not find anything, does not laugh at ghosts any more and backs up his belief in their existence with vigorous language.

At last things became so bad that Mrs. Nelson was forced to come to Minneapolis, and a physician told her she must not go back to the house until the mystery was explained.—Minneapolis Tribune.

A Shaker Eldress' Experience.

To the Editor:—I have wanted much to tell you of the experiences of a Shakeress, in New Hampshire, whom I met several years ago in her own home, but as you have so many such like articles sent in, I do not know that you will appreciate my offering; however, I will write it out for your inspection, and whether published or not, I shall feel the better for an effort to add my mite to the grand array of spiritual testimony you are weekly reporting.

The sister I have in mind was for many years the leading Eldress in the central family at Enfield, N. H., but finally had to resign on account of physical ailment, and for seven years, was confined to her bed, with no hope of recovery, after having been treated by several eminent physicians. She was in middle life, and one whom the society had greatly depended upon because of the strength of her character, the intelligence, and good, motherly qualifications she possessed, and her physical failure was a source of deep regret to the whole community.

Her mind was bright and brave as ever, but the body had wholly lost its bearing. When I saw her she was well and strong again, and eldress in the novitiate family, a very responsible position, and this is what she told me, and others asserted to:

After all hope was gone, and she had been helpless seven years, an Indian spirit, a "medicine man," came to her bedside and examined her case, felt her pulse, etc., just as an earthly physician would do, and told her if she would do as he prescribed she would yet become well and strong. She saw and conversed with him, just as she had her earthly doctors, and had faith in what he said, and so put herself under his exclusive treatment. He came steadily every day, sat down by her bedside, felt her pulse, examined her case generally, noted the changes, dealt out the remedies needed, etc., and oftentimes changed the medicine. She said he was full of life and magnetism, as well as good cheer and pleasantry, often joking with her.

She gained very fast and he soon put her upon her feet, and in a short time told her she must go out into the woods, and gather with her own hands, the roots and herbs necessary to her full restoration—said he would be there and show her what to procure.

She took her basket and went out, and in a few moments she heard a sharp whoop near by, and looking around saw "her doctor" (as she called him ever after), who laughed and talked with her just like an earthly associate would do, and assisted in the gathering of remedies for her—which he often afterwards did.

She said she learned to love, and look with anxiety for his frequent visits, both before leaving her bed, and after getting strong enough to be about—in fact, he had never quite deserted her, as she yet (this at the time I saw her) was sometimes blest with his manly and noble presence. It was a pleasant theme for her.

She was a beautiful character. I cannot now recall her full name—they called her "Eldress Hannah." Her people all loved her, and so did the writer. It is now several years since she passed on to the higher home "over there."

JULIA H. JOHNSON.

Los Angeles, Cal.

A Bible Extract.

To the Editor:—Here is a sort of return to first principles—a pertinent extract from the "Good Book," which may at this time interest your numerous readers. Ever truly,

GEO. A. BACON.

Washington, D. C.

"When David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying: Go and say unto David, thus saith the Lord, I offer thee three things, choose thee one of them, that I may do it unto thee.

"So Gad came to David and told him, and said unto him, shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies while they pursue thee? or that there be three days pestilence in thy land? Now advise and see what answer I shall return to him that sent me.

"And David said unto Gad: I am in a great strait; let us fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man.

"So the Lord sent a pestilence upon Israel from the morning even to the time appointed; and there died of the people seventy thousand men.

"And David spoke unto the Lord by the threshing floor of Araunah, when he saw the angel that smote the people, and said, Lo! I have sinned and I have done wickedly; but these sheep, what have they done? Let thine hand, I pray thee, be against me and against my father's house.

"And Gad came that day to David and said unto him: Go up, rear an altar unto the Lord in the threshing floor of Araunah the Jebusite.

"And David built unto the Lord, and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel."—II. Samuel, 24th chapter, 11-25.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15 cents.

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Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "potteen," and an Irish recipe for "conwounding" the same. "What's that?" says the Pope. "Put in the spirits first," says his Riv'rence; "and then put in the sugar; and remember, every dhrop of wather you put in after that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father Tom was saying. "Glory be to God!" says he, sm

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SATURDAY, NOVEMBER 10, 1900.

A Pointed Denial.

We have all read of the awful wickedness practiced by heathen mothers, in feeding the crocodiles in the Ganges with their babies. Sensitive natures revolted at such depravity. It was the duty of Christians to educate those benighted people away from such cruelties, so in all the Sunday Schools of fifty years ago contributions were taken up at stated periods, to defray the expenses of missionaries in teaching those people the true religion.

The New York Sunday Sun published awhile ago a letter from Swami Abhedananda, an educated East Indian, during which he met this falsehood of the missionaries with a square denial. To quote him accurately:

"I have walked on foot along the River Ganges, from its source down to Calcutta, nearly fifteen hundred miles, and have lived among the Hindus of all classes and castes, but never have I heard the stories of Hindu mothers feeding the crocodiles with their babies which the Christian missionaries have spread far and wide in this country, printing pictures thereof in Sunday School books, in order to serve their purpose."

And while the Swami is on the witness stand, and is a very intelligent observer, we may as well let him nail another lie; that relating to the sacrifices under the wheels of Juggernaut:

"The truth is, the car festival was never prohibited by government [as alleged by missionaries]. It takes place every year in summer. I have seen it with my own eyes, and have lived in Puri, or Juggernaut, for six months. If any one wishes to verify my statements, he can refer to the Commissioner of Orissa, or read the history of India, by W. W. Hunter. The story created by the fertile brains of globe-trotters that the Hindus throw themselves under the car of Juggernaut to get salvation, is utterly groundless and false. No historical evidence can be adduced in support of such a story."

There is scarcely an end to falsehoods of like nature which have been reported as the wicked doings of the Orient. One writer exaggerates facts, and a hundred others magnify the tale, each adding somewhat to its horrors. The better we know the East and its people the less will we believe the Munchausens told of them.

Luxurious Homes of Missionaries.

Writes Winifred Black to the Denver Post:

"I have never met a naval officer, a Minister to other countries, or a traveler of any intelligence, who believed in foreign missions. When I was a very little girl I went to Sunday-school. The brother-in-law of the superintendent was a missionary to the Hawaiian Islands. Every Sunday I put a round perspiring nickel in the box for the Sandwich Islander. When I grew up I went to these blessed islands. The first day I went out to drive I saw a magnificent country seat. 'Missionary So-and-So lives there,' said my driver. And then I saw another country place, and another, and yet another—magnificent homes, the like of which none but multi-millionaires can inhabit, much less own, in this country. All of them belonged to missionaries. A prominent missionary gave a picnic and invited me to it. He had twenty servants on horseback to help attend to the comforts of the guests."

This statement regarding the magnificent living of the missionaries in the Hawaiian Islands corroborates the reports from China. And this is really why the expelled missionaries are so anxious to return. They cannot endure the simple ways and styles of living of those who contribute pennies and dimes for their support. Basking for a time in luxury it is very difficult to fall back into the humble methods surrounding their early years.

A Paramount Need.

The Baptist Examiner says: "The paramount need at the present is piety." If by "piety" is meant "Affectionate reverence and devotion to parents, friends and country," then we join in opinion most heartily with our Baptist contemporary as to the real need of the hour. If, on the contrary, as we suspect, it means a greater love and devotion to the church, its narrow and impracticable teachings, with greater observance of forms and ceremonies, more faith in the unreal and shadowy nothings which constitute Christian virtues, with added love for holy days and festivals, and practices which lower self-esteem instead of ennobling, then we must be permitted to differ as to the present need.

The Young Men's Christian Association.

In the very heart of the business portion of Chicago is located the palatial Central Department of the Young Men's Christian Association. It is equipped with every accessory that will make it attractive to the class it is intended to draw within its walls. The gymnasium is furnished with every accessory for physical training, and large enough to accommodate one hundren and seventy-five men training at the same time, and skilled instructors are provided. In connection the finest baths in all variety are provided, and a natatorium finished in white tile and marble, with no extra charge for swimming lessons. Off this is a hand ball court, and at Ravenswood is furnished the finest athletic field in the West.

There is a reading room and library, where all the leading magazines and newspapers are on file.

There are magnificently finished parlors, with the most luxurious furnishings, at the disposal of the members. Off the parlors and adjoining the library, is a correspondence room, amply lighted, with stationery free for the use of those who desire.

On the seventh floor is a restaurant, where meals are served at nearly cost.

The educational feature is most marked. The course embraces every department of science and the arts, modern languages, and a thorough business training under the best instructors. There are lectures on sociology, civic, scientific, historic and literary subjects. These are given in the superbly finished auditorium, in which a series of entertainments are also presented.

According to the annual announcement for 1900-1, "It is possible to furnish so many privileges at such nominal cost to young men, through the generosity of the leading citizens of Chicago, who contributed to the erection of the building and who annually subscribe to the current expenses."

The annual fee of membership giving all these privileges "to any young man of good moral character," is ten dolars.

The object of this great work is "the highest and truest development of young men. The enjoyment of membership privileges is not conditional on nationality, occupation, or religious belief."

In the city of Chicago, aside from the central home, there are nine branches, four of which are especially devoted to railroad men, and the colossal proportions the effort has assumed may be comprehended by the fact that it is pushed forward in all cities and towns in this country, and is now extending its labors to the Orient. The buildings specially owned by 344 associations are valued at $20,000,000.

The price is only ten dollars a year, and the opportunities for improvement well nigh boundless. The homeless young man from the country who has come to the city to make his way, is greeted with fraternal fellowship at the door, and if worthy every effort made to find him a desirable position. On the face of the announcement, nothing but a moral character is demanded or sought. We presume a member might continue without any assumption of religion, but in the light of after reading he would not be pleasing to the management.

The scheme originated in a desire of propagating church doctrines; as a feeder to the church, and has become everything its founders desired.

Its object according to Mr. Frederick White, Religious Work Director, as given in the announcement for 1900-1 is: "To unite those who, regarding Jesus Christ as their God and Savior, according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men."

For this object there is held a series of religious services—a Sunday afternoon meeting, a social hour held in the parlors immediately after the service, a fellowship lunch from six to seven for members and their immediate friends and strangers in the city, followed by short devotional service, a noon meeting every weekday, addressed by ministers or laymen, a Tuesday evening meeting for "those who are beginners in Christian life, a Saturday night meeting for prayer, especially praying for blessings on the work of the following Sabbath. To these is to be added twenty-three Bible classes.

Professedly there is no other requirement than a "good moral character," but however moral a member may be, he is only an "associate" unless he is a "member of an evangelical church!" A Unitarian or Universalist would have to take second place.

Every effort is exerted to win young men to Jesus Christ. That is the purpose of the Association, and to stand well with the management, to have influence and popularity, and be recognized in full fellowship, it need not be said that acknowledgment of Jesus Christ as the Savior is absolutely required. If this is not believed—if the young man cannot believe it—every incentive is offered for his becoming a hypocrite, and few there are who under the pressure would not yield. And as they grow in years, the pressure always being felt, they become fixed in their methods of thought, or rather thoughtless members of the churches whose ranks the Y. M. C. A. was designed to recruit.

Ten dollars pays for an annual membership, but it does not measure the cost.

A Lesson from Natural History.

Huber, the well-known Swiss naturalist, told of his watching the raid of a community of reddish ants, formed in a close phalanx eight to ten inches long, and four inches broad, marching a distance like a body of soldiers and attacking a hillock of dark ash-colored ants. He described the attacked, their confusion, defence, and the triumph of the assailants, followed by the sack, looting and carrying away by the captors of the young and the eggs of the defeated colony. These were carefully cared for until they reached maturity, then were compelled to toil as slaves to the victors.

The church seems to have borrowed its most successful method of Christian expansion from these slave-capturing insects. Its tools everywhere labor to gain control of childhood and youth, while in their plastic state, so as to mold them to their own will. It is said Catholic priests come very largely from orphans who fall into the church's hands, are educated by it, are inducted into the ministry, and repeat the process by which they became slaves, willing tools to serve the church, always ready to do its bidding. This is why it is almost impossible to make any inroads on the parent church. Its foundation is on a rock, which is really doing by children what the red ants, in Huber's observation, did to the defeated brown ants they enslaved.

A Curse to the Country.

A writer in an English journal, "Reynold's Newspaper," who, the editor says, holds a very important position in China, and has exceptional advantages for knowing that country and its people, states in the course of a long letter:

"The missionaries have the best houses in China, finely furnished, large staff of servants, and a splendid table. They do no work in the summer, but go away to the hills, where they have fine summer residences built, and they are not long in the country before they buy land and make money. This is not idle talk, as all foreign residents in China can bear out what I say.

"I have visited missionaries and dined with them, and can assure you that if they were in England they could not keep up the houses they do here and be able to go away to a summer resort for three or four months every year. Another great benefit they have is that they get so much for every child they have. Now, Mr. Editor, I beg of you to do your best to try and prevent any more money being sent to this country to support missionaries. I am sure the money can be laid out to much better advantage in England amongst the starving poor than to keep a lot of idle people here in luxury. The missionaries are flocking to Shanghai in hundreds, and many of them stay with their families at the best hotels at seven dollars per day. This equals at least fifteen shillings per day each, so you will see it requires capital to do this. You can hear people remark on all hands what an enormous amount of money must be sent from England to keep these people going. Many say they are a curse to the country."

It is universally conceded the missionary interference with the religion of China was the sole cause of the present disastrous condition in the Flowery Kingdom. Because of it all the Western nations have been put to enormous expense, and have lost many valuable lives.

Now as we write the statement comes that 1,800 American soldiers are to remain in North China, and that the missionaries have, or are about to ask, the authorities at Washington to increase the number, probably with the view of permanently remaining in China to protect the missionary interests.

We know what the missionaries accomplished in the Hawaiian Islands. After reducing the population from 150,000, as they took possession of those islands in 1820, to some 31,000 in 1890, the sons of those missionaries usurped the government, and transferred it to a foreign power. The natives, the true owners of the islands, were not consulted, but the usurpers took control and maintained it, to the prejudice of those whose fathers were induced to worship a crucified God. With that example before the Chinese they cannot be blamed for their revolt against Christian rule. It is their methods and their violence we all deplore.

Atrocious Criminals for the Church

Gibbon says in Chapter XV of his Decline and Fall of the Roman Empire, p. 354, vol. 1, of Putnam & Sons' edition:

"It is a very ancient reproach * * that the Christians allured into their party the most atrocious criminals, who, as soon as they were touched by a sense of remorse, were easily persuaded to wash away, in the water of baptism, the guilt of their past conduct, for which the temples of the gods refused to grant them any expiation."

This incident of history was recalled when reading the Associated Press dispatch to the Kansas City Star, as follows:

"Wichita, Kas., Oct. 23.—Frank Allgood, recently convicted of horse stealing here, was taken from his cell in the county jail Sunday morning and, accompanied by officers, went to the Christian church, where he was baptized. The Rev. Lynch, pastor of the First Methodist church, performed the ceremony. Allgood was then taken back to jail, to await being sent to the state prison."

Whether the same occurrence or another we cannot say, but we read a few days ago of a convicted felon, lately baptized by immersion, who had manacles on his hands and shackles on his feet when the holy rite was administered. Were they afraid the candidate for heavenly rewards would make his escape from earthly punishment as easily as he had escaped that reserved for sinners in another life?

Cargoes of Pastors.

The following from a late London paper now before us:

"This seems too good to be true. American deacons, we are told, are now in this country seeking pastors for some prominent pastorless churches in the United States. Let us hope to God they will take back with them a ship-load—nay, a dozen ship-loads—aye, and come again for some more. We will try and squeeze out a few crocodile tears; but, oh, DO let them carry off a few cargoes soon. It is blessed to give—more blessed in this case than to receive—and right manfully will we put up with the loss."

Well, well, is England tired of priestly rule? But never mind. Send on the pastors and we will send them out as missionaries to China, or to the cannibal islands. Good, fat, sleek ones are always in demand in the latter markets, particularly in those seasons when the bread fruit crop is short; and China has a method of its own of disposing of them when in excess.

The Spread of Mormonism.

Within the past two years over 1,600 picked young men, some of them college bred, have been commissioned as standard bearers of the Latter-Day Saints to propagate the Mormon faith in America and Europe. By next January it is expected no fewer than 3,000 ambassadors of Mormonism will be at work in America and other lands. The student volunteer movement cannot show such marvelous results and enthusiasm as the Mormon movement. It is affirmed that the gains made by Mormonism in the Dominion of Canada are greater than in any other region in the world. This aggressive body has about 300,000 communicants, of whom some 20,000 were added in 1899.

No other denomination has made such wonderful advances as has Mormonism. Continued at the same rate of increase as for the last seventy years, and in two thousand years it will dominate all other Christian faiths. We know its origin, the character of its projectors, the shallow fraud on which it was based, but the advance goes on unchecked.

Women the Life of the Church.

A writer in Harper's Weekly says he has been visiting a large number of churches during the last year, and specially noting the number of adults of each sex in attendance at Sunday ministrations. He found on an average there were about three women to every man. Where the preacher is a radical, and gives full expression to his boldest convictions, men are as numerous, sometimes more so, than women. He gave it as his opinion that the falling off in church attendance is due, not to bicycles, out-door amusements, or Sunday newspapers, but to the fact men are indifferent to ordinary Sunday preaching. They want information along religious lines, on subjects the pulpit rarely or never discusses.

The pulpit orator is never more at home than while depicting the agony of a dying God. He mingles his tears with his rhetoric, and draws a picture that is really sublime. It is a hard heart that can listen to such eloquence without being moved by pity. Away from the church, in his thoughtful moments he is ashamed to have given ear to such supreme nonsense as a God dying on a cross at the hands of man. Had the preacher exhausted his logic in proving that man is immortal he would have said something practical to think about. After listening to the usual pulpit harangues for ten to twenty years, and gaining no new thought, he is content to remain at home, and let his wife represent him in church circles. Educated wives, however, like their husbands, have begun to question the creeds, and they are gradually finding rest or entertainment outside of church pews. And who blames them for it?

Will Reap the Whirlwind.

It is rarely The Progressive Thinker will have occasion to indorse any position taken by the "Christian Endeavor World," but we not only approve but highly commend its disapprobation of the looting and immoralities at Tientsin and Pekin by the allied armies, when those cities became subject to the Christian powers. We quote:

"What can the so-called Christian nations expect after this horrible exhibition of barbarism? They have sown the wind; they will surely reap the whirlwind! The excesses of the Boxers in their maddest moments were apparently no greater, if they were as great, as the rapine and destruction of these barbarians from civilized lands. Who can blame the Chinese for any reprisals they may hereafter make upon these hordes of white bandits who have overrun their country?"

Severe, but just. The whole press of the country should disapprobate this vandalism either at home or abroad.

Marvels Will Never Cease.

A steamboat has been plying on the Dead Sea since last June, capable of carrying thirty passengers and considerable freight. Another is in process of construction. This sea receives the waters of the Jordan, but it has no outlet, save by evaporation. It lies 1,312 feet below the level of the Mediterranean. Its sides are graced with perpendicular cliffs rising from 1,000 feet on the west to 2,000 feet on the east. Chateaubriand reported the Arabs claimed no one could venture upon the sea and live. He disproved the statement by bathing in it, but the water was so dense he could not sink, so floated with his body half out of water.

Now a railroad from Jaffa to Jerusalem; thence to the Sea of Salt, as it is sometimes called; and thence by steamer to Kerah, on the eastern coast, said to be the ancient capital of Moab, which contains a population of about 8,000.

Recall the Missionaries.

The Chinese Ambassador to England, in a late official declaration to the British government, made an appeal which is worthy of preservation. Said he:

"It will be quite impossible to have peace in China so long as foreign missionaries are allowed to interfere with the institutions of the country; and no government at Pekin can be strong enough to protect unpopular missionaries throughout so vast an empire. We may not be able to keep these missionaries out of China, because we are not a fighting nation. Anything will be better than the missionaries. Peace, prosperity, and healthy commerce will be impossible until the missionary shall have been eliminated from our local problem. Recall the missionaries, and all will go well."

All governments should heed this pathetic appeal.

As Funny as Any of 'Em.

A London paper tells of a Ceylon planter whose wife died. A clergyman called to express his sympathy. Neither the man nor his wife had been a church member. The husband was prostrated with grief, but roused himself as the man of God entered.

"Is there any part of the Scriptures you would like me to read at the funeral?" inquired the clergyman.

The husband sat up, mopped his eyes, thought for a moment, then: "You might try that bit about Samson and the foxes. I think that's about as funny as any of 'em."

He Saw It Correctly.

Rev. A. C. Lucey, rector of West-Meston Rectory, of England, lately wrote very sensibly to the Church Times:

"The sooner we clergy realize that what the present age requires is the re-presenting of religion, the better it will be for us and for religion. It is most difficult for us to shake ourselves free from old-fashioned prejudices and knowledge, and to know how to acquire sound methods."

The Boxers Were Reformers.

Now come representations that the Boxer movement in China was inspired by an absolute desire to reform governmental affairs. They ascribed their failure to gain reforms to the "foreign devils," who controlled the Chinese officials by corrupt methods, and the grant of privileges to missionaries confirmed them in their suspicions.

HON. A. B. RICHMOND.

About the first of December we shall commence a most remarkable narrative, by the Hon. A. B. Richmond, of Meadville, Pa. Mr. Richmond is widely known as the Sage of Cassadaga. Our Winter Campaign will be especially brilliant. Send in your subscriptions now, and enjoy the feast of good things.

15 CENTS.

OUR WINTER CAMPAIGN

It will be especially brilliant and attractive, and we desire to reach at least 50,000 Spiritualists who take no Spiritualist paper, and who are actually in midnight darkness in reference to what is going on in our ranks. In order to do this we will make a great sacrifice financially, and will send the paper out twelve weeks for 15 cents to all new subscribers, or those who have not been on our list for one year. We will also send to each trial subscriber a copy of The Progressive Thinker containing the "Crimes of Ministers and Church Members." This issue of The Progressive Thinker contains twelve pages, the largest paper ever issued on this earth from any Spiritualist publishing house. The data presented was collected during three months' time in 1898, from the secular press, illustrating in a marked degree the vast amount of crime among ministers of the gospel and church members. Whenever you hear an orthodox minister defaming Spiritualists, all you have to do is to present him this special issue of the paper in answer. It is a stunner, and will silence him! The data and statistics of this paper alone are worth to every Spiritualist at least ONE DOLLAR. It is a weapon of defense they cannot afford to be without. Any Spiritualist in renewing his subscription can have this remarkable paper sent to him by enclosing a two-cent stamp. We desire to send this paper to every Spiritualist in the United States, a million or more! When we sell this paper to the trade, independent of a subscription, the price is 10 cents.

Bear in mind that if your subscription expires now, you should not shift from yourself to another member of your family (or any one else, for that matter) in order to get the reading of the paper for less than actual cost to us, under the pretense that that person is a new subscriber. On the contrary, you should renew at once, and send in all the yearly subscribers you can, to strengthen our hands in this great missionary work. The trick of changing the subscription to another member of the family, when the yearly subscription expires, in order to take advantage of our trial rates, has been played upon us, but we hope it will never be repeated. As the lamented Col. Ingersoll said, "Let us be honest."

We want to do a missionary work this winter among Spiritualists exclusively. We want them to read what the Hon. A. B. Richmond, the Sage of Cassadaga, has to say. His narration will extend through several months of the paper, and will prove highly fascinating and interesting.

This offer is made solely to reach the Spiritualists. We want to take a census, and determine how many Spiritualists can be induced to read a Spiritualist paper when it is sent out almost as a gift. If they will read The Progressive Thinker for three months, we are sure they will read it longer. This is a Special Campaign among the Spiritualists. We want to reach them exclusively. There always have been thousands of Spiritualists who do not read our literature. They know absolutely nothing of the great events constantly occurring in our ranks. They are in midnight darkness in respect to the personnel of our movement. We don't think that one Spiritualist in a hundred knows that the National Spiritualist Association met this year at Cleveland, Ohio. We want to reach this class in this our Special Campaign.

Giles B. Stebbins Passed To Spirit Life.

It appears from the Evening News, that the veteran reformer, Hon. Giles B. Stebbins, on October 31, expired of old age at his residence, 143 Pitcher street, Detroit, Mich. He had felt the approach of death for several weeks and talked over the details of the funeral and interment with his wife.

Mr. Stebbins was born 83 years ago of New England stock, at Springfield, Mass., and began life at 14 as clerk in a hardware store. His ambition was to become a Unitarian minister. With that end in view he subsequently attended school again, and in the '50s was sent by the Boston Unitarians to Ann Arbor, where he established a Unitarian society and was its pastor for about two years. But after that he became converted to the doctrine of Spiritualism, and while at the time of his death he was a member of the Unitarian church in this city, he was also and had been since his youth one of the most ardent and industrious writers on Spiritualism in the United States.

Before the civil war Mr. Stebbins took a prominent part as a writer and lecturer in the anti-slavery cause, spending part of his time in Washington, and after the war he became an equally zealous advocate of protection. In 1867 he removed from Washington to Detroit with his wife, whom he had married at Sodus Bay, Ont., in 1846. Since coming to Detroit he had been a prolific writer for the newspapers and various publications, besides issuing a number of books on religious, educational and political subjects. He spent two years in Chicago as editor of a Spiritualistic paper, a year or two in similar work in Milwaukee, and during the year 1892 was editor of the American Tariff League organ in New York.

Mr. Stebbins was a very quiet, gentle, unobtrusive man except as the nature of his work brought him into prominence. He and his wife lived alone, their children having died in infancy. About four years ago they celebrated their golden wedding. The remains were cremated and the ashes taken to Springfield for interment in the family lot.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

A NOTABLE WORK BY HUDSON TUTTLE.

The Science of Spiritualism—Mediumship, Its Laws, Conditions and Cultivation.

Since my supervision of the Questions and Answers Department in The Progressive Thinker, over five years ago, I have been in constant receipt of letters from those interested in the investigation of Spiritualism and kindred fields of thought, desiring personal lessons, often offering more than the exorbitant prices of the advertising "scientists," "occultists," etc. To all these I have replied that I could furnish nothing beyond the books I have published and the answers given in The Progressive Thinker, which is free to all.

The demand is so urgent that it has been decided to condense the answers given on Mediumship and Spiritualism in The Progressive Thinker, for the past years, with new matter, and so far as possible, meet the demand for "lessons" on these subjects.

Perhaps no questions are so often asked as: "How can I became a medium?" "How shall I proceed to investigate to satisfy my ardent desire to know?" To answer all such questions is the object of this book. Its Introduction is the Principles of Spiritualism. It gives the fundamental laws and conditions of mediumship, and then discusses its various phases, giving "practical lessons" in each. Clairvoyance, psychometry, mind-reading, Mesmerism, or Hypnotism, Healing, Writing, Inspiration, Physical Phenomena, etc., with a series of "Hints and Suggestions," clearing up obscure places.

Brother Francis, after his "Divine Plan," has made the price 35 cents, and will have it ready on or before December 15.

Those who desire such a book will confer a favor by sending me a card with their address (not money until publication).

I will take this occasion to thank those who have so generously subscribed for "Asphodel Blooms." Already the-number guarantees its publication, which will be in November, in time for the holidays, as it will be printed and bound in a manner to make it an attractive gift.

Those who send in their names and postoffice addresses at once will receive both "The Science of Spiritualism," etc., and "Asphodel Blooms" for $1. Address Hudson Tuttle, Berlin Heights, Ohio.

He Has the Three Volumes of the Encyclopedia.

Los Mochis, Sinaloa, Mexico, Oct. 8, 1900.

To the Editor: I received Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World in due time, and I have read it and re-read it, and I would not take ten dollars for it now, and do without it. It is about the best book I have yet seen; to say that it is a real treat, is putting it lightly. The contributors are among the most noble and able of both the living and dead, and after reading their opinions and experiences I am constrained to look with fond anticipation when I may pass over. I have the three volumes and no Spiritualist should be without every one of them.

I. W. Scally, M. D.

Wonderful Occult Powers.

As set forth by the Chicago American, William H. Mack, a young man from New York, believes that some day he will show that there is something wrong with the law of gravitation, and that the laws which now govern the attraction of the earth will have to be amended.

At present he is a living demonstration of the fact that the laws of gravitation don't always work as they are laid down in books, for Mr. Mack can make himself so heavy nobody can lift him, or he can allow himself to be lifted easily by a man of moderate strength.

He has known of the strange power he possessed ever since he was a mere child. He has exhibited it for the benefit of the greatest specialists, but none of them can give an explanation of just what the subtle power is which he possesses. Prof. Virchow, of Berlin, says it is a form of nervous energy. Charcot, the great French exponent of hypnotism, declares it is a management of invisible force, whatever that may mean; and so on. But nevertheless the fact remains that Mack can regulate his weight, and also has control over his pulse.

He has traveled around the world showing his power, and in the course of his travels was in China in 1896, where he was not allowed to exhibit before the people, as he was regarded as a supernatural being. He did, however, give an exhibition before Li Hung Chang. That shrewd diplomat said to him: "You ought to be very rich; you have such a grip on the earth."

Mr. Mack is now in Chicago, and he gave an exhibition of his strange force at the American office yesterday, where he defied the strongest employe in the building to lift him from the ground if he did not so choose. In his exhibitions he simply places his finger upon the neck of the man trying to lift him, and he is glued to the earth. No amount of energy seems able to raise him, but when he does not apply this touch he is as easily lifted as an ordinary man.

Mr. Mack also has the power of transmitting his peculiar resistance to others by simply placing his hand upon the neck. He has recently come from Harvard, where he was a source of wonder and amazement to the football team, which tried mass plays upon him without avail. He defied their united strength. Three or four of the biggest men on the team tried with might and main to lift him, but failed.

Mack performs many wonderful feats, but perhaps the strangest is this: He holds a vaulting pole in an upright position between the palms of his hands and permits as many as can conveniently grasp the pole to do so, but their combined efforts are unable to force the pole to the ground.

Mack first discovered his unusual power when a small boy. He came home from school without a merit card, and his father was about to punish him. The small boy grasped the father by the neck and the father's hand was stayed, he could do nothing with the boy, and was astonished. He tried to carry the boy to the house, but was unable to lift him from the ground.

Dr. Marion L. Simms, the family physician, was called to see if he could explain the phenomenon, but after several experiments gave it up. Spiritualists thought they detected a great medium, but young Mack did not show any genius in this respect.

In 1890 the strong man went to England and submitted to tests by experiments there, but no good explanation of how he exerted his power was obtained, and Mack still wonders why he does it and why he is so different from other men.

The definition of a pound, according to physicists, is "the pull of the earth exerted upon a small piece of platinum deposited in the Exchequer at London." To Mack this means nothing, for he can make the earth exert a greater or less amount of "pull" upon him and the unit of the measure of the force of gravity is of no use.

On the scales he can vary his weight "working," 123 pounds, but he can also tip the beam at 800 pounds and then slowly decrease his avoirdupois to about 35 pounds below normal, and he cannot explain it any more than anybody else.

Professor Virchow, in Berlin, made a three weeks' study of Mack and at the end of that time gave no clear explanation of the phenomena which he had studied. He gave it as his theory that it was some form of nerve resistance and the consensus of the savants seem to be it is something of that sort, but something they have never been able to discover before and are absolutely unable to account for.

Mack becomes exhausted after a little time and seems in a state of almost total collapse after performing his feats but regains his normal poise in about half-hour of rest which goes to confirm the theory of it being nervous power which he uses.

For the American Mack performed his usual feat of increasing and diminishing his weight. He was not feeling in the best of health, and said his "work" affected him more than usual. He proved himself to be absolute master of his weight and could weigh about what he wished when anybody tried to lift him. One, two, three and four men made trials, but could not move him from his feet. He could be wrestled from his feet easily or toppled over and then lifted, but when he placed his finger on the neck of one of the men and they all touched flesh somewhere along the line his resistance baffled all their efforts.

There seemed to several reporters who tried the experiment and watched it closely, a trick of balance. They tried similar experiments among themselves, and found that when one of their number placed his finger on the neck of another it was almost impossible to lift him, but other trials failed, and they finally came to the conclusion there was some unusual power being manifested.

The Progressive Thinker Travels.

To the Editor:—In a late edition, I see a short squib headed, "The Progressive Thinker Travels," in which it says that "a poem written by a gentleman in Sturgis, Mich., had traveled to the top of the Rocky mountains."

I can furnish you with a much more remarkable instance, illustrating the wonderful circulation your paper seems to have, which apparently is not not confined to the little narrow limits of the United States, or even England, nor of both combined. You published an article of mine in your paper of August 11, entitled "The Home Circle," and in response thereto I received a postal card from an editor at The Hague, Holland, which I herewith enclose, and of which you can give a fac simile for the benefit of your readers, if you desire. Respectfully,

J. S. ENSMINGER,
Topeka, Kans. Atty-at-Law.

Dear Sir:—With much pleasure I have read your communication about the cases with Frank Nevils and your wife Emma, in the number of August 11 of The Progressive Thinker. If you would send me also some account of further experiments, I shall have the pleasure to insert it in the Dutch paper, De Sphinx. Yours truly,

A. J. ROTTEVECL.
The Hague, Holland.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth 50 cents.

AUTOMATIC WRITING.

Showing How Different Spirits Express Themselves Upon the Same Subject.

The sun and moon are properly termed King of Heaven and Queen of Earth, or nature. The two united, form the natural power under which all nature's forces serve, but it is not a self-acting operation, nor yet chance work. All is supremely governed.

The electric forces of the Earth and elements are centered in the sun, in the substances and forces in which said electricities are contained. Therefore, the sun is the producer of the refined electricities, by using all things in nature as batteries and by these connections and force exchanges, currents are produced and supported, atmospheric and oceanic boundaries fixed. Water, wind and wave, are made to contribute to this system in its refining and propelling labors in nature.

The moon contains the magnetic and propagative forces of corresponding seeds in nature. She is the gentle goddess whose influence upon earth means not only production but multiplication and constant improvement, by reason of changes due to these inherent powers in nature to which the selections centered in sun and moon correspond and thus act in union, as the propelling power of all things within their radii.

No. 2.—The sun is an evolved centre or dynamo. It is a centre qualified by exact mathematical calculations of all substance and force employed in its evolution and continuous support. It is a centre that can and does, exercise sufficient attractive force to insure evolution of all evolvable matter of its sphere, which sphere represents all that is contained in a mathematical plan for a new creation, in its entirety of labors from start to finish.

One of the Creative Masters said this, concerning the sun and its auxiliaries: We have provided nebulous belts and rings around the corporeal world, that by a study of these, man may comprehend the rotations of the vortical world. For his utility we created a great circle of electrical currents and set the sun within it, its power great yet subject thereto. We created the vortices to resemble whirlpools or batteries fed by the corporeal world. The sun's vortex does thus forever rotate and carry all other currents and vortices in it, according to their density and position. Thus are they carried forth and around about the sun by the power of these currents and which are differently manifested at different times. Whirlwinds and great storms are only the effect of differently manifested electric currents, all connected within the solar system.

By means of these affixed vortices, the planets turn on their axes and are carried in their orbits. The sun's heat and the earth's rotation on its axis are, in the main, the cause of all atmospheric disturbances in connection with its vortical currents. Electricity is the natural atmospheric agent effecting these disturbances. The equatorial regions are the parts of the earth most heated, therefore in those belts the heated air is constantly ascending, which results in frequent rain accompanied by lightning and thunder, a proof of electrical action and the to and fro movement of the whirlpools for the generation of electrical currents.

The sun, as the master stationed over all vortical currents, sets all this atmospheric machinery in motion by heating the equatorial regions and using heat and electric forces for its power supply in constantly evolving all evolvable matter from the earth.

The earth is composed of chemical elements, and the atmosphere contains the corresponding chemical elements and properties, all of which are fixed in their correlative services with mathematical exactness, as they are numbered and named per calculus. There is no chance work about this, and those who think they have become masters in learning nature's force play, behold only the effects of the cause behind it.

No. 3.—Another spirit speaking on this same subject—the sun—said: To the sun is due men's physical strength to perform physical labor. The chemical force that comes from the sun really performs all the heaviest work in the corporeal realm. By the sun's power apart from heat and light, carbon and oxygen are separated and all the poisonous gases which in that state need these chemical affinities from the sun are then utilized as fertilizing forces by the Divine Husbandman, to strengthen and prosper the vegetable world.

No. 4.—Another spirit says this: The rotation of the planets which are discovered, is at the present time being somewhat changed, which is due to the positive arranging of all principal meridians and their respective parallels. These changes were all marked in the original creative drafts as enlargements of spheres by incessant involution and evolution. Astronomers therefore have some critical work before them for the reason that the Masters turn the pivot slightly. This will become apparent to the students' searching vision and somewhat perplex them.

It has been the supposition of some of these students, that there would come a time, when this sun with all its planetary auxiliaries, Earth included, and welded into its mass, would roll as a black ball through infinite space, because they fail to see how the sun can be fed and put forth its great force which is so constantly and lavishly expended.

There is no need of fear on that score. A great surplus of such substance and force is on hand, yea; too much, and it is of necessity returned to exhaust itself upon Earth, to maintain the order and stability of this central system. Therefore it is desirable that men study how to put this natural wealth to use, for it is purposed that it should be used to increase the world's wealth and humanity's comfort.

It is time that not only gas, oil and ore should be extracted from nature's bosom; but from the atmosphere and its elements the surplus must be drawn, by which the labor processes, that is, nature's operations and ruling may be more perfectly learned than from any other effort for such results.

All evolutionary processes per higher, purified substance, are conducted by induction or as some call it, involution, through nature's nerve or psychic system. In nature's workshop, all is so governed that each grade of soul germs makes it possible for the next higher grade to take up or build forms from the matter so purified. Thus grade after grade of embodiments are conducted for the purpose of refining all of nature's raw materials by the use of organisms through which her dynamic forces can and do exert themselves to cement, as well as to draw such substance as the law of evolution designates on every plane. The fittest is ever cemented with that a grade in advance, and this connecting and welding of these links is so perfect that it can be traced like an open book, when intellectual unfoldment and spiritual insight make it possible.

These natural processes are wonderful when clearly and rightly discerned by the quickened vision and senses, for it is plainly marked what part each force is playing in selecting and impelling that which is fit for cementing purposes in each degree, according to marks of law and nature's absolute ruling. All expressions of corporeal forms are the result of life or chemical substance in nature, but fanned into life and governed by Supreme, Universal spirit.

At the present time, the soul-life of all nature is undergoing great travail for higher expressions. Nature's nerve system throbs in all plant, vegetable and animal life. All that is, is severely affected by the strong force currents directed upon nature, as also upon the mortal mind realm. Nerve stimulus is being exhaled and inhaled rapidly from organisms to organisms, the higher and lower orders mingle. This psychical exchange is necessary. The present crises through which earth and man are passing would be overwhelming if strength were not supplied from above and the force and substance assimilations and cementing processes for the necessary uplifting which alone insures safety and curbs the tides of ill force which threaten woes for mortals and shortens the periods of hardships for the dwellers of earth. This great psychic or nerve stir and invigoration is felt in all religious, political and commercial spheres. It impels thought and action. It is realized as comfort and discomfort, as desired peace and provoked war, as a desire to cling to old dogmas and ideas and being perforce overwhelmed by the new thoughts forced upon the minds. This force will work until the errors vanish. It works for unity, for harmony, for joy, for righteousness and will not return void, but will accomplish its purpose, although while the struggle for this result is on, it may well be said that these are times that try men's souls.

MRS. M. KLEIN.

Van Wert, Ohio.

Written in the year 1870.

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CRITICISES MINISTERS.

Takes Exception to Statement that God Sent Disaster.

John W. Ring, a prominent Spiritualist of Galveston, Texas., does not think that God was responsible for the terrible flood that wrecked the Texan city and caused the death of 10,000 people. In an address at No. 222 Superior street, Cleveland, Ohio, during the N. S. A. convention, he took occasion to criticize the ministers of the north, who, he said, are preaching that God sent the terrible flood as a lesson to the world and to demonstrate His power. Mr. Ring said that the flood was the working of nature's laws; the effect of the causes of nature working through man. "The flood," he said, "was the working of nature's laws and not the direct result of an angry God."

Mr. Ring claimed that the country is approaching a great climax; that the incoming century will bring a developing of spiritual understanding hitherto unknown in the history of the world.

Mr. Ring was in Galveston during the day and night of terror, and he painted a rather vivid word-picture of the disaster. He was in the midst of the storm district and he remained there from early in the morning until 4 o'clock in the afternoon. Then he started out and walked about the streets waiting for spirits or intelligences to tell him what to do. He entered an orphanage asylum, and while standing in the entrance a spirit warned him to leave the building. He did so and the next morning he found the building had been destroyed, and had he remained there he would have been killed. He took refuge finally in a house which contained a number of persons of the Catholic and Episcopal faith. "These people were deeply religious," said Mr. Ring, "and during the night they fairly bombarded the holy city with their supplications." He described how a vision in the form of a beautiful angel had appeared to a little boy who was in the household and how when the boy asked the angel if they were to be saved the angel had nodded its head three times in the affirmative. The house was not destroyed and all the inmates were saved.

Mr. Ring said he had been asked a number of times why spirits had not appeared to all the Spiritualists of Galveston and warned them of the danger, that they might have an opportunity to escape. Seven members of the Galveston Spiritualist Society lost their lives. He said those members of the faith were so satisfied with their safety that they refused to heed the warnings of their mortal friends. As for himself, that early in the day, not being advised by spiritual intelligences, he remained at his home. In the afternoon, however, he left his home and went about the streets, waiting for the spirit intelligences. Finally he entered the orphanage and a spirit visited him for the first time and told him to leave that building. He did so, and probably saved his life, as the structure was destroyed.

Citizens of Galveston, so Mr. Ring said, do not think anything of being compelled to take off their shoes and stockings and wading to the street cars. Such incidents are common for the reason the island being so low, is often inundated to the depth of a foot or two. So when the great storm of Sept. 8 broke, the citizens were not very much alarmed when the streets ran a foot deep with water. The storm continued from early morning to 4 o'clock in the afternoon and then a perfect hurricane arose, the wind blowing 110 miles an hour. The town was flooded to a depth varying from eight to fourteen feet. Not a single building in the city escaped the fury of the storm. Many were razed completely and every building was more or less damaged."

The speaker argued from the proposition, "Was God in the Galveston flood?" He denied that Galveston was visited by the wrath of the Deity for the reason it was a sinful and wretched city. He said, judging from the number of churches, Galveston was a very pious city. Most of these were destroyed. The only place of religious worship in the city that was not entirely destroyed was a Jewish synagogue. He claimed the disaster was due solely to the workings of nature's laws.

BABY FAITHS.

A Whole God, or No God at All.

I don't know just how hard Prof. Loveland is punching other people's "baby faiths" or Gods, but I do know he is not leading out even in the direction of mine, and perhaps not in the direction of Mr. Stewart's "God." Perhaps the Professor will better understand our "baby faith" by critically examining some of his own faiths which are yet more "babyish." Evidently Prof. Loveland uses the term "humanity" in relation to human beings in the very same sense that we use the term God, Being or Noumenon, in relation to the whole concatenation of things which we call the world or universe. The term "Matter" in relation to physical things, and the term "Spirit" in relation to spirit things, are used by others, if not by Prof. Loveland, in the very same sense that we use the term God in relation to both physical and spiritual things, and to any other systems or planes of existence that there may be of which now we know nothing.

If Prof. Loveland uses the term "Nature" in the sense of some "incomprehensible," "unknowable" something underlying all things and of which all things are the sum of its "potent energies," then his faith is our faith, and neither more nor less "babyish."

The fashion, however, is to divide "Nature" up into departments, as human nature, physical nature, spiritual nature, animal, vegetable, mineral, elementary and atomic nature. The sum of these "Natures" is the full-grown "God," as far as we know anything about him; but evidently a full-grown God is too much for a great many people, therefore they take him in broken doses and perhaps without realizing that they are taking their medicine at all. And having taken their God in these broken doses or "baby" forms—such as "humanity," "Matter," "Spirit," "Nature," and the like—they can't see what earthly use any man has for any more God, evidently believing that enough of a thing is a God's plenty.

These baby gods bear the same relation to Being or Noumenon that polytheistic Gods bear to the monotheistic God among those who give God the personal or anthropomorphic character.

But Prof. Loveland insists that our God is personal or anthropomorphic. Well, our God is but the sum of your baby gods. Sum them up and see if you have any personality in the result. Is "humanity" personal because each man is personal? Is Nature personal because natural things are personal? Is "Matter" personal because physical things are personal? Is "Spirit" personal because the spirit individual is personal? Is not personality the very thing which radically differentiates the things of the world from your baby gods of the world? In like manner personality or individuality is precisely the thing that demarks phenomena from Noumenon, or finite "beings" from the infinite Beings. If you choose you may remember, if you read it, what we said about the ocean divine in relation to the concatenation of personality. And you can call it "Ocean of Nature," or you may say it is made up of "Matter," "Spirit" and "humanity," and that each evoluted on its own lines into the world of personality as we have it now.

Of course if we attributed to Being or Noumenon the same kind of intelligence, emotion and volition we have, we would make a personality of him the same as we are personal. He must see through eyes and think by a brain the same as we. But that is precisely what we do not do, and what Prof. Loveland does not do when he speaks of the intelligence of "humanity," or "nature," and others when they speak of the intelligence of "Matter" or "Spirit."

But is any man vain enough to suppose ours is the only kind or plane of intelligence, emotion and volition? We see in the animal and vegetable economy, in our own physical economy, things done which we as an individual can't even approach, can't even conceive of or understand. Fancy a man making an egg, or making a chick of it. All he or the old hen can do is to produce conditions under which the egg will "hatch" itself into a chick.

Nonsense. We see a noumenal intelligence everywhere different from our own, and so much above, that we can't comprehend it. Even Prof. Loveland would have to acknowledge that "Nature" has all of man's intelligence and much more. Still he speaks of Nature not as a personality, but as the very opposite of personality.

It is true the "faiths of babyhood" die hard, such as "Matter," "Spirit" and "Nature." And perhaps it is well that they do not die until we take on a full-grown faith in Noumenon or Being. Until we discuss the world with Noumenon and phenomenon as the opposite poles of thought we would find it impossible to discuss it intelligently without using the term Nature, Matter, and the like.

If the N. S. A. had said: We believe in an unknowable Noumenon of which all known things are the phenomenon, I fancy there would have been no harm to Spiritualism in that, for it is a universal belief, as is shown by the "baby" beliefs in matter, etc. Where creeds come in is in attempting to comprehend and define an incomprehensible or unknowable and indefinable something. The world has tried that for thousands of years without any other success than to kill out the "baby" Gods. I have tried it all my life and, failed, and of course that should end the matter.(?) Having failed in that, suppose we take the world as we find it and make the most of it, giving others a lift as we go along. Give the Gods, the Jew and the priesthood a rest. Or let those only bother with the nature of God and what the Jews thought, who think it worth while.

But says Prof. Loveland, if that is the program, let Noumenon go with the rest. But let any man attempt discussing the world either in itself or as to its origin without a common source and "nature" in all things. To do so is to fall into all manner of jumble and end at total skepticism. Let Prof. Loveland try discussing the world without using the terms Nature, Matter, Spirit, Humanity and the like. Indeed, let those who so strenuously object to our discussing the world with reference to an unknowable Being or Noumenon, of which the world is the phenomenon, give us a better way. And remember we can't let them use their "baby" gods which are equally unknown. They must confine themselves strictly to the individual or thing, and what they do. When they are denied the use of their baby gods they will then be in position to appreciate the necessity of a full-grown God such as Being or Noumenon.

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GOOD NEWS.

From the Secretary of the N. S. A.

To the Editor and Friends:—You have all doubtless learned all about the last N. S. A. convention at Cleveland, and its grand success financially, and in point of business and harmony, so there seems to be little more for me to say in this connection. But even at the risk of repetition, I cannot refrain from making special mention of the beautiful and touching gift of the valuable watch and chain of our arisen sister, Mrs. Caroline Hilligoss, who left it to the Mayer fund of the N. S. A., and which was brought to the convention by Dr. Hilligoss from Indiana, and there disposed of for one hundred dollars in the interest of the N. S. A. home. The silk quilt donated by Mrs. Nelson, of California, brought twenty dollars to the fund; there is no doubt that it was worth a great deal more, but we had so many articles to sell, and as we could not dispose of any by shares, we had to do the best we could, with these things. The lovely table-cover donated by a Nebraska lady, brought the association, twenty-nine dollars, this and the quilt being bidden for and secured by a member of our board, also a resident of the good and loyal state of Nebraska.

Immediately upon the adjournment of the convention, the N. S. A. board went into active session, and until midnight of October 19 formulated plans and laid out work for the advancement of the cause during the coming year. Several special missionaries were appointed, among them Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y. These two good workers are to spend much of their time this season in the state of Indiana, and will be engaged in helping to strengthen local societies, organize new ones, advance the cause of Spiritualism generally, and give teaching and demonstration of its truth and claims. They are authorized to work financially, and in every line for the N. S. A. We trust our Indiana friends will give them a hearing, and aid them in their good work in every possible way.

I have also the pleasure of announcing that President H. D. Barrett is to keep in the missionary field this year, and this is proof that the N. S. A. is mindful of the public needs, and will respond to them. Mrs. Carrie E. S. Twing will serve as a special missionary during a portion of the year, in the South.

A good friend of Comanche, Texas, Mr. J. I. McCarty, writes of the work and needs of the N. S. A. in a most helpful manner. I have mentioned his good work in former letters. This brother sends another ten dollars to this association, and renews his offer to be one of a thousand Spiritualists to give ten dollars a year to the N. S. A. to aid it to go on with its organizing, missionary and propaganda work in Spiritualism. Who will be the next to fall into line?

And now for my final and grandest piece of good news. You who have kept track of the Mayer fund, and my letters, know that Mr. S. L. France, of Massachusetts—I do not say what town, as we do not wish the dear old friend overwhelmed with begging letters—gave two former donations, one of a thousand dollars, and one of eight hundred dollars to the fund. While we were in board meeting, Saturday, Oct. 20, I received a letter from this good and noble soul, stating that as he wishes to see the home well established, he had drawn a check to me for three thousand dollars, for the N. S. A., and would send it to me as soon as I returned to Washington. You may imagine our rejoicing, and the hearty telegram of recognition immediately dispatched to Mr. France. The check is here, and we are blessing the donor.

MARY T. LONGLEY,
Secretary N. S. A.

LAND OF SPIRITS.

He Learns More About the Unknown.

S. Burd, who attended the National Spiritualist Society meetings at Cleveland, last week, has returned to his native heath more thoroughly a believer than ever before, if that were possible. Mr. Burd has been a Spiritualist for a number of years. He is a stockholder in the Lake Brady Association of Spiritualists, and is known to mediums and others active in the faith far and wide as their friend and supporter. Mr. Burd's belief is not the result of a single seance or a midnight dream, but has come after the maturest consideration and thorough investigation.

Mr. Burd says that the most marvelous of his experiences at the test meetings was a spiritual communication with the late Valentine Eckert, of Canal Fulton, who was killed during the past year by being accidentally shot by ex-Marshal Ford. "When the first mention of this affair was made to me," said Mr. Burd, "I protested that I had never known of it. I was spiritually informed that Mr. Eckert had met his death accidentally at the hands of Mr. Ford, who was shooting at a dog, but I could not recollect any accident of that kind. To the last I maintained that there was a mistake somewhere, but upon my arrival home I learned that the killing really had taken place. No one can tell me that the medium had been previously informed of this affair. I know that the true medium does not need information from temporal sources."

Some of Mr. Burd's friends suggested to him that if he had been in Massillon to witness the exhibition of Magician Maro, at the Armory, his views concerning Spiritualism might have undergone a great change. He replied that nothing could change his position; that while he admitted that many frauds were practiced, he knew that the real Spiritualism was honesty itself. "Why," said he, "the other night a woman who was a complete stranger to me called at my home to ask for information as to a house I had for rent. As I stood talking to her she remarked, 'You must have lost a child; I hear a voice calling 'papa,' 'papa.' That woman was a genuine Spiritualistic medium. She had never seen or heard of me before, yet the unseen forces were present to inform her of the fact that I had a child on the other side."

"The great beauty of the Spiritualistic belief," continued Mr. Burd, "is the absolute freedom from fear of death that a man enjoys. It matters not whether we die to-day, to-morrow, or a score of years hence, we know whither we are going and that we will be happier than we ever were here."—Independent, Massillon, Ohio.

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THE SPIRIT WORLD.

Home and Its Beauties—Progress in the Future Life.

Within every vital organism there is an invisible side lying beyond the realm of physical apprehension. It eludes the laboratory of the chemist, it laughs at the scalpel of the anatomist, it scorns our yard stick and all other physical appliances, and yet so real is it, that it is the only enduring side of organized life, and so near is it, you cannot separate it from it.

We need neither go down or up to find other modes of being. Nor is it necessary that the soul cut loose from its prison house of clay, should ascend or descend to reach this Spiritual universe. As the tree has its invisible life-force, as the rose has its aroma, so this universe is everywhere enveloped by its invisible Spiritual universe, real, permanent and substantial. So this invisible side has in its more refined and Spiritual sense, plants and flowers. There birds of brilliant plumage float in ambient air, singing sweetly through the long summer days. There wooded cliffs look out upon the sea, and glassy lakes turn up their crystal lips to meet the kisses of the moon.

Bro. Davis, Swedenborg and other seers claim to have seen all that we have here intimated.

1. They tell us that it is a world dotted with homes, as we dot this world with homes for ourselves and those we love. I am glad to believe that this is true. When I look over this earth, I see this love for home threading like a silver thread of light through all departments of life. Even the little ant toils to build its mound. The beaver is a home-builder. The bird, too, is a home-builder; it builds its nest for its young.

All animal life seems to find some sacred spot, some it consecrates. It may be beneath the shade of a generous tree, or on the banks of a flowing stream; it may be in some spot where a crystal spring bubbles forth to slake its thirst, or it may be a cavern temple unthinking nature has left in the rocky cliff with doors ajar. Home-building is the instinct of the animal and the aspiration of man. The poor savage will select some spot where with boughs and bark of trees, he can shelter his dusky babe from sun and storm. The tired peasant never gets so weary in his terrific struggle in labors' ceaseless battle-field that he will not seek in the deepening twilight, some humble cot, where the vines creep up toward the lowly roof, and half-clad children watch for his coming.

If there is one being above another for whom my heart yearns with tenderest pity, it is the one who has no home. To me the man or woman who is homeless is like a wandering bird, cut off from all its kind. Home is a poem, a benediction, a prayer; home is the dream love has on earth of the glories that await it in heaven. Did you ever think that man is the only creature who is dissatisfied with the home that he builds? He always has an ideal before him, hence the form and style of material of his home constantly changes. The first beaver and the last build the same. The swallow of to-day and the swallow of a thousand years past build their homes precisely alike. The first eagle and the last hatch their young in the same form of nests. But man's home is progressive. Parolythic man made his home in the caves; Neolythic man built his poor hut from the unpolished bark and limbs of trees.

As civilization moves onward, homes become more artistic and beautiful. If in our present state of knowledge man is enabled to build his cottage so fair, what beauty and skill will be displayed in home-building on the other side. How many busy hands are building at this moment homes for us there. They are doing for us perhaps at this moment a labor of love, as the expectant mother prepares with deft fingers the garments for her unborn child.

2. The law of association obtains there as here. In hades or soul-land, the relations born of friendship or family are maintained with renewed force and vigor. It is not an Oneida community or a soulistic monstrosity where everything is in common and nothing in particular.

Special and personal friendships there blossom into their most perfect flower. The pictures of Damon and Pythias are no longer an idle dream. On those serene heights where the dead abide, disembodied souls know the depth and meaning of Platonic love. They know what it is to rise above sex impulse and passion and blend together in unselfish union, as the fleecy clouds meet and blend in the hour of twilight. Nor does love escape its more earthly and human manifestations. Families are bound together by deathless ties. The maternal heart beats there for her child as on earth.

"The mother meets in that tranquil sphere,
The delightful child she has wept for here.
And we quaff of the same immortal cup,
While the orphan smiles and the slave looks up."

Father-love, mother-love, husband-love, and wife-love continues to burn and glow in hades more perfect and beautiful.

In this world we judge of the value of particular places and locations by the societary privileges they offer. The schools, churches, literary culture, morality and integrity of the inhabitants are all taken into account in our estimate of it. This being true in this life, what social wealth there must be for you and me in hades or soul-land. There dwell the wise and good of every nation and clime. What company for the philosopher! Who would not yield every dream of earthly bliss for the society of Socrates, Plato, Descartes and our own Emerson? What poet would not delight to sit at the feet of Homer, Goethe and Shakespeare and listen to the fresh melodies they breathe? What statesman would refuse to exchange earthly honors for the society of Solon, Lycurgus or our Washington or Lincoln? There dwell the world's poets, musicians, artists, philosophers, statesmen and philanthropists. Hence, all that pertains to the social life of man may find in hades its largest, truest and deepest expression.

3. The Spiritual philosophy affirms in direct opposition to the theology of our time that the law of progress obtains in hades or soul-land as in this world. Evangelical Christianity declares that all progress ceases at death. "As the tree falleth so it lies." This is the foundation-stone of modern orthodoxy. It affirms that our future life, its happiness or misery, depends wholly and entirely upon what we believe in this life. The Spiritual philosophy protests against this narrow and unsatisfactory view of hades. It says we have the same opportunity and perhaps greater for growth on the other side than we have in this life. It affirms there is not a hell so deep that the divine love cannot penetrate it.

There is not a soul so low that it may not rise to higher heights of being. All hells are temporary and conditional. There never was, and never will be a special and local hell where damned souls dwell in a sea of fire. Such hells exist only in the distorted minds of ignorant and vindictive priests, who use them to frighten reluctant sinners into the folds of the church.

We carry to hades or soul-land our hells and heavens with us. We build them by our lives here. Wherever hate, envy, jealousy, avarice and lust reign, there is hell.

Look into the bloated face and bleared eyes of the drunkard; look at the blanched cheek of the poor unfortunate prostitute; look at the pinched face of the miser, and you shall see in each the shadow of hell.

We need not go to hades to find hell, unlock the door of the millionaire's castle and you will often find it.

Hell is not a public domain, it is a private and personal estate; it is a hidden and ungarnished chamber in the soul.

I remember to have once read of a wealthy merchant who purchased an old English castle as a home. It was an estate which had been occupied by the English nobility since James sat on the gorgeous throne of England.

The increasing family of the merchant demanded additional room, and an architect was called to enlarge the old castle. He came and made extensive measurements of the building, then went into the merchant's office and said: "Sir, why do you ask me to enlarge this house when there is a room now you do not occupy? I have been measuring these walls and rooms, and from the most careful measurements I can make, in yonder chamber there is a hidden room you have not found."

The fact was revealed to the merchant's wife, whose woman's curiosity demanded he find the secret room at whatever cost. Whereupon they went with the necessary help into the ancient chamber and began to cut away the wall. Soon the concealed door was revealed. They turn the door upon its rusty hinges, and the merchant's wife faints at the sight before her.

There in a room furnished with all that wealth can contribute, a table loaded with the richest viands; crouched in a corner is the eyeless skeleton of a man, and lying on a costly sofa the bones of a woman, who had died in the hidden room. Excitement now rose in the neighborhood to fever heat. No one could at first recall the history of the hidden room.

At last it was learned that this ancient castle was at one time occupied by a proud nobleman, who doubting the fidelity of his wife, decoyed her and her paramour into this room, loaded the table with the richest viands, each of which contained a deadly poison, then locked the door and walled them in that nothing might be left to tell of their death, while busy rumor reported they had eloped.

We shall all carry our hidden rooms, our hells to hades. There will be no secret rooms in the chamber of the nobility there. In hades souls suffer as here, but the door to progress is open before them. They have an eternity in which to grow. What encouragement, what hope in this thought for you and me! What if our progress is slow, there is an eternity before us! What if we are misguided to-day, in one of those golden to-morrows, hurrying with winged feet to meet us, we shall be known as we are. What if the hand of disappointment does rest cold and hard, it cannot forever chain us. What if love does weep for an hour over the cruel wounds she has received, there is an eternity in which they may heal. What matters it, my brother, if your home is humble, your wife and children poorly clad; what if you do have to work in summer's sun and winter's storm, with no holidays, no rest for your tired feet, you will have another chance in hades, soul-land. The contest will not be as uneven then as now. There are no walls of castle, of creed, of wealth or of sect in soul-land.

Is your sight dim, cheer up; your vision shall be opened there! Are your ears heavy, wait a little longer and sound shall be restored. Soon shall you hear the musical beatings of the infinite heart over the crystal sea of life! Has age plowed furrows in your cheeks, withered your limbs, dried your blood and dimmed your eyes? Grieve not! The faded rose shall return again. You shall walk again with nimble feet.

Angels are at this moment holding up torches to your eyes so you can see over the willow-fringed river the white gates that open into the eternal city beyond.

Mother, has baby's eyes been hushed to sleep by the sighing breath of death? Weep not. Your darling child shall wake again, and play with childish glee on the verdant lawns of hades, the world forever beautiful.

Who can measure the hope this thought of eternal progress kindles in the soul! How grand to live! How gloriously grand to die! I tremble with joy when I think what we may become! If a babe can grow into a philosopher, statesman, scientist or orator in one brief life, what vast possessions will hades or soul-land give!

A. B. FRENCH.

CREEPING UP THE STAIRS.

A recitation given by Arzella C. Clay, of Grand Rapids, Mich.

In the softly falling twilight
Of a weary, weary day,
With a quiet step I entered
Where the children were at play.
I was brooding o'er some trouble
That had met me unawares,
When a little voice came ringing:
"Me is creeping up the stairs."

Ah! it touched the tender heart-strings,
With a breath and force divine,
And such melodies awakened
As mere words can ne'er define,
And I turned to see our darling,
All forgetful of my cares,
When I saw the little creature
Slowly creeping up the stairs.

Step by step she bravely clambered,
On her little hands and knees,
Keeping up a constant chattering,
Like the magpies in the trees,
Till at last she reached the topmost,
When o'er all her world's affairs
She delighted, stood a victor
After creeping up the stairs.

Fainting heart! behold an image
Of man's brief and struggling life,
Whose best prizes he must capture
With an earnest, noble strife—
Onward, upward, reaching ever;
Bending to the weight of cares;
Hoping, fearing, still expecting,
We go creeping up the stairs.

On the steps may be no carpet;
By the sides may be no rail;
Hand and feet may often pain us,
And the heart may almost fail;
Still, above there is the glory,
Which no sinfulness impairs
With its rest and joy forever,
After creeping up the stairs.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull For sale at this office. Price ten cents.

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'LISBETH.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

An entertainment will be given, Thursday, Nov. 15, by the Englewood Spiritual Union at Forbes' Hall, 420 W. Sixty-third street, under the auspices of the Ladies' Auxiliary, entitled "A White Evening." The exercises will begin at two o'clock in the afternoon, continuing through the evening. The hall will be beautifully decorated with the society's colors (white and yellow), also flowers. Ten little folks, dressed in colonial style will seat the people. A most interesting program will be given from 3 to 5, following with an intermission for social greetings and dainty lunch served for all who wish to partake. The evening exercises will open a 8 o'clock with a fine musical program, a short play entitled, "Widow Jones' Boarding House," closing with tableaux, after which ice cream and cake will be served. It is the intention of the Ladies' Auxiliary to give an entertainment every month throughout the winter, and all may confidently look forward to a grand good time.

The following comes from Amesbury, Mass.: "Just before Mrs. Patrick Sullivan died she dreamed that she saw her soldier son, James, dead in a coffin covered with the American flag. A letter has been received here telling of James Sullivan's death in Japan, on September 3, the date of the mother's dream. He was the first American soldier to enter Tien-Tsin."

Frank T. Ripley writes from Grand Rapids, Mich.: "I only have the Sundays of January, February and March open. My time is all taken for November and December. I can give week evenings during November and December, within one hundred miles of where I am speaking. I would like to go south during January, February and March, New Orleans, La., Atlanta, Ga., preferred. I go from here to Bridgeman, Mich., for the first two Sundays in November. The last two I will be at Owosso, Mich."

The Inter Ocean says: "H. M. Brennecke, of Nashville, Tenn., is in Chicago, searching for his father-in-law, Moses Pearson, who disappeared from his home in Memphis, Aug 22 last. Brennecke was led to come to Chicago because Charles Stone, a colored clairvoyant of Memphis, while in a trance traced the missing man to this city. Pearson is 75 years old, and for a time it was thought he had been murdered. His relatives were induced to consult the clairvoyant, because he was credited with some remarkable visions. The medium told Brennecke that his father-in-law had come to Chicago and registered at the Palmer House under the name of A. W. Walker, on August 25. He also said that the old man had gone to a house in Fourth avenue, now Custom House place. The house, he said, had the name of Mrs. Warner on the doorplate. Further than this the clairvoyant could not trace the missing man. The son-in-law came to Chicago and found that a man had registered on August 25, as A. W. Walker, but further than this could not trace his father-in-law according to the directions given by the medium."

Mr. C. W. Leadbeater, of London, said to be a wonderful psychic, has come to Chicago, and will lecture as follows: At Recital Hall, Auditorium Building Wabash entrance, Sunday night, Nov. 11, 8 o'clock (admission 25 cents), subject, "Some Misconceptions About Death." Sunday night, December 2, 8 o'clock (admission 25 cents), subject "Dreams." At Headquarters, Room 426, No. 26 Van Buren street subject, "The Other Side of Death." Course of five public lectures on the following days at 8 p .m.: Tuesday, November 13; Friday, November 16; Tuesday, November 27; Friday, November 30; Tuesday, December 4. Public question meetings on Saturday, November 17, and Saturday, Dec. 1, at 3 p. m. The Wednesday night meetings are for Theosophists only. The dates are, November 14, November 28, December 5. He will be at Englewood, Sunday night, November 18, at 8 o'clock, at Men's Club House, 6321 Harvard avenue (public lecture), subject, "The Unseen World." At 6558 Stewart avenue, on the following Mondays at 3 p. m. and 8 p. m.: November 26, December 3 (public lectures), subjects to be selected; Monday, November 12, for Theosophists only. At Woodlawn, Sunday night, November 25, at 8 o'clock, Universalist church, Kimbark avenue, near Sixty-fourth street, (public lecture), subject, "After Death States." At the same place, two public lectures on Thursday night, November 15, and Thursday night, November 22. At 6115 Woodlawn avenue, Thursdays, November 29 and December 6, (for Theosophists only). At Hyde Park, 5427 Washington avenue, Friday, November 16 at 3 p. m. Public question afternoon. Three public lectures on the following Saturday nights at 8 o'clock: November 10, subject, "What Theosophy Does For Us." November 24, "Prayer." December 1, "The Sight that Conquers Space." Friday, November 23, and Friday, November 30, afternoons, (for Theosophists only.)

Mrs. S. E. Tripp writes: "Owing to sickness in family, it will be impossible for me to go to St. Louis and other cities to give a series of materializing seances as requested. I will continue my seances at my home, 207 30th street, Chicago."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

The Monitor of San Francisco, Cal., says: "The death of the founder of the 'Thirteen' or Anti-Superstition Club in London recalls the fact that the starting of that club brought out, in answer to the secretary's polite request for patronage, the superstitions of many leading men and women. To begin with, the Queen is very superstitious, and believes in a score of old signs and warnings, even though she is precluded from exchanging private confidences with 'the woman next door,' and could not visit a fortune-teller on the quiet, even if her life depended on it. When the Prince and Princess of Wales were married, one of her Majesty's greatest concerns was about the proper pelting of an old boot after the bridal carriage. Parnell's nature was fearfully superstitious. He fully believed in certain colors, lucky days, and a hundred other things familiar to every old woman in Ireland."

H. F. Arnold writes from Burr Oak, Mich.: "The Burr Oak Spiritual Association held two large and very interesting meetings at the Opera House, Sunday, October 28, the speaker being the State missionary, Nellie S. Baade, of Detroit. Her lectures were of the highest type of inspiration and decidedly out of the sermon order. The church people attended largely in the afternoon and left their own services to come in the evening. Her descriptions were nearly all recognized, and she has aroused the greatest interest among outsiders. Several additions to our membership have been made, and the workers all feel inspired to go forward in the work, and hope she may soon return to us. She wins the hearts of orthodox church members and materialists alike. At the business meeting, Sunday, Mrs. Belle D. Himebaugh was elected president, the other officers being re-elected."

W. B. Ketcham writes: "I am greatly pleased with The Progressive Thinker, for it brings comfort to sorrowing hearts."

Lou E. Johnson, secretary, writes from Grand Rapids, Mich.: "Frank T. Ripley has just closed his engagement with the Grand Rapids Spiritual Association for the month of October. He gave many spirit messages to strangers which were recognized. He also gave his services to the Ladies' Aid for three weeks, for which it was truly thankful. On October 21, a message service was given, which filled the hall."

Emma J. Huff writes: "Brother Wright made a mistake in his article, saying the Lake Helen Camp, Fla., would open in January and continue to the last of March. There will be Sunday meetings all winter, and doubtless entertainments many evenings, as quite a large number of persons are going in November, and the hotel will be open about the 15th; but the regular yearly session does not commence until February 5, and continues until March 19. Mr. Wright will be on the ground all winter. Perhaps it would be well to make a note of these facts in your paper, as it would not be well to mislead the people about the time of the regular meeting."

R. Spalding, formerly of this city, writes from Owatonna, Minn.: "Mr. E. Easton, an old subscriber and a neighbor of ours, gets The Progressive Thinker. Perhaps you would like to know something about him. He is an old veteran Spiritualist, now in the eighties, and very smart for one of his years. How is it, are Spiritualists longer lived than other people? I know of many who are old in years, but retain all their powers. Have we found the 'Elixir of Life,' or do we live nearer to nature's laws; but I digress. I wish to talk about the paper. It was a birthday gift from my daughter, and I do not like to miss a copy. What an elegant gift a year's subscription to the best paper printed in the cause of religious freedom! The time for gifts for the holidays is close at hand, and if each subscriber will present a friend with a paid subscription to The Progressive Thinker for a year, it will enable ten thousand more people to think, and strengthen your hands in the great work in which you are engaged. There are but a very few Spiritualists in this priest-bound city. Mr. Eaton, referred to above, was the first one to unfurl the banner here, and is still doing much to help along the cause. He took me in his carriage recently to the banner farm in Steel county, and just outside the city limits, the home of another subscriber to your paper, Hon. G. W. Buffem. He has a medal from the Chicago World's Fair exhibit for the best specimen of wheat in the world—another inducement to take The Progressive Thinker. His good wife is doing quite a missionary work scattering Spiritual literature among her friends. They have an ideal home and farm, and I can report, that if Spiritualists are few, they are among the best of the citizens."

Dr. L. P. Griggs writes: "The Progressive Thinker comes to me every week laden with many good things. Brother Peebles' address at the National Convention in Cleveland, has the ring of true Spiritualism in it, and should be carefully read by every one into whose hands your valuable paper falls."

N. Ewan writes: "The officers of the Independent Spiritual Society have withdrawn from the same, but the meetings will be continued under the supervision of G. N. Kinkead."

J. R. Nichols writes from Salt Lake City, Utah: "I never saw Rev. Joel A. Smith till yesterday, and did not know who he was till after hearing him deliver one of the finest funeral discourses I ever heard. He officiated at the funeral of a kindly old lady, 'Auntie' Thomson, who has been a medium for years, and loved by everybody. Well, Smith delivered a discourse of such a nature that all who did not know him wondered who that Spiritualist speaker was. By numerous illustrations he showed that we did not have to wait for some far-off general resurrection before we could meet and converse with those gone before, but could do so right now. He showed up very finely that creeds, beliefs, etc., did not count, but acts, works and deeds make the next state of existence happy or unhappy. He portrayed the happy home that Aunty had gone to; that she had prepared by her kindly life of good deeds here. Mr. Smith will be outside of the church inside of three years."

Mr. Luey Sweitzer writes from Alicеville, Kan.: "A Spiritualist camp association was organized at Neosho Falls, Kan., known as the Neosho Falls Spiritualist Camp Association. It was organized October 18, 1900, by Mrs. L. A. Ma Bee and Mrs. Laura B. Payne, who have given lectures here for the past week, with the assistance of Mrs. Inez Wagner as test medium. Officers were elected as follows: President, Rev. Mrs. L. A. Ma Bee; vice-president, Rev. Laura B. Payne; secretary, Luey Switzer; treasurer, Warren Miller; representative at large, Inez Wagner. The association will hold its first annual camp-meeting in Riverside Park, Neosho Falls, from September 6 to 24 inclusive, 1901."

J. W. Dennis writes from Buffalo, N. Y.: "The Lyceum (Buffalo's only Lyceum) held at the First Church Temple, under the motherly care of Mrs. Mattie Hull, is the most perfectly managed Lyceum that has been held here. It is held at the close of the forenoon services each Sunday, and it attended by about fifty-five or sixty scholars. Mrs. Hull acts as though she was a mother to all the youngsters in her classes under her care. The attendance of adults is about as many in numbers as there are little ones. Last Saturday Mrs. Hull invited the whole class of children to visit her in a social way to partake of ice cream and other refreshments that children like so well; and let it be remembered that these children will never forget the kindness and care that this good woman has bestowed upon them, even after they have grown to man and womanhood and are scattered all over the known world as they will be."

Mrs. Geo. H. Brooks writes: "We had a very large attendance at our social Thursday evening, October 18. There was a great interest manifested by all. Each one had a most enjoyable time. We are greatly encouraged. Our membership list is growing larger daily. Our Sunday afternoon and evening meetings are full of interest along progressive lines, and cannot fail to reach every inquiring mind. The outlook for our winter's work is fine and inspiring. Will O. Hodge will be with us one more Sunday. We have found in him a most conscientious worker, a fearless speaker for the cause of Spiritualism. No better field of labor exists for practical Spiritualism than Englewood, and we know that from the present outlook we are quite likely to outgrow the limits of our hall."

The New York Journal has the following from Wichita, Kansas: "Miss Bessie Brown, a young woman prominent in church circles, and heir to a fortune, says she is wedded to the ghost of her betrothed, who was killed two years ago. In a house unoccupied by any other living person save herself, Miss Brown is now spending, she says, the first days of her married life, her honeymoon with her ghostly husband. The house is furnished throughout for two. There is a dining-room, with two chairs at the table, a bedroom for herself and her phantom husband. There is a closet for his clothes and in this are even hung the clothes worn by him before he died. Miss Brown lives at Cameron. She is not insane, at least say the Spiritualists from all parts of the country, who have been called in to examine her case. Two years ago she was engaged to John Allen, a promising young man of Cameron. Three weeks after the engagement was announced Allen was killed in a railroad wreck. The young woman's cheeks lost color from the day they brought Allen home a corpse. She visited his grave day after day, spending hours there in tears. Her parents tried in every way to console her. But a more helpless melancholy settled over her day by day. Suddenly there was a complete change in her bearing, as if she had awakened and discovered the death of her lover to have been only an ugly dream. She returned home with her face transfigured with joy. Her parents were alarmed. They feared she had lost her mind. She noticed the troubled look in their faces, and said, smiling: 'Do not worry, my dear parents. I have not lost my senses at all, but John's ghost has returned to earth to comfort me. I will not be sorry any more. True to her word, they saw no more sadness in her face. She smiled as brightly did she the day of their engagement. A few weeks ago she told her parents that she had promised to marry the ghost of her lover. They protested, but in vain. She wanted enough money to buy a fine house, but her father told her it was all foolishness, so she rented a five-room cottage. She had it furnished in sumptuous style and two weeks ago moved into it, announcing that the wedding had taken place, and thereafter she would live with her husband."

Address G. W. Kates and wife at 58 Royalston avenue., Minneapolis, Minn. They have one or two open weeks next summer for other camp engagements.

Reporter writes: "The fondest expectations of the members of the First Spiritual Church of Chicago (and that means much) were more than fulfilled at the dedication held last Sunday evening at their new hall, corner of Oakwood and Ellis avenues. The affair was characterized by a crowded hall. Potted palms and beautiful cut flowers greeted the eye on every hand and reflected in its fullest sense the 'Symbol of Love'—pastor and congregation in perfect accord. The dedicatory address was delivered by Mrs. Cora L. V. Richmond, and met with well-deserved enthusiasm. The speaker, always interesting, was more than impressive on this occasion. It was, as she said, a dedication of the soul everlasting, rather than the perishable walls of a lifeless structure. Mrs. Lucinda B. Chandler followed Mrs. Richmond in a few well-chosen remarks, which were received, as her words always are, with the spirit of love in which they are uttered. Her sweet voice and the peaceful expression of her face told the story of perfect soul harmony. Another happy feature of the exercises was the singing of Mrs. Grace Frazer, consisting of two solos, one of which was 'The Holy City,' the rendition of which filled the hearts of the audience with a deep inspiration. Another to whom the congregation is indebted for the success of its musical feature, is Mr. Charles Quinlan, of Evanston, who rendered a violin solo, which captured the audience. A noteworthy thing is the fact that the violin was Mr. Quinlan's own make. The closing exercises consisted of spirit messages by the pastor, under control of 'Mayflower.' It would be paying the worthy pastor no undue compliments to say that in the spiritual as well as in the material world, that the good things were always reserved for the last. It was the desert of a genuine spiritual treat; every emotion of the audience was reflected in the earnest manifestations. The benediction following, witnessed the closing of one of the most successful meetings ever held in the city."

Mrs. Mary J. Thomas writes: "How much there is for us to learn in this world of cause and effect. How much there is to study, even if we do not look inside of a book. What vast fields of observation we find written in that grandest of all books, Nature. Really we do not know where to draw the line between God and nature. If we would seek God and perfect happiness we must place ourselves in harmony with nature and divine laws. We realize that there is no one perfect, but that we are all in different grades of earthly experiences, and that each one is perhaps passing through that which is most necessary to bring out the highest good in his or her nature. We do not need to go back a number of centuries to reach the highest truths that God reveals to his children. The truth has been in the world all the time; it has only been covered up through the erroneous teaching and prosecutions of the past. Let us not only try to be good and do good, but let us also try to help others to a better understanding of life and its duties."

Mattie E. Hull writes from Buffalo, N. Y.: "The work has been taken up earnestly in this city the present season. Mr. Hull resumed his labors for the First Spiritual Church the first Sunday in October. The audiences are large and constantly increasing. The lyceum work has not received so much encouragement since I have been here as at present. The membership roll is increasing rapidly; the leaders are thoroughly alive to the work, and the children are doing their best in every department. Last Sunday Mr. Hull's class numbered about fifty. In addition to the First Spiritual Church, and Lyceum, which is now an auxiliary, we have an active woman's society, known as 'The Helping Hand.' It is instituted for just such work as the name implies. We are looking forward to a most pleasant and profitable season. The utmost harmony prevails among the officers and members of the various societies, and the cause is demanding attention from scores who are not numbered with us."

G. Warster writes from Lafayette, Ind.: "The Spiritualists of Lafayette wish to say that after the meeting held at the Assembly Hall at the Soldiers' Home, and also the meeting held at the famous Tecumsie Trail by Harry I. Moore and J. K. Hilles, of Chicago, we, the Spiritualists of the city, persuaded our good brothers to hold meetings near, so that those that could not go out to the Home could benefit by their good work, hence a meeting was held at Mr. Jacobs', who resides at the old Hospital Home, and it must be said that the meeting was a success. Those present of national prominence were Prof. J. Stanley Grimes and the Rev. Mr. Switzer, of the M. E. Church, and they both expressed their approval of the sermon and spirit messages. Mr. Moore took the position in his dissertation that the Word of God meant Mediumship, and the Man of God meant a Medium. Both Mr. Grimes and Rev. Switzer recognized spirit messages given by and through the mediumship of Mr. Hilles. We all join in wishing success to the Moore-Hilles disseminators and hope they will very early return to Lafayette again."

Scribe writes: "A reception was given to Mr. and Mrs. G. W. Kates, in the Unitarian Church, Minneapolis, upon their return from the N. S. A. Convention, Tuesday evening, October 30. The reception was extended by the State Association. As its missionaries, these workers are busily engaged in the field and had to pass through Minneapolis on the above stated evening. The large church was well filled, although the evening was a very stormy one, showing the popularity of those worthy advocates of our cause. President Maxwell being absent, sent a letter saying that the State Association intended to settle Mr. and Mrs. Kates in Minneapolis for local work during the winter. The attempt will be made to unify all of the local Spiritualists into a concerted movement for a strong work. At the reception Mr. Kates reported results of the N. S. A. Convention and showed the good results there augur well for progress. His report was much enjoyed by the people, who hope to see the Spiritualists united in good effort. Mrs. Kates gave some excellent spirit descriptions and interesting remarks. Will J. Erwood, a rising young speaker, gave a spirited address. Max Hoffman gave tests in his usual forcible manner. Mrs. C. D. Pruden gracefully presided. The music was good and the flowers beautiful. It was quite an event for Minneapolis. Much enthusiasm exists here in the proclamation by the N. S. A. of Minnesota as the banner State. We hope to hold the honor and be worthy of it."

Mrs. L. Le Sieur writes: "The members and workers of the Band of Harmony wish to make an especial appeal to friends and visitors to bring their luncheon with them for their supper. The Band of Harmony provides only the tea, coffee, sugar and cream. The sum of ten cents is charged each person (bringing their luncheon) for their tea and coffee. We have been having steadily increasing numbers in attendance for the past two months that tax us to the utmost to accommodate; and when from twenty to forty people come, and do not bring any provisions, we find it very embarrassing, as there is not sufficient food for them. Under the circumstances we are obliged to go out and buy bakery stuff, which is never satisfactory, and does not bring sufficient return to help pay our rent and other expenses. We earnestly solicit your co-operation in this matter, from every one attending our meetings. At our regular meeting, Thursday, November 1, a motion was made and carried that those bringing refreshments should pay ten cents for tea and coffee, while those bringing none, should be charged twenty-five cents for their supper. Our rooms are 608 Handel Hall building, No. 40 Randolph street."

Bertha Sheneman Moore writes: "I feel it my duty to make a few remarks through the columns of your paper in behalf of a brother and sister Spiritualist, Mr. Battles and wife, who are at the Home for Incurables, on Ellis avenue, between Fifty-fifth and Fifty-sixth streets. Many of our Spiritualists, and especially mediums, will remember Mrs. Battles, formerly Mrs. Minor, who for twenty years or more had a free home and a welcome for all Spiritualists and mediums. At the present time Mrs. Battles is lying very ill, and is wasting away, you might say, for the lack of companionship. I only recently heard of them and called, and my visit seemed to instill new life into her. My heart went out in sympathy to the dear old soul, for her sufferings are almost unbearable, but she longs to go to the beautiful spirit home where there will be no more sorrowing or suffering. I feel that it is our duty as brothers and sisters in the cause of Spiritualism, to do all in our power to help these two dear old souls (who have seen more than four score years) and make their last days on earth as pleasant and as happy as we can."

The many friends of Mr. and Mrs. Longhurst will undoubtedly be pained to hear that Mrs. Longhurst is lying near death's door at Providence Hospital, from a fractured hip. The decisions of the physicians are that recovery is impossible. These worthy people are now past three score years and ten, and in needy circumstances. A benefit, social and test seance will be held for them at 77 Thirty-first street, Monday evening, November 12. The best of Chicago talent will be present, including Mrs. Georgia Gladys Cooley, Mrs. Irene Dobson, Mr. and Mrs. Warne and many others. An admission fee of 25 cents will be charged and the entire proceeds given these earnest pioneer Spiritualists. It is hoped that the hall will be crowded. Other workers whom we are unable to name at present in goodly numbers add their testimony of appreciation to Mr. and Mrs. Longhurst by sharing in the evening's program. In the meantime any reader who feels impressed to aid them by sending their mite, be it only ten cents, can do so by addressing the same to Mrs. Georgia Gladys Cooley, pastor of the First Spiritual Church of Chicago. Mr. Longhurst has long been a member of this church, and his many friends out of the city will gladly respond as well as those at home. Mrs. Cooley's address is Flat 1, 98 Thirtieth street, Chicago, Ill. Will speakers and pastors of all Chicago societies please announce this benefit from their platforms Sunday, November 11. Remember the date, Monday evening, November 12, at 77 Thirty-first street."

H. Augir writes: "A few days since I attended a funeral where, in the absence of a clergyman, a layman officiated. The services consisted of singing, and reading the 15th chapter of II. Corinthians, which has 58 verses on the resurrection of the body at the sound of the trumpet. The 52d verse says: 'In a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall be raised incorruptible.' Thessalonians, 1st chapter, 16th verse, says: 'For the Lord himself shall descend from heaven with a shout with the voice of the arch-angel, and with the trump of God,' etc. I believe that the majority of the audience of 200 endorsed what was read from the Bible. That the narrative or history of a single individual who lived 1900 years ago, written by questionable authors, in the dark ages, should be taken as true against the combined testimony of all ages and nations, who have seen and conversed with those that have left the tenement of clay, is a marvel to say the least. Not a day passes but thousands see or converse with their loved ones over the river of death, so-called."

The work of Rev. J. O. M. Hewitt during October was highly appreciated by the Unity Society of Spiritualists of Milwaukee. Highly commendatory resolutions were unanimously adopted at the closing meeting, and in view of the increasingly bright and encouraging prospects of Unity Society, Mr. Hewitt was re-engaged for the month of November. His address is 498 West Madison street, Chicago, Ill.

Mrs. J. W. Kenyon has been holding meetings in Fitchburg and Leominster, Mass., during October, to large houses. Tests given through her medial powers give great satisfaction. Those converted to a knowledge of immortal life through her demonstration can be counted by the hundreds. During November she holds meetings in Pawtucket, Providence, R. I., and Worcester, Mass. She has open dates. Address her at Onset, Mass., Box 166.

Persons or societies wishing the services of Mr. and Mrs. E. W. Sprague, missionaries for the N. S. A., may address them at 55 Wayne street, Fort Wayne, Ind., until December 1.

Lyman C. Howe writes: "I want Spiritualism sustained and directed by wise, earnest, determined combinations of men, women and angels, without any compromise with dogmatism, theosophy, crazy mysticism, and the personal concepts of cranks and crack-brained adventurers, or defunct myths and graveyard skeletons and ancient superstitions. I hope much from the N. S. A., and your symposium is a valuable factor in evolving the true, good and enduring."

Missionary work in Minnesota:—The following items from Minnesota show that the press of that state is disposed to favorably notice our workers, and they also show that good work is being done. From the LeRoy, Minn., Independent: "Mr. and Mrs. Kates, the Spiritualist missionaries who lectured at the opera house on Thursday and Friday evenings of last week, attracted large audiences on both evenings, and the people seemed to be deeply interested in what they heard about this comparatively new religion. Mr. Kates is a pleasing and fluent speaker, and advances some very logical arguments in favor of his creed. Mrs. Kates is indeed a remarkable woman, a gifted talker and possessed of much personal magnetism. Her test readings were said to be for the most part correct, although on the last evening she was much annoyed by noise. The local Spiritualists have in view the organization of a society."From the Aitkin, Minn., Age: "Mr. and Mrs. G. W. Kates, the Spiritualist lecturers, held meetings at the Episcopal church, from Friday to Tuesday evenings, inclusive. They were advertised for only three nights, but so much interest was taken in their meetings that they were persuaded to prolong their visit to Aitkin a couple of days. This lady and gentleman are not of the sort who travel about the country humbugging the people with sleight-of-hand tricks, palming them off as spirit manifestations. Mr. and Mrs. Kates entertained the people by describing their religion and promulgating its doctrines, which, from a moral point of view are as elevating as those of the more popular creeds. We are not prepared to say that the Spiritualists' claims are true, but we do believe that Mr. and Mrs. Kates are sincere, and are doing much good in the state, because their lectures are full of good moral teachings and they appeal for the most part to people who cannot be reached by the Christian churches. In our opinion any teaching which tends to make people better is commendable, regardless of the source from which it emanates. Mrs. Kates is a remarkable woman. She is an exceptionally good speaker and possessed of a personal magnetism which holds her listeners at rapt attention. In her descriptive work, given at the close of each lecture, she certainly seems endowed with unusual gifts."

A Trying Trip and Double Funeral.

To the Editor:—Just as I was getting settled down for a home season, after a five weeks' absence, a telephone call from Limestone, Pa., started me away again; but meanwhile the "grippe" was coquetting with me in a way to disturb my probabilities, and after the funeral Wednesday evening I returned at the pleasant home of Mr. Schoonmaker to refresh for the coming day; but about 1 a. m., I awoke in a vigorous chill, with a terrible headache, my cerebellum in a vise, and a giant wrenching on the screw, and it just felt as if I "was not long for this world. I sprang from bed and searched my satchel for a box of Spences Negative Powders, which always banish chills; but for the first time in years there were none there. Something must be done, and quickly, too, for we were to have another funeral service in Mansfield the next day, and I must surely be ready to ride 20 miles by rail and 11 miles in a carriage. That chill must be stopped, and that giant must loosen his grip on the vise, and the vise must let go of my medulla oblongata, or there would be another funeral call without a telephone. Back to bed I went for the fight, and attacked the enemy with a weapon given me by my spirit friends fifty-six years ago! It is simple, but wonderful in efficacy. I commenced a deep, vigorous breathing, each breath occupying from 10 to 30 seconds, taking in all the air I could induce to enter my lungs, accompanying it with a vigorous exercise of my toes, ankles, knees, hands and fingers, and rubbing briskly while inviting and receiving the co-operation of spirit friends. In about twenty minutes the chill was gone; a moisture was palpable on the skin; the vise on my head and spinal axis unclasped; the giant that screwed it down went off in disgust, and I telegraphed an invitation to Morpheus to come and "rock me to sleep." The next morning Mrs. Baker and her spirit helpers gave me a treatment, and we proceeded to Ellicottville by rail, thence to Maple, where a second large audience assembled to honor the memory of A. J. Brown, whose early life was spent there. He was a deputy sheriff in Limestone, 51 years of age, loved and honored by all who knew him, and had never been sick until stricken with typhoid fever, and died in eight days! His faithful wife and family relatives are comforted and sustained by the gospel of Spiritualism.

LYMAN C. HOWE.

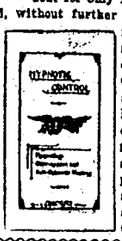
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Prof. R. E. Dutton, WRITE HIM.

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Joys Beyond the Threshold

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STUDIES I

QUESTIONS AND ANSWERS.

This department is under the management of

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Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

G. W. P., Ky.: Q. Whenever I sit in a circle I fall to sleep, or seemingly so, awakening without any memory of anything that has been seen or heard by me while in that state. Is it sleep, or what does it mean?

A. It is not true sleep, but the entrance to trance, and the mind not being directed in any particular channel, either remains inactive, or if it receives impressions fails to remember them when aroused. Hypnotic subjects left to themselves fall into the same state. The operator awakens them to active thought by leading them in any desired direction. After repeated trials they are able to do this themselves by taking some object or purpose to investigate before they awake. This correspondent can keep himself from the sleep state in the same manner.

An American Girl: Q. Although I strive to be good, I feel that I am not as good as I ought to be. What can I do?

A. The judgment as to our worthiness and goodness is modified by the ideal we form of true excellence. If that ideal is low, it is easily satisfied. If high it is difficult to attain, and it may be so idealistic that no effort can realize its exceeding righteousness. The fact that there is dissatisfaction at the results, evidences that the ideal is high, almost unattainable. No one is as good as they "ought to be," or there would be no further advance. What shall we do? The way is plain and direct. There is no casting the work on others. None other to pay for us in case we fail. The outcast asks what he shall do to rise to higher planes of thought and living, and the angel in robes of light, self-accusing for neglected opportunities, eagerly inquires how life may be made better and purer.

The answer to all is the same, for all are ascending spirits: Live for the highest. Do that which reflects the spiritual—the eternal. The first law of the material, is "care for self;" the first and fundamental law of the spirit is "care for others," which extended in the spirit-world means "Do all for others." That is the true golden rule.

You care for yourself, preserve your health, increase your knowledge, labor for possessions, that you may be stronger and more helpful to others.

You hold love supreme, and become its radiant center. He whose mind is filled with hate and selfishness becomes not only a center diffusing waves of hate and selfishness, but an attractive center for such influences.

In more particular terms, in the details of life, wait not for great opportunities. There is a life of religion in the effort to make a loaf of perfect bread; in sweeping a room, in the greeting of a friend. Are you good to excellence in the little things, the every-day affairs which tend to exasperate, and drag the spirit in the mire? Are you so trained as to have the thoughts of an angel, while your hands are soiled with irksome duties? Can you smile and return pleasant answer to the tongue of ingratitude and censure? Remember that your standard is not what others say or judge, but your own opinion of yourself.

"A Spiritualist": Q. How can money be best invested to promote the advance of Spiritualism?

A. Briefly, first by the endowment of a great publishing house, such as all the various church denominations maintain. Once the power of the speaker was predominant. The sermon, oration and lecture were the potent means of diffusing knowledge. Now the press is the great leader, and the main influence of the speaker comes from the wide hearing given by the printed report far more than his influence on the limited audience that listens to his words. Spiritual science needs more than any other cause a cheap literature and the means for its diffusion.

Second. By assisting in the publication of a journal which shall rank with the best, and reflect the highest tide of the world of thought in the light of Spiritualism.

Third. By the publication of books, pamphlets, leaflets and tracts pertaining to the cause, at cost. This is done by endowment funds by all the churches, some of them furnishing (as the Swedenborgians) their leading books for the postage, and all make sure of supplying the children of their Sunday-schools with papers, reflecting their peculiar doctrines.

Fourth. By promoting the organization of a bureau of information, of mutual benefit, uniting writers, speakers, mediums and all interested into a brotherhood for one common object, the promulgation of truth and right living. It would also furnish a source of information on all subjects pertaining to Spiritualism, to which all might apply.

Fifth. By connecting therewith a library, reading and circle-room.

Sixth. By prizes and other means stimulating investigation and the development of the ripest thought on this subject.

Seventh. By endowment (or otherwise) securing writers to furnish articles on this subject to the secular press. Such writers would constantly watch for opportunity, to supply articles, and correct misstatements. Few papers that will not now admit articles on Spiritualism if written in a manner that awakens interest, and not antagonism. In this manner a vast host of readers are reached to whom a spiritual journal is unknown, or would not be tolerated. In this matter I write from personal experience, for Spiritualists have constantly for a long series of years, whenever they have seen an opportunity in their local papers, applied to me for articles on certain subjects, or when the cause was assailed, for replies. These contributions have in no instance been refused, and in many instances the editors have written requesting other articles. Of course it is understood that such matter is furnished free, and however devoted writers may be to the cause, there are limits to such gratuitous service. There is ample room for many writers, of diverse talent, in this most useful field which lies outside the sphere of the spiritual journal.

J. D. McIntyre: Q. What is meant by saying we have a spirit guide?

A. The belief in guardian angels is exceedingly ancient, and has been almost universally entertained. Children were taught that they guarded their slumbers. Fostered by this belief, it has come into the minds of some Spiritualists that everyone has a "spirit guide," or those who have more ostentatious views, think they have whole "spirit bands" to look after their welfare. That certain spirits are appointed as guides to certain individuals, or that there are selected "bands" attending others, is a most mischievous error. It cultivates egotism and dependency; both ignoble. The people of the other world have something else to do, than follow someone through life as an intangible shadow. It may be observed that those who boast of the most famous "bands" are those who do nothing to indicate such valuable guidance. The plain truth is that, spirit friends endeavor to influence those near to them, the ties of love and affection bring them near, and when it is possible they impress their ideas and wishes or forewarn of danger. They are not appointed guides; there may be one or many; they may come for an hour, they may remain indefinitely. They hold precisely the same relations that they did or would while in earth-life.

SOMETHING TO LIVE FOR.

Much as our hearts have been stricken with sorrow,
Much as our years have been harassed with pain,
Oft as our loved ones have passed from life's drama,
Can we deny that we'll see them again?
Can we believe that our mortal existence,
Ends for all time when we battle with death?
Can we conceive of the justice or mercy
Of rules causing ego to vanish with breath?

When we have struggled with troubles and sorrows,
When we have ached under crosses and cares,
When we have learned just a few of life's lessons,
Is the reward of our alms and our prayers—
Only oblivion; only destruction?
Only grim death in its sense of despair?
Is there no time when our deeds are rewarded,
And something will show for our virtue and care?

No! There's a time when our hearts are all gladdened;
A day when we stand on the shore of new life;
A day when we glance far ahead in the ages
And know that we've done with temptation and strife.
O'er the Norse "Rainbow Bridge" we are carried by loved ones;
O'er the Styx of the Greeks we're transported in glee;
The land of our loved ones, called dead, is our Eden,
For there are our spirits made happy and free.

For there in glad union we view our departed,
And know our existence was not all in vain;
We see that eternity stretches before us
And ever renews the reward of our pain.
In place of oblivion often expected,
Instead of indefinite judgment in view,
We hear the glad news of eternal progression,
And there, in rejoicing, existence renew. G. W. ASHLEIGH.

Chicago, Ill.

What Ought to Be Done.

I have waited patiently since reading the last article by Spirit Franz Petersilea, thinking that some one would write, who has charge of camp-meetings, something that might be a help to others who have that part of the work to look after.

Franz Petersilea says: "If every seance-room could be visited by men of science—exact science—and every medium claiming the gift of being able to make spirit materialize could be subjected to such conditions that fraud would be impossible, very little materializing would be found in the world, and what there was would be genuine and worthy to be placed as a great truth, with exact science."

Do those who conduct these camp-meetings know that their materializing mediums are genuine, and that they are not giving the people impersonation, transfiguration, and using masks, etc., and calling it materialization?

I think like Franz Petersilea, that our trumpet mediums, materializing mediums, and all others that are allowed to do work on the grounds, should be obliged to go under test conditions. I think we would get more converts to our beautiful religion if there were more pains taken, and investigators could feel and know when they went to this or that camp-meeting that it has the reputation of getting the best mediums, and they demand that their trumpet and materializing mediums go under test conditions.

It seems to me there is a great deal of truth in Franz Petersilea's last paper, and that a great deal of good ought to come to the people from reading it, and it ought to be discussed in The Progressive Thinker. Discussions help people to get at the truth of things. I hope we may have a number of good articles on this paper.

A SUBSCRIBER.

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ROBERT OWEN.

"Book of the New Moral World."

(Continued from No. 571.)

"The knowledge of the fact that man does not make himself or any of the qualities of humanity, will—when it shall be understood in the full import of this expression, and when its innumerable links in the chain of consequences shall be foreseen, and systematically pursued step by step to their ultimate results—be discovered to be one of the most sublime truths that man has been enabled yet to elicit from thought and reflection for the happiness of his race. It is the turning point between ignorance and knowledge; between vice and virtue; between irrationality and a sound state of mind; between division and union; between all manner of unkind and uncharitable feelings and thoughts and the most unlimited kindness and charity for man and all that has life, as far as the latter is practicable with a superior state of human existence; in fact, between universal strife, degradation, and misery, and cordial union, elevation of character and happiness.

"While man is forced to receive the insane notion that he formed his own qualities of humanity, and especially his own individual qualities, differing, as they are found to do, from every other individual, he can not be made to understand what real charity means; he has no power within him to grasp either its source or its inevitable consequences. If he had been trained to comprehend this subject, he would know that charity could no more be commanded than love or hatred; that charity is alone the result of an accurate knowledge of the mode by which humanity is so wondrously combined in man and woman, and how the character of each individual is formed before and after birth, to the extent that the facts known to man allow him to investigate them. While on the contrary, the imaginary notion, that man forms himself, can believe, disbelieve, and love and hate at his pleasure, shall be forced from birth into the minds of all, and man shall form his religion, laws, governments, and all other institutions upon these errors of the imagination, all real charity must be destroyed; and to command or advise human beings to be charitable, under such instruction and institutions, is as useless as to command or advise them to fly, without first giving them wings with sufficient power to enable them to fly. And when such wings shall be given to them, they will have too much pleasure in the exercise of the power of flight to require either command or advice to use it. So it will be when the human race shall be taught the eternal laws of humanity, when the religion, laws, governments, and institutions, shall be devised in accordance with those laws, and when the character of each individual shall be in unison with them; for them no necessity will exist to command or advise anyone to be charitable; they will be of necessity compelled to have the feelings of charity for all, in its highest and most pure state, and sympathy and kindness for all, will become a permanent instinct of their constitution.

"When society shall be based on true principles, and every character formed in accordance with them, all the inferior qualities hitherto exhibited in human conduct will be overcome, and in future prevented; there will be no cause existing to create pride, ambition, anger, revenge, jealousy, envy, hatred, or malice; or any unkind or uncharitable feeling for the physical, mental, moral, or practical character of any individual. The causes generating these evils, in past and present humanity, will cease to exist, and their removal will destroy the effects which hitherto they have so abundantly produced. By these natural means being adopted to remove the causes generating error in individuals and throughout society, a new spirit, totally unknown in the human character up to this period, will be created and diffused through the whole of society by each one being thoroughly imbued with it.

"Nor will there be any uncertainty in the character of this new spirit, or in the conduct of individuals; their feelings and convictions having been formed in accordance with human nature, it will be known how they will think and act under all the changing circumstances as they may arise. There will be as much certainty in human proceedings, individually and generally, as there has been and is in the general laws of nature, and they will be calculated upon with as much accuracy. It will be known that all will, of necessity, act under every variety of new circumstances in such manner as will the most effectually promote the permanent general benefit, and the happiness of all individuals.

"And not only will all, influenced by this new spirit, act in this manner to their fellow-men, but to all that have life, that happiness may be extended among the animal creation as far as it is practicable with the well-being of the human race; that race being possessed of the most superior organization; for it is natural and best that that which is the inferior and least useful should be subservient to the more useful and superior.

"It is most desirable that there should be the greatest amount of happiness throughout the universe; and why all things constituting the universe, possessing sensation, or the capacity to feel pleasure and pain, are not eternally happy, it is most difficult to answer, except under the conviction that the greatest amount of happiness has ever been experienced that the elements composing the universe are capable of producing; for no intelligent and good power would put limits to the greatest amount of happiness that is attainable. If any power should act otherwise, it cannot be kind, charitable, or benevolent in its qualities. And as pain and misery exist to a greater extent upon this earth, the only rational conclusion—with the facts known—is, that the best that can be done, by the eternal laws of necessity, ever has been, and is now, effected, with the elements of which the earth is composed. When this new character of knowledge, charity and love shall be given to man—and it may be now more easily formed for him than the present character of ignorance, want of charity and love—he will have no inclination to illuse, maltreat, or be cruel to anything having life and conscious sensation; and, in consequence, the animal creation will also become different in character. It will have no fear of man, or suspicion that it will ever be harshly or unkindly dealt by, except when absolutely necessary in self-defence. There will be no cruelty in man's nature; real knowledge of himself, and of the general laws of nature, will, of necessity, create a spirit of universal charity and good feeling for all that has life, and no desire will ever arise to inflict avoidable pain, even upon what appears to our senses the most insignificant of living existences.

"Those fierce and untamable animals which cannot be subdued into friendship for man, or into a condition in which they shall not be injurious to him and his most helpless progeny, must have their races destroyed in order that the earth may be safely and happily enjoyed by the most superior mental and moral existences which have been produced from it. Thus will a terrestrial paradise be formed, in which harmony will pervade all that will exist upon the earth, and there will be none to hurt or destroy throughout the whole extent of its boundaries. And thus will that varied life, formed by the same Incomprehensible Power that has created man, be made to enjoy existence to the extent of the capacity given it to enjoy."

(To be continued.)

C. H. MATHEWS.

New Philadelphia, Ohio.

LYCEUM NOTES.

The National Lyceum Spiritualist Association.

The N. S. L. A. held an interesting meeting in Cleveland, Ohio, on the 19th ult., immediately at the conclusion of the last business meeting of the N. S. A. Owing to a lack of representation from the lyceums chartered with the N. S. L. A., we were unable to transact business, consequently there was no election of officers, and as a matter of course, the old officers must hold over until the next annual meeting. The national conductor, vice-conductor, treasurer and secretary were not a little disappointed that they were legally compelled to serve the association another twelve months, but as they had no power to change matters, they rededicated themselves to the work and promised to do everything in their power to aid the lyceum cause the ensuing year.

As there were not enough qualified voters to attend to the business pertaining to the N. S. L. A., the meeting was announced by the president of the N. S. A. On motion of our treasurer, W. H. Bach, the proceedings of the meeting were included in the proceedings of the N. S. A.

The necessity, compelling us to hold our meeting in open convention, gave us the opportunity of presenting the claims of the lyceum to a larger audience than we would have had if the N. S. A. had adjourned and our meeting been subsequently called by the national conductor. The hour was late, every day meeting during the session of the N. S. A. had been long and laborious, the delegates weary, and after raising so much money for the N. S. A., and laying plans for future work, it was not to be supposed we could arouse much enthusiasm for the N. S. L. A. Contrary to our expectations, the remarks of the conductor, the statements of the treasurer, and the appeal of the secretary met with hearty response from the delegates of the N. S. A. Several of the most earnest workers, among them some of the most generous in the ways of giving, addressed the delegates and awakened an enthusiasm that was encouraging and inspiring. The dollars were handed in freely; Mrs. Carrie Hatch was called on by the secretary to assist in receiving the money and names of the donors. In a few moments upwards of fifty dollars were given to the N. S. L. A. Previous to this meeting, an active lyceum worker had presented the secretary with a check of fifty dollars, thus with no expectation of raising funds, eighty-two dollars were put into our treasury. Of course this was a small amount compared to the munificent sums that rolled into the coffers of its parent—the N. S. A., but it was generous on the part of the contributors, as those who were the most liberal in giving on this occasion, were those who had largely given to the "Mayer Home" and missionary funds.

I wish to make an appeal at this time for certificate memberships. We have on hand a large quantity of handsomely printed certificates for adults and children. The adult certificates can be procured for fifty cents. Any person under fourteen years of age sending twenty-five cents will receive one of the children's certificates. Both kinds of certificates bear a gilt seal of the association and are pretty enough to frame. The money received from this source is turned over to the general fund and the same used for the interest of lyceum work.

It has been suggested by some of the best supporters of the N. S. L. A. that we amend the constitution so as to make an individual membership, thus creating a larger voting power in the association. We have learned by past experience that it is impossible to hold a delegate convention. Something must be done whereby we may be enabled to reach the masses in this work. I trust the officers of the N. S. L. A. will consider the matter and be ready to act thereon in the next annual meeting.

The question may arise, "What does the N. S. L. A. want of money?" "What is it doing?" etc.

In answer I would say, there is a demand for literature for the young. A paper should be put into the field devoted to the interest of the lyceum. Not a week passes that many letters do not reach the secretary containing questions as to the possibility of issuing a children's paper. This was the hope of the good brother who handed us the fifty dollars in Cleveland. Others who contributed expressed the same desire. So thoroughly were the national conductor and treasurer and secretary impressed that something of the kind must be undertaken, they held a conference while journeying home, on the day following the closing of the convention. They canvassed the situation thoroughly, and after considering the matter, came to the conclusion it might be possible to publish a monthly devoted to the welfare of the young, in the interest of Spiritualism. In doing this, we did not forget that several of the Spiritualist papers contain a "Children's Department," in every instance most admirably conducted, but we, who are constantly in the children's work, know that a page in a large paper is not as satisfactory as a little paper "all the child's own." In taking this step, some of us know what it means. Perhaps one reason we have reached the conclusion that a paper must be issued under the auspices of the N. S. L. A., is because we have enlisted the interest of some of the best people connected with the N. S. A. We received assurance while in Cleveland from some of these good people that when we needed actual assistance in the lyceum cause, in the promotion of good works they would aid us. What is more needed than books and papers for the young who are with us?

Already we have the promise of literary aid from some of the bright writers among us, among them good sister, Carrie E. S. Twing, who always has something rich and racy for the children. We know of young people in the East who have been schooled in the Spiritualist Lyceum, whose parents are heart and soul with us, who we are told will write for a children's paper; I have nearly secured the promise from Mr. Hull to become a contributor; a good lady in my home city offers to write stories for the children. Last, and perhaps least, the secretary will do her share. She has had a long experience in that kind of work, and will rally her best forces to aid in this enterprise.

Dear reader, will you not take this matter into consideration?

This work does not simply belong to the N. S. L. A.; it is a work that should enlist the co-operation of Spiritualists in all the country. Write to the secretary, tell her how much or how little you can do.

Think of the money paid for juvenile literature in the evangelical denominations. The so-called orthodox Sunday-Schools are considered of primary importance by the managers of the church work. What are the Spiritualists doing for the children and youth whose fathers and mothers are with us? Nothing—positively nothing.

In conclusion, I appeal as a Spiritualist, as one who has had a long experience in children's work, as one who believes in them and knows the longing of their nature, I ask you to consider the question in all seriousness. What are we doing for the children? I do not make this appeal that Spiritualism may receive a boom through the lyceum movement, nor that the N. S. L. A. may achieve any especial honor under its present administration, but in the name of Truth, I ask that we may make an abundant place in our hearts, in our societies, in our work, for the rising generation. As you give to this cause, I thoroughly believe you will be blest in your store, and, better than all, in spiritual things. You and I know that Spiritualism is a fact; let us not only tell it to our children, but live it in generous deeds and with a desire to crown them with the glorious heritage that the angels have so freely given unto us. MATTIE E. HULL.

72 York street, Buffalo, N. Y.

An Appreciative Letter.

To the Editor:—I have been stopping sometime with Dr. D. Winegarden, and being a patient of his, have had access to his fine library of spiritual works, and chief among the collection of his good books are found the seven premium works offered to subscribers for the paltry sum of $3.35, including a year's subscription to The Progressive Thinker. This is almost an entire gift of these seven grand books, and I never tire reading them. I have also been a constant reader of The Progressive Thinker since my arrival here, and am well pleased with it, and of its mode of firing such tremendous broadsides into superstition's old hulk as to make the scales fall from the eyes of those long-faced, psalm-singing old moss-backs, and if they will only read and think for themselves they will no longer be haunted by the angry God and Devil of their making. The Progressive Thinker, is one of the cheapest and best spiritual papers published, and I will soon be numbered among your army of readers as a life-long subscriber. I desire to thank you for the many sacrifices you have made and are continually making in the interest of truth, as I see you are not "in it" for the filthy lucre that may accrue therefrom. I again thank you and the angel world for this labor of love manifested in sending forth the seven good books as premiums to subscribers to The Progressive Thinker, at such a marvelously low price. At present I am incapacitated for the performance of manual labor, yet I feel I could accomplish a good work in helping to increase the circulation of The Progressive Thinker, as well as to sell your catalogued books, and particularly the seven fine works alluded to above. This is a priest-ridden country, and the people know comparatively little about the grand truths of Spiritualism, yet if the right plan is followed by right workers, much headway will result, as shown by the works of our fellow co-laborer and zealous advocate of true Spiritualism, Dr. D. Winegarden. I wish to engage in sale of your books, and would like to make the seven premium books a speciality. Kindly state your price per dozen of same. I expect to travel and continue in the work, and will put forth best efforts to increase the circulation of The Progressive Thinker. JOHN B. LEWIS.

Pierce, Ala.

VOLUME 1 of the Encyclopedia of Death, and Life in the Spirit World treats of the "Mythical Origin of Death;" "A Magdalen's Passage to Spirit Life;" "Impressive Communications from the Spirit Side of Life;" "Death Considered by the Spirit Lucretius;" "Oddities in Reference to the Dead;" "Death from a Vibratory Force;" "The Day After Death Beautifully Illustrated;" "Sensations of the Dying;" "A Birth Out of Dark Conditions;" "After Death Experiences of an Avaricious Man;" "A Special Visit to the Spirit World;" "Fragrance at a Child's Death Bed;" "The Varied Experiences of a Humanitarian Spirit;" "The Impressive Testimony of an Exalted Spirit;" "Indications of the Process of Dying;" "The Idiosyncrasies of Death;" "Life and Death Thoughtfully Analyzed;" "Signs in the Process of Dying," etc., etc. In fact this volume is a mine of valuable infor-

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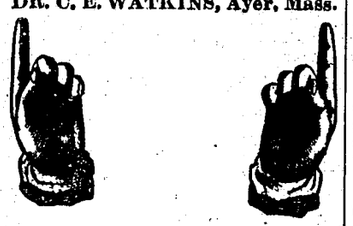
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AS I SEE IT.

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The elementary spiritism of nature is the infusion of life forces into all matter, permeating all heights and depths of the material universe. Matter and spirit are eternally wed in the very nature of things. They blend in universal helpfulness of each and all. Spirit is life, and life is but the manifestation of spirit in matter. The withdrawal of sustaining spirit force denotes change in the organism of organic matter, called death, yet certain elements of spirit nature continue its labors, and force, and power, in a new and still useful transformation of the so-called dead. The dead cannot sleep under its reconstructive power. It is not possible for the limited perception of man to discover all the divisions, and sub-divisions of matter and spirit, or all the agencies of a perfect whole in the grand universality of nature. Human sensibilities in the materiality of life has its limits. It can, at best, only send forth inquiring thought, seeking the truth of spirit realities in all the Spiritualism of nature, so grand that it overwhelms every inquiring mind, that recoils back upon itself, in wonder and amazement at what it may discover.

All matter in the realms of endless space, ever was, is now, and ever will be subject to spiritual forces, which constitute the infinite soul of nature. The organic life of nature, perfect in every element, and agency of operative forces, moves all the materiality of worlds, seen or unseen, true to the spirit of its own innate wisdom, that never sleeps, never slumbers, never errs, or makes a blunder; for the will and the law of spirit over all matter is supreme in its own infinite perfection. These operative forces bear witness of themselves, in all that our finite wisdom can conceive, or art and science can discover. The wisdom of man has no power to cast them aside, he cannot ignore them or live less their co-operative aid. Their organic power and wisdom in material construction of all, from the tiny flower to teeming worlds, are ceaseless in their co-operative labors producing new forms, clothe nature with beauty, grandeur and all the sustaining elements that enter into life itself. So far as men knowledge can perceive, his organic self is created with all his nerve senses and an inner consciousness, that serves as a spirit receiver of the spiritual in his material constructed organism.

He is the embodiment of spirit, and nature's wisdom, that has taught him all the knowledge he has yet attained. The religious creeds have given to nature specific deities as its creator, filled them with erring fashions of man, their own ignorance, and stupid failures as a supreme God.

Man in his spiritual observation, saw the morning sunbeam kiss the rosy cheek of fairest flower and fruit, and he, too, caught the holy inspiration of love, and was made better for what he saw. One by one the distinctive sensibilities of his mental nature enters into the knowledge of the truly spiritual, and that inner conscious nature of his soul life expands, and widens in its growth, and man is made better for it. As he approximates towards nature's wisdom in care of himself and enters into the essential labors of life that builds home, feeds, clothes, educates and disciplines himself as a child of nature, studying art, science, true government of himself, he has advanced in civilization and progress. Nature is the sum of it all, man included, as her children.

His flighty imagination and perceptions of nature was too limited to make a god true to his own spiritual attributes and aspiration for a future life. What was temporal and transient with himself, he made infinite and eternal for his God. Feeble in knowledge himself, he clothed his Deity with infinite wisdom. His God was above the maker of man; woman was not in his origin, but an after convenience, when his Gods comprehended his needs, and saw what was convenient to have. Here man stultified the supreme wisdom of his God with his own debauchery. Holy motherhood, ere she had kissed her first-born, passes under divine curse of man's deified and merciless God. The children of a mother's love must be born accurst of God, that a priestly redemption might fasten its clutches upon all the future with its sham, its ignorance, its enslaving power, its murder, its crucified Christs. Let the historic past tell its own tales of religious savagery, of war, of persecution, and wicked deeds of blood. The priestly fiction or falsehood of the fall of man has had on our race all the force and effect of a fact. The biblical tale when once accepted as a truth became the false premise of an enslaving priesthood, that has doubled the damnation of the race. It drew down the curtains of darkness over the windows of the soul, and the light of nature's truths has been slow to dispel this darkness—this religious nightmare, so frightful, with savage gods, devils, and sulphuric hells for man or woman that dare hold up the torch of truth. Every good in the Christian or any other religion is the rays of light nature's truths have poured into the darkness that has covered the intellects of men. King and priestcraft were not without their purpose; foolish as the story is, it has enslaved millions to a religious priesthood, by the inspiration that drove the pen that wrote the pious lie concerning the fall of man with the curse of motherhood and womanhood and child-birth multiplied, with added pains.

The snake that ought to have been cursed and made to crawl upon his belly in dust and east the dirt of the ground, was the pious fraud who forged this religious lie that has added relentless woes to the believing Christians. I would that every true Spiritualist should drink deep of the pure waters of fact, and despise the very appearance of fraud. There is no good but truth, no heaven outside of right act and manly deed. Let will and intent be wed to an exalted love of the right, the pure and the good, that gathers in its folds the sacred rights of all and win from the great storehouse of nature some grand truths, that more splendid light that reveals a glorious immortality for all in the great beyond. It is truth and wisdom in right act and deed, and the adoption of correct methods in course that wins heaven at last. Light, Will and Wisdom, are the needs of the race. It is better than faith, fraud or religious fog, for the trustful saint, or careless sinner—as I see it.

A. S. H.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

T. D. Kayner, of Beverly Hills, Ill., husband of the well-known medium, Isa Wilson Kayner, passed to spirit life, October 25, after a brief illness of six days. Burial service was conducted by the Odd Fellows, after a brief address by the writer, at the home, Saturday at 2 p. m. A delegation from the Englewood Spiritual Union attended the services in a body, furnishing appropriate music for the occasion. The loving sympathy of many friends will be extended to our faithful medium and co-worker, and to all members of the family in this, their hour of bereavement.

WILL C. HODGE.

Mr. John Williams, of Muncie, Ind., passed to spirit life, October 22, 1900, aged 83 years. He was a pioneer, having lived in his vicinity sixty years. He was honest, energetic, enterprising and successful, and a noble example of a high standard of citizenship. His companion preceded him one year ago. Six children and many grand-children, all filling useful stations in life, bear testimony to the precept and example exemplified in the lives of these noble souls. Funeral services were conducted by the writer.

G. N. HILLIGOSS.

Anderson, Ind.

Passed to spirit life, in Peoria, Ill., September 28, Mrs. Mrs. Rachel Jeffries, aged 76 years. To my knowledge she has been a true and good Spiritualist oved twenty years. She passed away with the full "assurance that spirit friends were with her to the end of life's journey.

C. BRAYSHAW.

Passed to spirit life, October 11, at Peoria, Ill., Mr. Jacob Rummel, aged 75 years. He was a philosophical thinker, a good Spiritualist, a kind father, and a friend to all. For two years he was president of the Peoria lyceum. Funeral services were conducted by R. B. Marsh, of the People's Church, and Rev. T. B. Fisher, of the Universalist. The body was taken to Centreville, Iowa, his old home, for interment.

C. BRAYSHAW.

Passed to spirit life, Martha McCalla, at her home in Anderson, Ind., aged 79 years, she was a pioneer in Spiritualism, having enjoyed its comforts and exemplified its beautiful teachings for over 40 years. It was my privilege, by special request of the deceased to conduct the services at the temple, and at the conclusion of the services many were heard to say, "Spiritualism is not only beautiful in life, but beautiful in death." May we all live to exemplify it as did this noble soul.

C. N. HILLIGOSS.

From her late residence in Medina, N. Y., Mrs. Robert Eleson, aged 73, passed to the higher life. Mrs. Eleson was an old-time Spiritualist, and had realized from time to time the consolations and strength Spiritualism gives in time of trial. Although a daughter is the only surviving member of the family of the old home, she will have to some extent, the companionship of a nephew, and undoubtedly through that relative she will receive from time to time, tangible evidence of the presence of her loved ones. He was present when the spirit of his grandmother left the body. During the transition, while sitting with the aunt by the bedside of the one who was leaving this plane of life, he felt impressed to take a pencil and paper, and after sitting for a few moments, he was influenced to write automatically, these words: "On her way to her loved ones." After the spirit had left the body he was influenced to write again, and gave a message, reassuring the friends that the loved one had met her dear ones at last. This circumstance caused comment among those who know but little of Spiritualism, but to such it carried the thought, "There is something so comforting and so beautiful in the doctrine of Spiritualism." And so there is, especially to the young man who received the writing, comfort and a strength imparted, because, though in one sense an orphan in this world he must know that if the dear ones can come to him, and give him the assurance of their presence when "the pale boatman" was near him, that he is not forsaken, and to the physically bereft, he and others who are under the shadows, are held tenderly in charge by those who are only just beyond the thin veil that obscures mortal vision. The funeral services were conducted at the home in the presence of many friends by the writer.

MATTIE E. HULL.

Henry J. Horn, a respected citizen and a Spiritualist of the old school, for many years a resident of Washington, D. C., and Saratoga Springs, N. Y., passed to spirit life from the latter place, October 23, at the advanced age of 83 years. Mr. Horn was a man of refinement and culture. His early life was devoted to art, studying many years in Europe. He was well-known to New York artists. His spiritual philosophy was of the highest order. He had the good fortune to be one of the witnesses at the famous seances held in New York in 1847, where Andrew Jackson Davis gave to the world that wonderful address known as "Nature's Divine Revelations." M. B. Little, of Glenn Falls, N. Y., delivered an address at his funeral on the 25th ult.

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Sunday Spiritualist Meetings in Chicago.

The First Spiritual Church of Chicago, Mrs. Georgia Gladys Cooley, pastor, holds services in Oakland Club Hall, corner Oakwood and Ellis avenues, every Sunday at 7:30 p. m. Lecture and spirit messages at all services. Take Cottage Grove car to 39th street.

Prof. John McLane holds meetings each Sunday at Van Buren Hall, corner of California avenue and Madison street, at 2:30 and 7: 30 p. m.

Church of the Spirit, Van Buren Opera House, Madison street, and California avenue. Mrs. Dr. Edwards, pastor. Meetings every Sunday at 3 and 8 p. m. Lecture, tests and phenomena. Mediums invited to assist. Good music.

The Swedish Church of Psychology holds services every Sunday at 2 p. m., at Phoenix Hall, 324 E. Division street, near Sedgwick street. Dr. E. I. Jacobson, pastor; Mrs. M. Summers, medium. Visiting mediums always invited.

Beacon Light Church, 675 Larrabee street, near Garfield. Services every Wednesday at 8 p. m. G. F. Perkins and Mrs. E. Perkins, lecturers. Tests and messages at every session. Other mediums invited. All are welcome.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services in Handel Hall, 40 Randolph street, every Sunday at 11 a. m. Seats free.

The Sunflower Social Club, auxiliary to the First Spiritual Church of Chicago, meets at Oakland Club Hall, corner Oakwood and Ellis avenues, the second and fourth Friday of each month, beginning at 3 p. m. The ladies bring refreshments which are served at 6 o'clock. Evening session opens at 7:45. Questions presented by the audience are answered by the guides of Mrs. Cooley, followed by literary and musical program; also offerings from other workers. All invited.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Church, G. V. Cordingley, pastor, 6th floor Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m. Take elevator afternoon and evening.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday: 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Will C. Hodge in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Spiritualistic Church of the Students of Nature holds services every Sunday evening at Nathan's hall, 1565 Milwaukee avenue, corner Western avenue, at 7:30. Mrs. M. Summers, pastor.

The Independent Spiritual Society, G. N. Kinkead, president, will meet each Sunday evening at 8 p. m., at 77 Thirty-first street. (Auditorium) hall. Good speakers and test mediums have been engaged.

The Spiritual Research will hold meetings every Wednesday at Van Buren Opera House, Hall B, corner of Madison street and California avenue. Beginning at 2 o'clock.

The Progressive Spiritual Society will hold meetings each Sunday afternoon and evening at 3 and 8 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor, assisted by Mr. Bernhart.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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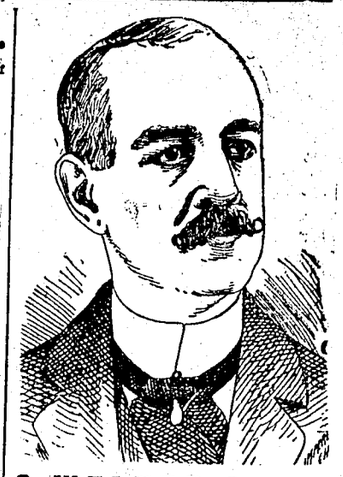
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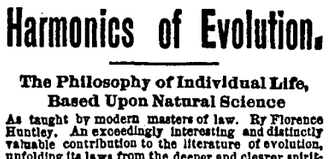
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